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THE

CHURCH ADVOCATE:

A FAMILY PAPER,

DEVOTED TO

THE DIFFUSION OF BIBLE TRUTH, RELIGIOUS NEWS AND GENERAL INTELLIGENCE.

EDITED BY JOHN WINEBRENNER, V. D. M.

"Earnestly contend for the Faith which was once delivered to the Saints."

VOLUME THIRTEEN.

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INDEX TO VOLUME THIRTEEN.

A

Page.

A Poem, - - - - 2
Awful warning, - - - 7
An earnest Ministry, - - - 10
Anti-slavery in Kentucky, - - 11
A difficult case, - - - 11
Anniversaries, - - - 18
A little talk with preachers, - - 18
Anecdote of J. Q. Adams, - - 23
American Temperance Union, - 26
A short Sermon, - - - 27
Ambition, - - - - 28
Abolition of Slavery, - - - 30
Anti-Tobacco Society, - - 30
Astor's Will, - - - - 38
Attorney General, - - - 57
Advice to Anonymous writers, - 61
Atlantic Steamboats, - - - 62
August Elections, - - - 65
An Appeal, - - - - 67
Anecdote of Patrick Henry, - - 71
Advice to Christians upon politics, - 73
A good man fallen, - - - 82
Anti-war Convention, - - 93
An excellent sermon, - - - 95
Antiquities, - - - - 95
A brag crop of Peaches, - - 97
A good wife, - - - - 119
Aureæ Sententlæ, - - - 126
Aphorisms, - - - - 127
A short trip, - - - - 131
A good meeting, - - - 132
American books for Russia - - 134
A curious fact, - - - 134
An Educated Ministry, - - 140
A word for the Bible, - - 163, 171, 179
American Bible Society, - - 165
Accident, - - - - 165
Adjournment of Congress, - - 169
Anti-Slavery Resolutions, - 170, 175
American Peace Movement, - - 170
Advance pay, - - - - 177
Appointments, A. D. W's - - 177
Adjournment of the Legislature, - 177
A breach in the Church of England, - 178
Aerial Navigation, - - - 178
Atmospheric Mail Telegraph, - 182
Astonishing Developments, - - 182
Applicants for office, - - - 182

B

Black Laws, - - - - 11
Beginning and the end, - - 15
Bogue's Lectures, - - - 10
Bibles, - - - - 22
Broom corn superseded, - - 37
Be not exalted, - - - 47
Bishop E. Logue, - - - 57
Buffalo Convention, - - - 65
Boston Philanthrophy, - - 78
Bruce's advice to a boy, - - 79
Boston Calico and Ice, - - 93
Baptismal scene, - - - 100
Barbarous custom, - - - 112
Bathing, - - - - 119
Biographical letters, - 129, 153, 169, 177
Baptist University, - - - 134
Banks of the U. S., - - - 150
Beautiful Sentiment, - - - 151
British Possessions, - - - 158
Brotherhood and friends, - - 165
Baltimore and Ohio Railroad, 166, 173
Black Laws of Ohio, - - 173
Black tongue, - - - 173
Bad habits in meeting, - - 186

C

Church of God at Baltimore, - - 4
Church of God near Emmitsburg, - 68
Church of God, - - 154, 162
Church formed, - - - 9
Camp meeting com., - - 10, 18, 25
Chance for teachers, - - - 14
Covenant of the Ungodly, - - 14
Crops in Ohio, - - - 14
Congress, - - - 21, 129
Channel coal, - - - 21
Church members in Ky., - - 22
Charity, - - - - 23
Criticizing, - - - - 25
Convention of peddlers, - - 29
China and the Chinese, - - 31, 119
Camp meetings, - - - 33, 49
Contributors, - - - - 34
Chloroform and Ether, - - 37
Chinese Empire, - - - 45
Colporteurs in Mexico, - - 46
Carpet Loom, - - - 46
Change of sentiment, - - 55
Crops in Wisconsin, - - - 61
California corn, - - - 62
California gold and country, - - 173
California Salt, - - - 182
Come-Outers, - - - - 63
Central Railroad, - - - 70, 89
Cholera, - 77, 93, 106, 134, 138, 149, 150
Cherokee Nation, - - - 86
Church and State, - - - 93, 181
Caution to Farmers, - - - 101
Circular, - - - - 1, 141
Correct speaking, - - - 127
Cheap postage, - - - 134
Candidates for Consumption, - 134
Contrariety in supporting Ministers, - 140
Carrier's Address, - - - 143
Conversion of a female Infidel, - 143
Cold weather, - - - 150
Cluster of events, - - - 150
Convention of Inventors, - - 154
Common Schools in Pa., - - 154
Character of Judas, - - - 155
Chag-res and Pan-a-ma, - - 158
Colleges in the U. S., - - 158
Colonization meeting, - - 159
Congressional prayer meeting, - 166
Congressional Acts, - - - 169
Celerotype, - - - - 177
Clay on Emancipation, - - 178
Children be prompt, - - - 182
Cumberland Presbyterian, - - 53
Cure for Cholera, - - - 54
Do. Cancer, - - - 126
Do. Cholera, - - - 151
Do. Cholera, - - - 157
Do. Cholera, - - - 166
Camp meeting in Indiana, - - 52
Do. Linglestown, - 57
Do. Cumberland co., - 73, 76
Do. York county, - 75
Do. Broad Top, - 83
Do. Orwigsburg, - 83
Christian Fellowship, - - 187

D

Dissertation on Church organization, - 2
Dying request of a child, - - 7
Difficult case, - - - - 14
Dress of children, - - - 15
Dignity of human nature, - - 21
Debt of N. Y., - - - 29
Daguerreotyping, - - - 30, 153
Death warrant, - - - 30
Death of Francis R. Shunk, - - 50
Dedication, - - - 57, 80, 81, 121
Dissertation No. 1, - - - 59, 66
Debt of five European nations, - 61
Duty of Christians, &c., - - 63
Drunkenness in Sweden, - - 112
Degrees in Backsliding, - - 135
Die in your sins, - - - 151
Delinquents, - - 137, 153, 161, 175

E

Evils in the Church, - - - 3
Exortation to the young, - - 4
Early piety, - - - - 7
Earnest ministry, - - - 10
Elections in 1848, - - - 13
Electrical Apparatus, - - 22
Episcopal Convention, - - 29
Events of two months, - - 30
Education in N. Y., - - - 45
Evangelical Alliance, - - 62
Economy in linen washing, - - 94
Eldership notice, - - - 97
Education in Kentucky, - - 101
Eldership fund, - - - 114
Educate your children, - - 119
Electoral College, - - - 121
Example to Railroad directors, - 126
Ecclesiastical retrospect, - - 131
Extraordinary clock, - - - 133
Erratic Eagle, - - - 133
Extraordinary invention, - - 134
Ecclesiastical notice, - - 137
Election of U. S. Senator, - - 137
Emigrants, number of - - 142
Every man his own patent agent, - 153
Emigration to California, - - 157
England, - - - - 169
Ether discovery, - - - 177
Exports and Imports, - - 182
Emulation, - - - - 185

F

First church in Africa, - - 21
Fire in Detroit, - - - 29
Facts to think about, - - - 31
Fruits in Mexico, - - - 38
France's Monetory troubles, - - 38
Fruits of Temperance efforts, - 45
Free soil doctrine, - - - 46
Forbearance the truest bravery, - 54
Fast Day, - - - - 74, 81
From Mexico, - - - 78
Free Grace's Strictures on Harmon's letter, 91
Four cities, - - - - 118
Female medical institution, - - 118
Fruit, - - - - - 119
Four Sabbaths in the city, - - 131
French sewing machine, - - 135
Family C. Almanac, - - - 137
Fire in Pittsburg, - - - 149
France and Liberia, - - - 158
First discovery of gold in California, 165
For the ladies, - - - 181

G

General Assembly, - - - 10
Great excitement at Washington - 13
Gleanings by the way, - - 19
Golden thoughts, - - - 23
General Eldership, - - - 25
Germany, - - - - 38
God's registry, - - - 39
Great men how fallen, - - 39
God's disapprobation of wrong, - 46
Governor of Pennsylvania, - - 57
Great fire in Albany, - - - 65
Great sale of army horses, - - 70
Gutta Percha, - - - 78
Gold, - - - - - 85
Good advice for young girls, - - 87
Giant pear tree, - - - 111
Good meeting, - - - 132
Governor's Message, - - - 138
Gold fever, &c., - - - 142
Generous contributions, - - 149
Good News, - - - - 156
Good news from Rockeyville, - 156
Generous deed, - - - 166
Gen. Taylor's Cabinet, - - 170
Do. Inaugural Address, - 173
Girard College, - - - 182

H

History of Denominations, - - 2
Hints to mothers, - - - 15
How to be happy, - - - 20
Hugernots, - - - - 23
How to spoil a child, - - 31
Hinkletown, - - - - 42
How to Sermonize, - - - 47
Husbands, - - - - 55
Heads of Sermons, - - - 71
Hazlitts advice to his son, - - 79
Hints to public speakers, - - 79
How to feel God, - - - 87
Harmon's reply, - - - 98
Hope, - - - - - 111
How to give, - - - - 119
Historical letters, - - - 146
Hints to house-keepers, - - 151
Hymenial questions answered, - 169
Homœopathic College, - - 177

I

Importance of civility, - - 23
Important law, - - - 37
Irish Parliament, - - - 45
Important Inventions, - - 46
Immigrants, - - - - 53
Indian Chiefs, - - - - 54
Indian Disturbances, - - - 70
Intelligence of the French, - - 86
Illinois and Michigan Railroad, - 101
Important postal arrangements, - 106
Important decision, - - 126, 165
Isthmus of Panama, - - - 134
Inauguration of Louis Napoleon, - 145
Illustrations of Scripture, No. 1, - 147
Immigration Notice, - - - 149
Immense ships on the stocks, - 150
Information given, - - - 153
Important news from Yucatan, - 157
Illinois and Michigan canal, - - 157
Illustration of Scripture, No. 2, - 163
Inauguration of Gen. Taylor, - 170

J

Jefferson Medical School, - - 13
Jacob's ladder, - - - 95
Journal of the second General Eldership, 35
Do. 19th East Pa. Eldership, 106
Do. 13th Eldership in Ohio, 116
Do. 1st Eldership in Iowa, - 118
Do. 6th West Pa. Eldership, 124
Do. 3rd Indiana Eldership, 142

K

Keep your cattle off the track, - 38
Keep your promises, - - - 47
Keep a house cool, - - - 62
Kentucky emigrating Society, - 101
Keep birds from fruit, - - 119

L

Letters on Sectarianism, by A. D. W., 11, 34
Leaves from the scrap book, 11, 34, 52, 67, 83, 91
Lutheran statistics, - - - 18
Langfeldt found guilty, - - 22
Let God decide, - - - 31
Law of tithes, 41, 49, 89, 97, 114, 122
Liberia Coffee, - - - 81
Lowell, the city of - - - 87
Legal decision, - - - 85
Law of love, - - - - 86
Large Hotel in Cincinnati, - - 91
Let children sing, - - - 93
Legislation for Seven-Day Baptists, - 77
License in Iowa, - - - 181
Learn to cook well, - - - 182
List of Delinquents, - - - 185
Letter from brother J. W. Keplinger - 4 155
Do. brother John Reis 4, 3; 149
Do. brother Garverick, - 5
Do. brother Geo. Martin, - 5
Do. brother A. Holmes, - 5
Do. brother John Stamm, - 5, 124
Do. brother J. Haifleigh, - 5, 148
Do. brother J. W. Carl, - 148
Do. brother J. Flake, 10, 31. 154
Do. brother G. U. Harn, 12, 0, 84, 92
Do. brother H. B. - 12, 34
Do. brother Benj. Ober, 12
Do. brother A. B. Slyter, - 13
Do. brother D. Markley, - 13
Do. brother J. B. McCreer - 13
Do. brother John Bolton, - 20
Do. brother D. Neidigh, jr - 20
Do. brother D. Snyder, - 21
Do. brother J. P. Winebrener, 21
Do. brother D. Wertz, - 28
Do. brother A. Holmes, - 29
Do. brother E. Logue, - 29, 116
Do. brother J. Shope, - 116
Do. brother L. Merkel, - 116
Do. brother J. F. Fox, 35
Do. brother M. T. Ludig, - 35
Do. brother D. Willias, - 35, 133
Do. brother T. Hickernell, 37, 53, 68 41, 164, 181
Do. brother J. S. Gal, - 37
Do. brother J. H. Hvey, - 44, 163
Do. brother J. Hovi 44
Do. brother R. S. - 45
Do. brother J. Stum - 52
Do. brother J. Gillpie, - 52
Do. brother A. Mrew, 52, 172, 179, 181
Do. brother F. Bch, - 53
Do. brother J. Gin. - 60
Do. brother J. Hernell, 61, 141, 156
Do. brother J. Linger, - 61
Do. brother D. Ertz, - 96
Do. brother D. idigh, - 76, 133
Do. brother L. rim, - 76
Do. brother J. Oliver, - 77
Do. brother S. ughes, - 77
Do. brother I. arker, - 77
Do. brother W. Frampton, 85
Do. brother J leim, - 92
Do. brother Hartman, - 92
Do. brother H. Hurley, - 92
Do. brother m. Adams, - 92
Do. brother Ferguson, 100, 156, 165
Do. brother . Sholl, - 100
Do. brother A. Moore, - 100
Do. brother T. Hickernell, - 100
Do. brother A. Young, - 100
Do. brother J. C. Seabrooks, 106
Do. brother J. Myers, 123, 171
Do. brother J. M. Klein, 132, 180
Do. brother J. M. Buch, - 132
Do. brother D. Kyle, - - 141
Do. brother J. E. Roher, 141, 164
Do. brother A. D. Williams, 141
Do. Prssor C. G Finney, - 147
Do. brother S. Fasig, - 148
Do. brother D. Shrom, - 148
Do. brother J. Coup, - - 149
Do. brother T. Miller, - 156
Do. brother J. Park, - - 157
Do. brother Wm. Lour, - 164
Do. brother J. Schech, - 164
Do. brother Isaac Miller, - 171
Do. brother I. Keplinger, - 172
Do. brother T. D. G. Grim, - 172
Do. brother J. Hawk, - 172
Do. brother L. Merkel, - 179
Do. brother H. Murray, - 180
Do. brother J. M. Klein, - 180
Do. brother T. Hickernell, 180, 181

INDEX TO VOLUME THIRTEEN.

Letter from brother C Idleman, - 180
Do. brother A. Megrew, - 181
Do. brother M. F. Snavely, - 186
Do. brother J. Hovis, - 186
Do. brother J. Haitleigh, - 186
Do. brother E. Logue, - 186
Do. brother J. Marks, - 186

M

More broken banks, - - - 1
Missions, - - - - 11
Madison's manuscript, - - 17
Means of grace, - - - 19
Michigan, - - - - 21
Moral influences of schools, - - 23
Mechanics and manufacturing fair, - 27
Manufacturing in New Haven, - 30
Mctality in the army, - - 38
Moon on early rising, - - 39
Maytown, - - - - 42
Metodist colleges, - - - 52
Manfacture of pins, - - - 52
Missonaries to Asia, - - - 62
Mode Artists, - - - - 62
Missinary collections, - - 74, 81
Memcial notice, - - - 74, 82
Mohoimedan protection, - - 78
Methoist Episcopal Church, - 78
Mountoy meeting, - - - 81
Meetin in Deep creek, - - 89
Memord of Miss Dix, - - 93
Munificat bequest, - - - 94
Method f melting iron, - - 94
Meeting t Middletown, - - 97
Ministerought to be supported, - 102
Modern eachers, - - - 103
Make yoi beds, young ladies, - 111
Manner o preaching, - - 111
Mormons, - - - - 118
Missouri in, - - - 118
Mail to Orton, - - - 119
Meeting at aytown, - - - 121
Mile a minu locomotive, - - 133
Massachuse, a patron State, - 137
Missionary pdge, - 138, 145, 154, 175
My present l and experience, - 139
More good nes, - - - 141
Meditation orhe first day of the week, 147
Missionary piect in Ohio, - - 157
Masonic colle, - - - 181
Missionary pleges, - - - 183

N

New Constitutic of Illinois, - 5
New era in Eure, - - - 6
New York electis, - - - 6
National conventis, - - 9
Novels, - - - - 11
New fact in telegphing, - - 14
National Washingn monument, - 22, 33
New subscribers, - - - 26, 57
News from France - - - 42
New Constitution (France, - 45
Number of horses England, - 45
New route to China - - 46
New invention, - - 53
Newspapers, - - - 70
New Spoke machine - - 70
Niagara suspension lge, - - 71
Notice to book agents - - 81
New York Booksellersale, - - 85
Nauvoo temple, - - - 87
Niagara outdone, - - - 87
No slavery in Californi - - 93
North Carolina legislatu, - - 94
Non-conformists Bethel - - 120
New Bethel, - - - - 123
News from Italy, - - - 129
New music wanted, - - - 161
New subscribers, - - - 169
New American peace mo ent, - 170
New subscribers for volu fourteen, 177
Newspaper postage, - - - 178
Notice to the brethren in Co, - 178
New music wanted, - - 183

O

Our thirteenth volume, - 1
Our trip to Auburn, - - 1
On the death of John Quincy dams, 7
Our opinion of H. B.'s letter, - 13
Our trip to Baltimore, - - 17
Occupation, - - - - 71
Our trip to Fayetteville, - - 58
Our trip to Philadelphia, - 74
Oberlin quarterly meeting, - - 121
Officers of the Senate, - - 138
Ohio legislature, - - - 166
Our next volume, - - - 177

OBITUARY.

Obituary of elder John Strayer, - 13
Do. elder Samuel Bowman, - 17
Do. sister Eleanor Williams, 28
Do. brother George Rupp, - 42
Do. sister Ann Mary Shœner, 75
Do. brother Henry Kline, - 66
Do. William F. Eberman, - 69
Do. Charles R. Eberman, - 69
Do. John Albert Eberman, - 69
Do. sister Sabitha D. Logue, 69
Do. sister Susan Fackler, - 61
Do. sister Leach, - - 77
Do. sister Maria Stoner, - 77
Do. sister Mary E. Muir, - 100
Do. sister Elizabeth Reeme, - 106
Do. brother Jacob M'Allister, 115
Do. sister Ann M. Kinsloe, - 148
Do. Mathias Sailor, - - 173
Do. Rachel Hagea, - - 157
Do. Henry Smith, - - 178
Do. David Lingle, - - 178
Do. Simon Lingle, - - 181
Do. John Seesholtz, - - 181
Do. sister Susannah Diehl, - 187
Do. sister Catharine Dawson, 187

P

Preaching in Philadelphia, - - 26
Pray for religious papers, - - 30
Presidential candidates, - - 37
Pleasant things to see, - - 39
Prayer meetings, - - - 47
Prayer meetings, - - - 54
Parantal prayer, - - - 71
Prospects for Liberia, - - 78
Postage on letters, - - - 86
Prophecies, - - - - 95
Paper making, - - - 111
Pleasure of paying debts, - - 111
Plan for Christian union, - - 112
President's message, - - - 122
Pure religion - - - - 143
Patent axle, - - - - 173
Prospects at Maytown, - - 179
Premiums, - - - - 183

POETRY.

Original poem, - - - 2
Earthly and Heavenly blessings, - 8
The childhood of Jesus, - - 8
On the institution of Feet-washing, - 2
Temperance Ode, - - - 16
Love, - - - - - - 16
The White Pilgrim, - - - 21
I never Prayed, - - - 24
Denial and defence of the existence of God, - - - - 27
To the memory of elder John Strayer, 28
The Christian's song of Jubilee, - 32
Christian union, - - - 40
Let there be Light, - - - 40
The precious Flower, - - - 42
Bethel Sabbath school Hymn, - 48
Lines dedicated to brother J. C. Booth, 55
A Hymn, - - - - 56
There is a God, - - - 71
Come let us praise the Lord, - 58
Christian union, - - - 63
Prayer for revivals, - - - 79
The death of the righteons, - - 79
Trust in Heaven, - - - 88
A lyric poem, - - - - 95
The magnetic telegraph, - - 104
The Bible, - - - - 104
Religion in youth, - - - 104
The Redemption of man, - - 120
My Bible, - - - - 127
Address of the carrier, - - 143
Farewell to 1848, - - - 152
Poor, wildered, weeping heart, - 175
Fountain of Siloam, - - - 175
Ann M. Kinsloe, - - - 159
The Pilgrim, - - - - 165
Comfort for mourners, - - 167

R

Remarks, &c., - - 3, 114, 122
Revolution advancing, - - 5
Rich men of Cincinnati, - - 13
Revolution in Hayti, - - - 13
Revivals, - - - - 13
Reasons why every family should take a religious paper, - 15
Relief subscription, - - - 17
Religion in Mexico, - - - 21, 37
Rules for gentlemen, - - - 22
Religious changing, - - - 30
Religion defined, - - - 31
Railroad switches, - - - 37
Resignation of Gov. Shunk, - - 42
Return of Volunteers, - - 50
Religions toleration in New Granada, 53
Rules for prayer meetings, - - 54
Runaway slaves, - - - 69
Rules for our conduct in company - 70
Remedy for lock jaw, - - 71
Religious activity in Germany, - 79
Reply to Harmon, - - - 84
Remarkable prediction, - - 86
Romanism, - - - - 93
Reduction of Railroad fare, - - 94
Rules for conducting the work of the ministry, - 94
Religion, - - - - 103
Release of Bunyan, - - - 103
Religious law suit, - - - 106
Revival of pure religion, - - 112
Railroad to the Pacific, - - 112
Religious movement in Vienna, - 118
Revival Intelligence, - - - 121
Revival in Oberlin, - - - 126
Rails from Boston to Cincinnati, - 127
Remarks on the tithe law, - - 132
Radiator, - - - - 137
Revival news, - - 141, 154, 161
Reasons for being holy, - - 143
Royalty in the pulpit, - - 149
Recipe for putrid sore throat, - 153
Revival at Highspire, - - 156
Read and consider, - - - 156
Revivals, - - - - 166
Rules for the education of children, - 167
Rome, - - - - 169
Revival news from Newberry, - 169
Religious in Mexico, - - - 178
Revival Intelligence, - - - 186
Rules for preserving health, - - 188

S

Sunday papers in N. Y. - - 6
Signs of a back sliden state - - 7
Standing committee of Ohio - 11 154 173
Statistics of the French population - 14
State of the crops - - - 19
Sewing machine - - - 21
Somnambulism - - - 22
Special Notices - - - 26
Shortening the Mississippi - - 30
Soap plant - - - - 45
Salt water - - - - 45
Slavery and the territories - - 45
Separation of church and State, - 46
Synodical - - - - 53
Steam Omnibus - - - 54
Smithsonian Institute - - 54
Scolding children - - - 55
Specie influx by emigrants, - - 61
Steamships - - - - 62
Size of the female waist - - 71
Strictures of A. D. W's remarks - 75
Sacrifice of human life by war - 77
Success belongs to the active - 79
Sabbath Convention - - - 86
Sunday mails - - - 86
Something wanting - - - 87
Slavery at the South - - - 93
Statistics of Distilleries - - 94
Saving to the Government - - 101
Suspension of the coal trade - 102
Sectarianism in revivals - - 102
Scolding - - - - 103
Salutation &c. - - - 115
Scripture exposition, - - - 127
Slave case in Cumberland co. - 130
Sabbath Convention - - 130 138
Sabbath - - - - 139
Statistics of London - - - 142
State Treasurer - - - 145
Strange doctrine - - - 147
School in Indiana - - - 149
Schools and religion in Texas, - 150
Stated prayer - - - - 151
Scripture explanation - 159
San Francisco - - - 166
Special prayer - - - 167
Sectarianism - - - - 170
Sectarianism defended - - 174
Swedenborg - - - - 181
Sabbath Schools - - - 183
Shocking Murder - - - 185
Storm and damage - - - 185
Steamboat on North Branch - - 187
Secrets of the Ladies - - 188

T

The wheat crop - - - 5
The Union canal - - - 5
True spirit of union - - - 7
The spirit of love - - - 7
The word Selah - - - 7
The Bible for France - - 14
The Bible in Virginia - - 14
Tronble in Yucatan - - - 14
The piuing Hills - - - 15
The wonderful canary birds - - 15
The mother's assistant - - 18
Temperance in N. Hampshire - 21
Thoughts on many things - - 26
The property question &c. - - 37
Treasure upon earth - - - 43
The rights of widows - - 57
Twilight meditations - - - 59
To the unnaturalized - - 61
The ten hour law - - - 62
The summer is ending - - 65
Test of fellowship - - - 65
The Oregon bill - - - 69
Temperance in Canada - - 69
Telegraphic - - - - 70
The religious press - - - 71
The Parlor Magazine - - 73
The Cholera - - - - 77
The end of four great men - - 78
The fast day - - - - 81
The property question - - 85
The N. Y. booksellers, sale - - 85
The mackerel Fisheries - - 86
Temple at Nauvoo - - - 93
The Sulton protecting Christians - 94
Thanksgiving day - - - 97
Temperance in Great Britain - 102
The Cholera - - - 106 138
Thanksgiving - - - 106
Troops for California - - 111
Telegraph dividend - - - 111
The custody of truth - - - 111
The ice manufacture - - 118
The territories - - - 118
To make shoes water proof - - 119
To cleanse the teeth &c. - - 119
The Presidents, ages of - - 127
The spirit of sect and schism - 135
Trade of N. Y. canals - - 142
The ministry and the press - - 143
Temperance - - - - 149
Theatre broke up by a revival - 149
Truth is mighty and must prevail - 151
Theological Seminaries - - 157
The post office army - - - 157
The true Catholic church - - 158
Time - - - - - 158
The public domain - - - 159
The Legislature - - - 161
Testimony of doners - - - 167
The black tongue - - - 173
The express packet line - - 177
The United Brethaen - - 178
The Pope deposed - - - 178
The Girard College - - - 182
Travelling by water - - - 187

U

Universal Education in France - 77
Universal Christian Union - - 112
Universal Suffrage - - - 150

V

Vindication of the Church 2, 10, 50, 58, 74, 82, 90
Victoria - - - - 22
Virginia Episcopal Convention - 29
Vindication of the Church at Mechanicsburg - 42
Virtues of Champagne - - 55
Value of Christianity - - 158
Virginia Coal - - - 165
Vermont License Question - - 187

W

Works of J. Q. Adams - - 6
Wesley's prayer for church union - 7
Washington National Monument - 9
What the world wants - - 23
War in Oregon - - - 26
Wire fence - - - - 45
Which the greater fool - - 68
Wool trade in Michigan - - 85
Where shall I spend eternity - 103
Western Virginia - - - 119
Why are there not more revivals - 138
Which are the best investments - 151
Western liberalities - - - 158
Wants of the church - - - 162
Wisconsin unanimous for free soil - 166
Why I take a religious paper - 188

Y

Yucatan - - - - 94, 111
York and Harrisburg Railroad - 153

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

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Our Thirteenth Volume.

This number commences the 13th volume of the Church Advocate. It has had a small beginning, and sometimes had to struggle hard for existence, but from its present stature, we hope it will continue to live and prosper—to edify, cheer and comfort many, and to give to thousands and tens of thousands the knowledge of *the right ways of the Lord.*

To this end, we respectfully solicit our former friends and contributors to lend us a helping hand, to widen its circulation, and to fill its columns with good and useful matter. We should feel happy, moreover, to engage the services of some more "ready writers" in the church, especially in the travelling ministry. Some of these, we think, might do more, in both ways, than they have done. Come brethren, give us, and the cause you love, a hearty and generous support.

Some of our brethren have done remarkably well. We highly respect and commend them for it. May their good deeds excite others to love and good works! And may they continue to abound yet more and more.

The last two volumes were well filled with a great variety of interesting communications. We hope this one will be no less so. Yea, we hope it will still improve, and be better than the former. To this end, we again earnestly request the co-operation of old and new contributors.

Our Terms.

Those who were kind and punctual enough to mind their own interests, as well as ours, and paid one dollar in advance for the Advocate, have been credited in this paper, in full for the volume. But those who have not availed themselves of the opportunity of taking the benefit of our advance terms, will please to bear in mind that from and after this date they are required to pay, as heretofore, $1 25.

We are quite well satisfied, in some respects, that no more of our subscribers paid in advance. With our present list of subscribers we can hardly afford the abatement we have made. Yet, with about 200 additional subscribers we might do it, and still sustain ourselves without loss. As soon as that can be done we shall reduce our terms to $1.

Our Stoppages.

We have had a considerable number of stoppages, and some unexpected ones. We always calculate on some, but we never expected to be requested to stop the papers of some of our old, rich, prominent and beloved brethren in the church. Yet so it goes. We must live and learn. And among other things we have to learn, painful as it is, the instability and fallibility of man, even after their calling of God.

Yet notwithstanding we have great cause to be thankful for the generous and increasing support given us by the churches, since we have resumed the editorial chair. The paper is now better sustained than at any former period. It pays it way, which it never done before; and with a little more patronage it will become a profitable concern. May the Lord bless us, and we shall be blessed.

Our New Subscribers.

We have received a considerable number of new subscribers; yet, when the stoppages are deducted, we have not gained much. We hope, therefore, our agents will renew their efforts to increase the number of our subscribers. Let us have a few hundred more, and we shall try to get along.

We are much obliged to those agents and brethren who have taken such a manly interest in the welfare of our paper. We hope they will continue to show the same diligence in their labor of love. Many more subscribers can, no doubt, be easily obtained, if the necessary exertions are made. Try then, dear brethren; try, and try again, and see what can be done.

Our Delinquents.

We have a large number of delinquent subscribers on our books, which we hope will pay up arrearages without delay, and without making us any trouble and expense. A large share of our profits are lost annually, by this class of subscribers. Had they all paid up, as was expected, for the two last years, seven hundred dollars would now be in our hands, instead of being in the hands of nearly six hundred delinquents. And were each of them to send us 62½ cents, the amount due us, it would make the snug sum of about $350. This is no inconsiderable sum to us, whilst to each of them, 62½ cents is a mere pittance.

We hope, then, our delinquents will have the goodness to do us justice, by sending us our dues without delay.

Our Trip to Auburne.

Brother T. Strohm and ourselves had a trip to Auburne, Schuylkill county, Pa., and held a meeting there for three days.

The little church in that place bids fair for the kingdom. She seems to be following the churches of God in Judea.

We also held meetings in Orwigsburg, at brother Kimmel's, and in Fredericksburg.—The meetings were well attended, and good attention given to the word. A few professed religion at the Auburne meeting.

The brethren in Schuylkill county are a loving, liberal, and zealous brotherhood. We enjoyed ourselves well among them, and we hope our visit will prove a blessing to the brethren and the people generally. Our prayer shall be for their welfare.

More Broken Banks.

It is reported on good authority that the Wooster Bank has failed. Also, according to the Ohio Statesman, a telegraphic despatch has been received at Columbus, announcing that the Mineral Bank, of Maryland, has failed. Persons sending money to this office will please bear this in mind.

The General Eldership.

This body will hold its triennial meeting, *Deo volente*, in Martinsburg, Blair county, Pa., on the last Sabbath of this month. Delegates from the annual Elderships will please to be punctual in their attendance.

Hymn Books and Testaments.

A general supply of Hymn Books, &c., may be had at the General Eldership, by those from the West, who may be in want of them. We shall also have some Histories, and other books there, so that all may be supplied with different kinds of books.

Business Note.

Brother John Hickernell will please to let brothers Wertz and Gillespie have some of the Hymn Books, &c., out of his box sent to Pittsburg. The books were forwarded on the 17th ult., by Bingham's line of boats.

More books will be sent on from the General Eldership.

PAPERS WANTED.

We want several copies of numbers 13 and 14 of the last volume. If any of our patrons will be kind enough to send us a few, we shall feel much obliged.—[Editor.

Vindication of the Church,

OR

Review of Letters on Sectarianism.—No. 4.

In our last we promised to examine our correspondent's position, on Sectarianism, by its fruits. This is, perhaps, the best way to ascertain the truth or falsity of any system, theory, or position Hence, Christ said, "Every tree is known by his own fruit. Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The moral of this is, as we take it, that men, means, measures, doctrines, theories, policies, principalities and practices are all to be judged of by their results. They are good or bad according to their effects.

Now, what are the facts of the case with regard to sectarianism? If it is a good thing, its fruits or effects must be good also; if not, the reverse must be true.

What then are the fruits of Sectarianism?

We will consider, in the first place, its *good fruits*, as claimed and shown by the author of the letters we are reviewing. These are as follows:

I. *It gives different spheres for the employment of men's capacities.* Our author assumes the ground, because men are differently constituted and imperfect in knowledge, therefore a plurality of sects is both *legitimate* and *unavoidable:* and hence there will be different spheres created for all the different means and capacities of men.

This then, is one of the good results of a division of the Church of God, according to our author. In reply to this we would merely say;

1. Men are now constituted as they were in the beginning—that they are just as capable of perceiving truth now, as then; and hence there is no more necessity for sects, or a division of the church now, than in the Apostolic age. If then their mental constitution and their imperfection in knowledge was no legitimate barrier to their unity then, it cannot be so now.

2. God has made no allowance for the difference of men in their mental constitution and in their perception of truth. They are all alike bound by the laws of unity—by the laws against schism, and by the examples of the first Christians, "to be perfectly joined together in the same mind, and in one body in Christ." Rom. 12: 5. 1 Cor. 1: 10.

3. The temple or building of God requires different workmen. Here then, as on Solomon's temple, all manner of craftsmen can find employment; the boanerges not excepted. Let all follow the directions of the Great Master Builder, and abide in their calling, and they will find *spheres* enough to employ all their means and capacities, without dividing into different sects and denominations. Division *retards* instead of *expedites* the work of God. "A kingdom or house divided against itself," says Christ, "cannot stand."

II. *"It gives an opportunity for the cultivation of the mental powers;* because diverse views held and advanced by different sects will lead to a mutual investigation, and this exertion strengthens the mental powers."

This reasoning would do well enough were the premises true. But false premises lead to false results. So in this case. Schisms are wrong. Discordant views are wrong. And hence the occasion thus afforded for the cultivation of the mind, is no better than the confusion of tongues at the building of Babel. That confusion was the result of sin. The occasion thus given for the exercise and improvement of the mind is no good argument in favor of the building of Babel, or of the confusion of tongues. Just so with our brother's argument in favor of Sectarianism.

III. *"It elicits truth;* by giving occasion for investigation and discussion, and this leads to the most happy and gratifying results."

Here is another erroneous conclusion.—Sectarianism has confused and bewildered ten times as many as it has made wise. Who wrests and tortures the plain teachings of the Bible more than Sectarians? They search the Scriptures, not so much for the sake of truth, as for the sake of propping up their sectarian dogmas and peculiarities.

Besides, if our brother's position is correct, then the world has had every opportunity to know the truth. This discussion and investigation has been going on for upwards of two hundred years. And now, after all, where are the evidences of its good results? What truth has been elicited? What do we know now, concerning the truth as it is in Christ beyond what the first Christians knew?

We fear there has been much more loss than gain. Who can estimate the waste of time, talents and treasures, in this protracted discussion? How much better if this waste had been consecrated to God.

But the fact is, the spirit of God must lead us into all truth. Without His illuminations all the sects and sectarian discussions in the world will never bring us to the knowledge of the truth.

IV. *It tends to the uncorrupted preservation of the Sacred Scriptures.*

This naked assertion lacks proof. We might assert and sustain the contrary. We might show that the Scriptures were preserved uncorrupted and unmutilated, before the division of the church into sects, just as well, if not better than since. Besides, we might show that Sectarianism has the strongest of all tendencies to corrupt the truth and the right ways of the Lord.

But all this will be shown hereafter, when we come to speak of its corrupt fruits. For the present, and in conclusion, we would merely say, that if the foregoing are the best and only fruits of Sectarianism, then we hesitate not to christen it TEKEL.

Notice of History of Denominations.

"IT was a happy thought that led to the production of the present work. That each denomination of Christians should be represented by some prominent member of its own body, telling their own story in their own words, was an important idea; and if a judicious selection of writers has been made, the result must be a work, which, for fairness, fullness, and accuracy, is without a parallel. We believe the work to be as well executed as happily conceived,—and that, considering the authoritative nature of its contents, it will be found a most valuable contribution towards the religious history of the country."

REMARKS.—The foregoing is a highly commendatory notice of our work on the Denominations, taken from the Church Review, published in New Haven, Connecticut, by Dr. A. B. Chapin and N. S. Richardson. We insert it mainly ior the benefit of our agent for Connecticut, Elder N. F. Barlow.

CHRISTIAN POLITENESS requires that we should regard others, in their opinions, as we would have others regard us, in the opinons that we hold.

CONTRIBUTORS' DEPART'T.

AN ORIGINAL POEM,

On the Institution of Washing the Disciples' Feet and the Lord's Supper,

By J. F. Welshampel.

When the creative hand of Deity
Plac'd man in Eden's fair and holy spot,
To live forever to his Maker's praise,
And live forever in perennial bliss;
The heav'nly hosts together sang for joy,
That creatures *new* would join them in the theme
Of everlasting glory to the Lord.
And God was pleas'd with all, and said 'twas good.
Humility was the great principle
That actuated all to worship God.
That lost, then all was lost, forever lost!
And Heaven's vindictive wrath and frown incurr'd.
Just so with Lucifer and his vain host,
Who *proudly* envied, grasp'd at God's *own* pow'r.
But they were all thrust out of His abode,
With chains of darkness, and confin'd in Hell.
This bold adventure, and its failure sad,
Engender'd in God's foe eternal spite,
Who sought to reek his vengeance where he might;
But fail'd at all, save in the fall of man.
There, in his subtlety, to thwart God's plan,
In Paradise, he then inspired poor Eve
With his own spirit—*Pride* and *Vanity*.
Humility, obedience, and love,
All, all were lost; and man had fallen low!

No remedy in Heav'n nor Earth was found
To heal the wounded heart of Deity;
And no salvation for man's soul was found,
But in the principle—HUMILITY.
Mercy went weeping round the throne of God,
And Angels wept, and all their harps unstrung;
And Justice did her vengeful sword unsheath,
To cut the rebels off to meet their doom—
When lo! the gloom that hung 'round the White Throne,
Like lightning disappear'd—The angelic hosts
In ecstacy of joy, hop'd that the change
Portended some great good, and shouted loud:
"Holy! holy! Lord God of Sabaoth!"
And straight the Son of God—God's image bright
In all th' effulgent glory of Himself,
Appear'd, and pleading for a ruin'd world,
Proclaim'd by herald's trumpets loud:
"Salvation great to man, and peace on earth."
And straight the angelic myriads seiz'd their harps,
And sung, in Heaven's wonted harmony,
"Glory to God—on earth good will to man!"

In lapse of time, as Prophets had foretold,
Jesus laid down His heav'nly glory bright;
Cloth'd himself with *Humility*—Great God!—
And came to Earth, the babe of Bethlehem!
And Angels too forsook the courts of heav'n,
And sung the song: "Good will on earth to man."
And Jesus, the Redeemer and Deliv'rer great,
The *type and substance of humility*,
When he had the salvation plan matur'd,
And ere he yet was crucified for man,
He taught that faith *without humility*,
However great, was only *dead* and *vain*.
And in the city—old Jerusalem—
He gathers to himself his followers;
That they might practically from him learn
A lesson of *humility*—and do,
In *deed* and *spirit*, what he taught them all.

And after supper being o'er, he rose,
And took a towel, and himself begirt,
And took a bason filled with water clean,
And went to his disciples all, to *wash their feet!*
Astonishing *humiliation*, this!
He wash'd their feet, and dried them with the towel.

Peter, with this great condescension struck,
Exclaims, "O Lord, thou ne'er shalt wash my feet!"
"But if I wash thee not," his Lord replied,
"Thou hast got neither part nor lot in me."
Then he submitted. And when all were wash'd,
Jesus sat down again, and said to them:
"Know ye what I have done unto you all?
"Ye call me Lord and Master—*so I am.*
"If I your Lord and Master wash'd your feet,
"Ye also ought each others' feet to wash.
"I an example to you all have giv'n,
"That ye should do as I have done to you.
"*Bless'd* are ye, if ye *know* to do these things;
"But *hoppy* are ye if these things *ye do.*"

Ye must be *humble*, I am *humble* too;
I prove my spirit, by the works I do;
This ye must do—then will the world believe,
That ye are my disciples—mine elect.
And when he thus had done and said,
He took the loaf, and bless'd and brake,
And took the cup, and bless'd and gave.
And thus, in that same night he gave these two,
These standing Ordinances to his church:
The washing of the feet and "sacrament."
And soon he left them—to be crucified.
And now he sits in Heav'n at God's right hand,
To intercede for man—And he will come
Again, the King of Kings and Lord of Lords,
To gather all his *true disciples* home,
Into his kingdom that shall have no end.

Baltimore, April 4th, 1848.

Dissertation on Church Organization.

That in the congregations (or churches) founded by the Apostles there were a *plurality* of elders and deacons, (they being all the church officers necessary) in every congregation, is as plain from the Apostles' precepts, (from which the Apostolic or primitive order) as recorded in the Scriptures, as anything else treated of in the New Testament. Men who are addicted to their several systems of human EXPEDIENCY may attempt to deny this, as they do many other truths, (proper name, and union of the church, &c.,) but their quibbling does not alter the thing, any more than if a man would rise up before you and contend for days, that two and two make five. Such an one could not persuade you to believe him; he would only show himself a simpleton, or ignoramus, nor would it *alter* that which is fixed and certain, two and two make four. Scripture doctrines, such as appertain to the founding, discipline, &c., of the church, are all fixed by the dictation of the Holy Spirit.

To understand the passage of Scripture, 1 Tim. 5: 17, "Let the elders that rule well," &c., we must consider the *time* and circumstances, and *why* the Apostle wrote this language. For instance, the elders of that day were naturally chosen from amongst the congregation. As they were *then* in their infant state, or recently founded, the most pious and best qualified were naturally chosen, and among them there would of course be a great diversity of talent, piety, &c., and as each congregation had thus to provide or supply their own elders, hence, as a natural consequence, some were not capable [or qualified to "labor in the word and

doctrine," but merely as well as they were capable, officiated at home in the congregation over which they were overseers; but others, more advanced in knowledge, and of ready utterance, "labored in word and doctrine," preached to the congregation, and to the people in the immediate neighborhood, through the week, as opportunity presented and circumstances admitted. And hence no wonder the Apostle would write that those who "labored in word and doctrine were worthy of double honor"—remuneration or reward—according to their efforts, usefulness, and time employed in their labor of love.

Hence we see that the Apostle speaks, not of different classes of elders, but of different capabilities, qualifications and exercises.—There was thus a diversity in the exercises of the presbyterial office, but not in the office itself: hence, we must understand by the Apostles language, "Let the elders," &c., the various exercises and duties of the same order. Even of elders who were full grown, men of God, as there is always diversity of talent, piety, &c., it might be said that some advanced in life, grave in deportment, and of distinguished prudence, were fitted to preside, while others, of more ready utterance, and of competent knowledge, were best qualified to teach—were able "to labor in word and doctrine." The passage shows that some presided, and others labored in word, and that the honor, or rather reward, was to be proportioned to their efforts and time employed; not according to grades and orders, which are never even mentioned in the Scriptures.

Nor can we even find the least trace of lay or *ruling elders* in history, until the days of John Calvin, when he and his friends got up such an order, naming or titling them "*inspectors*," to *out vote* the Catholic priests, in their priestly conclaves or councils. (See J. P. Wilson on the Primitive Government of the Christian churches.)

Those elders, therefore, who were qualified to labor in word and doctrine in the congregation, and in their neighborhood, were to be doubly honored. First, as elders or guides, and second, to receive remuneration according to the time employed in their labors of love.

Persons in our day, speaking and writing on *this* subject, like on other subjects, have the present mode of doing; *i. e.* our present sectarian usages before their minds, which will not let them see or understand the Gospel plan. They figure to themselves (when we speak of four to six elders, or a presbytery, or bench of elders in every congregation) so many men clothed in black coats, sitting idle six days in the week, and coming out on Lord's day to *explain* a text of Scripture to the people; and receive from four to six hundred dollars, yea, in some cases a thousand, or even two thousand dollars a year. No wonder that they will say the members of a congregation cannot make up money enough to pay so many (four to six) elders, for in many instances they (the members of a church) cannot raise *one* such a salary. But in a scripturally constituted congregation, or church, they do not dress their elders in black coats, to be idlers; but the elders are to be plain, simple men, (mechanics of various orders, or of any other honest profession) members of the congregation, chosen as officers or presbyters, to oversee the church, and enforce the laws of Christ.

Those therefore who are not (yet) qualified to "labor in word and doctrine," need no salary, or very trifling, as they through the week, generally, will be engaged at some honest employment, and thus, St. Paul like, be no burthen to the congregation. And those elders who labor "in word," and teach the Gospel in their immediate vicinity, and visit from house to house, and thus spend some days in the week, will not require much salary, as they also may, and naturally should be engaged in some honest employment for their own maintenance.

Remember that all those teachers or proclaimers of the Gospel who travel are Evangelists; their business is to found congregations, and re-visit them, and ordain officers for such as they found. Hence, when we speak of four or six elders belonging to a congregation, we must not confound them with traveling preachers, for these are evangelists or missionaries, and we dare never confound the elders and evangelists, for they are not of the same character or office, they have not the same duties to perform. Elders are stationary officers of a congregation; when elders become competent, and are sent on a mission by congregations, then they become Evangelists, gone forth to found and organize new congregations in other parts. And as Evangelists are *sent* by the different congregations, such as send them on a mission must naturally remunerate them.

No more at present, but ever yours,

JOHN REIS.

Remarks on the foregoing.

Our brother Reis is still a good assertionist. He seems to have acquired a remarkable aptitude in this department of theorizing.

In the foregoing dissertation on Church Organization, he asserts, among other things, that there is but one class or order of elders in the church, and that these are all naturally chosen, so that each church supplies herself with this class of officers.

Again, he asserts that some of these elders were not capable or qualified to labor in word and doctrine, but merely officiated at home, as well as they were capable, whilst others preach to the church and to the people in the neighborhood, and that these were entitled to double honor or reward.

He further asserts that there were no *Ruling Elders* in the primitive church. That *Evangelists* are elders sent forth by the church, to found and organize new congregations, and that these are to be sustained by the churches who send them.

Now, if these things be so, then the church makes all the elders, and the Lord none. Besides, she makes some to *rule*, although there are no ruling elders according to this theory. Again,—she sustains those who labor abroad, whilst those at home must support themselves, at least in part. There must be something wrong in this system.—Editor.

A Few Evils in the Church.

Professing and possessing are two things. Professors may get to the pit, while possessers will be crowned in the kingdom. I feel sure that the Scriptures are plain, and a sufficient guide on the subject. Now some people live professors, and come to prove them, by asking a favor, they will put you off by making several excuses; and among them, perhaps, a few small untruths. The Scripture plainly says, "he that hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And again, "do as you would wish to be done to," &c.

Now, go to such people with the minister's salary, relief, missionary or bible society subscription, and they will cheat God out of his own; tell the collector or deacon, "I am so poor, and have had to give so much," &c.; and perhaps, all they have given in a year, has only been about one per cent. of their valuation. How is it possible for such stingy professors to be more than professors? Yet so it is. But let all chuches go for liberal Christianity, and turn those misers out of the Church of God. The Church of God should, and must be pure. Our good must not be evil spoken of. If all Christians would do their duty, we would soon see the prosperity of Zion. Stinginess, then, is one great evil in the church.

Another one is evil speaking and backbiting. This is sometimes carried on in disguise. Now and then, some will be found running round and inquiring, did you hear what brother A. done? Well, I'll tell you, but for your life, don't tell any body, for may be it is not true. So it is sure to pass on. till all the church and world in the neighborhood know it. When all comes to all, it is a falsehood at last.

Another evil which prevails sometimes, is, a disposition to be elevated and hold a church office. To desire the office of elder or deacon is not wrong; but to use underhanded means to get it accomplished, is an abomination.

Another evil in these degenerated days is a spirit of *schism* and disunion. Some brethren seem to think, that almost any small matter of difference in opinion will justify a split in the church. Men too, are found advocating this monstrous evil, who once inveighed against sectarianism, as loudly and lustily as any body. Those are, in my opinion, men of corrupt minds, and so dangerous to the welfare of the church, that they ought, as the Apostle says, to be marked and avoided. May the Lord bless his church, that it may be a "glorious church, not having spot, or wrinkle, or any such thing." J. K. L. Z.

The Infidel.

I pity the Infidel because he is unhappy. I never knew one who was not so, at least when his mind was brought to consider the subject of religion, or the probabilities of a future state. He may enter the whirl of business, or the arena of public life—he may pass the rounds of pleasure with his attention and thoughts constantly in the dreamy chase after the visions of happiness, and secretly desire its reality, but as sure as he pauses and reflects, there will be an uneasiness in his breast. He may appear, in public, perfectly at ease, and unconcerned and reckless as to his destiny; yet he has his solitary musings, his secret whisperings, his fearful forebodings.

One peculiar trait in the Infidel is, he rejoices in the downfall of any who make a profession of religion. He is grieved at the reformation of men from sin to holiness. He is sick at heart on seeing a revival of religion. It is then that the unregenerated passions of an unbelieving heart are in a state of effervescense; then may be seen what manner of man the skeptic is—a "hater of that which is good"—an unhappy man when happiness most abounds. The Infidel is without hope, hence his uneasiness. All his heart is unbelief.

The more skeptical the theory, the better it suits his views; the more uncertain he can imagine all things before him, the more eagerly will he seek for a certain emptiness of fanciful bewilderwents; though he desires to cast anchor somewhere, he finds anchorage nowhere. As for a system or theory in which to believe and on which to rely, he has none. If his thoughts occasionally shoot forward, or fly upward, in search of his final destiny, there is nothing upon which his faith takes hold; and he retires again within himself, sullen and unhappy. His unbelief is wilful; for this he is therefore accountable.

It is not for a want of evidence that he does not believe the Bible, to substantiate profane history, he seldom asks for evidence. This treats merely of human transactions: it conflicts not with his opinions or his sins: and as it comes, floating down the channel of letters, he receives it without hesitation. But the Scriptures reprove him of his sins, require a deep humiliation of heart before God, and holy life, against which all the feelings of depravity of human nature rise up: therefore he demands proof to establish and sustain revealed truth.

Proof is given, prophecy after prophecy, so plain that none need mistake. Its true import is pointed out, and its clear fulfilment adduced. Miracle upon miracle are mentioned, which were wrought to sanction the high commission of the inspired penmen, and to give weight to the word which they taught.

Miracles wrought under such a variety of circumstances, and placed on record in such a manner, that there remains not the least shadow of a doubt as to their having been performed by the persons, and at the times when, and the places where they are said to have transpired. Then too, are repeated the sure marks of internal evidence in favor of the authenticity of the Scriptures, showing their perfect consistency with the character of a holy God, and their certain tendency to promote the virtue and happiness of mankind, if the precepts are obeyed. And then may be brought a long train of evidence from the beginning of our era down to the present time, most clearly attesting the system of Christianity to be of divine origin, and productive of more happiness to the human mind than all the theories that were ever concocted in the pandemonium of a worldly philosophy, and more beneficial than all the productions of human genius.

Let these he brought together with all solemn appeals of God's holy moving word and set them in array before the mind of the Infidel, till they reflect back upon his blushing face, with mirrored certainty the moral turpitude of his unbelieving soul, and he is an Infidel still, confirming the awful declaration of the Saviour: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The Infidel is cheerless, even if he die with stoical indifference—unmoved, unawakened, he has no longings for immortality—no bright prospect of a brightening future. No hope—all is cheerless.

If it were cheerless only, it would be less appalling. With most of such persons, who die in possession of their reasoning faculties, the hour of death is the most unhappy period of their earthly existence. It seems as if the God of revelation gave most of them, in that hour, a foresight of that terrific world into which they are soon to tread.

Who would envy an Infidel's gloomy end. His life has been spent in that which is worse than in vain. Upon it he may well look back with regret. Before him yawns a dark abyss unbosomed to his shuddering soul, from whence the echo that he thought would an-

swer, "where!" too plainly murmurs the unwelcome truth; here, here, is thy grave.

We leave him there, his body in the cold grave, his soul in the hands of a sin avenging God. We cannot bring him back, though his end be dreadful. He would not believe man may be happy, if he will. "Let the wicked man forsake his ways and the unrighteous man his thoughts." Philosophy is a proud, sullen detector of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt, but it cannot come forward and say, here are rest, grace, peace, strength, consolation.

DANIEL FULLER.

Decalb county, Ind., Feb. 14, 1848.

Exhortation to the Young.

"Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth."—Jeremiah 3: 4.

There are a variety of inviting and encouraging promises addressed to the young, in the sacred Scriptures. Hence the Saviour says, "Suffer little children to come to me, and forbid them not." And again, "Remember thy Creator in the days of thy youth." The words also upon which this address is founded speaks to the young, "Wilt thou not from this time cry unto me," &c.

My youthful readers, your Saviour here condescends to expostulate and reason with you. What matchless love! what benign compassion, for the Lord God, the Creator of all things, to condescend to converse with rebel worms. Be astonished, oh heavens! oh earth, be filled with wonder!

These merciful invitations are too often slighted; these gracious overtures are too frequently disregarded. Ye too often set at naught all his counsels. His expostulations with you are too frequently in vain; and whilst absorbed in the trifling gratifications of time and sense, you declare plainly that you desire not the knowledge of his ways.

But your Saviour, in the words before you, reasons with you; "Wilt thou not from this time," &c. Oh, let it melt your adamantine hearts; fall down before him in humble penitence, and with deep contrition exclaim, "My Father, thou art the guide of my youth." However, remember my youthful friends, a few faint and lukewarm petitions will not procure for you the privilege of having God for your father and guide. You must acknowledge him in all your ways; and then assuredly he will direct your steps.

There are many dangers to which the young are especially exposed. There are many subtle foes, which satan employs as his emissaries, to conduct you to perdition. There are many labyrinths, dangers and temptations, which you will do well to shun; many forbidden paths in which the unwary tread. Now, in all these respects you have much need of a guide; one who is acquainted with the dangers and difficulties of the way; who knows by experience the machinations of the grand adversary; yea, one who has been in all points tempted like ourselves, yet without sin. Now, just such a guide is our Redeemer. He has trodden a path bestrewed with thorns and briers; and it was through suffering, that the Captain of our salvation opened up a new and living way. His watchful eyes are over those who fear him, to keep them from danger. And though you have so deeply and repeatedly revolted from him, he has the compassion of a Father still. Wilt thou not then from this time cry to him, my Father, thou art the guide of my youth.

Again, your foes are ever ready to draw you aside; you have need of much grace to withstand their attacks, but his promise stands sure, that he will be with you even to the end. At no period of your life, at no point of time, can you sit down and say that you no longer need the guidance of your heavenly Father. Dangers press thick around you, and in all places you will find that under the shadow of his wings alone you may rest securely. You have a wilderness to pass through; and

"Dangers stand thick through all the ground,
To draw you from the Lord."

Do you not think it would be every way better to be under the direction of unerring wisdom! to have the path of your goings marked out for you by the hand of him who cannot err! and under all perplexities, and in all exigencies, to hear the voice of your heavenly Father before you, saying, "This is the way, walk ye in it."

But, my youthful readers, when is it that your Saviour requires you to acknowledge him! It is even now; "To-day is the accepted time," therefore hearken to his invitation, "lest he swear in his wrath that ye shall not enter into his rest."

The present is the only time allotted you, the past you have irrecoverably lost. The future is all uncertain; therefore be entreated, by the love of your compassionate Redeemer, that you will now, in the days of your youth, cry mightily to the Lord, to shield you from impending ruin.

JOHN C. SEABROOKS.

The "Church of God" at Baltimore.

Brother Winebrenner:—

We have been disappointed by our esteemed pastor, (Elder Owens) not coming on by the first of this month, (April) but as sickness in his family has prevented it, we cannot censure. The church is making preparations for him, and our prayer is that he may "come in the fullness of the Gospel of Christ." "By whom shall Jacob arise; for he is small?" Of course by the help of God only can he arise; and when we look for better times for the future, we do not put our trust in brother Owens; but we hope God will bless the word his servant shall preach, to the ingathering of many souls.

There are several persons now ready to unite with us in church fellowship. There is peace and unity in the church at present; and the brethren and sisters are getting up a Sabbath-school in our Bethel. The Lord bless the effort. My little girls are collecting donations for the school, with good success.

Please publish the enclosed Poem among the communications in the Advocate. I shall try to get you a good list of subscribers for the next volume. I have been preaching for the church several Sabbaths, and will, till brother Owens comes. I believe the church is pleased with the appointment. Yours, &c.

Baltimore, April 6, 1848. J. F. W.

Letter from Brother J. W. Keplinger.

Brother Winebrenner:—

According to the request of my brethren in this place, I venture to drop a word or two through the columns of the Church Advocate, for the consideration of its readers. My remarks will be principally directed to the professors of the religion of Jesus.

There are many that profess to be Christians in this our day. "By their fruit ye shall know them," the Bible says. There are also many that say, Lord, Lord!

To this a brief appeal may be made. Are you willing to be saved?

Answer. I am willing to join the church, to attend to the ordinances, to pay something when called upon, and to be baptized if I feel it to be my duty; what lack I yet?

"Sell that thou hast and give to the poor, and thou shalt have treasure in heaven." With a rent heart the cold professor says, This I cannot do.

"Go visit the sick in their afflictions, the widow and the fatherless, and shut not thy bowels of compassion when thou seeth thy fellow men in want." This I cannot do, it would be neglecting my own business, and sacrificing my profit and ease.

"Deny thyself, and take thy cross and follow me," says the Saviour. This is very hard for me to do.

"Rebuke thy neighbor and suffer not sin upon him." Were I to do this, I would lose his good opinion of me, and his patronage in my business. Let me be excused in these things, and I will do more in temporal affairs: such as giving to the support of the Gospel, to all public buildings that are for the good of God's cause. Those that make such excuses should never profess to be Christians; such words come from cold and careless professors of religion.

I have observed that the best and most useful Christians are those that are always happy, that are ready to pray or sing in the prayer room, and that do God's commandments in truth—that show by their walk and daily conduct, that they are Christians in whom there is no guile.

As I said that my principal object would be to address professors of religion, I will notice several more evils that exist among them.

1st. Why is it that there is such difficulty in convincing men of the error of their way?

Ans. Because they are too superstitious and firm in their own way, and will not come to the light that their eyes may be opened. So stubborn are some professors of religion that they would sooner than leave or give up their opinions, do violence to their own conscience, and resist truth. How stubborn and superstitious is such a mind.

There are others again that think they are always right, and that cannot see that they are at any time wrong. But they have always got their eyes upon their neighbors. They can see their faults, and busy themselves in putting out the mote out of their neighbor's eye, but seldom look at home in their own hearts. Such are the worst of men. They may be termed backbiters. They are dangerous persons. They inflict a wound, and hide before you turn around. Thus we suffer and do not know from whence the blow has come. The Bible says, "Cursed is he that smiteth his neighbor secretly." Backbiting is secret smiting. With the tongue we can give more severe blows than with the hand. We should remember to do unto others as we would wish to be done by. Let us also remember that nothing is more tormenting and annoying to us, than to hear others talking behind our backs, and especially if they are professors of religion. If we would wish to live in peace, and settle difficulties, we must go together and tell our faults to each other.

We learn from the Bible that "the tongue is a little member, yet boasteth great things," and if it is let loose it will set on fire the whole course of nature. The tongue must be bridled, and kept so; and if we want to see peace, harmony and love reign, we must keep our own house clean, and pull the mote out of our own eye, and then we can see clearly to pull it out of our brother's eye. Let what has been said to the cold professors and backbiters, and all that may feel guilty on these points, reform, by being obedient to all that God has required of them. May it be so.

I will now close with a few remarks to my brethren generally. I would here say, in the first place, that it is necessary to remember the last named particular—backbiting. This, my brethren, must be stopped, or destruction will ensue wherever it prevails. I say, then, that there is quite too much of this going on among professors of religion. The tongue is too loose, and too wild. Let us look to it, my brethren and sisters, that this evil is banished from amongst us. Look for a moment at the confusion and the many quarrels in the surrounding neighborhoods. See what news carriers there are; see what whispering and meddling there is in other men's matters. What is the reason of all this?

It appears to me that the reason is this: Some are so well informed that they imagine they are always right and others wrong. I would just say, that it is our duty to do right, and always do so; but we should not think others do all the wrong and that we never do any thing wrong. Here, my brethren, we should not be so strenuous as to say, when any one is in a fault, that he is not a Christian, or condemn him because he is ignorant.

When I see a person always finding fault, I conclude that he is a man who looks too far from home, and does not see his own faults: for I have long observed that none have more faults than those who are always searching out others faults instead of their own.

Let us, my brethren, keep our tongues bridled, and our own hearts and eyes clean, and the motes pulled out of our own eyes, and we will have as much as we can do.

This thing of saying there is nothing for us to do, is bad a business. We never need be without employment. God has given us all a work to do, and let us do it, my brethren, with fear and trembling,

I now close my letter by merely saying, that if any are guilty, take my well meant advice, and reform. May the good Lord help us all to live the life of the righteous, and die their happy death.

This is the desire of your unworthy friend and brother,

JAMES W. KEPLINGER.

Letter from Brother John Reis.

Middletown, Butler county, }
February 22d, 1848. }

Brother Winebrenner:—

We are all well at present, thanks to a kind Providence, and hope you may enjoy the same blessing. I have, in a former letter, requested you to send me some back numbers of the *Advocate*. You stated in No. 7 that you would forward No. 24 of Vol. 11, but it never came to hand. If you have it on hand, will you please forward it. Nos. 7, 9, 13, 14, 17, 21 and 22 are also wanting. If you have any of these on hand, please forward them.

Yours, &c., JOHN REIS.

N. B. The Nos. on hand shall be re-sent.—Editor.

Letter from Brother Garverick.

Rockeyville, March 27, 1848.

Dear Brother Winebrenner:—

I take up my pen to write a few lines to the readers of the Advocate, and to the young and rising generation in particular, on the all important subject of Temperance.

In this cause, the influence of the young is all-important. The fact that intemperance is sacrificing its thirty thousand victims annually, surely demands their special attention. They can, if they please, put an end to this desolating scourge, and that without any great sacrifice.

Ponder then, beloved youth, the following reasons for abstaining entirely from ardent spirits.

1. *The use of it will do you no good.*

It will not increase your property—it will not invigorate your bodies or your minds, (for physicians tell us it contains no more nourishment than fire or lightning)—and it will not increase the number of your respectable friends. No one, in his right mind, would esteem a brother or neighbor the more, or think his prospects the better, on account of his occasional use of intoxicating liquor. Nor will it in the least purify or elevate your affections, or fit you for the endearments of domestic life. Why then should a rational, independent being, capable of the purest enjoyment, yield to a custom in no respect useful, but rather the occasion of countless miseries? The use of spirituous liquors has a perverting and debasing influence—leads to other sensual indulgence, as well as to foul speeches and foolish contracts. Men, excited by this poison, will say and do things, which, in other circumstances, they would abhor. They will slander, reveal secrets, throw away property, offend modesty, profane sacred things, and indulge the vilest passions, abuse the nearest relations, and cover themselves and families with shame and disgrace. Hence the strict and solemn caution of the Holy Bible, "Look not thou upon the wine when it is red, when it giveth its color in the cup, at the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things." And Solomon says, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Isaiah says, "They are out of the way through strong drink, they err in vision, they stumble in judgment." And one infinitely greater than Solomon or Isaiah, hath said, "That drunkards and adulterers shall go to the same place of torment."

The habit of drinking once established, is with extreme difficulty broken off. There are individuals even in this day of reform, members of churches, so accustomed to drink and to traffic in the poison, that all the remonstrance of conscience, the wailings of the ruined, the authority of God, and the odium of public sentiment combined, cannot now restrain them. Despite of these things they still drink on, and in some intances, even those sustaining important offices in the church, blush not in this day of light, to deal out for paltry gain, this article of death and perdition. O, could angels speak to men, they would, in thunder tones with Paul, say and cry, "Ye cannat drink the cup of the Lord and the cup of devils."

Were one-half the amount of liquid fire that is swallowed annually by the drunkards of our land, collected in one great lake, it would be more than enough for all them to swim in. And yet a vastly greater quantity is swallowed by the more numerous and more dangerous army of moderate drinkers. Were those thirty thousand victims that annually descend to the drunkards grave, cast out at once into an open field, they would cover five acres of ground with there putrifying carcasses; and yet far greater numbers are slain by moderate drinking. To increase your disgust for ardent spirits, think how the use of it prevails among the most despised and degraded portions of the community. Inquire through the cities, or the villages, for those who are polluted by vice, as to be shut out from all decent society; so changed to the image of the beast, that they cannot be looked upon but with abhorrence: learn their history, and you will find that the bottle has been their familiar companion.

The spirit of inspiration has recorded, "He that striveth for the mastery is temperate in all things." May the Lord have mercy on drunkards and moderate drinkers.

Yours, in love,

JOHN GARVERICK.

Letter from Brother George Martin.

Lancaster, April 12, 1848.

Brother Winebrenner:—

Below are a few thoughts, which you will please publish in the Advocate, provided you think them worthy.

One perfectly Restored from Sin.

The air with its spiritual powers and principalities has no alarm for him. The God he serves sits upon the circle of the heavens, walks upon the blast and whirlwind, and directs the storm. Nor is it in the power of man to do him harm. As the joyous eagle mounting upwards, for the delight of mounting, so rises and towers the happy spirit in its flight to God. It is not the natural sun upon which he fastens his eye, but that spiritual light that gives day to the moral world. On that he fixes his gaze, and, like the bald eagle, turning neither to the right nor left, he goes upward, for the mere love of going, each day, each hour, approaching nearer and nearer to the world above.

Revelation is far above nature. Nature can go along with revelation a little way, and so far as they do walk together, they go hand in hand; but there always comes a period when revelation must pursue her sublime path alone. So we find it now. Man was not made for earth; heaven is his native home, and to reach that home, ascent, and not descent, is his established law; and when, through much soaring, he reaches the bright world of glory, he sits down among the heavenly inhabitants, invigorated and refreshed. May the Lord add his blessing. Amen.

Yours, in Christian love.

GEORGE MARTIN.

Letter from Elder A. Holms.

Brandywine, Ohio, April 11, 1848.

Brother Winebrenner:—

This is to inform you that I have collected some money for the Advocate.

I would also inform you that father Beidler and myself held a protracted meeting at father Stump's, in the month of March, and the Lord was truly with us. Seven or eight were converted to God, and six united with the church. May the good Lord continue to revive his work in that neighborhood, is my prayer.

We also held a meeting for several days, at Brandywine, at which place there had been a church some years ago, but it had gone down. However, there were a few brethren who were still faithful, and they requested me to set in order the things that were wanting.

Accordingly a church was organized of six members last fall, and since that time it has been gaining strength. It now numbers about thirteen members. The meeting commenced the 6th ult., and closed the 11th ultimo. On Monday ten followed their master in baptism, and truly the Lord was with us. The candidates came up out of the water shouting for joy. May the great head of the church favor his Zion in this place, is my prayer.

No more at present.

Yours, in the Gospel,

A. HOLMS.

Letter from Elder John Stamm.

Hinkletown, April 25th, 1848.

Brother Winebrenner:—

This is to let you know that the church here is increasing. We had the pleasure of assembling ourselves at the water side (Conestoga) again, where a brother, a young convert, was baptized. The Lord keep him to the end. The little church here is looking up for better times.

We are also going on slowly with our house of worship. The corner stone of our Union Bethel will be laid (Providence permitting) on Sabbath, the 28th of May. The preachers and lay members are invited to attend.

Dear brother, you cannot come, as you are going to the General Eldership, but we shall look for you when the house is to be dedicated, if spared. I send you two dollars for my own and brother Rodgers' papers.

I remain your brother,

JOHN STAMM.

Letter from Elder J. Haifleigh.

Bainbridge, April 20, 1848.

Brother Winebrenner:—

I have commenced my labors on my new appointment, and am very much pleased with Lancaster county. I have not been over the whole ground assigned us, but as far as I have gone, the brethren and friends generally have received me very kindly. I hope by the help of the Lord, to be useful among the dear people.

I enclose one dollar for the 13th volume of the Church Advocate, for brother Geo. Bean, of Bainbridge, Lancaster county, for which you will please give him credit. You will also please to give notice in the Advocate, that my post office address for the present year is Bainbridge, Lancaster county, Pa.

Yours truly,

J. HAIFLEIGH.

Letter from J. W. Carl.

Spring Mills, Pa., April 20, 1848.

Brother Winebrenner:—

The last number of your valuable paper has come to hand, that is of the 12th volume, and I think it due to you, to say that I am well pleased with it. It has afforded me much pleasure, in reading it, during the past year—yea, many a time has my soul rejoiced over the cheering intelligence it has brought to me. I would to God that more of the brethren and sisters felt interested in the paper, as I think they should.

I send you the name of one new subscriber, Sarah Wolf, and enclosed you will find two dollars, it being for her and me for the next volume. Please credit us in your paper.

Your brother, in love, J. W. CARL.

NEWS DEPARTMENT.

The Wheat Crop.—The wheat crop of this and the adjoining counties, generally looks remarkably well, and farmers from all sections of our agricultural districts say it never promised fairer at this season.

The Hagerstown Herald of Freedom says: "We understand the crops in Washington county look very promising."

The Boonsboro' (Md.) Odd Fellow says:—"The wheat never presented a better appearance in this section than it now does, and from every part of the country we have the most gratifying accounts. Farmers admit that the prospect is fairer than it has been for the last six years."

Revolution Advancing.—A Republic has been declared in Prussia. The King and his Ministers are in Prison, and the Prince escaped to England.

The Revolution in Lombardy has been entirely successful, but very bloody.

Naples has yielded to the people all they asked.

It is expected that notwithstanding concessions, the Emperor of Austria will be compelled to abdicate.

The Polish Revolution is entirely confirmed.

There is nothing later from England or Ireland.

New Constitution of Illinois.—The vote on the new Constitution of Illinois is reported as follows, so far as the result has been ascertained:

For the Constitution,	-	54,325
Against "	-	14,192
Majority,	- -	40,132
For the negro clause,	-	45,048
Against "	-	17,885
Majority,	- -	27,163

Additions to the Church in the Sandwich Islands.—From the reports presented at the last annual meeting of the Missionaries in the Sandwich Islands, we learn that more than fifteen hundred persons had been added to the churches under their care, during the previous year. The Board and the friends of Missions have renewed occasion to thank God—and put forth more vigorous efforts in the work.

The Union Canal.—This important improvement has, during the past winter, been thoroughly repaired, and is now in fine navigable order, having been opened nearly ten days earlier than last year. The tonage upon the canal last year was greater than in any previous year, and the tolls reached $81,356, against $62,682 in 1846, so that we may fairly infer that they will this year exceed $100,000.

The Trouble in Yucatan.—At the date of the latest accounts, the Indians were overrunning every town, and torturing all the people to death. The wealthy families were reduced to poverty, and many had nothing but the scanty clothing on their backs. It was said that 25000 persons from the interior had taken refuge in Campeachy.

A Good Weeks Work.—The Glendon Iron Works, in one week made 800 tons of Anthracite Iron. It is said that no furnace in Europe ever equalled this.

NEW ERA IN EUROPE.

The wave of revolution is rolling onward. The governments of Italy and Germany have reeeived the shock; the popular elements are profoundly excited; and efforts are now earnestly made to rear sueh structures of governmental control as shall secure the rights and liberties of the many. Louis Philippe and Metternieh, the two most powerful sovereigns, having fled in alarm—a new era opens in Europe—sueh as her statesmen never before saw. Let us just glance at the extent of this movement on the faee of the great deep, preparatory to a new creation.

France embraees a territory of 197,400 square miles, an extent of country nearly five times as large as the State of Pennsylvania, with a population estimated in round numbers at *thirty-four millions*. The Provisional Government has proclaimed the *Liberty of the Press* and equal rights and privileges to all citizens of the Republic. This is just what the friends of the Bible want, and all they want from government, in order to dispel the darkness of Popery, and diffuse the light of Heaven in every part of Franee. Romanists may greet the new order of things, making a virtue of neeessity, with professions of great regard for republieanism—but the withdrawal of State support will prepare the Romish communion for its final overthrow.

Bavaria, a kingdom situated between France and Austria, comprising a territory of 32,000 square miles, about three-fourths as large as Pennsylvania, and a population of nearly four millions, is moved from her deep foundations. Her King has caught the spirit of Louis Philippe, and abdieated the throne. The people are determined to rear the temple of liberty—a new social and political structure. The liberty for which they contend, will seeure the freedom of thought and of speech, that will give wings to truth as well as error, enabling it to meet its opposers in the open field. This is all we ask for her of men. Let truth and error meet in open and manly conflict the world over, and let the friends of truth trust in God alone for the victory, which shall promote his glory in the highest.

All Italy has felt the shoek of revolution, and the voice of the people is now heard, the first time for ages, in its pressing demands for constitutional government and liberty. But Italy is under so many governments, that it is difficult to understand all her political relations. We have

The Papal States, embracing a territory nearly half as large as Pennsylvania, containing 17,056 square miles, and a population of nearly three millions. Here the people demand reform, and a constitution. But the liberty of the press, and religious freedom, are unknown.

The Kingdon of Naples, embracing Sicily, a territory nearly equal to Pennsylvania in extent, with a population of eight millions and a half, fighting for their rights. The government of this kingdom was a despotism, badly administered. "True to the instincts of the Bourbon race, the King conceded nothing," and his army was routed by an exasperated people, and eompelled to seek for safety by an ignominious flight from Sicily. The King, to save his throne, exiled his prime minister, and gave the people the constitution demanded. "The rapidity with which the spirit and the movement of civil liberty advanced, is indicated by the fact, that within *three weeks* the King of Naples, the King of Sardina, and the Grand Duke of Tuscany, granted constitutions to their kingdoms, instead of the absolute despotism which has been the only government for ages. Thus, from nearly the extreme north to the southern part of Italy, "the seat of the Beast" not excepted, the spirit of freedom having onee broken loose, has travelled onward like a gorgeous triumph. In three short weeks, the despotisms of southern Italy were eonverted into constitutional governments, defining the rights of the citizens, and providing means for their protection, and that too without spilling a drop of blood, exeepting that shed in Sicily, at the outbreak of the movement. Is not this more than human? As it transcends all human calculations, so does it not also rely upon more than human agency? Is it not the Lord's doings, and marvelous in our eyes?"

Lombardy, a part of the Austrian Empire, embracing a territory of 30,000 square miles, (three-fourths as large as Pennsylvania,) with a population of more than five millions, has reared the standard of revolt. At the last advices, the people were fighting the military, and the Viceroy had fled.

The leaven is working in the other States of Italy. And shall we not recognise the movement as the dawn of a new era in the Papal world? Are not the despotisms of ages to be swept away? And will not God create all things new? Now then is the time to send millions of Bibles to those who have long dwelt in the shades of Papal superstition and error.

Works of Mr. Adams.—Mr. Chas. Francis Adams is very shortly to publish the works of his illustrious father, in some fifteen or twenty large octavo volumes. The deceased statesman, who carefully revised them for publication, by his will appropriated a sum of money to defray the expense of printing. Among the unpublished writings of Mr. Adams is said to be a new version of The Psalms in Metre, a translation of Wieland's Oberon, and several minor poems; but the chief portion of his manuscripts will probably prove to be historical and biographical works.

Popular Movements at Rome.—As soon as the news of the French revolution, and the subsequent proclamation of the republic was made known at Rome, an immense crowd of people proceeded with banners, and amid the cheers for the constitution and the French republic, to the Quirinal, where a deputation was chosen to present an address to Pius IX.

In the address the people refer to the Revolution in France, as an event that will exert the greatest influence throughout Europe, and suggest that a ministry of liberal Laymen should have charge of the affairs of the Pope's government. They also speak of *liberty* as a thing which the Pope's subjects should have in eommon with other men.

The journals of Rome publish the following reply of the Pope, to an address of the municipality, calling for constitutional institutions and guarantees:—

"The events which follow precipitately and in rapid sueeession, sufficiently justify the demand whieh you, Signor Senator, addressed to me in the name of the magistrates and council. It is well-known that I am unceasingly engaged in giving to the government that form which you, gentlemen, demand, and which nations require. But every one understands the serious diffieulty with which he, who is invested with two great dignities, has to contend. What in a secular government may be done in a night, cannot be effected in the Pontifical Government without mature examination, since it is very difficult to traee exactly the line which shall distinguish one power from the other; nevertheless, I flatter myself that in a few days, the work being completed, I shall be able to announce the new form of government, which shall obtain general satisfaction, and more particularly that of the Senate and Council, who are more minutely acquainted with the circumstances and the position of the country. May God bless these my desires and labors, and if eonducive to the welfare of religion, I shall stay at the foot of the crucifix to offer up thanks for all the events Providence has allowed to take place; whilst I, not so much as Prince, but as head of the universal Church, shall be content if they contribute to the glory of God."

The New York Election.—The result of the Charter Election in the city of New York, resulted in the election of Mr. Havermeyer, (Dem.) by between 1000 and 1100 majority.

The Whigs have two majority in the Board of Aldermen, and there is a tie in the Board of Assistants.

The Whigs elected three Police Justiees and three Civil Justices, which is exactly half of each.

The Whigs have gained the cities of Albany and Brooklyn by quite large majorities.

The Prospect for Peace.—Mr. Freaner, the correspondent of the New Orleans "Delta," and late bearer of the Treaty from the Head-quarters of our army to this Government, writes from the city of Mexico, as follows:

March 17.—There are fifty members of Congress at present at Queretaro; there are fifteen at this place, who will leave on Monday for the seat of Government; there has been an order issued by the Mexican Government for holding the elections in the States from which no delegates have been elected. I hear not a doubt expressed among the Mexicans in refercnce to the ratification; the party say that they would vote for the ratification and if possible put an end to the war. I am of opinion that the vote in favor of ratifying the treaty will be a very strong one. If the treaty should eome back from the United States amended, there will probably be a good deal of debate and delay.

Usury Laws in Ohio.—An aet of the last session of the General Assembly of Ohio provides that on money eontracts for a greater rate of interest than six per eent., the contract for the excess shall be void. In suits upon sueh contracts judgment shall only be rendered for the principal sum, with six per cent. interest, and any excess of interest paid on the contract, to be applied to the discharge of so much of the principal debt at the time of payment.

Another Princess in Victoria's Household.—The British cannon announced the birth of a Princess to the people of London, on the 18th of March. The Privy Council met, and ordered the Archbishop of Canterbury to prepare a form of Thanksgiving to be said in all the churches and chapels of the Establishment, on Sunday, the 26th ultimo.

Sunday Papers in New York.—Until within a few years, no paper was published on the Sabbath in New York. Now there are seven, with an average circulation, it is understood, of some 6,000 eopies each, filled with every variety of reading, except sueh as is suited to the sacred character of the day.

☞ There are two thousand five hundred known species of fish; forty-four thousand of insects; seven hundred of reptiles; four thousand of birds; and five thousand of mammiferous animals.

☞ The total amount of Treasury Notes outstanding on the 1st ult., is officially declared to be $12,097,539 31.

☞ The Annual Convention of the American Medical Association will assemble in Baltimore to-day.

☞ The prospect of the wheat crops in Wisconsin, is said to be quite unfavorable.

MISCELLANEOUS.

ON THE DEATH OF JOHN Q. ADAMS.

Boston weeps in bitterness—New England mourns—the whole land sends forth a voice of lamentation. Her noblest, trust son is dead:

"*Who* was he, for whom our tears
Flowed, and will not cease to flow?
Full of honors and full of years,
In the dust his head lies low;"

JOHN QUINCY ADAMS—a statesman, philosopher, and patriot—

"a patriachal sage,
Holy, humble, courteous, mild."

The last link, connecting the present with the past, of our natoin's history, seems broken. It is meet that the country should lay it to heart—it is fitting that every heart should heave a sigh. His eulogy will be pronounced and written by those capable of doing justice to the memory of the illustrious "old man eloquent,"

"Then, resurgent from the dust,
Springs aloft his mighty name,
For the memory of the just
Lives in everlasting fame."

His purity of life, and unbonnded integrity of heart, both in public and private, is too well accredited to need or allow a word of *proof*. My chief object, in this communication, is to refer very briefly to the religious faith of this great, good man. His mind was too ingenuous, too lofty, for sectarianism. The diverse theology and isms of the sects received but little of his regards. The Bible—the simple Bible—was his system of theology; the "glorious Gospel of the blessed God," his only rule of faith. He loved the Bible. But let me give his own words, as an exposition of his faith.

"I have long been a firm believer in the Revelation of God, and long *trusted in the atonement of Christ*. During a long life, I have often seen the prayer of faith prevail with Israel's God. It is true, duties to my country. I have been four times in Europe, and have spent more than twenty years in foreign countries. I was then called to the Presidency, *and the four years I filled the Executive chair were the only unhappy years of my life.* Now, in my old age, I feel it peculiarly my prerogative, to guard the liberties of my country from danger. I have assumed vast responsibilities, and in this rugged crisis, I have desired the prayers of the good and virtuous. I shall soon pass away, and if our conntry is to remain free, other and younger and stronger men must fill the breach. They must be men equal to any crisis—men not afraid of danger; and above all, they must be men of prayer and piety."

This was the language of the venerable Ex-President, to a friend of mine, in private conversation, at his own residence in Washington. He spoke with great earnestness, and even with tears, during the interview, and especially when referring to the dreadful curse of slavery. The above extract is longer than my present object requires, but I wish to give the expression of his religious faith in its connection with the labors and acts of his life.

☞ All American newspapers are prohibited from circulation in the dominions of the Autocrat of all the Russias. They are too enlightening and independent in their character to be trusted among the millions of serfs.

AN AWFUL WARNING.

I communicate the following, hoping that under God, it may prove a warning to men to desist from the unholy traffic in ardent spirits, before they are called to meet their God in judgment.

Some few years since, had you been conversant with the history of a small village in north-western Pennsylvania, you might have known something of a Mr. ———, who weary, we suppose, of the vocation which then claimed his attention, abandoned it, and commenced ministering at the altar of Bacchus, *i. e.* retailing intoxicating drinks to his fellow-men.

As is generally the case, and to the great gratification of Mr. ———, many persons, of different grades and callings, attended at his bar, to pay their devotions to the drunken god, until it seemed that fortune WOULD be propitious, despite the immoral and soul-destroying character of his vocation.

But alas, alas! a cloud arises which obscures his seeming bright prospect of uninterrupted happiness and prosperity:—Disease, that fell destroyer, lays his relentless hand upon him, and lays him low upon the sick man's couch. Now, perhaps for the first time, he thinks deeply, and seriously on the subject of death, and the probability, that very shortly, he may be summoned from the BAR of his tavern, to appear before the *tribunal bar* of a just and a holy God: awful transit.

The disease, rapidly advancing, admonished Mr. ——— of the near approach of the hour of his dissolution.

As he became more and more fully convinced that he must soon bid adieu to earth, the awful truth flashed upon his mind, that he was not prepared to pass the ordeal—horror seized hold upon his mind, and seemed to freeze his inmost soul. At last the point seemed to have arrived when he must depart—he sunk away—"he is gone," said one—but no—he revives, but with that revival comes the tale of wo. "*I was in hell*" said the wretched man, "and saw ———, who went there through my instrumentality."

Never after was he able to give utterance to more than one word at a time; "and what," you ask, "would he say?" "Hell——hell," was the last word he was ever heard to utter: and ere the sound of this had died upon the ear, he was dead—his soul had winged its way to God who gave it.

The reader need not suppose this man to have been an abandoned character: So far as we know, his principal crime was, selling ardent spirits to others, and thereby preparing them for the drunkard's grave.—*Cum. Pres.* C. W.

DYING REQUEST OF A LITTLE GIRL.

"Mother," said a little girl of the age of twelve years, when in the agonies of death, and but a few minutes before her decease, "I want you to take half a dollar out of my purse, and send it to the heathen." Agreeably to her request, we send you the half dollar; and the surviving brothers and sisters of the deceased have made up a little subscription out of their private earnings to the amount of two dollars and twenty cents more, requesting me to send it with the half dollar. And though a small sum, may the God of missions grant that it may prove, through his blessing, the means of some poor heathen child being brought out of nature's darkness into the light and blessing of the gospel.

THE WORD SELAH.

The translators of the Bible have left the Hebrew word SELAH, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators, give to the word the meaning of *eternally, forever.* Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone. Matheson thinks it a musical note, equivalent, perhaps, to the word *repeat.* According to Luther and others, it means *silence!* Gesenius explains it to mean—"Let the instruments play and the singers stop." Wocher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not, in the imperative, "Hear Jehovah! or awake, Jehovah!" and the like, still earnest addresses to God that he would remember and hear," &c. The word itself, he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridged expression, used for Higgaion Selah—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.

THE TRUE SPIRIT OF UNION.

That *act* of an ecclesiastical court, which, in its operation, crosses the inimitable prayer of our blessed Saviour—"That they all may be *one*," &c.—is radically wrong.

Then let the ministry *study*, and pray over the 17th John, until they feel its magnitude, its controlling power, until their souls are baptized with its spirit—and then, by the grace of God, infuse it into all the elements, until the whole church shall breathe the spirit of the prayer of our common, yet precious Saviour. That they may all be *one:* then, may we expect a union of all the saints upon the good old Bible basis, that shall never be broken.—And the church of the First-Born thus united, will send out light, influence, power, that shall with God's blessing, extend to the ends of the earth, and cause Satan's kingdom to shake to its centre.

SIGNS OF A BACKSLIDING CHRISTIAN.

1. When you are indifferent about attendance on the house of God.
2. When a small hindrance will keep you from Christ's table, or communion with the church of God.
3. When you find prayer wearisome.
4. When you read the Scriptures more as a duty than a pleasure.
5. When you think you know enough.
6. When you attend the meetings of the week more from fear of the opinion of the brethren, than of God's all-seeing eye."—*Russell.*

☞ The chief properties of wisdom are, to be mindful of things present, and provident for things to come.

THE SPIRIT OF LOVE.

Beyond all question, it is the unalterable constitution of nature, that there is efficacy, divine, unspeakable efficacy in love. The exhibition of kindness has the power to bring even the irrational animals into subjection. Show kindness to a dog, and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane; you can thrust your head into his mouth; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast, unbounded creation, there is not a living and sentient being, from the least to the largest, not one, not even the outcast and degraded serpent, that is insensible to kindness.

If love, such as our blessed Saviour manifested, could be introduced into the world, and exert its appropriate dominion, it would restore a state of things far more cheering, far brighter, than the fabulous age of gold; it would annihilate every sting; it would pluck out every poisonous tooth; it would hush every discordant voice. Even the inanimate creation is not insensible to this divine influence. The bud, and flower, and fruit, put forth most abundantly and beautifully, where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral garden of Eden would exist in every land: instead of the thorn and brier, would spring up the fir-tree and the myrtle: the desert would blossom, and the solitary place be glad.—*Dr. Upham.*

WESLEY'S PRAYER FOR CHRISTIAN UNION.

The following extract from Wesley's Preface of Notes on the New Testament, is entitled to the serious consideration of every follower of that celebrated founder of Methodism, and all who sustain sects and parties in religion:

"Would to God, that the *party names* and *uncriptural phrases* and *forms* which have divided the Christian world, *were forgotten*, and that we might *all agree* to sit down together as humble loving disciples at the feet of our common Master, to hear his word, imbibe his Spirit, and to transcribe his life in our own."

Were the above very impressive desires but regarded by professing Christians, how soon would the disciples of Jesus present to the world that glorious oneness of mind and spirit and devotion, for which while on earth he prayed.—*Zion's Herald.*

EARLY PIETY.

It is storied of Hannibal, that when he could have taken Rome, he would not; and when he would have taken it, he could not. And is not this the case with many? When they may find Christ, they will not seek him; and when they would seek Christ, they cannot find him. When they may have mercy, they do not prize it; and when they would have mercy, they cannot obtain it. He that in his youth reckons it too early to be converted, shall in old age find it too late to be saved.

A SECRET WORTH KNOWING.—Boil three or four onions in a pint of water. Then with a gilding brush do over your glasses and frames, and the flies will not light on the articles washed.—This may be used without the least apprehension, as it will not do the least injury to the frames.

POETRY.

EARTHLY AND HEAVENLY BLISS.

O, once my heart was free from care,
And light as evening's zephyr breath;
'Mid visions, beautiful and fair,
I trod this world of sin and death.

I roved among the myriad flowers,
Re-sprinkled o'er the vales of spring,
And slept in earth's serenest bowers,
A joyous and contented thing.

I gazed upon the starry vault,
With adoration deep and wild,
For in those days I thought and felt,
As nature's unpolluted child.

Since then the weeds of worldly woe,
Have grown up rankly in my breast,
Making existence in its flow,
A scene of sorrow and unrest.

To mitigate its bitterness,
I mingled earthly pleasures in;
But prized the colored waters less,
Thus sadly mixed with death and sin.

I turned to earthly love—it cast
A transient radiance o'er the gloom;
I smiled triumphantly: 'twas passed,
And all was cheerless as the tomb.

In social mirth's hilarious round,
In learning's halls—in pleasure's train,
I've sought for bliss; but never found
A single joy unmixed with pain.

But hail, ye joys unspeakable,
Made known in revelations page;
Ye bring the balm of peace, as well
To youthful hearts as hoary age.

I drink of that unfailing stream,
Which flows from the Redeemer's side;
Arise my thoughts, and grasp the theme,
The Son of God for us has died.

From the New York Observer.

THE CHILDHOOD OF JESUS.

In the green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the wine-clad hills,

Once lived and roved the fairest child
That ever blessed the earth;
The happiest—the holiest
That e'er had human birth.

How beautiful his childhood was!
Harmless and undefiled;
Oh, dear to his young mother's heart,
Was this pure sinless child:

Kindly in all his deeds and words,
And gentle as the dove;
Obedient—affectionate—
His very soul was love.

Oh, is it not a blessed thought,
Children of human birth!
That once the Saviour was a child,
And lived upon the earth.

A FRAGMENT.

There's not a heath, however rude,
But hath some little flower,
To brighten up its solitude,
And scent the evening hour.

There's not a heart, however cast,
By grief and sorrow down!
But hath some memory of the past,
To love and call its own.

LITERARY NOTICES.

The Radix.—This is a newspaper, published in the form of the Advocate, once a month, at 50 cents per year. Its object is to promote the interests of the common schools, encourage and aid teachers, and collect statistical facts relative to education in Europe and America. All who feel an interest in the education of the masses, and wish information on the general subject of education, would do well to take this work—especially legislators and teachers.

Cyclopedia of Moral and Religious Anecdotes.—Messrs. Leavitt, Trow & Co., (191 Broadway, New York,) have issued the second number of this highly interesting and instructive work, in a large and handsome pamphlet, of more than a hundred pages. The Cyclopedia is to be completed in eight numbers.—Price 25 cents per number. A single number of the work is worth the cost of two or three.

The Western Baptist Review.—This is one of the most valuable Baptist Periodicals in our country. It is issued monthly at Frankfort, Ky., in pamphlet form, at $2 per annum, in advance. Rev. J. L. Waller and R. R. Lillard, Editors.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 9th of April, by Elder C. Price, Mr. John W. Boring to Miss Matilda, daughter of Elder Simon Fleagle, both of Carroll county, Md.

On the 6th of April, by Elder A. Holms, Mr. John Lindsay to Miss Lucinda Homan, both of Dalton, Wayne county, Ohio.

On the 30th March, by the same, Mr. Rob't. McLean to Miss Catharine Losh, both of the same place.

On the 9th March, by the same, Mr. Sam'l. Jarvis to Miss Isabella McClintock, all of Holmes county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Friday, the 8th of April, near Uniontown, Mr. George Eckard, aged about 35 years.

On Saturday, the 9th of April, in Newberry township, York county, Mr. Henry Ettep, at the advanced age of 77 years.

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo Volente*, on the last Sabbath, being the 28th day of May, inst. Delegates from the several annual Elderships are requested to be punctual in their attendance.

PROTRACTED MEETINGS.

The following protracted meetings will be held on the York County Circuit, (Providence permitting) viz:

1. At Newberry, commencing on the evening of the 12th May.
2. At the Maish Run, commencing on the evening of the 19th May.

Preachers and people are respectfully invited to attend. David Maxwell.
Sam'l. Crawford.

LAYING THE CORNER STONE.

The laying of the Corner Stone of the Union Bethel of the Church of God at Hinkletown, Lancaster county, Pa., will take place on the last Sabbath in May, being the 28th inst.

Preachers and people, far and near, are respectfully invited to attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5 40	*a*	5 50
Do.	Rye,	do. - -	2 87½	*a*	3 00
Do.	Corn,	do. - -	1 80	*a*	1 85
GRAIN—Wheat, per bushel,			1 22	*a*	1 25
Do.	Rye,	do. - -	70	*a*	73
Do.	Corn, new	do. - -	37	*a*	40
Do.	Oats,	do. - -	35	*a*	37½
Do.	Barley,	do. - -	—	*a*	75
SEEDS—Clover,		do. - -	3 25	*a*	3 50
Do.	Timothy,	do. - -	2 00	*a*	2 25
Do.	Flax,	do. - -	1 10	*a*	1 12½
BEEF, per cwt.		- - - -	5 00	*a*	5 50
PORK,	do.	- - - -	5 00	*a*	5 25
HAMS, per pound,		- - -	10	*a*	10
BUTTER,	do.	- - - -	15	*a*	25
LARD,	do.	- - - -	10	*a*	12½
TALLOW,	do.	- - - -	8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,		- - - -	10	*a*	12½
POTATOES, per bushel,		- -	45	*a*	50
ONIONS,	do.	- - -	75	*a*	87½
APPLES,	do.	- - -	75	*a*	1 00
PEACHES, (Dried) per bush.			1 50	*a*	2 00
FEATHERS, per pound,		- -	37½	*a*	45
WOOL,	do.	- - -	30	*a*	50
SALT, per sack,		- - - -	1 50	*a*	1 56
HAY, per ton,		- - - -	12 00	*a*	15 00
PLASTER, per ton,		- - -	5 00	*a*	5 50

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5 87	*a*	6 00
Do.	Rye,	do. - -	3 70	*a*	3 75
Do.	Corn,	do. - -	2 20	*a*	2 25
GRAIN—Wheat, per bushel,			1 36	*a*	1 40
Do.	Rye,	do. - -	80	*a*	82
Do.	Corn, new	do. - -	50	*a*	51
Do.	Oats,	do. - -	38	*a*	41
Do.	Barley,	do. - -	85	*a*	90
SEEDS—Clover,		do. - -	3 50	*a*	4 00
Do.	Timothy,	do. - -	3 00	*a*	3 25
Do.	Flax,	do. - -	1 40	*a*	1 45
BEEF, per cwt.,		- - - -	7 00	*a*	8 75
PORK,	do.	- - - -	7 00	*a*	7 25

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of fifty different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by John Winebbenner & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige Editor.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books,* together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thouthousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per puond.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate.*
Price 50 cents per bottle. Aug. 1.

AGENTS WANTD.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., MAY 15, 1848. NUMBER 2.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Notice to Agents and Subscribers.

According to our terms nothing less than $1 25 will now pay for the Advocate, between this and the first of August. After that it will require $1 50. Now, be it remembered, we mean just what we say. We do hope then, our agents and subscribers will recollect this, and comply with our terms, by remitting the full amount of their subscriptions, so as to avoid the necessity of giving a double credit on our books and in the paper.

Those who have paid us $1 since the first of May, will bear in mind that they owe 25 cents to square their accounts. This they owe us as fairly and justly, as those who have their papers yet to pay for. We are disposed to treat all alike. It will not do to be partial, or make a difference.

A Request.

The delegates to the General Eldership, who intend going by canal from this to Hollidaysburg, are requested to meet in this place on Thursday morning, the 25th inst., so that all may go in company.

Should it be convenient for the brethren at Martinsburg to afford the delegates, who may thus travel, a conveyance from Hollidaysburg to Martinsburg, they will please meet us at Hollidaysburg on Saturday morning, the 27th inst., and take us across.

National Conventions.

The Whig National Convention will assemble in the city of Philadelphia, on the 7th of June next.

The Democratic National Convention will meet in Baltimore, on the 4th Monday of May inst.

Eldership Collections.

The public collections, which were ordered to be held in all the churches, by the Eldership last Fall, to defray the travelling expenses of the delegates to the General Eldership, will be sent to John S. Gable, Treasurer of the General Eldership. It is hoped that these collections will be taken up in time, and transmitted to the Treasurer at Lancaster or Martinsburg, as may be most convenient.

The following is the Resolution of the Eldership on the subject of these collections:

"*Resolved*, That it be recommended to the preachers, on the several stations and circuits, to take up collections in all their appointments, about the first of May next, for the purpose of defraying the travelling expenses of the delegates to the General Eldership."

We also publish for the benefit of those concerned, a list of the Delegates to the General Eldership:

Teaching Elders—John Winebrenner, Jacob Keller, Joseph Ross, Jacob Flake, James Mackey and Edward H. Thomas.

Ruling Elders—John S. Gable, John W. Mateer, Daniel Markley, Abraham Brenneman, Joseph Brenneman and Jacob Keister.

New Church Formed.

Elder A. Megrew has lately formed a Church of God, in the town of Wooster, Ohio. The church was constituted of 16 members at first, but it is said there are others in readiness to join, as soon as a suitable opportunity is afforded them. We are glad to hear of this movement in Wooster. If we mistake not, this step ought to have been taken years ago. Howbeit, we hope the set time has now come for the Lord to favor and honor his cause in that place, by raising up a people for his name, and who will neither be ashamed nor afraid to obey him in all things, and to be called by his name, or by that name which the mouth of the Lord has named.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

Washington National Monument.

The excavation of the foundation of this work commenced on Tuesday, 18th ult., at Washington. The ceremonies of laying the corner-stone will take place in that city on the fourth of July next. The obelisk is to be carried to an elevation of five hundred feet.

Our Opinion of H. B.'s Letter.

We have neither time nor inclination to enter into a free discussion of the merits of the subject presented in brother B.'s letter. This subject has been fairly and fully discussed by wise, good and able men. Yet after all, the question touching the propriety and impropriety of good and bad uniting with each other in benevolent and moral reform associations, remains unsettled. On this subject, and many others of like character, good men hold, and honestly hold different opinions.

Now we think, and we have given it as our opiuion, that Christians have a right to hold different opinions in matters of indifference; and that they ought not to censure, judge and condemn one another on account of such differences.

If this liberty is claimed, and this license given, then Christian union and toleration will be annihilated, and sectarian bigotry, division and strife will unavoidably prevail and obtain dominion. Thus one of the greatest blessings on earth will be lost, and one of the greatest evils entailed.

These being our convictions, we have felt it our duty to lend our influence to restrain and dissuade our brethren from indulging in a spirit of intoleration, bigotry and proscription. So far then, as this is concerned, we confess, we have a bias in favor of the Sons of Temperance.

Our counsel is, "let them alone"—and let all men alone, as long as their ways and matters do not "destroy the work of God." Who art thou that judgest another man's servant? That is, in sheer matters of indifference; such as meats, bodily exercises, holy days, feasts of charity. using tobacco, voting at civil elections, holding civil offices, swearing judicial oaths, sueing at law, mustering to save fines, making and selling gay and fashionable clothing, joining Temperance societies, Sabbath school societies, Beneficial societies, Fire Insurance companies, Railroad companies, Stage companies, Steamboat companies, or any other society, corporation, or company in which saints and sinners unite together.

If any think their brethren in error or fault in any of these things, let them try to restore them in the spirit of meekness. If this cannot be done, and there be an honest difference of opinion with regard to the lawfulness and expediency of these things, then let them bear with one another—and above all things avoid condemning and setting each other at naught, respecting these and other matters of indifference- This we believe to be a solemn and important Christian duty, and those who continue to disturb the peace and harmony of the church, by agitating mooted questions—by speaking evil and condemning their brethren for opinion's sake—by neglecting their duties as church members on account of such matters, are, in our judgment, highly blameable, and ought to be dealt with as all other faulty brethren and malcontents are.

Union in the body is paramount to union in opinions. Let each one, therefore, study to be quiet—walk charitably—love the brotherhood—follow peace, and adopt for his motto, "Union in essentials; in non-essentials Liberty."

OBITUARY OF Elder JOHN STRAYER.

The subject of this biographical sketch, was the third son of Michael and Elizabeth Strayer, of Dauphin county, Pa. He was born and reared near Highspire, in this county, and was from his youth an active, intelligent, and promising boy.

In the 15th year of his age he was happily converted, in a revival of religion, at Highspire, during the winter of 1833. He united with the Church of God in that place, and sustained his profession by a consistent and pious life.

In the year 1840 he was indentured to brother J. F. Weishampel, to learn the art and craft of printing. Brother Weishampel has frequently said, that he was decidedly the best boy he ever had under his instruction.

At the Eldership in Mechanicsburg, in the Fall of 1846 he was licensed to preach the Gospel. He gave in a good experience in religion, and a credible call to the ministry.

Brother Strayer was a great reader, a good writer, and a promising preacher. His delicate health prevented him from taking a circuit, or he would have been out preaching for the last few years.

His health was delicate for several years past. Still he was able to be up and about till within a month or two of his decease. His disease was pulmonary Consumption. He bore his affliction with exemplary patience.

His mind was clear and serene—his faith strong, and his hope bright. The religion he professed and preached in life, gave him strong consolation, and a good hope through grace, in death.

He departed this life, on Sabbath, the 7th inst., at about half past 9 o'clock, in the evening; aged 23 years, 8 months and 20 days.

His funeral took place on the morning of the 9th, and was large and solemn. He was buried in the Bethel grave yard at Highspire, and the funeral services conducted by brother J. Ross and ourselves.

☞ A newspaper in a family is equal to three months' schooling in a year. Go into the family where a newspaper is taken, and into those who "cannot afford it," and mark the difference in the intelligence of the children and be convinced.

Vindication of the Church,

on

Review of Letters on Sectarianism.—No. 5.

In the preceding review, we briefly considered the good fruits or advantages, claimed by our author, as resulting from Sectarianism, or a plurality of sects. We shall now proceed to notice some of the corrupt fruits or injurious consequences of this mal-policy. And,

1. *It alienates Christian affections.* When men are first converted, they love all God's people—they know no man after the flesh—they hold the faith of our Lord Jesus Christ without respect to persons, and consequently they feel disposed to fellowship all without distinction, whose fellowship is with the Father and his Son, the Lord Jesus Christ. But, as soon as sectarians get among young converts, and divide them off into sects and parties, we see a declension in brotherly love, and a consequent coldness towards each other. This fact cannot be denied. It is an every day occurrence. Daily experience proves it to be true. Here then is one great giant evil growing out of sectarianism.

Our brother, the defender of this craft, seems to be aware of this fact, and hence he tries to make a distinction between good and bad sectarianism. Bad sectarianism, he admits, will produce bad effects, whilst the good does not. He says, "There is a sectarianism with which Christianity has no sympathy. Like every form of error, it is insidious in its tendencies, and chamelion-like in character; and hence, it cannot be traced in all its devious paths, nor exposed in all its anti-Christian features."

This then, acording to his view and notion, is bad sectarianism. And verily, it is bad enough; if it is so "insidious in its tendencies, and so chamelion-like in character, that it cannot be traced and exposed in all its anti-Christian features."

But what is the general character of this kind of sectarianism, according to the notion of our author! It is,

1. Pride of opinion.
2. Selfishness.
3. Jealousy.
4. Envy.
5. Intolerance. And,
6. Mistaken conceptions of Christian fraternity.

Now the truth is, these "anti-Christian features" are no less than the natural legitimate results of sectarianism, and not the thing itself. Here the writer of the letters under consideration seems to have anticipated us; and in order to invalidate a cogent argument against his favorite system, he endeavors ingeniously to confound cause and effects, and would fain make us believe that they are one and the same. Surely he must have forgotten that we live in the 19th century, or else be greatly bewildered in the fogs and sophistry of his craft.

We have shown that the Bible plainly teaches the unity of the church,—that it forbids schism,—that the primitive church was a Union church, and that therefore a plurality of sects is unlawful and improper. Sectarianism, according to the Scriptures, is a division of the church into sects. This is simple, unsophisticated sectarianism. This is the evil we oppose and condemn. This is what we are now judging and exposing by its fruits. These fruits or characteristics are not to be taken for a false species of sectarianism, but as the legitimate results of *schism*, or division of the church into sects. One of these we have already considered—It is an alienation of brotherly love—the great distinguishing badge of discipleship. Another is,

2. *Vain glory and pride of opinion.* No sooner than men join a sect, they feel and stand committed to uphold it and all its peculiarities; although they are mere novices, and know little or nothing of the faith and practice of the party with which they have identified themselves, from personal investigation, study and conviction. Hence, this blind and tenacious attachment to party is the result of their alliance, and their pride and vain glory the result of their attachment. Like the swainish bridegroom, they are proud of the object of their alliance, before they know whether they have much to be proud of. And such are the workings of this mystery of iniquity, that often the mere fact of their identity, although better informed, will only tend to increase their party pride, bigotry and vain glory. So that it is almost impossible to form a sectarian connection, and yet keep clear from sectarian pride and vain glory. There may be some honorable exceptions, but they are few in number. This then is another master evil of sectarianism.

3. *Selfishness and unholy emulation.* This is another corrupt fruit of the same tree—a result of the sectarianism we are considering. On this point, our author has pertinently said, "The existence of selfishness is every where to be deplored, and none but the most evil consequences can any where result. There is not a single element of Christianity to which it does not offer violence.

Now, where do the principles of *selfishness* and *emulation* develope themselves more strongly than among rival sects. The party cry, "I am for Paul, and I am for Apollos—our church and your church," &c., is but the signal of selfishness and party emulation. This selfish rivalry and contest will prompt some men to compass sea and land to make a proselyte, not from among the sons of Belial, but from one another. To build one party at the expense of all the rest, seems to be the *ne plus ultra* at which every one aims. Surely these things ought not so to be. But then it is the natural consequence of division. Those who create parties, will create party interests; and party interests will lead to selfishness and unholy emulation. The only remedy for this corrupt fruit, lies in the destruction of the tree. Remove the cause and the effect will cease.

Camp-Meeting Committee.

The Camp-meeting Committee of the East Pennsylvania Eldership will meet at Middletown, Dauphin county, Pa., on Saturday, the 17th day of June, for the purpose of arranging the Camp-meetings for the coming season.

The brethren intending to hold Camp-meetings will please address Elder Abraham Swartz, Middletown, Dauphin county, Pa.

General Assembly.

The next General Assembly of the Presbyterian Church (Old School) will convene in annual session in Baltimore, on the 18th inst. The introductory sermon will be preached by Rev. Dr. James H. Thornwell, moderator of the last assembly.

Gen. Cadwallader has resigned his commission, and is on his way home.

LITERARY NOTICES.

New York Recorder.

The size of this paper was enlarged, and its appearance otherwise improved, about a year ago, since which time its subscription list has nearly doubled. The Recorder is an organ of the Baptist denomination, and is one of the handsomest and best conducted religious papers in the country.

An Earnest Ministry the Want of the Times.

This is a neatly printed, handsome volume, containing an able and excellent work, inspired with hallowed thought and sentiment, on a subject of the highest import, by John Angell James; with an Introduction by Rev. J. B. Condit, D. D. We commend it to every minister—and to all who can promote the object contemplated by the distinguished author.

For sale by Mr. Flint, 4 Hart's Building, 6th street, near Chestnut, Phila.

Dr. Bogue's Lectures.

We copy the following from the Michigan Christian Herald:

"We understand that the Rev. C. F. Frey intends publishing (by subscription, in two volumes, 8vo. about 400 pages each; price to subscribers $4, non subscribers $5.) the late Dr. Bogue's Lectures on the following subjects: 120 Lectures on Theology; 73 on Divine Revelation; 4 on the Dispensations of Religion; 29 on Church History; 19 on Jewish Antiquities; 14 on Sacred Geography; 22 on the Composition of Sermons; 40 on the Pastoral Office, and 21 on Missionary Labor—in the whole 337 Lectures.

CONTRIBUTORS' DEPART'T.

Thoughts on Many Things.

SECTION III.

BY J. FLAKE.

My Lot in 1848.—I came to Harrisburg April 15, and was met at the depot by brothers Winebrenner, Brown and Kinsloe; which was very kind in them. To be sure it was only a little brotherly kindness, but I felt it. At night there was German prayer meeting.

Next day was the Sabbath, and I preached concerning Simon the Cyrenian, who bore the cross—and the daughters of Jerusalem, and the innocent One who suffered for all.—Luke 23 ch. 26 to 31 verse; and again in the evening concerning the many that were to be purified, and made white, and tried.—Daniel 12: 10. Brother Winebrenner exhorted, and offered prayers.

Good Friday (recommended as a time for fasting and prayer) preached in the evening from the words of Jesus, "It is finished," John 19: 30.

Sabbath, April 23d, being, what is called, Easter Sunday, preached in the morning from the words of the angel at the sepulchre, "He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Matthew 28: 6. And in the evening from the words of Jesus, "If I will that he tarry till I come, what is that to thee? follow thou me." John 21st ch: 22d verse.

These meetings have been good, and solemn, and edifying. O that it may continue to be so, and more abundantly, for the days to come. O how strange it would be, if from the multitude, who in twenty years past have professed to find religion among the brethren in Harrisburg, there should only be a remnant saved.

But let us hope for better things. Many have moved to the west, and elsewhere. Many have united with other religious communities. A few at least are on the way to the goodly land which is yet afar off.

Sabbath morning, April 30, I preached from the words of St. Paul, "Be careful for nothing; but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4: 6, 7.

These are good words to the soul that is weary of the strife and excitement of the vain world, and wishes to find rest. Again in the evening, I preached from the words of the Prophet. Zechariah 4: 6. "Turn ye unto the strong hold, ye prisoners of hope." I ventured to set forth, that the *living* are the *prisoners of hope.* I hold that the *whole* of human life is a state of probation; in every part of which it is possible to change for the better.

Sabbath day, May 7—we were favored with the presence of several good brethren, namely, Winebrenner, Barlow and McFadden. In the morning brother Barlow preached from the words of the Prophet Jeremiah, "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." That is a good text, and after the sermon brother McFadden exhorted for us.

In the evening (as the other brethren refused) I spoke from the words of Saint Peter, "Be ready always to give an answer to every man that asketh you, a reason for the hope that is in you, with meekness and fear." And brother McFadden exhorted. We then sung, and prayed, and went home in peace.

This is again the pleasant Spring which divine mercy permits us to see. The fields and trees are all green and bright—the waters flow—the air is sweet—and the earth promises to yield its increase. And yet, every now and then, one around us goes down to the grave, to rest there from life's feverish dream. Brother John Strayer died on Sabbath day, in the morning of his life. He was an amiable, and pious young man, lately licensed to preach the gospel. To-day he will be buried, and the world will roll on as usual. Yet "precious in the sight of the Lord is the death of his saints."

"Death cannot make our souls afraid,
If God be with us there;
We may walk through its darkest shade,
And never yield to fear."

A Real General Eldership.—I am in favor of having among the Brethren, at proper intervals, a *Real General Eldership*, to be composed of all who are *true, scriptural, Elders*, from all parts, both *East* and *West* of the mountains. I would also admit, as visiting and advisory members, such brethren not Elders, as might wish to attend. Let the authority be, however, where the Lord has placed it, that is, with those who are *true Elders in his church.*

Such a general gathering once in a while would be a comfort, and joy, and bond of union, all around, to those who love the primitive faith and practice of Jesus, and his Apostles, and the beloved brethren of those days. While Jacob is so small he need not be afraid of having all his children come together once in two or three years.

Our meeting for this year is to be at Mar-

tinsburg, with which I am well satisfied—but it might with as much, or more convenience, perhaps, have been held at Harrisburg, for it will only be a large Committee, with one or two delegates from West of the mountains—all the rest belong to us of the East. I hope, and wish to be at that meeting at Martinsburg. But if it were to be a general gathering of the brethren from all round, to worship the Lord together, and consult on what could be done for the best interests of his cause, in the salvation of our fellow men—O how glad I would then be to go.

I think we might be a great deal happier people than we are. Happy in the Lord, and not finding so much fault with the brethren. Let every one pray for the blessing of entire sanctification—of loving God with all the heart—then you will have rest for your soul.

May 9, 1848.

Letters on Sectarianism.--No. 4.

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

My Dear Brother:—

In my last, the propriety of "sectarian names" was urged upon the supposition that, in certain cases, a plurality of denominations was justifiable. This however is not necessary to an argument which may be contracted into a nut-shell.

The existence of different denominations is a fact. Hence, whether right or wrong, each may and *must* be distinguished by a conventialism—a name. This, from the nature of the case, is clearly "legitimate and unavoidable."

Moreover, if you recognise the members of any other denomination than your own as members of "The Church," and apply to them their "sectarian name," as you must *necessarily* do in referring to them specifically, *you are as guilty of using "sectarian names," and of "nick-naming the Church of God," as myself*; *or, as if you applied the same to your own denomination.* Indeed, I still insist that your name is as truly "sectarian" as ours, or any other.—The only alternative you have, either in relation to "sectarianism," or "sectarian names," is absolutely to unchurch all sects but your own. Will you take it?

I affirmed that there is a sectarianism with which Christianity has no sympathy, and promised to point out some of its characteristics.

Like every form of error, it is insidious in its tendencies, and chamelion-like in character. It cloaks itself under a supposed or pretended zeal for truth, and when one expedient fails is at no loss for another. Hence it cannot be expected that it will be traced through all its devious paths, or that all of its anti-Christian features will be exposed. This will not be attempted. Its general character will be enough for our present purpose. Of this, may be noticed:—

1. *Pride of opinion.* This is a pharisaic bigotry which is impatient of investigation and cannot brook dissent. It arrogates superior purity, thanks God that it is not like other men's opinions, and assumes to "teach the right ways of the Lord more perfectly," to all who differ from its *ipse dixit*. Though very frequently exhibited without such appendages, it often appears in a blind and tenacious adherence to the views of the good and great of past ages. The error is not in the fact that they were their views, but that they have been adopted because they were their views, and not from conviction of their truthfulness, derived from personal and thorough investigation.

Did we possess omniscienee or the gift of inspiration, such assumptions would be both just and appropriate. As it is, their evil effects are manifold; trampling upon and destroying the best and holiest principles of Christianity.

2. *Selfishness.* Nothing is more diametrically opposed to Christianity than this. It is indeed the spirit of the carnal heart which the Gospel was given to destroy. Hence every manifestation of it is most pointedly condemned in the Bible. Nor is there any point where we are more frequently or more powerfully tempted. It is too oft a vulnerable point which may be assailed in a thousand ways and by a thousand arts. The existence of selfishness is every where to be deplored, and none but the most evil consequences can any where result. There is not a single element of Christianity to which it does not offer violence.

I apprehend that every evil developement of any form of sectarianism, may be traced, either to the one or the other, or to a combination of these two evil sources. Nevertheless it may not be amiss to consider the result to some extent; inasmuch as it assumes various forms according to the ratio of combination. These results, however, may still be regarded as characteristic of the sectarianism we are considering.

3. *Jealousy.* Every Christian should long and labor for the same end, and that end is no less valuable when secured by another than when attained by self. The spirit of Christianity is to "rejoice if by *any means* Christ is preached;" and the measure of this joy is the extent of the success of that preaching. Jealousy, on the other hand, is suspicious of every means not prompted or sanctioned by its own selfishness. It would be willing that souls should perish, rather than that their salvation should be brought about by any other than its own way. It is far from the spirit of Paul who, though differing from Barnabas, manifestly rejoiced that the Gospel was preached by him.

4. *Envy.* While Jealousy is a dread of prospective success by another which strives to thwart its attainment; Envy is chagrin and hatred because the success is enjoyed. This being but the fruit of jealousy, can only be like it in character and pernicious results.

5. *Intolerance.* This is the legitimate consequence of pride of opinion. Assuming superior truthfulness, it claims acknowledgment, and hurls vindictive anathemas at dissent; the ratio of difference being the measure of vengeance. It denies to others the freedom of opinion, and consequent right to cherish and honor conviction, which it claims for itself.

Its manifestations are as various as the circumstances under which it acts. At one time it sheds the martyr's blood; at another it exiles the puritan or the quaker; and at another it institutes and continues a series of annoyances to impede the prosperity of its differing brother Christian. Nor is it merely positive; consisting in aggressive injury. It may exist negatively in withholding that mutual sympathy and aid which every Christian may justly claim at the hands of his Christian brother.

6. *Mistaken conceptions of Christian fraternity.* The Christian is undoubtedly required to recognise as brethren, all whom God recognises as his children. So that whatever claims arise from this brotherhood are hence equally significant and powerful when urged by any of its members, whether in or out of the particular denomination to which the individual appealed to may belong. Denominational distinctions, therefore, cannot rightfully be in any sense, either the bounds or indications of our Christian fellowship and sympathy. Whenever they become such, it is only by wantonly violating the sacred obligations of Christian fraternity.

A multiplicity of other evils follow in the train, but they are all manifestly connected with, or grow out of these which have been enumerated. When one gains access to the heart, it prepares the way, and makes room for another and another, until I do not wonder that you shrink from anything which bears the slightest resemblance to such a giant evil. But there is need of discrimination. Error is always anxious to assume the guise of truth; and when it has been detected in that garb, we are liable to reject the truth whose semblance it bore. Hence I beg leave to solicit your especial consideration of the following conclusions arising from this subject.

1. The characteristics mentioned above, and those which evidently may be classed with them and subject to the same conclusions, constitute *all* that is objectionable in what I or you call sectarianism. Please give the thought some attention, and you will see its force. Enumerate all the evils of sectarianism, and you may be astonished to be able to trace them all to this source.

2. These characteristics may and do exist independent of any denominational distinctions. They even exist between members of the same denomination, and even of the same individual church.

3. Any or all of these characteristics constitute no necessary element or concomitant of a "plurality of denominations." This is indisputably evidenced both from their nature, and from the fact that they do not always exist between different denominations.

Hence, we are not only wasting our energies, but losing the opportunity of combatting a giant evil, when we think to destroy an evil sectarianism by repudiating and denouncing the idea of a "plurality of denominations." No wonder, that in such a case, practice and its results, are found utterly inconsistent with theory and intentions!

My next, and last of this series, will specify what I deem the remedy for the evil.

Affectionately yours, A. D. W.

Brother ——— — ———.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the First.

Novels.

The plea set up for Novels is, that they portray human life so vividly and truthfully. What an excuse! The fiction writer takes his scenes from the most debasing portions of humanity, colors the heroine or hero as he should paint an angel, and then calls it fit to read. It is like exposing intoxicating drinks, free, in a public street, and registering a bill above them containing a lecture on temperance.

What is the reason novels are so fascinating? I have seen scores of laboring persons regularly, every Saturday night, expend their hard earnings in purchasing the "literary" papers and pamphlet trash of the day. They get them to read on the Sabbath, which is their only leisure time. This kind of "literary" food is like opium, which is only calculated to excite the spirits for awhile, and then to prostrate them to a greater depth than they were before, unless roused immediately by swallowing more of the poison, and keeping more excited; but they inevitably tend to ruin.

Besides, human nature can be seen every day in the streets. Novelists do not make their characters out of beggars—honest beggars; no, they figure them as persons in high life—celebrated chieftains, or angelic heiresses; or if they *ore* poor, they are made infamous. Most of them commence and end in love scrapes, marriage, murder, or seduction, leading the mind from common sense. Lewdness and libertinism are mixed up so insiduously that one becomes familiarized and hardened to the most revolting crimes and damning practices. And after having finished their perusal, the false pleasure experienced while reading has passed away, and more must be had to satisfy the cravings of imaginative hunger. No good is derived from them in the aggregate—no lasting gratification.

Baltimore, April, 1848.

Missions.

The cause of Missions and the cause of Christianity are one and inseparable. The missionary enterprise, in all its departments, is the practical exemplification of the great commission—"Go ye into all the world and preach the Gospel to every creature." It is the recognition of the universal brotherhood of man, which Paul preached before the wondering philosophers of Athens on Mars Hill.

Nor may we disregard its claims with impunity. The Gospel and its claims are the same to-day that they were eighteen hundred years ago. The wants and woes of the heathen and the destitute are no less now than then. Nor will the unregenerate soul sink less fearfully into perdition.

It is of no avail to tell of the heathen at home—in our own neighborhood. Had the primitive Christians not carried Christianity to the nations until Jerusalem had been converted, we should never have known or heard its blessings. They did as we ought to do, "went *every where* preaching the word;" and where they could not themselves go personally, they aided others to go. "Go thou and do likewise," my brother or sister.

A. D. W.

Doings of the Standing Committee of Ohio.

The Standing Committee met, according to previous arrangement, on the 17th day of April, 1848, in the Union Bethel, Chester township, Wayne county, Ohio; and the following items of business were transacted, to wit:

1st. *Resolved*, That a committee of three be appointed, viz: John Beidler, A. Megrew and Seth Hollinger, to investigate difficulties existing between Elder William Adams and the Church at Sherion.

2d. *Resolved*, That each travelling preacher take up two collections at each appointment on his Circuit, the present Eldership year, for the support of Elder Adams as a missionary in the West.

3d. By request of Elder Wm. Adams,

Resolved, That brother Williams take into his charge the church at Liberty, and also the church five miles East of Merion, or Plains church.

4th. *Resolved*, That a committee of three be

appointed to investigate difficulties in the church at Dalton, to consist of Elders John Beidler, John Stump and H. Murray.

5th. *Resolved*, That a Camp meeting be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, Ohio, commencing on the 24th of August next.

6th. *Resolved*, That a special meeting be held in the Sugar Creek Bethel, Holmes county, Ohio, in place of a Camp meeting, to commence on the 2d of September next.

7th. For as much as we consider, in our humble judgment, that the Church Advocate is a most excellent and useful paper; therefore,

Resolved, That we advise all the members of the Ohio Eldership to use their influence and lend their aid in getting monies and subscribers for the support of the same.

SAMUEL SHERICH, *Chairman.*

A. HOLMS, *Clerk.*

Letter from Elder George U. Harn.

WOOSTER, Ohio, April 27, 1848.

BROTHER WINEBRENNER:—

MY long silence through the Advocate, has been owing, in part, to my lack of matter to write about, and a more than ordinary press of engagements during the winter which has elapsed. The burden of a school, my preaching engagements, and two public debates, have engrossed my time and attention more than they have been for years. Beside, I had a lengthy communication written for you, but during my late trip around from the West, I lost it in the deep, with a goodly number of other *useful* papers, by the blowing off of my hat in Lake Huron, just off Laganaro Bay. Hat and all were a loss.

On the 14th I arrived at Ottowa, on my return route, and preached four sermons, but apparently to little effect. The standard of religion in this place does not appear to have improved much, since a former visit. But since that time, God has given some serious demonstrations of his afflicting providences there. A great mortality has been seriously felt among the citizens, for a place of its size.

On my return from that former visit, I had quite an interview and confab with Williams, the Junior Mormon Prophet. Smith Williams' residence is Palestine Grove, Lee co., Ill. By the way, a county formerly proverbial for "blacklegs." Palestine has been determined upon, by him, as the centre of attraction for his friends of the dispersed Mormon family, but not permanently. He claims the successorship in the presidency of his brother in the church, and holds himself responsible for all the doctrines found in their book, and them only. He disavows the "Spiritual Wife" doctrine, and says, on that question he and the Bingham party split; Bingham advocating and he denying. A year after this Mr. Rigdon fraternized with him, on that point, but they since dissolved, on the ground that Mr. Rigdon insisted all should be re-baptized who embraced his views. The Bingham party afterwards attempted the sale of the Temple at Nauvoo, to the Catholics, but while the negotiation was pending. Williams apprized them of his determination to act for Joseph's heirs, and enter suit for the recovery of the property at some future period. This caused the Catholic negotiators to bundle up their seventy-five thousand dollars, and return to New Orleans, whence they come.

My labors have closed in the West, with only one convert, immediately under my ministry. Should that one prove faithful, however, I shall feel more than rewarded for all my labor. I cannot urge upon the churches and ministry, too strongly, the propriety of sustaining a ministry in those parts I have spent most of my time in. The attention and almost universal good order maintained in all my meetings, with the acknowledgments of some if a ministry was kept up, are reasons and encouragements so to do. The peculiar turn of all Western folks, lead them to investigate every thing to a greater or less degree. There are men there from all nations under heaven, and being separated from former associations they are less liable to the influence of early bias, than any where else. For this reason, they are more exposed to the introduction of fatal errors in religion, than elsewhere. Hence we see the wisdom in errorists, in pressing their causes here. Instance Mormonism and Catholicism. But sir, it is a mistake, that Pius IX, or any of his successors, (if he shall ever have any, which is a subject of serious doubt among many,) will ever be able to put his iron foot down there, so as to control. The people of those parts are too republican, independent, and enlightened; and those sanctified with the restraints of religion, which they will be, will prove an invulnerable bulwark.

This people is also proverbial for sociability and readiness to get acquainted. I have gone in a village or neighborhood there, formed more acquaintances, and been in more families in three days, than in double that number of weeks in the East.

In the first place, they were once strangers themselves in a strange land, and of course know how a stranger feels far, far away from the home of his youth.

Secondly, they are a good deal Athenian like: inquisitive about some new thing, or whether you can give any account of their former residences and the people thereof.

Thirdly, man's natural love of society, and the fact that he derives more than half of his pleasure from the enjoyment of it, is another cause of the people of the West becoming acquainted so soon. There is but one class of society, as a general thing, and men have to seek that or none. Men who have been born and raised within a few miles of each other in the old settlements, and scarcely ever knew each other, or that they had a being, have no sooner arrived here than they have become intimately acquainted. Others who would have thought it quite humiliating to their pride of birth, and condescending for their dignity to make some classes of men their associates, can there court their society.

It was with no ordinary feelings that I parted with the people, and especially with the few brethren and sisters left behind. I well know how they are situated—destitute of any one to dispense the word of life to them, as they are strongly convinced it should be. And the reflection of the possibility, yea, the strong probability that some of us were destined to meet no more on these lower grounds of probation, deeply affected our hearts. I have since said, Oh! that I could gather into one congregation all the acquaintances I have formed with my dear brethren and sisters in Christ, of whom I have heard but not seen, and my beloved, oft prayed for, relations or kindred according to the flesh, I would love to spend my life's short day in serving our holy God and merciful Jesus. But the man of God looks not for this, on this side the grave. The sudden and constant severing of the tender fibres of friendship is his history in this world. In heaven he hopes to meet them all, and salute them afresh, after their return from their long pilgrimage, and to introduce those to each other, who have never been acquainted in this world. But here there is also a drawback frequently, and that is, the fear that many of those who are near and dear will never reach that Canaan of eternal rest. Oh! ye who read this, never fail to meet there, for your pleasures of life are only for a moment, but those of heaven for eternity.

Our winter has been an extraordinarily warm and snowless one. At no time had we sufficient snow for sleighing. I did see one sleigh running, but it ran in more mud than snow. In consequence of this the winter wheat has been much injured in the Northwestern part of Illinois, so that the farmers have put in quite a large quantity of Spring wheat. I discover also, in the thousand one hundred miles circuit I have made in the space of a week, on Tuesday last, that the vegetation is considerably ahead here.

No country presents a greater variety of scenery on its face, than the Prairie country of the West. At present a carpet of the most beautiful emerald is covering its broad and coarsely featured face, while nature is bedecking it with a tasty variety of the most delicate flowers, which will be renewed as often as every month till the frosts of Fall shall enrobe the whole in gold. Then the fierce and serpent-like flame, with its millions of fiery tongues, leaping before the blast of Jehovah's nostrils as the prancing of the pampered steed, fresh from the stall, leaves the whole mantled in one sable sheet of mourning over the vast landscape, singed as bare as the palm of a hand, by the devouring element, soon stern Winter, with his marble heart, enshrouds the ruin in his fleecy winding sheet and entombs it in his cold and frozen sepulchre, till returning Spring breaks his icy bars, and sets all nature at liberty once more. More anon.

As ever, yours truly,

G. U. HARN.

Letter from Brother H. B.

ELIZABETHTOWN, April 28, 1848.

BROTHER WINEBRENNER:—

I avail myself of this occasion to say to you that I regret that you seem to manifest a leaning towards a union of the Christians with Temperance Societies. In my humble judgment those institutions, while highly commendable among worldly men, and good in themselves as far as they go, have no claim on the participation of the brethren—because they are not of God, but of men; because they reflect upon the Church of Christ, as the most effectual reclaimer of mankind; because by joining them we put it in the power of men to judge us in drinks, although a violation of the 2d chapter of Collossians; because they are converted into religious meetings to a certain extent, being usually opened and concluded with prayer, &c., in which we cannot unite without incurring the censure of the Apostle, who says "Whatsoever is not of faith is sin;" because by uniting with them we assume their position and devolve upon ourselves duties inconsistent with our position, and duties as Christians, for as members they should attend the meetings of the society, and their meetings often happen when the Christians hold their church meetings; because by joining themselves or inducing our brethren to unite, we cause our weak brethren to stumble and go astray. As respects giving our names we are not united, but divided, the one part of the congregation favorable, the other unfavorable: so that if those who are favorable give their names, the others are displeased; also the reverse—if those who are unfavorable will not give their names to the pledge, or join the Sons of Temperance, the others are displeased.

Now the question is, what must be done? Must we be united and join the Sons, and sign the pledge, or be united and discard the pledge? or must we be considered as a set of heretics, in consequence of our division? ought we not to regret heresies as we would heretics?

Again, as giving our names to the pledge, is it not an untaught question of that kind, with which we are forbid having any thing to do? But again, is it not a tradition of men? and if so, are we not as Christians not to touch it? And again, if we must give our names to it, what will it lead to? May not one hundred or five hundred pledges arise to abstain from other things, and be forced on us, and we be bound to give our names to the whole of them? And furthermore, as the good folks all say, we must form into societies and have a constitution and a set of by-laws for each pledge—where will be the end of such a course? We might soon have five hundred or a thousand well regulated societies, and hence a camel could not carry all the books and records, which would contain the laws for the government of the whole.

No more at present, except that I want you to give this an insertion in the Church Advocate, and your humble opinion on the same.

Your friend, H. B.

Letter from Benjamin Ober.

INDIANA COUNTY, April 26, 1848.

BROTHER WINEBRENNER:—

THIS is the first time I take my pen to write to you upon any subject. I commenced to travel on the Indiana Circuit—visited the churches several times, and find they are in good standing, as far as I can learn. Times have been very dull the year past, but we are looking up for better times. Prospects appear better at present, and we hope to have a prosperous year.

The place that I live is in the midst of sects of various kinds, and the greater part of them professors of religion; but when that is said, all is said. Judging by their fruits, we think the greater part of them are no possessors, for when you begin to talk about keeping all the commandments of God, and forsaking the last and least remains of sin, they think it cannot be done, which is an evidence that they do not wish to do it, and that religion is not in their heart.

To my astonishment, I find men that think themselves men of education, and enlightened in the doctrines of the Bible, when we talk about the church title, and assume the proper one, they think it unreasonable, and say we had better take a sectarian name. They have an opinion, a church cannot exist without a sectarian name. I would ask, how the Apostolic church existed without a sectarian name? The answer is, she had grace sufficient to make it stand.

The reason why many of the so called churches think they cannot stand without a sectarian name is, because they have not religion sufficient to keep them in existence without it. But seeing their hearts are filled

with sectarian prejudices, which are calculated to make them contend for the doctrines of their sect, whether they are consistent with the doctrines of the Bible or not, and hence when they read the Bible and find any thing that they do not like, or that does not agree with their preconceived opinions, they will refer to their creeds, or to some sectarian commentary, and whatever they say they will rely upon, although it is opposed to the Bible or sound reason. For my part I think this to be an unreasonable way of doing business. If there is anything to be got out of a commentary that is consistent with the Bible, I have no objection, but the Bible is the best and only infallible commentary. This has always been my source and choice to receive proper instruction from. I know what the Bible says I can rely upon for truth.

Herein I send one dollar for the last volume of the Advocate. I purpose doing all I can in getting subscribers, as soon as I can.

Nothing more at present,

But remain yours in love,

BENJAMIN OBER.

Letter from Elder A. B. Slyter.

JACKSON, April 13, 1848.

BROTHER WINEBRENNER:—

I take my pen in hand to inform the readers of the Church Advocate, that when I wrote to you, before the meeting at brother Anderson's, held three days, there were three converted. I then left and preached at brother Manley's. The congregation rather small. I then came to Decalb, to father Mayberry's; then to brother Frampton's; here the brethren were all alive. I then came home, and commenced a meeting on Saturday, February 19th, and continued it nine days. A number were out for prayer, and two professed to have found redemption.

On the 20th of February I married Mr. Peter Sames to Miss Elvira Howe, and she died on the 10th of March, aged 17 years, 6 months, and 22 days. She left the world with joy and gladness in the Lord. My sister-in-law, Hannah Wilmer, the wife of brother John Wilmer, jr., died on the 20th of February, aged 19 years and 25 days. She has gone home, to praise and enjoy God above. Both the above funeral sermons were preached by brother Martin.

The prospects are good on the Circuit. I have not seen brother T. Hickernell since the 11th of February. Our Camp meeting commences on the 15th of June, and will be held in Noble county, two miles South of Northport. We want some of the preachers from Ohio, at least brothers Adams and A. Holms to come out. My post office address is Jackson, Perry county, Indiana.

Brother John Wilmer wants the Advocate. Please send it to him, and I will send you the money within three months. His post office address is the same as mine.

I remain your brother in Christ,

A. B. SLYTER.

Letter from Brother D. Markley.

MANALON, April 15, 1848.

BROTHER WINEBRENNER:—

HEREIN I enclose one dollar for the Church Advocate. I always was glad when the Advocate came to hand, for it brought the news from the churches and the brethren. When I lived in Franklin county I had beloved brethren all around me, and had many privileges of hearing the word of God preached in our little meeting house. After all these enjoyments, when the Advocate came, bringing news from the East and West, and I could hear of my old brethren whom I knew many years ago, I received it as a visitor bringing good news from my friends.

Now, since I live in Adams county, as a stranger among strangers, I hope the Advocate will come to us every week, and bring good news. It appears Providence has ordered it so, that I came to Adams county instead of moving to the West; but how long I shall remain here I do not know. I feel the loss of the brethren very much at this place. The Advocate, and all letters sent to me, must be directed to Manalon post office, Adams county, Pa.

We live one mile from said post office, on the road leading from Gettysburg to Carlisle; seven mile from the former place.

Brother Winebrenner, I wish you would come to see us, and preach for us. I believe good preaching would do much good in this neighborhood.

I remain yours,

DANIEL MARKLEY.

Letter from Brother J. B. M'Creary.

YOCUMTOWN, April 27, 1848.

DEAR BROTHER WINEBRENNER:—

I embrace this late opportunity of sending you one dollar for the Advocate the coming year. I am well pleased with it, and would not wish to do without it, as it often brings glad tidings from the neighboring churches, as well as many wholesome instructions to the humble Christian.

I wish it success, and hope you may receive a just recompense for the labour and care you bestow upon it. Yours, &c.

J. B. M'CREARY.

NEWS DEPARTMENT.

State Elections in 1848.—We present below a useful table of the dates of the State elections yet to take place during the current year. Elections have already been held in four of the twenty-nine States—in New Hampshire on Tuesday, the 14th of March; in Connecticut on Monday, the 3d of April; in Rhode Island on Wednesday, the 5th, and in Virginia on Thursday, the 27th:

N. Carolina,	Aug. 3d	Maryland,	Oct. 4th
Tennessee,	" "	S. Carolina,	" 9th
Alabama,	" 7th	Pennsylvania,	" 10th
Kentucky,	" "	Ohio,	" "
Indiana,	" "	Michigan,	" 6th
Illinois,	" "	Mississippi,	" "
Missouri,	" "	Louisiana,	" "
Iowa,	" "	Texas,	" "
Vermont,	Sept. 5th	New York,	" 7th
Maine,	" 11th	New Jersey,	" "
Arkansas,	Oct. 2d	Massachusetts	" 13th
Georgia,	" "	Delaware,	" 14th
Florida,	" "		

In the State of Wisconsin, (that is to be.) the election will be held, we presume, on the first Monday or Tuesday in November.

The Presidential election is to take place throughout the Union, on Tuesday, the 7th of November. The electoral college will contain 291 members, (counting four for Wisconsin,) of which 146 will be a majority.

Rich Men of Cincinnati.—The Cincinnati Commercial gives a long list of the wealthy men of that city, derived from the tax lists. The number of those whose taxes for one year amounted to over $500 was over a hundred. The highest tax paid was $11,500, by N. Longworth.

Great Excitement at Washington.—On the 19th of April there was an excited assemblage of at least 3,000 strong, in front of the National Era office, to consider the recent scheme of the abolitionists to carry off the slaves of the District. They were persuaded to move their position opposite the Patent Offices where they were addressed by Walter Lennox, Esq., the President of the Board of Aldermen, Mr. Radcliff, and others, who appealed in favor of proceeding peaceably in reference to the National Era office. The crowd, however, insisted upon speedy action, and a committee of fifty was appointed to meet instanter, wait upon the proprietors to request that the establishment should be forthwith removed. It was also resolved, that in case the proprietors decline, that the committee, backed by the citizens, should proceed to remove the office and appraise the damages. The committee was forthwith appointed, and after an absence returned and reported that the proprietors refused to obey. A resolution was then adopted amid immense excitement, that the committee should procced with the aid of the citizens to remove the presses and materials of the establishment to-morrow morning at 10 o'clock. An adjournment took place, when the crowd in front of the Era office cried, "Down with it—down with it," and symptoms of an attack were made. The citizens having volunteered to maintain the laws under the Marshal of the district, the multitude retired and quiet was restored.

On Thursday evening, the 20th ult., the crowd assembled again before the Era office—but no violence was offered. The crowd and police at length retired—when the real mob, about 200 strong, rallied and proceeded to the house of Dr. Bailey, the Editor of the Era, and called him out. He promptly came out upon the steps, alone and unarmed. The leader said, We are Marylanders and Virginians, and we have come to tar and feather you and destroy your press. The Doctor requested to be heard. "Hear him! hear him!" was the general shout. The Doctor spoke some ten minutes, and was applauded by some in the crowd, to whom the leader cried, "What have you to say? you don't own any niggers." This remark was resented, and created a disputation; but after this episide, the doctor made a few more remarks, and was responded to with approbation. Mrs. Baily, his wife, appeared, in the mean time, as his only backer. Mr. Ratcliffe, the Lawyer, who was influential in calming the popular feeling the other night, then happened to arrive, and, after a few remarks, proposed an adjournment *sine die*, which was agreed to; and in five minutes there was not an individual to be seen in the street.—*Jour. of Com.*

Liberty of the Waldenses.—It is stated that "the King of Piedmont, Charles Albert, has at length accorded to his Protestant subjects, the Waldenses, the full benefits of religious freedom and civil equality." This announcement will be received with pleasure, by the friends of religious liberty throughout Christendom.

Jefferson Medical School.—We learn from the annual catalogue of this institution, which is situated in Philadelphia, that the class, during the winter just closed, consisted of four hundred and eighty students. One hundred and eighty-one were graduated in 1847. The institution has an able faculty, and is in a highly prosperous condition.

Oregonian Statistics.—From a source that is deemed worthy of reliance, says the Honolulu Friend, we have gleaned the following facts respecting Oregon: "The entire white population would fall a little below 7,000.—About 400 are Catholics, mostly of Canadian descent. The Methodists are the most numerous. There are six itinerating Methodist Episcopal preachers, who hold meetings at 30 or 40 stations, and eight or ten local preachers, besides 2 Protestant Methodist clergymen. Baptist missionaries, 2; Congregational or Presbyterian clergymen, 4; and several Campbellite preachers. Regular physicians, 4; quacks, number unknown; educated lawyers, 4; pettifoggers, number unknown. Saw-mills, 8 to 10; and flour mills, 4 to 6. The amount of exports this year exceeds that of any former year. Considerable attention has been paid to schools. An edition of Webster's Spelling Book has been published at the Spectator office. One paper is published in the country."

A Revolution in Hayti.—Late accounts (to the 15th ult.) from Hayti, give the particulars of some important changes which have occurred at Port au Prince. As soon as the news of the French revolution had reached there, a great number of citizens assembled in the Champ-de Mars, and demanded the abolition of the constitution of 1846, the restoration of the constitutional revision of 1816 and a dismissal of the Ministry. The army concurred in the same demands. President Souloque issued a proclamation, April 9th, announcing that their wishes would be complied with.

This complete overthrow of the constitution has created two parties, one of the mulattoes clamoring for the re-establishment of the constitution, and the other of the negroes, and the President sustaining the present one. The people in the South part of the Island are in arms, and on the march for the capital with a determination to put down the President and re-establish the constitution. Civil war, it is expected, will follow.

Revivals.—The Watchman of the Prairies reports revivals at Springfield, Ill., 11 baptized; and at Blandinsville, do., 9 baptized.

The Baptist Banner reports a revival at Camden Point, Platte county, Mo., 22 conversions, 17 received for baptism.

The Christian Contributor reports a revival at Peterboro, N. Y., 13 baptized.

The New York Evangelist reports a revival at Yale College, Conn. From 25 to 30 of the students had passed from death unto life, and the good work is still going on.

Statistics of the French Population.—The population of France is, at present, about 31,400,000 inhabitants, who are disseminated over the country; not, as in England, congregated at many points in large masses. With the exception of Paris, there is but one city, Lyons, containing 100,000 inhabitants; eight containing from 40,000 to 70,000, and about twenty-five containing more than 20,000.

Premium for a Tract in German.—Rev. Dr. Kurtz, editor of the Baltimore Lutheran Observer, has received a communication from Basle, Switzerland, offering 250 gold ducats, or $625, for the best tract in German on the Sanctification of the Lord's-day. The design is to circulate the accepted Tract as extensively as possible throughout Europe.

THE FOREIGN NEWS.

The foreign news is full and various, and the indications throughout Europe are that a general war is likely to ensue.

The great Chartists meeting in London, passed off quietly, the Government having triumphed in their determination to prevent the meeting from carrying their petition to Parliament in a body. They used great precautions to suppress the first symptoms of an outbreak, and succeeded. Thus Monarchy in England still reigns triumphant, but the storm is not yet over. Matters in Ireland are evidently approaching a crisis, and unless great concessions are made by the Government, there must be an outbreak. Disaffection in the army is on the increase, and numerous soldiers have been punished for seditious expressions. All these things indicate a storm.

The Emperor of Russia has assumed a menacing position, and has concentrated large bodies of his immense army of 800,000 men, on the frontiers of Poland and Austria. A concussion in this quarter may be looked for as a matter of absolute certainty.

In Denmark war has commenced, and the work of revolution progresses throughout the Italian and German provinces.

A Chance for Teachers.—Young men in all parts of the United States, who have received a good English education, and who are accustomed to *teach*, will receive information which they can turn to their advantage, by applying immediately by letter, *post-paid*, to box 1913, New York Post Office. Applicants must remember, however, to send respectable references, without which, no communication will be attended to. The references ought to be to persons interested in education.

Those who wish to avail themselves of an opportunity to obtain a respectable livelihood, will do well to write immediately, as many of the best situations in different parts of the Union, are being filled up every day. Remember, box 1913, New York Post Office. Editors are requested to publish this paragraph, and thus point out to thousands of young men now seeking employment, where to find it.—*N. Y. Herald.*

Triumph of Liberty and Law.—The Editor of the N. Y. Tribune learns by a letter from Lexington, Ky., that a verdict has just been rendered in the State Circuit Court, sitting at that place, of $2,500 and costs, in favor of Cassius M. Clay, against some of those who combined to take down and send off the printing office of his True American in 1845. This is, probably, the death-blow of mob law in Kentucky. Rejoice, advocates of Universal Liberty! Your triumphs are not confined to one hemisphere. They irradiate the deepest darkness of despotism, alike in the New and Old World.

State of the Crops.—As this is the season when our country friends, especially, feel anxious to hear something in relation to the appearance of the growing crops, we have been for some days collecting such information on the subject, as is contained in our very large exchange list.—The result is cheering. We hear from every part of our own State, that the Wheat and Rye look unusually well. In Ohio and Michigan, generally, both crops are promising in the highest degree. The Maryland papers say; "Our crops were never known to look better." In Virginia—"We have never seen a more cheering prospect." From Georgia, the Marietta Advocate says: "The Wheat crop in this county was never more promising at this season. Our farmers have sown double the quantity of land of last year. Wheat readily commands eighty cents a bushel." The Tennessee papers say: "The crops never looked more promising than now." In the vicinity of Plaquemine, "The crops are in a most excellent condition. The planters have had, so far, a fine and favorable season, and the crops indicate a most abundant yield."—*Phila. Daily News.*

The Black Laws.—We understand that the British Charge d'Affaires at Washington has, under instructions from his government, remonstrated in very decided terms, to the Department of State, against the enforcement, by the authorities of Mobile, of the laws of Missouri regulating the arrival of persons of color at that port—said laws having been enforced last January against free negroes brought here by the British ships "Queen" and "Portland." He pronounces such laws to be gross violations of the comity of international intercourse, in conflict with the treaty stipulations between the two nations, and subversive of the harmony and commercial reciprocity which it is desirable to establish and maintain.

The Covenant of the Ungodly.—When the Choctaws were about to remove from the State of Mississippi to their present country, thirteen men entered into a deliberate and formal covenant with each other to do all in their power "to keep out the gospel from the new territory." Not one of these persons is alive now; and not one of them has left behind a hope that he had obtained the pardon of his sins. On the other hand, the gospel has made triumphant progress since that wicked covenant was made.

New Fact in Telegraphing.—A short time since, during the rain, the Troy and Montreal line worked successfully from Troy to Burlington, a distance of 186 miles, with a battery of ten cups, in which spring-water was substituted for Sulphuric-acid; and the battery had been at work with the water for four or five days previous.

A Difficult Case.—The Quakers in Virginia seem to be placed in a peculiar situation to the laws of Virginia. The Yearly meeting of Baltimore, to which they belong, has charged all its members to educate the free colored people. The laws of Virginia forbid it; and the Friends have addressed a memorial to the General Assembly of the State of Virginia, asking liberty to pursue the advice of their Yearly meeting. If liberty is *not* given, we do not know what course the Friends will take.

Opening of the Illinois Canal.—The first boat passed from the Illinois and Michigan Canal into the waters of Lake Michigan on the 10th inst. The N. Y. Commercial says this canal has supplied the only wanting link in a continuous water communication from New York, by way of the lakes, to New Orleans, making, we believe, the most extended inland navigation in the world.

The Bible for France.—The New York Observer mentions the receipt of a letter, by the American Bible Society from the Society in France, written since the revolution, earnestly desiring aid in distributing the Scriptures in France. The people are said to be more eager than ever before to get the Bible.

The writer expresses the belief that the revolution will be permanent.

The Bible in Virginia.—At a recent meeting of the Virginia Bible Society, in Richmond, says the American Messenger, the agent for the State stated that there were about 60,000 white persons in Virginia over 20 years of age, who were unable to read, and about 16,000 families which did not possess any portion of the word of God.

The Troubles in Yucatan.—The President has sent in a message to Congress recommending the intervention of our government to stay the war now waging by the Natives against the White population of Yucatan. The subject has excited considerable stir in both houses of Congress.

Dr. Coolidge.—So far from being dead, as rumor made him, Dr. Coolidge is learning the trade of shoemaker, in his cell in the Thomaston State Prison. He was removed from Augusta to Thomaston, ironed, and escorted by the Sheriff and an assistant.

Affairs in France.—The greatest tranquility reigns in the city, and in all the departments. The mechanics have resumed work, and every one seems to have forgotten that a revolution has taken place.

Good Coffee.—Coffee should not be suffered to boil for a long time. Let it boil up once, and then simmer as long as needed. Hard boiling greatly injures it.

Anti-Slavery in Kentucky.—At a political meeting held at Louisville, Ky., recently, Mr. Thurston, one of the orators, used the following language: "Mr. Clay is for the abolition of slavery; and I pray God that when our constitution is amended, it may be so amended as to abolish this curse from the soil of Kentucky."

New Hampshire.—Twenty-eight towns have voted (4134 to 1419) in favor of a law prohibiting the sale of intoxicating liquors, except for mechanical and medical purposes. The question was submitted to the people by the Legislature, and the result seems to be adverse to rum.

Another Senator Dead.—Mr. Ashley, U. S. Senator from Arkansas, died at Washington on Saturday last. But a few days before his death he was in perfect health. He is the second Senator and sixth member of Congress who has died the present session.

Crops in Ohio.—The Ohio Cultivator says that the wheat crops in the middle and northern portions of the State continue to appear healthy. The Troy (Miami county) Times says the prospect of the wheat crop is generally flattering.

The Wheat Crop.—The newspaper accounts from nearly all the Western and Middle States, agree in stating that the wheat crops bear a very promising appearance.

Banks in the United States.—The aggregate number of Banks in the United States is 753; capital 208,216,000 dollars; circulation $116,738,000; supposed specie in their vaults $44,733,000.

New York Lands.—A report from the Land Office shows that the State of New York still owns more than four hundred thousand acres of uncultivated land.

Cheap Living.—Bacon shoulder sell at St. Louis for one cent and a quarter; ham at three and a half cents per pound. Corn and potatoes are proportionably low.

Cheap Travelling.—The packet steamers between Pittsburg and Cincinnati, are taking cabin passengers at "two dollars and found."

☞ "He who goes to bed in anger, has the devil for a bed-fellow." A wag desires us to say, that he knows a married man who though he goes to bed as meek and gentle as a lamb, is in the same predicament.

☞ It is estimated that 600,000 men will take part in the presidential election of 1848, who in 1844 were between the ages of 17 and 21.

☞ The present population of the United States, according to the Commissioner of Patents is 20,749,400.

MISCELLANEOUS.

PITMAN'S SYSTEM OF PHONOGRAPHY.

The fundamental principle of this system is to represent each sound by a single character, and that the most *simple* that can be made; never requiring more than one motion of the hand to form it. These are also joined with each other in such a way as to secure very great ease and rapidity in writing. But again, by an admirable arrangement, we are enabled, without the least danger of ambiguity or obscurity, frequently to represent an *entire* word by a single stroke of the pen!

Thus all those small and constantly recurring words, such as 'and,' 'the,' 'of,' 'which,' &c., are represented, as well as many long, tedious words, such as '*represent*,' '*importance*,' '*improvement*,' '*immediately*,' &c. Hence the labor of writing such words is reduced to *one fortieth* of what it is at present! But farther still; by several of the most surprisingly beautiful contrivances for abbreviating words and phrases, we are enabled in writing to attain the rapidity of *spoken language*. Hence the words of the most rapid and eloquent speaker may be reported VERBATIM, and by this means those beautiful gems of thought and expression which would otherwise be "lost in air," may be treasured up, and may serve to amuse and instruct thousands who would else have been beyond the sphere of their influence. It is well known that all systems of stenography hitherto invented have signally failed in the object for which they were invented, *i. e.* reporting, (not more than one in a thousand of those who have studied them, ever being able to use them at all for that purpose,) besides being totally unfit for common correspondence, or business purposes, on account of not being legible. It could not well be otherwise with them, they being based upon our old defective alphabet. But this system, being based upon a thorough and philosophical analysis of language, appears to be perfectly triumphant. The most rapid speakers are reported with ease. The common, or "corresponding style" is as legible as print, and fitted for all business purposes and correspondence, and even reports of rapid speeches are so legible that the compositor may set up his types from them without their being *re-written* or even REVISED! This has been repeatedly done.

The advantages of such a system of writing will at once present themselves to those who are in the habit of committing their thoughts to paper, and who often find it utterly impossible for the hand to keep pace with the activity of their mind. They will hail at once a system that will enable the pen to approximate the velocity of thought, and give them the means of treasuring up the vast multitude of ideas which they constantly lose, and which are lost to the world, on account of the labor necessary to record them.

TO PRESERVE CHEESE FROM INSECTS.—Cover the cheese before you cut it, with a paste made of wheat flour, then wrap a cloth round it, and rub more paste on the cloth. Keep the cheese in a dry place, and if possible, in a current of air. Cheese that has no skippers in it, used in this way, and kept until cold weather, will be clear of them and improve in flavor.

THE BEGINNING AND THE END.

We find in the brilliant Eulogy upon John Quincy Adams, delivered a few days since by Edward Everett, the following letter, written by Mr. A. to his father, in the 10th year of his age. The reader will see in it the germ of that systematic course of study, formed even at that early age, his close adherence to which in after life contributed, without question, so much to his eminence as a scholar and a statesman:—*Pa. Inquirer.*

BRAINTREE, June 2, 1777.

Dear Sir:—I love to receive letters very well; much better than I love to write teem. I make but a poor figure at composition. My head is much too fickle. My thoughts are running after birds' eggs, play and trifles, till I get vexed with myself. Mamma has a troublesome task to keep me studying. I own I am ashamed of myself. I have but just entered the third volume of Rollin's History, but designed to have got half through it by this time. I am determined this week to be more diligent. Mr. Thaxter is absent at court. I have set myself a stint this week, to read the third volume-half out. If I can but keep my resolution, I may again at the end of the week give a better account of myself. I wish, sir, you would give me in writing some instructions with regard to the use of time, and advise me how to proportion my studies and play, and I will keep them by me, and endeavor to follow them.

With the present determination of growing better, I am, dear sir, your son.

JOHN QUINCY ADAMS.

P. S. Sir—If you will be so good as to favor me with a blank book, I will transcribe the most remarkable passages I meet with in my reading, which will serve to fix them upon my mind.

Such was the beginning of a life, the close of which is described in the following interesting paragraph, which we find likewise in Mr. Everett's Eulogy:

"In November, 1846, while walking with a friend in Boston, Mr. Adams felt a paralytic shock. He at once said it was the shock of death. In his journal he made the entry—"From this day I date my decease. I consider myself, for every useful purpose to myself and my fellow-citizens, as dead." His journal, which he had kept for more than fifteen years, stopped on that day. Four months afterwards he resumed it, under the head of "Posthumous Memoirs," and he continued to serve his country another year. The evening previous to the final shock he received in the Hall of Representatives, he had read to him Bishop Wilberforce's Sermon on Time. That was the last night he passed under his own roof."

THE PINING HILLS.

"It is a singular fact, observed here and there among the Cheviot Hills, on the border [of Scotland], that where sheep are folded or pastured on the hills of trap [soil], which are covered with delicate herbage, they are attacked by what is locally called *the pining ill*. They pine away, become indolent, and are unwilling to move. The cure is, to drive them to a neighboring sand-stone pasture, where they again become active and begin to thrive. The pining hills on each farm are well known, and tenants hesitate not in pointing to this or that hill, as sure to cause the illisease, if kept upon them."

REASONS WHY EVERY FAMILY SHOULD TAKE A GOOD RELIGIOUS NEWSPAPER.

1. Every family should take a good religions newspaper, because it is money well laid out.

2. Because much valuable information may be obtained from a paper which cannot be received from any other source.

3. Because the mind is enlightened and improved by the continued perusal of a good paper.

4. A religious paper informs one of what is going on in the moral and religious world, the success and prosperity of the cause of Christ, the triumph of truth and righteousness, and the downfall of the kingdom and empire of Satan.

5. It is a source of great enjoyment, as knowledge always affords more or less pleasure to an intellectual mind.

6. By this means every one can turn every leisure moment to some good account.

7. It will assist us in treasuring up a vast fund of useful information, by means of which we can render ourselves more useful and agreeable to our friends and to those with whom we may hold intercourse.

8. Because it induces people to give the Bible a more attentive perusal.

9. Because we feel more interested in the moral reforms of the day.

10. Because a good paper produces a salutary effect upon the minds of children, their hearts being susceptible of early impressions.

11. It will prevent them, in a great degree, from reading novels, tales, &c., which have a prevailing tendency to vitiate the morals and corrupt the heart.

12. It will be the means of leading them to reverence the institutions of the gospel, and restrain them from those base immoralities which disgrace many of the youth of the land.

13. A good paper is very often the effectual means, through the hands of God, of leading the families of the earth from the paths of sin and folly to the service of the true and living God.

Are not these sufficient reasons why every family in the land should take a good religious newspaper?—*Morn. Star.*

THE DRESS OF CHILDREN.

It is unfortunately the fashion with many ladies of the present time to let their children be exposed with bare neck, arms, and legs, until the skin becomes motled by a stagnant venous circulation (blueness of skin.) In such circumstances, tubercles, (early consumption,) the seeds of so much malady, and the source of so many heart-pangs are, I am persuaded, frequently developed, so that this cold surface is equally the source of present misery to the little child and of sorrow to the parent.—Of this treatment scrofula and consumption, in their various forms, are the frequent result. In children, especially the skin should be excited by rubbing, sponging, &c., and protected by a just and general clothing, light in summer, warm in winter.

WHAT THE CHURCH SHOULD BE.—The Church of God should rise, shine, be a temperate society, a moral reform society, a peace society, a missionary society, a spiritual society, &c; all—merging all efforts, benevolent, into one great and *glorious sun!* Scattering the darkness of moral night.

THE WONDERFUL CANARY BIRDS.

A New York paper, (the Courier des Etats Unis,) publishes an almost incredible account of the docility of Spinetto's Canary birds, which are exhibited in that city. They are astonishing examples of what can be accomplished by human patience. These canary birds, amounting to some thirty or forty in a cage, come forth at the order of their master, and go through a number of exercises the most surprising. One of them sits upon a chair, and smokes a pipe; another stands upon his head; another mimics an infant sleeping in a cradle; others dance upon the tight rope; others represent Napoleon and his marshal on horseback and in costume; others the death of Marshall Ney; and finally one conducts the imperial carriage, containing Napoleon and his aid-de-camp. In witnessing all these marvels, the spectator, in the midst of his astonishment, cannot but be touched with pity for these poor little creatures, who have been trained by the hand of man to such acts of docility and obedience.

HINTS TO MOTHERS.

"BE NOT EASILY PROVOKED." If a fire find no vent, it will cease to burn. *The tongue is a fire.* Keep, then, the door of your lips. Do but consider *how soon* thoughts engender feelings; feelings rise into tempers; tempers find expression in words; words lead to actions; and actions to war and strife! "Behold, how great a matter a little fire kindleth!" All this might be avoided by ejaculating a prayer to Him who waits to be gracious, and who can, by instant assistance, control the hidden springs of feeling, or divert your thoughts into another, a higher, and a holier channel. Habits are formed by repeated acts; and you will find, that this prayerful habit will become easy and delightful; it will give weight to all your instructions, and efficacy to all your endeavors; and soon will you possess the happy consciousness, that you are indeed in the path of duty, and training for God, the children whom he has entrusted to your care.

EXPOSURE TO THE SUN.

There are few points which seem less generally understood, or more clearly proved, than the fact that exposure to the sun, without exercise sufficient to create free perspiration, will produce illness; and that the same exposure to the sun, with sufficient exercise, will not produce illness. Let any man sleep in the sun, he will awake perspiring, and very ill; perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere, produce abundance of bile, and powerful exercise alone will carry off that bile.—*Popular Errors Explained.*

SCOLDING.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How can they govern others? Those who are generally calm, are prompt and resolute, but steady and mild.

☞ Flour is $16 per barrel in the city of Mexico.

POETRY.

TEMPERANCE ODE,
Dedicated to the Landisburg, (Perry County,) Temperance Society.

By J. F Welshampel.

TUNE—*"O ye young, ye gay, ye proud."*

We've join'd us in a union band
To drive the evil from the land;
An evil which destroys our race
And makes the world a desert place.
Firm united let us stand,
In this glorious Temperance band;
Firm united let us stand,
In this glorious Temperance band.

See the tender hearted youth,
They are yet inclined to truth;
Teach them from the vice t' abstain,
That will bring them down to pain.
Firm united, &c.

See the blooming, vig'rous man—
Let us save him if we can—
Take him in his happiest days,
Lead him on in Temperance ways.
Firm united, &c.

See old drunkards as they pass,
Drinking down the fatal glass;
Here they pass their days in glee,
Stagg'ring to Eternity.
Firm united, &c.

From the New York Recorder.

LOVE.

I.

Pure love is like the gentle stream,
Meandering slow and calm;
And murmuring sweetly on its course,
Devoid of every harm.
In warmth, 'tis like the sunny beam,
With impress quick and soft;
It fills the mind with tender thoughts,
And calms the passions oft.

II.

Like fair and lovely hours of spring,
It breathes delicious sweets;
And like them clothed in richest garb,
Admirers ever meets.
Of all the traits this reigns as king,
And e'er will be supreme,
To make each passing moment blest,
And with new beauties teem.

III.

When others fain would seek our harm
And peacefulness destroy;
Love quick would take a better part,
In a pure, divine employ.
'Twill always baser passions charm,
Dispelling every frown;
"'Tis like perfume which flowers breathe forth,
When often trampled down."

Providence, R. I. S***.

RELIGIOUS NOTICES.

GENERAL ELDERSHIP.

The General Eldership of the Church of God, will meet in Martinsburg, Pa., *Deo Volente*, on the last Sabbath, being the 28th day of May, inst. Delegates from the several annual Elderships are requested to be punctual in their attendance.

LAYING THE CORNER STONE.

THE laying of the Corner Stone of the Union Bethel of the Church of God at Hinkletown, Lancaster county, Pa., will take place on the last Sabbath in May, being the 28th inst.

Preachers and people, far and near, are respectfully invited to at end.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York Circuit, viz:

1. At Moore's School house, to commence on the evening of the 26th of May.

2. At the Cross Roads School house, to commence on the evening of the 2d of June.

3. At the River School house, to commence on the evening of the 9th of June.

4. At the Red School house, to commence on the evening the 16th of June.

DAVID MAXWELL.
SAM'L. CRAWFORD.

The following Protracted Meetings will be held on the Cumberland Circuit, viz:

1. A barn meeting in the neighborhood of Bowman's, to commence the 27th of May.

2. Another at Churchtown, to commence June the 3d.

3. Shiremanstown, June 9th, Whitsuntide.

4. Mechaniesburg, June 17th.

Preachers and people are respectfully invited to attend the above meetings.

☞ The Elders of the different churches are invited to attend the meeting at Bowman's, to make arrangements for Camp-meeting.

WM. H. MULLENIX.
J. H. HURLEY.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And I mingled into one."

MARRIED—On the 4th inst., by Elder Wm. McFadden, Mr. AMOS YOUNG to Miss LOUISA SIEG, both of Harrisburg.

On the 23d of March, by Elder J. M. Klein, Mr. JOSEPH CARL, of Harrisville, to Miss SUSAN SMITH, of Irvin township.

On the 12th of April, by the same, Mr. JAMES CASSIDAY to Miss REBECCA SMITH, both of Irvin township.

On the 2d inst., by the same, Mr. MICHAEL KNOX to Miss SARAH COOVERT, of Harmony, Butler county.

On the 6th of April, by Elder Benjamin Ober, Mr. EMANUAL FETTERMAN to Miss SARAH TYSON, both of Indiana county.

On the 13th April, by the same, Mr. JOHN PORTER to Miss SARAH ANDERSON.

On the 21st of March last, by Elder Wm. Mooney, Elder CARLTON PRICE, of Baltimore, to Miss HENRIETTA, daughter of Michael Carpenter, Mayor of Lancaster city.

On the 2d inst., by the Rev. Mr. McFarland, Mr. DANIEL T. WILSON to Miss ESTUER BOWMAN, both of Harrisburg.

On the 4th inst., by the Rev. Wm. Cooper, Mr. WILLIAM COLDER, Jr., to Miss REGINA C., daughter of Mr. Jacob Greenawalt.

On the 10th ult., by the Rev. C. W. Shaeffer Mr. JOHN REES, of Columbia, to Miss RACHAEL A. BROOKS, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 5th ult., Mr. DANIEL HOUSER, in the 73d year of his age.

On Thursday evening, 6th ult., at his residence in this borough, of consumption, Mr. WILSON LARE, aged 31 years.

On the same day, WILLIAM CATTRELL, an aged and respected citizen of this place.

On the 14th ult. Mrs. SUSAN MURPHY, aged 74 years and five months.

On the 16th ult., Mr. SAMUEL B. KEYSER, aged 39 years.

On the 29th ult., Mr. JOHN G. HOFFMAN, Steward of the Dauphin County Alms House, in the 40th year of his age.

On the 1st May, in Lebanon, Lebanon county, Pa. Mr. BOLTZER SHUGAR, aged 44 years, 6 months and 7 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,		$5 45	*a* 5	50
Do. RYE,	do. - -	3 00	*a* 3	25
Do. CORN,	do. - -	1 80	*a* 1	85
GRAIN—WHEAT, per bushel,		1 25	*a* 1	30
Do. RYE,	do. - -	70	*a*	73
Do. CORN, new	do. - -	40	*a*	41
Do. OATS,	do. - -	35	*a*	37½
Do. BARLEY,	do. - -	—	*a*	75
SEEDS—CLOVER,	do. - -	3 25	*a* 3	50
Do. TIMOTHY,	do. - -	2 00	*a* 2	25
Do. FLAX,	do. - -	1 10	*a* 1	12½
BEEF, per cwt.	- - - -	5 00	*a* 5	50
PORK, do.	- - - - -	5 00	*a* 5	25
HAMS, per pound,	- - -	7	*a*	8
BUTTER, do.	- - - - -	15	*a*	22
LARD, do.	- - - - -	8	*a*	9
TALLOW, do.	- - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.		6	*a*	7
EGGS, per dozen,	- - - -	10	*a*	12½
POTATOES, per bushel,	- -	45	*a*	50
ONIONS,	do. - - -	75	*a*	87½
APPLES,	do. - - -	75	*a* 1	00
PEACHES, (Dried) per bush.		1 50	*a* 2	00
FEATHERS, per pound,	- -	37½	*a*	45
WOOL,	do. - - -	30	*a*	50
SALT, per sack,	- - - -	1 50	*a* 1	56
HAY, per ton,	- - - - -	12 00	*a*15	00
PLASTER, per ton,	- - -	5 00	*a* 5	50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,		$5 87	*a* 6	00
Do. RYE,	do. - -	3 70	*a* 3	75
Do. CORN,	do. - -	2 20	*a* 2	25
GRAIN—WHEAT, per bushel,		1 36	*a* 1	34
Do. RYE,	do. - -	80	*a*	82
Do. CORN, new	do. - -	50	*a*	51
Do. OATS,	do. - -	38	*a*	42
Do. BARLEY,	do. - -	85	*a*	90
SEEDS—CLOVER,	do. - -	3 50	*a* 4	00
Do. TIMOTHY,	do. - -	3 00	*a* 3	25
Do. FLAX,	do. - -	1 40	*a* 1	45
BEEF, per cwt.,	- - - -	7 00	*a* 8	75
PORK, do.	- - - - -	7 00	*a* 7	25

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

January 1, 1848.

APPLE TREES FOR SALE.

JOHN SHERICH wishes us to give notice that he has for sale at his residence, near Lisburn, in York county, about ten thousand fine Apple Trees of choice varieties. He will sell them, single or by the quantity, on reasonable terms.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary, a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., JUNE 1, 1848. NUMBER 3.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Twelve.

Names	Am't. paid	Names.	Am't. paid
Clare Samuel M	$ 5	Oren John	62
Garverick John	75	Ober Benjamin	1 00
Gardner Peter	62	Pebles Wm	62
Hoffmeister Isaac	6	Snider George	62
Handshu John	1 25	Stees Daniel	62
Keesaman Geo	62	Vanardt William	25
Moyer Joseph K	62	Walker Samuel	75
Moyer Samuel K	62	Weller Archibald	75
Nelson Charles	62	Weltmer J	62

The receipts for Volume 13, from May 1st to June 15th, will be given in our next.

Agent for Relief Subscription.

We are requested to give notice that brother J. F. Weishampel, the agent for collecting the Relief Subscription, will start out on his business about the first of next week. He intends visiting the brethren in Lancaster county first, and afterwards those in other quarters. All persons favorably disposed towards this object, are requested to be in readiness for the reception of the Agent, and to lend a helping hand towards paying off the Eldership's debt.

Pennsylvania Bible Society.

From a condensed view of the operations of the Society for the past year, it appears that the circulation of copies of the Sacred Scriptures by the Society, is now about 60,000 annually. The number of Bibles distributed last year was 22,940; number of Testaments, 41,522; total, 64,462 volumes—an increase of nearly 10,000 over the previous year.

The receipts during the year were $21,238 96—an increase of more than $6,000 over last year. The number of life members added to the Society last year was 33—an increase over former years.

OBITUARY OF Elder SAMUEL BOWMAN.

Brother Bowman was a native of Cumberland county, Pa., and eldest son of John and Regina Bowman, of said county.

In his youth he was happily married and settled on a farm adjoining his father's residence, where he resided ever since, enjoying health, happiness and prosperity.

A year or two after his marriage, during the great religious quickening through that country, he was awakened and happily converted to God. A few years after his conversion, he commenced preaching the Gospel; and having from youth up a bias in favor of baptism by immersion, and of the ordinance of feet-washing, he was led to form a connection with the *Seventh day Baptists*, among whom he remained for several years. But being too spiritual and zealous in matters of religion for the most of the members of that fraternity, his connexion with them was dissolved. Afterward he joined the *River Brethren Connexion*. But in their communion he fared no better. His liberties were abridged—his conduct in reference to the Temperance cause, Sabbath-schools, revival measures, and fraternizing with other churches were complained of, and on account of which he was finally unfellowshiped and disowned.

From that time, he returned to and associated with the brethren of the Church of God, among whom he was first converted and where he always seemed to enjoy himself best. He never took license from the Eldership, but he told the brethren he was fully with them, in faith and practice, and that he would do all for the cause he could. He assisted in holding a great many meetings, in divers places, and his preaching and labors were very acceptable and useful among the people. He was universally esteemed and respected. He was an upright and obliging citizen, a kind and faithful husband, a very affectionate and indulgent parent, and what is best of all, an humble, pious and steadfast Christian.

This spring him and a part of his family had meditated a trip to the State of Illinois, on a visit to Dr. Hostetter's, a son-in-law, and others, residing in Mt. Carroll, Carroll county, in that State. They had got themselves ready and intended to start about the first of May. But Divine Providence overruled it otherwise, About that time he took sick, with an inflammation of the stomach and bowels, which he bore with exemplary patience for four weeks, when it terminated in his death. On Monday preceding his death he had a powerful blessing, insomuch that he praised God and shouted aloud for joy. Soon after this he became restless, nervous and delirious, and thus lingered till Tuesday morning the 23d of May, when he expired, leaving an affectionate wife and six children to bemoan and lament his departure.

His funeral took place on the morning of the 25th. It was a very large and solemn funeral. The services were conducted by ourselves and Bishops Rupp and Flake. He was interred in the old family burying ground; aged 48 years, 7 months and 16 days.

Our Trip to Baltimore.

On the 17th ultimo we started to Baltimore, and on the evening of the same day we found ourselves pleasantly entertained by brother H. W. Gibson and family. Brother William McFadden met us at York, according to previous arrangements, and accompanied us to Baltimore.

On Thursday morning we attended the opening services of the General Assembly of the (O. S.) Presbyterian Church. It was held in the First Presbyterian Church in that city. The opening sermon was delivered by James H. Thornwell, D. D., of South Carolina, and founded on the 17th chapter of the Acts. It was an eloquent and truthful discourse.

In the afternoon we visited a number of our old friends and brethren, the most of whom we found well and hearty, and striving for the crown of everlasting life.

In the evening we held our first meeting. Brother McFadden preached and we exhorted. We find the church and congregations there have become somewhat scattered and discouraged, on account of brother Owens not coming to preach for them at the appointed time. In a city like that, churches must have regular and faithful preaching, in order to get along well. Preaching is the time honored and primary means which God ordinarily blesses for the promotion of his cause. If the Church of God in that city will keep humble, live holy, and keep up a regular, pure, and zealous ministry, they will no doubt rise and prosper.

Satan has tried hard, by foes within and foes without, to hinder the prosperity of the church in Baltimore. But the cause is God's, and must prevail.

On Thursday evening, 16th, about 8 o'clock, Prof. Robert Emory, President of Dickinson College, at Carlisle, Pa., died in that city. He was the son of Bishop Emory, formerly of that place. He was a young man of fine abilities and of great promise; justly and deservedly esteemed by all, and especially by the Methodist Episcopal Church of which he was a member and minister. He died of pulmonary consumption in the 34th year of his age.

On Friday, the 19th, brother McFadden and I attended to a little business—visited among the brethren—witnessed the proceedings of the Assembly for a little while—(heard the announcement, in that body, of the death of Dr. Ashbel Green, a distinguished and highly esteemed divine of the Presbyterian church; who died in Philadelphia on the 18th inst., in the 86th year of his age;) and held meeting again in the evening.

On Saturday morning, the 20th, we attended the Mechanics Fair, held in the Washington Hall, East Baltimore street. This was a rich treat. The articles and inventions on exhibition at that Fair, were brought together from almost every part of the United States, and speak volumes in favour of the skill, ingenuity and enterprize of the American people.

We have the promise of a brief notice of the leading articles, which are new, for our next paper. Brother Weishampel will furnish it, and among other things will give us an account of his celebrated Stove.

In the afternoon of said day we visited a number of families, and held meeting again in the evening.

On Sabbath, the 21st, we preached twice, in the morning and at night. The congregations were pretty good, but nothing special occurred. We also attended Sabbath School, and addressed the children. We are much pleased to find a general and deep interest manifested by all the members of the church in this good and laudable institution. An account of the School will be furnished us for publication, if the Lord permit, after the 4th of July next.

The church in Baltimore, we think, is likely to do well. Several persons belonging to other churches desire to be baptized, and to join the Church of God. We hope brother Owens will visit much, hold meetings in different parts of the city, and preach fully all the words of this life, publicly and from house to house. Then, no doubt, the disciples of Jesus will increase and multiply.

On Monday morning, the 22d, we took our leave of the brethren and returned home, where we found all well. The Lord be praised for his goodness.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

Mr. Madison's Manuscripts.

The House of Representatives have passed, after considerable debate, the bill for paying Mrs. Madison $25,000 for the MSS. of Mr. Madison. It only awaits the signature of the President to become a law. It is a remarkable circumstance that the bill passed on the anniversary of this lady's birth-day.

Anniversaries.

The following are brief accounts of some of the Anniversaries held in New York and Philadelphia, during the past month:

AMERICAN BIBLE SOCIETY.

The thirty-second Anniversary of the American Bible Society was held at the Tabernacle, in New York. The following is an abstract of the Annual Report:

Three of the Vice Presidents have died in the course of the year, viz: Hon. John Quincy Adams, Alexander Henry, Esq., and Peter G. Stuyvesant, Esq.; also one of the Managers, John Aspinwall, Esq.

Forty-six new life directors have been added, and 751 new life members.

Receipts.—$254,377 18; an increase of $49,308 over those of the previous year.

Distributions.—655,066 Bibles and Testaments, being an increase of 28,196 over those of the previous year, and a total since the formation of the Society, is 5,880,095 copies.

New Auxiliary Societies.—Whole number added during the year 116, viz: 1 in Maine; 2 in Connecticut; 4 in New York; 3 in New Jersey; 1 in Virginia; 6 in North Carolina; 3 in South Carolina; 12 in Georgia; 3 in Florida; 2 in Ohio; 8 in Indiana; 4 in Missouri; 6 in Kentucky; 2 in Tennessee; 13 in Alabama; 6 in Mississippi; 2 in Arkansas: 4 in Louisiana; and 7 in Texas.

AMERICAN TRACT SOCIETY.

The twenty-third Annual meeting of this Society was held at the Broadway Tabernacle, New York. The following abstract of the Annual Report shows the results of the year:

Circulated, 693,303 volumes, 6987,262 publications, and 211,730,285 pages.

New Publications sixty-three, in six languages, of which ten are volumes; making the whole number of publications on the Society's list 1,313, of which 231 are volumes; besides 2,303 publications sanctioned for publication at foreign stations, in nearly one hundred languages and dialects.

Receipts, $237,296 04; $129,744 31 being for sales, and $105,915 15 donations. Of the donations, $32,912 76 were received for Colportage, $1,729 30 for foreign distribution, and $11,804 88 were legacies.

Gratuitous distributions, 40,948,459 pages, in value upwards of $27,000.

Expenditures, for paper, printing, binding, engraving, &c., including $11,000 remittances in cash for foreign lands, $237,155 95—leaving a balance in the treasury of $140 09. There was due for printing paper, payable within four months, $16,503 97.

Colportage. Two hundred and ninety-one Colporteurs have been in commission for various terms of service, of whom two hundred and six were in commission April 1. Fifty of the number were employed among the German, French, Irish, Welsh, Norwegian, or Spanish population. Three have recently commenced their operations in Mexico.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting in behalf of this Board was held at the Tabernacle in New York, the Hon. Theodore Frelinghuysen, President of the Board, in the chair. The following is a brief abstract of the operations of the Board:

Missionaries sent forth.—Since May of last year, eight of the missions have been reinforced—the South African, Syrian, Nestorian, Bombay, Madura, China, Sandwich Islands, and Choctaw, by fourteen ordained missionaries, and sixteen assistant missionaries—thirty in all.

New Missionaries under appointment.—Nineteen clerical missionaries are under appointment, from seven theological seminaries, with two missionary physicians and other assistants.

The Missions.—The system under the care of the Board, contains 26 missions, about 100 stations, 150 ordained missionaries, 4 licensed preachers, 32 lay helpers, and 204 female assistant missionaries—in all 390 sent from this country. Associated with these are 25 native preachers, and about 100 other native helpers; making 515 laborers among the heathen, who are dependent on the treasury of the Board. In these missions are 75 churches; 26,000 members; 33 seminaries & boarding schools; 1358 boarding scholars; 367 free schools; 12,000 pupils; and 11 printing establishments, at which about 600,000,000 pages have been printed, from the beginning, in 30 languages. The common schools at the Sandwich Islands, containing 18,000 pupils, are now wholly supported by the native government. The number of converts admitted to the churches at those Islands during the past year, is reported at more than 1500.

The Finances.—The estimated expenditure of the financial year exceeds that of last year by more than $6000; the year's expenditure is $270,000. Add the debt of last year, amounting to $31,000, and the proper expenditure would be $301,000. The receipts, $178,000 for the first nine months; the debt is $60,000. The last financial year commenced with a balance in the treasury of $22,000.

AMERICAN SUNDAY SCHOOL UNION.

The Twenty-fourth Anniversary of the American Sunday School Union was celebrated on Monday evening, 15th ult., by a brilliant assemblage at the Musical Fund Hall, Philadelphia. The occasion was one of much interest, and drew together a very crowded auditory. Ambrose White, Esq., one of the Vice Presidents of the Society, presided. The exercises were commenced by the singing of a hymn, composed for the occasion. Prayer was then offered by the Rev. Thomas L. Janeway. After the prayer, the Annual Report, of which the following is an extract, was read by Frederick A. Packard, Esq., one of the Secretaries of the Union:

Receipts, $137,468 19, of which $31,092 95 were donations and legacies, $102,010 12 for sales, and $3,365 12 loans and balances for last year.

Expenditures—For stereotype plates, copyrights, engravings, paper, printing and binding, $79,729 96; missionaries and donations, $34,715 77; expenses of conducting the business, paid for Bibles, Testaments, and other books, rent, interest, and incidental items, $21,850 87. Total expenditures, $137,296 60; leaving a balance of $171 59 in the treasury.

The Society is now indebted for paper, binding, &c., $14,198 25, which with the overdraft of the donation account ($8,017 99) makes a present debt of $22,216 24, which added to the amount of loans bearing interest, $44,960 29, exhibits an indebtedness of $67,176 53.

Sunday School Missionary Colporteurs—Forty-three have been employed for various periods of time in seventeen different States and territories.

These Sunday school missionary colporteurs have established 770 new schools, or 241 more than were established by the same means last year; and have visited and revived over 1000 other schools, embracing 11 004 teachers, and 81,808 scholars. They have distributed by sale and donation nearly $15,000 worth of religious books for children and youth. Their salaries and expenses were $11,894 04.

Donations of books, tracts, &c., have been made (including $3,928 16, the details of which are not yet reported) to the value of $13,629 35 and these, with the charges to the donation account specified in the general report of receipts and expenditures, make the amount in missionary labor and donations $35,715 77, which, with the over-draft of last year, shows a balance against the donation account of $9,744 38; deduct books in hands of missionaries, $1,826 39 makes the actual expenditure of the Society for Sunday school missionary colporteurs, and donations to Sunday schools $8,017 99 beyond the contributions received for this purpose.

Many urgent applications from various parts of the country for missionary labor, and donations of books to poor schools have been unavoidably denied for the want of means to supply them.

Publishing Department.—Eighty-three new publications have been issued during the last year, amounting to a fraction short of 10,000 pages 18mo. new reading matter. Of the whole number of publications the past year 53 were written for the Society. Not more than one in ten of the works offered for publication during the year, have been approved for the Society's purposes.

The circulation of the Sunday-school Journal and Youth's Penny Gazette has increased; of the latter over 150,000 numbers have been published per month, or more than 2,000,000 numbers in the year. This is not attended with profit to the Society, the price merely covering the outlay for paper and printing.

The total value of publications distributed during the year is $125,873 33 a larger amount than has ever been circulated by the Society in any one year since its organization.

Able and eloquent addresses were delivered by the Rev. Drs. Hodgson and Tyng, and the Rev. Messrs. Tucker, Prime and Beecher, and Mr. A. Martin. The proceedings closed, as they commenced, with religious exercises.

The annual sermon before the Union was preached on Tuesday evening, 16th ult., by the Rev. Dr. Johns, of Baltimore, at St. Andrew's Church, Philadelphia.

The Mother's Assistant.

The Mother's Assistant and Young Ladies' Friend, edited and published by William C. Brown, of Boston, is a periodical of established reputation, having completed its tenth year. Though making far less pretension, we consider it a much more useful work than many of its competitors in the ranks of magazine literature. Its reading matter is always unobjectionable, and generally of high moral tendency, and the price is only one dollar a year. Each number has a steel engraving.

Selling Liquor on Sunday.

The Maryland Legislature passed a law which takes effect to-day, to prevent the selling of intoxicating drinks on the Sabbath, virtually shutting up all taverns on that day.

Camp-Meeting Committee.

The Camp-meeting Committee of the East Pennsylvania Eldership will meet at Middletown, Dauphin county, Pa., on Saturday, the 24th day of June, for the purpose of arranging the Camp-meetings for the coming season.

The brethren intending to hold Camp-meetings will please address Elder Abraham Swartz, Middletown, Dauphin county, Pa.

Lutheran Statistics.

The General Synod of the Lutheran church has just finished a session of five days. It appears that their clergy now number about 620. They have under their charge 1650 congregations, to which are attached 200,000 members. Their yearly increase by immigration is 20,000, and by membership, 3 000. They also possess three incorporated colleges and five theological seminaries, in which about 150 young men are in course of preparation for the ministry.

CONTRIBUTORS' DEPART'T

A little talk with the Preachers.

"And now, O ye Priests, this commandment is for you. If you will not hear, and if you will not lay it to heart, to give glory unto my name, says the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yes, I have cursed them already, because ye do not lay it to heart." Malachi 2: 1, 2.

If we examine the history of the past, and the present condition of the world, we find that the priesthood has ever held, and holds now, a prominent station in the affections of the people, and that a majority of all the mighty changes and revolutions, both for the better and for the worse, were brought about through their influence. Not alone the greatest part of Christendom, but Mahomedanism and Heathenism—savage as well as civilized nations—bow to the too often tyrannical rod of the priesthood.

Now "this is a true saying, if a man desire the office of a bishop, he desireth a good work;" but "a bishop must be blameless, the husband of [only] one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach," &c. If these virtues are not combined in the man, he is a curse, instead of a blessing, to those under his influence. And it is to priests, or bishops, or preachers, which ever we choose to call them, who are in want of these prerequisites, that the greatest part of the religious persecutions, and quarrels, and impositions are attributable. When we take history, and contemplate over the enormous crimes committed through the influence of priests, in the various parts of the heathen world, we involuntarily shudder; but when we read the history of that part of the world which is generally called Christian, we not merely shudder, but are lost in amazement—we can hardly believe, though we know it is truth—to think that people with the Bible in their hands, which tells them to love their enemies as well as their friends, and to do to others as they wish to have done unto themselves, can be guilty of such atrocious deeds as we find there recorded. "Great God," we exclaim, "is it possible that these profess to be thy followers!"

In our present age, the civil laws generally prohibit the execution of such enormities. O what a shame that we are compelled to say,

that mankind had to resort to civil laws to protect themselves against the wrath of professed servants of God! O wicked generation: read but the threats pronounced against you by the Lord, through his prophet Malachi. A dreadful judgment awaits you. "Behold the day cometh that shall burn as an oven; and all the proud, yea, all the wicked, shall burn as stubble."

A preacher has an awful responsibility resting upon him. I would advise every one to examine himself frequently, and put the question to his heart, "am I to blame for any of those disgusting and soul-destroying quarrels which exist between the different churches in our own days, and in our own happy country? Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother?"

Some passages of Scripture are of such a nature, that different individuals will hold different opinions on them; yet this is no reason why Christians should be so much divided. If a person, who has experienced regeneration, honestly differs from us, we ought to have religion enough to take him by the hand as a brother. I cannot see how this can prevent Christians from worshipping under the same roof, and sing their hallelujahs unitedly. How far are preachers to blame in this matter? Suppose two or three congregations, between whom a little animosity takes place, they do nothing decisive until the preacher comes round. And what does he? General experience proves that he is too apt to add fuel to the fire. Such a preacher is in want of the qualifications laid down by Paul to Timothy; and as long as we have such men, we need not look for peace and a general union of the churches.

When we consider that a great part of our preachers receive their education in so-called Theological Seminaries, but which, in reality, are nothing but Sectarian Seminaries, we need not be astonished to see things in their present condition. When young men study for the ministry, they go there to study not the Bible, but Creeds. There they are taught how to explain the Scriptures, and they must remain orthodox! Are the Scriptures a mere plaything?

Here I must not be misunderstood. I am not opposed to educating preachers; I would like to see, if it were possible, that they all understood the Scriptures in their original language; that they were acquainted with the customs, costumes, and habits of the ancient and of the modern nations; with ancient and modern history, and geography, &c. I rejoice to see our schools, colleges and universities flourish; but I do not like Sectarian Seminaries. Could not our preachers receive their necessary education at our Colleges, and then study the Scriptures unprejudiced, and endeavor to arrive at the truth? And do not forget the advice which the Apostle James gives us,(James 1: 5,) "If any of you lack wisdom, let him ask of God." We read that Solomon received wisdom from the Lord, (1 Kings, 12th verse.) Search the Scriptures thoroughly, and then believe, and preach, and do nothing but what agrees with the Bible.

To return to Malachi, before we close. The Prophet does not tell us exactly in what the transgressions of the priests consisted, for which they were cursed; but in the 8th verse of the 2d chapter he says, "Ye are departed out of the way; ye have caused many to stumble at the law," &c. Is not this applicable to our times! and from the language of the 10th verse, we may very reasonably infer that sectarian quarrels and contentions got among them.

Much more might be wrote upon this subject, but a word to the wise is deemed sufficient. Reader, pray for a speedy adjustment of all the difficulties between professing Christians.

H. J. B.

Linglestown, May, 1848.

Means of Grace.

Linglestown, May 5, 1848.

Brother Winebrenner:—

I drop you a few lines, which, if you see proper, you may insert in your valuable paper, the Church Advocate.

God, in his infinite wisdom and goodness, has provided means of grace which are admirably calculated to edify, build up, and encourage the person that hath espoused the good cause of the Redeemer. As Christians it is our duty to attend to these means; for as the natural body cannot exist without natural nourishment, so it is an impossibility for the soul to live in its element without attending to those means through which grace and spiritual nourishment are given. The principal reason why so many who once embraced the Saviour's cause grow weary of well doing, and go back again into the world, is because they do not attend to these divinely appointed means. If some of our Christian friends would attend a little more to their duty, many might, perhaps, get along much better in religion. But by neglecting these means, religion becomes burdensome instead of delightsome. Christ tells us, "that his yoke is easy, and his burden is light." Now, let us examine ourselves, my Christian friends, and see how we daily devote and spend our time. Let me suggest a few things, showing how we ought to spend it.

1st. By reading the Scriptures. This ought to be our daily employ. But when we peruse the sacred record do we carefully and prayerfully reflect upon what we read. The reading of the Scriptures enlarges our views, and impresses our minds, and furnishes us with aid to devotion. Other good books may occasionally be read with advantage; yet I think the Scriptures to be by far the best reading book. They are the fountain, other books are the smaller streams. A certain writer says, "Streams are seldom entirely free from something of the quality of the soil through which they flow." The Scriptures come immediately from God, and lead immediately to God. There is a boundless variety and fullness in them. They are always new. They entertain, they teach and profit, while they please.

There is always something in them that bears upon our character and condition, however peculiar it may be. 'They are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." It is the duty and interest then of every Christian, carefully to read the sacred volume; for whatsoever is written, is written for our learning, that through patience and comfort of the Scriptures, we might have hope. But let him that readeth, try to understand what he readeth. It is better to read a paragraph with attention and reflection, than to run over carelessly, large portions, or many chapters.

2d. Public prayer is another means through which we are advanced in religion. This we are not to do for the purpose of making a show of ourselves, but to honor and glorify God. Them that honor me, saith God, them will I honor. Oh that all our attempts at doing good might be preceded, attended and followed with prayer. Nothing is too hard for the Lord, when prayer brings him nigh. We are workers together with God. Not by might, nor by power but by my spirit saith the Lord.

3d. Secret prayer is another duty enjoined upon us by our Saviour. "Enter into thy closet." We are not always to pray in public, but we are commanded (and how good it is) to visit some secret place, where no eye may see us but the scrutinizing eye of Jehovah—and where no ear may hear us, but the ear of that God who always hears the faithful and earnest prayers of his children. It is there that the Christian can pour out his complaints to his best satisfaction, and make all his wants known before God! The promise is, that whatsoever we ask in secret shall be revealed to us openly. It is there that the Christian is best qualified to accomplish the great work he hath to do, and faithfully to discharge the duties devolving upon him,

4th. Attending on public worship is a divine appointment. The Apostle teaches us that we should not forget the assembling of ourselves together. It is by jointly waiting on God that we may build each other up, and help each other along in the good cause we have espoused. It is by so doing we may better ourselves and encourage others. Yet we see that this duty is much neglected by many who perhaps for years back could come to meeting, frequently two and three miles. And what was the result? Why the Lord poured out his spirit upon them and their souls were filled with the love of God. Why is it then that it is not so any more? Is it not because their love hath waxed cold?

Dear brethren, wake up, and bethink yourselves. These means are calculated to do you good. It is through them that we receive grace from on high, to make our journey through many trials and difficulties to the world above. If we faithfully perform our duties here, we have the promise of him that cannot lie, that we shall inherit eternal life.

Let us then resolve, in the strength of Immanuel, to live uprightly and faithfully; discharging the various duties of life with an eye single to the glory of God, so that when the hour shall come that our pilgrimage here below shall end, that then Christ may take us home to glory, there with all the redeemed around his dazzling throne, to swell the song of everlasting praise to God and the Lamb forevermore.

May this be the happy lot of us all, is the prayer of your humble brother in Christ. Amen.

A. SNYDER.

Gleanings by the Way.

Mechanicsburg, May 9, 1848.

Brother Winebrenner:—

You perceive that I am now in my new field of labor assigned me for the ensuing year, and am very much pleased with the country and people, and hope that the Lord may make me useful among them. I entered the field on the first of April, and met with a very cordial reception by the brethren. I found the state of religion rather low, but the whole circuit pretty well supplied with comfortable meeting houses. I have once wound my way up the beautiful and highly cultivated Valley of Cumberland, and am now going my second round. I found the congregations both large and attentive.

We succeeded in getting up some twenty appointments, and I have preached some twenty times—spent a few days about Carlisle—took a peep at Dickinson College, and saw a goodly number of the young preachers, lawyers, or doctors, or what they may chance to be, taking a game at corner ball. From thence I started for the South to visit my aged parents, relatives and friends, in Frederick county, Md.—And finding myself but about sixty miles from home, I took the nearest road, with which I was unacquainted. I found it both hilly and rough, and at a little past noon, I came to a certain village, and standing in need of some refreshment for myself and horse, and being a tetotaller, I of course enquired for a Temperance Hotel; but was informed that the people of that place had better sense than to keep such dry places as them: yet was directed to a house called the *Travellers Rest*, more appropriately, however, the hogs nest; and refusing to go in the bar-room, I soon found myself comfortably seated in the best reading room in the house. In one corner lay an old buffalo hide, I suppose for the accommodation of the customers, after they are unable to sit or stand. Dinner being ready, I entered the dining room, but after taking a peep at the cook, who had made a snuff box of her nose, and it not being quite large enough to hold it all, my appetite, though very keen, nearly all vanished. After forcing a few mouthfulls down, which was as hard as mauling rails, I entered the bar-room to pay my bill, and there saw his highness which common prose will not describe; he looked as if he might be the elder son of that epitome of a Beelzebub, of which I gave you a description last summer. If we could put a mule's head upon a man's shoulders, you would have an animal bearing some identity, with the addition of a pair of whiskers on his chin. His customers were merry, and who can describe them? They were of all the intermediate colors of the rainbow—blue, red, yellow, &c., caused by a mixture of the American and African blood in the same veins, all technically expressed (getting blue.) One poor fellow looked as if he had inhaled a dose of chloroform. They were the most contemptible looking animals that I have saw for some time. I soon mounted Billy and moved off, without promising to call again, and in a few hours I found myself in the beautiful village of Smithsburg, Md., where I am intimately acquainted. Here I learned, for the first time, from an old friend of mine, Mr. Long, a pretty long-headed man, that the order of the Sons of Temperance was the foundation of the Christian church. But I am not yet convinced on this subject. I told the old gentleman that he or Paul must be wrong; for Paul says Christ is the foundation.

In two hours more I found myself under my parental roof. My friends I found all well, and looking for me. I spent a few days in the neighborh od, and preached to a large congregation of those with whom I was reared. Here I learned also that Andrew Fenton, the man you promised the Eldership to advertise, is still palming himself off upon the public, as a preacher of the Church of God. I cannot decorate his name with a big V. D. M.

During my visit I tied a nuptial knot, which you may publish. It was John W. Frost, to Miss Rebecca Wise. The happy groom is just twenty-one, the bride near thirty. Of course it falls to her lot to teach his honor wisdom. They were married on the 27th of April.

Whilst there, I learned that death had done its work with many since my last visit, which was but seven months ago. Some were young and then bid fair for long life. Others were old and tottering over the grave. I was led to say, like Job, "The Lord hath taken away, who can hinder him! who can stay his arm!" I visited some of the solitary graves of my departed friends. Among the rest, I saw a little mound of earth, with a rose bush over it, just putting forth. I recollected that five years ago I followed a pious old grand-father, and saw him there interred. One who had brought his age to 87 years. The last fifty years of his life he spent in the sacred office of the Gospel ministry. But ah! he has been called from the walls of Zion—sheathed his sword, and returned to dust.

When I came there I wept like a child; but as I wept I heard the voice of inspiration saying, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs." Here, thought I, we shall see each other again, and with each other possess eternal bliss and celebrate eternal praise. I must here close by subscribing myself Yours truly,

J. H. HURLEY.

N. B. My post office address for the present Eldership year is Carlisle, Cumberland county, Pa. J. H. H.

How to be Happy.

Bio Sugar Creek, May 3, 1848.

Brother Winebrenner:—

I take up my pen to drop a few words for the consideration of the readers of the Church Advocate.

How to be happy, is a proposition that presupposes there is happiness to be obtained. But how can it be obtained? and from what source does it come?

I would say first, that there is no real and substantial happiness in, or from any other source than from the great Creator and giver of every good and perfect gift; because, if there was happiness to be found in any other way than through him, men might live without him, and be happy. But not so, for from him all good cometh, and without him we can do nothing, and in him we live, move, and have our continnal being in the world.

From these words we see that we, of ourselves, can do nothing. Then we conclude that if we want to be happy we must come to the right source, namely, to God, the great Creator of all things. How should we come, then, that we might be happy. The Bible says we should come as a little child. Again, we should come with all our heart and with all our soul, mind, and strength, and ask forgiveness from his hand for all our sins, that we might be made whole, and filled with his love, and made heir to salvation through Jesus Christ our Lord.

When an individual is thus made happy, he is perfectly happy, and not until his sins are all forgiven. To say that man is happy in his sins is a contradiction of the Bible. It is true, men may be happy in their sins, but not long, only so long as they are blind to the truth, and have pleasure in unrighteousness. Many no doubt think within themselves that they are happy, and are perfectly at ease in Zion. who neither pray in public or in their families, and perhaps never go to secret prayer. They can lay down and rise up, and yet do not bow before the Lord nor give him thanks.

Such may think that they are happy, but they are far from the right way. I would not judge, but by their fruits ye shall know them. May God help such to open their eyes and see their condition. A form of godliness, without the power, will avail them nothing in a coming day. How then should we live so that we may be happy!

I will write a few lines from experience. I have found in my short experience that happiness, and to be happy, consists in obedience to the laws of God. We find that at the violation of every law there is a penalty, and where there is no penalty there is no law. Now, if we know not the law, we are no transgressors of the law. Then some will say that they do not know the law, in order that they may not be counted transgressors. Such ought to know that there is a law, and they should try to find out what the law would have them to do, so that they could do it. They plead and have an excuse that they did not know the law. But God says, Search the Scriptures, and if we know that there is a law, and do not try to find out the will of God concerning us, we violate the law. If God has given us the law, and told us to search that law, if we do not, we will be found guilty before him in the great day of his coming.

The Holy Bible is the first and only book that God has ever given, or will give. Read it; then you will find what you are, from whence you came, what you must be, and whence you must return. Oh! the Bible; give it to me. It cheers my heart through this dark vale of tears; and like the Poet let me say:

"This lamp, through all the tedious night
Of life, shall guide my way;
Till I behold the cheering light,
Of an eternal day."

Then, my brethren and friends, let us take the Bible in our hand, and by our side, and cleave to it. Let us love it above all other books, and obey its examples and commandments, and we shall be happy.

I will now close by merely saying to my brethren, that if we wish to be happy, we must follow and seek after holiness of heart, and do our duty so far as we are taught and know. May the Lord of all our mercies bless us, and help us to live to his glory, and finally bring us to his everlasting kingdom, is the prayer of

Your brother in the Lord,

JAMES W. KEPLINGER.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Second.

What is Religion?

The Arabian Mahommedan professes to possess the true religion. He rushes upon the defenceless caravan, with his companions, and, uttering the cry of "*Allah! illah Allah! God is great!*" christens his religion in the same blood which stains his sabre. The Hindoo fastens two pots of water to his sides, and descending the marble steps at the city of Benares, plunges into the Ganges, where he is sacrificed. They both think they have lived heaven-deserving lives, and sink into death with hope. The Persian, while worshipping the sun, and the Chinese, while following the principles of Confucius, both believe nothing contrary to what their priests teach them, which is, that they will be saved by acts of homage, &c. The African will place his son at low tide in the sea, and as the waters advance will gaze with delight upon the sharks who prey upon his victim. He will tell you that was a good act; it will appease his gods, and give a passport to a better world.

What is Religion! a puzzling question, truly! Among the most ignorant members of the Most Holy Roman Catholic Church in the old world, and in the new, from the earliest age to the present time, all is darkness. They receive absolution from their priests for sin, pay their penances, and believe they will certainly enter heaven. Do *they* possess true religion? The so-called Protestant world are divided into numerous sects, because each party think their opinion and practice of Religion is the best and truest. One professor, with sanctimonious countenance goes to his church on the Sabbath, reads his prayer-book, and then in the succeeding week "thinks less of the church than of the heathen," because he forces himself to believe he is in the hands of too merciful a God to punish him for wickedness. Another one, calling himself a man, cries out that Religion is not true—the Bible is a fable and a humbug! And again, you see an humble, peace loving man, always speaking of the goodness of God, his unworthiness of God's favors, and having always a desire to do good—he is despised. He "professes Religion." Who is right? Why not believe with one, as well as with the other?

I refer the question for an answer to your own mind. Reason teaches that there is a Supreme Ruler of all, who accepts only the sacrifice of souls, and to disprove infidelity "does not nature herself teach!" Setting aside the opinions or belief of inhabiters of heathen lands, we would just remark that some say Religion is simply Love—others obedience. Religion is love to God, fear of sin, and obedience to his precepts with a willing heart. If you practice these, after having your sins pardoned by God, through Jesus Christ, the spirit will bear witness with your spirit that you are a child of the Most High. In short, Religion cannot be explained fully. There is a mystery within it, a delight in it to its possessor, which cannot be expressed, and every one should make an effort to obtain and retain this pearl of great price.

Baltimore, May, 1848.

Letter from Brother John Bolton.

Hancock County, Ohio, May 2, 1848.

Brother Winebrenner:—

I drop a few lines to you, and the readers of the Advocate, which if you think proper you can give an insertion.

In the first place, there are only a few brothers and sisters in this neighborhood that see and believe alike; but there are a goodly number of professors of different orders and names. Still we feel like pressing on towards glory. We have, sometimes, very good prayer-meetings. We have also some preaching by the brethren. Brother Adams has preached some for us. He was with us last week. Through the winter his health was not so good, and therefore he could not come so far. It is something like seventy miles. We would like to have more regular preaching, for I do believe that much good could be done in this Western country. I believe that bro. Adams done all for us that he could, and his preaching had a good effect. A preacher could soon have open doors on the West side of Sandusky river. Brother Adams has five or six places that he preaches at now, in the bounds above mentioned.

The brethren are still moving into this county. Sister Geyer was at our house, at the meeting, where she enjoyed herself well, and told us there were plenty of preachers in Pennsylvania. If we only had some of them out here we should be glad. I believe the brethren here would support a preacher, but then we want such as have the life and power of religion. We purpose having meeting here, to commence on the 27th of May, and to continue over Sabbath, at which time we expect brothers Adams and Murray. At that time also, we have thought of attending to the ordinances of God's house.

My dear brethren, wherever we are, let us watch and pray, that the good Lord may revive his work in our hearts; and not only so, but among our fellow-men generally. How many do we see yet out of the ark of safety, travelling down to misery and woe. By looking over the Advocate, I was glad to see what great things the Lord is doing for the people in different places. That many have been converted to God and are now on their way to glory. My dear brethren, travel on, though we are scattered hither and thither through this world, thanks be to God, if we prove faithful it will not be long, that mountains and hills, vallies and streams of rolling waters will separate us. The Lord is daily calling some home, and soon it may be our lot. God only knows how soon we shall be called from the East and West, and North and South, to meet before him. And oh! what a happy time that will be for the Christians, but awful for those that obey not God. Only let us be warm and steadfast in this glorious cause. Religion is something good: and we need not be ashamed of this garment of righteousness. It fits the old and the young, and, thank God, the longer we wear it the brighter it gets.

I will close my writing for this time, and if any of the brethren come through here at any time, we shall be glad to see them. We live six miles West of Findley, one mile South of Planchert reserve. If brother T. Hickernell can make it suit to come this way, we should be pleased to see him.

Yours in love,

JOHN BOLTON.

Letter from Elder D. Neidigh, Jr.

Reedsburh, Ohio, May 1, 1848.

Brother Winebrenner:—

I again resume my pen in order to drop a few lines for the columns of the Church Advocate.

I would say, in the first place, that the Advocate is still a welcome visitor to my house, and I hope it may spread light and truth both far and near. My reason for wishing it success is, because I see some of the brethren are not ashamed or afraid to stand up as men of God, upon the broad platform of truth, to vindicate the character and church of the living God; to expose error, and at the same to show the people the better way, by the Word of the Lord.

In the second place, I am glad to see that a goodly number of our brethren are active in writing for the Advocate, and give us accounts of the good seasons they realize in different places. This is something that causes God's people to feel glad, when they can hear that God is reviving his work.

In the third place, I am sorry to learn, when looking over the paper, that there are so many delinquent subscribers, who have not paid up their dues as they promised, or engaged to do

when they subscribed. I have no doubt when these delinquents subscribed, they knew the terms of the Advocate, or if they did not, they soon learned the same by casting their eyes on the first column of the first page of each paper.

In the fourth place, it does not look right or reasonable, in my humble opinion, that they should have received the good, or service of any part of the paper, and then refuse to comply with the conditions of the same. Oh! my dear brethren and friends, these things ought not so to be.

Finally, it is the duty of every one to do as they wish others should do to them, and when this rule is complied with, then every one will do right, and all will receive their dues. Then every one will have honor of Him, who hath said, "I will honor you;" and when we are honored of Him, then we are honored indeed.

I remain yours, in the bonds of love,

DAVID NEIDIGH, Jr.

Letter from Brother David Snyder.

Elliott's Mill, April 29, 1848.

Brother Winebrenner:—

We left Springville on the 6th of April, and on the 20th we arrived here, in Preble county, Ohio. We travelled in a boat and had rather an unpleasant journey. We have found no brethren to worship with yet, in this place, but thanks be to God we have realized His presence in secret, and round the family altar. We still feel determined to make our way to heaven with the people of God. May the Lord bless you, and the dear brethren we have left behind us. Pray for us that the Lord may keep us faithful till his coming.

Enclosed you will find $1, for the Advocate. Send it to Fair Haven, Ohio. This is a fine country. We are all well pleased with the place. No more at present, but remain

Yours in love,

DAVID SNYDER.

Letter from J. P. Winebrenner.

Wooster, May 2, 1848.

Dear Uncle:

I make you a small remittance on papers, which you will please credit as directed.

We have nothing new in particular, save that brother G. U. Harn is with us at present, on his way to the Eldership, but calculates to remain in this neighborhood for a week or two. He took sick, a few days ago, with the ague, and is not over it yet, but I think he will be in a short time. He made out to preach for us last Sabbath, at 10 o'clock, and spoke at the water side immediately after preaching, and done it justice too. In the afternoon he was to preach, but was not able. At night, there was quite a turn out to hear him, but he not being able to preach, they were disappointed.

Brother Megrew preached on Church Government, and organized a church of sixteen members. There are six or eight persons more that calculate to unite with us, but could not be present on that occasion, as it was candle light.

My companion was buried with Christ, in baptism, on last Sabbath, and came up out of the water rejoicing in God her Saviour. She has been a member of the Methodist church, in Wooster, but has now united with the Church of God in this place.

Pray for us, that God may increase our numbers, with such as shall be saved in the great day.

I consider brother Harn a very able preacher of the Gospel, and would like to have a few such able defenders of the cause of God in this country. You ought by all means, to try and send some more preachers out here. We need them very much; for with our present help we can have preaching only every three or four weeks. I have no doubt but if we had more preachers here they could do more good than by staying East.

I shall make calculations to have you preach a week or so for us, when you come out. If you can arrange your business so as to spend the summer in the West, you can no doubt do a great deal of good. Be sure and make your arrangements to stay a considerable length of time with us, for we have just commenced a spiritual house-keeping, and need strength.

Yours, most affectionately,

J. P. WINEBRENNER.

THE WHITE PILGRIM.

AN INDIAN COMPOSITION.

I came to the spot where the White Pilgrim lay,
And pensively stood by his tomb;
When in a low whisper, I heard something say,
How sweetly I sleep here alone!

The tempest may howl, and the loud thunder roll!,
And gathering storms may arise;
Yet calm are my feelings, at rest is my soul,
My tears are all wip'd from my eyes.

The cause of my Master propell'd me from home,
I bid my companion farewell:
I left my dear children, who for me will mourn,
In a far distant region to dwell.

I wander'd in exile, a stranger below,
To publish salvation abroad;
The trump of the Gospel endeavor'd to blow,
Inviting poor sinners to God.

And when among strangers, and far from my home,
No kindred or relative nigh,
I met with contagion and sunk in the tomb,
My soul fled to mansions on high.

Go tell my companion and children most dear
To weep not for Joseph, tho' gone:
The same hand that led me through scenes dark and drear,
Has kindly conducted me home.

I came to the house of the widow below,
I entered the mansion of grief:
Where tears of affliction did fervently flow,
I tried, but could give no relief.

There sat a lone widow, dejected and sad,
By afflictions and sorrow oppress'd;
And there were her children in mourning arrayed,
And sighs were escaping their breast.

I spake to the widow concerning her grief,
I asked her concerning her woe:
And why there was nothing to give her relief,
Or soothe her affections below?

She looked at her children, and then upon me,
That look I shall never forget;
More eloquent far than seraphs could be,
She spake of the troubles she met.

The hand of affliction falls heavily now,
I am called with my children to mourn:
The friend of my youth lies silent and low,
In yonder cold grave-yard alone.

But why should I murmur, or feel to complain,
Or think, my condition is hard?
Have I my afflictions? it is surely his gain,
He has enter'd the joys of his Lord.

His work is completed and finished below,
His last tear is fallen, I trust:
He has preached his last sermon, he has met his last foe,
He has conquer'd, and now is at rest.

Jan. 8. 1848. John Huff.

NEWS DEPARTMENT.

Congress.—A message from the President, accompanied by documents, proposing the question of sending American troops to Yucatan, to defend the white citizens of that Mexican State from the destructive war waged against them by the native Indians. The people of Yucatan are willing to have their State annexed to our Union, if we will interfere for their deliverance from the Indians. If we refuse, assistance will be obtained from some European power, probably from England or France. The President submits whether on this ground alone, to say nothing of considerations of humanity, relief should not be afforded?

Sewing Machine.—We have just seen in operation a machine invented and patented by J. B. Johnson and Charles Morey, of this city, which will in two minutes, or less, stitch the longest seam of a pair of pants, and which, in less time than it would take a tailor to cut them, will finish the pants in the nicest manner, except sewing on the buttons and making the button holes. It is wonderfully simple and easy to manage. The work is inimitably regular and beautiful, and we think must be durable, because the best of thread is required. *Boston Chronotype.*

American Cannel Coal.—A discovery has recently been made of Cannel coal, near St. Louis, Mo., possessing the qualities of the English Cannel coal; and from a geological survey which has been made, it is supposed to be the largest known body of Cannel coal in the world. The beds have been shafted in one place, to the depth of 46 feet in solid coal without reaching the bottom of the vein; and in another place, three miles and a half distant, to the depth of 24 feet.

Very Late from China.—By a late arrival at N. York, advices have been received from China to the 5th of February. The difficulty between Great Britain and China seems to threaten actual war, and the condition of the country appears to be revolutionary. Insurrections are breaking out in the interior, and the financial resources of the Government in great disorder. Famine also was desolating the finest districts.

Temperance in New Hampshire.—The question of license or no license, which was submitted to the people of New Hampshire by the State Legislature, has resulted in favor of a law prohibiting the sale of intoxicating liquors, except for medicinal and mechanical purposes. The vote in twenty-eight towns which have been heard from, stand 4143 to 1419.

More Ruin Coming.—At Norfolk a company has been formed to distil alcohol from tomatoes. The plan has been tested. There is enough alcohol already, every body knows—and too much, so far as it appears in the shape of intoxicating liquor.

Facts about Prisoners.—Charles Spear, one of the Secretaries of the Prisoner's Friend Society, says that the number of prisoners now confined in the United States, is about 30,000, of whom about 5,000 are in State prisons. The number discharged yearly from the prisons averages about 20,000, of whom some 2,000 are convicts discharged from State prisons. There are 12,000 women in prison. In most of the States women may be sent to State prison; but in Massachusetts they can only be sent to jails and houses of correction. A large number of the prisoners are young, and some of them quite small boys. The State of Massachusetts employs an agent to look after discharged prisoners, and authorizes him to expend a certain amount of money in each case to aid the man in obtaining employment.

Religion in Mexico.—A correspondent writing to the editor of the Baptist Banner, from the city of Mexico, Feb. 24, says:—

"The religious condition of this country as well as its political, is most deplorable. You have battled long and hard against Catholicism in Kentucky, but I assure you this war is making Protestants fast, very fast. Even those that came out Catholics are completely disgusted, and have lost all confidence in the priesthood. Here we see it as it really is, unrestrained by Protestantism, sapping the very foundation of society, and laying waste what ought to have been the most flourishing country in the world."

The Dignity of Human Nature.—One of our exchanges tells us of a subscriber who stopped his paper for want of ability to pay. This same individual, the Editor avers, is paying some four or five times yearly, more than the paper costs, for a certain weed which is said to be eaten but by three beings in existence—the tobacco worm, the most filthy of all insects—the rock goat of Africa, the most fetid of all the animal creation—and man, creation's lord—man made in the image of his Creator. We give the above as a specimen of the dignity of human nature in its present state of advancement. We wait patiently for the "good time coming."

Michigan.—The Legislature of Michigan have passed an act to exempt a Homestead. The bill passed the Senate by a vote of 12 to 4; and in the House by 33 to 19, making just 23 men in the Michigan Legislature who are behind the progressive spirit of the age. The act exempts a Homestead, not to exceed forty acres of land, from forced sale of execution, or any other final process for any debt founded upon contract, made after the 3d day of July, 1848."

The Southern Crops.—A Louisiana paper says: "From all parts around us we gather the same accounts of the corn and cotton crops. The spring was never more propitious. Everything is smiling and flourishing in our fields, and the balmy weather that we are now enjoying enriches the prospect of plentiful crops. The hopes of the planters are high, and even important revolutions seem not to dampen their anticipations of good crops and fair prices next season."

The First Church in Africa.—The Africans are building a large church in Liberia; the first regular house of Christian worship on that side of the dark continent.

Summary of Foreign News.—From the reports presented at the last annual meeting of the missionaries in the Sandwich Islands, we learn that more than fifteen hundred persons were added to the churches under their care during the previous year. Letters from France have, since the revolution, been sent to the Secretary of the American Bible Society, calling for aid in distributing the Bible in that country. Letters received from Valparaiso state that the citizens are very eager to receive evangelical books, tracts, &c., and that there is no sort of hindrance to their free circulation. The King of Piedmont has at length granted to his Protestant subjects, the Waldenses, full liberty of conscience.

Swearing.—Galignani's Messenger, published in Paris, states:—"A few days ago several workingmen were dining together in a public house, when one of them gave way to a habit of swearing by God. The master of the house made remonstrances with him which were taken in good part. Another man, however, a weaver, named Hember, after denying the existence of a God, uttered the most impious language, and at last said in a contemptuous tone, 'I will go and sup with your God to-night.' The words were scarcely uttered when the man fell dead upon the ground, as if he had been struck with a thunderbolt."

Good News for Protestantism.—Austria, bigoted Austria, which seemed impervious to religious light, has, at length, granted a constitution to the people, not willingly, but through constraint. Among the features of the Constitution we are most happy to observe the following:

10. Freedom of religion, speech, the press, petition, and public meeting, is granted to every citizen, subject to future laws.

11. Entire liberty of conscience and religion.

12. The free exercise of religious worship is accorded to all Christians and Jews.

Church Members in Kentucky.—The Louisville Presbyterian Herald gives the following as the statistics of different denominations in Kentucky:

"The number of communicants in the Episcopal Church in the State is about 950, in the Presbyterian 10,000, in the Baptist about 70,000, in the Methodist about 38,000, in the Campbellite not certainly known, but supposed to be about 40,000, making, with the addition of several minor sects, near 150,000 professed Protestants in the State."

Bust of Mr. Adams.—The House of Representatives have purchased of Mr. King, the Boston sculptor, his bust of John Quincy Adams. It is to be placed in the Speaker's room, directly over the spot where the venerable old man breathed his last.

Victoria.—Queen Victoria will be twenty nine years old on the 24th inst. She was married on the 10th of February, 1840, and has already given six heirs to the throne, namely:—Victoria Adelaide Maria Louisa, born November 21, 1840; Albert Edward, Prince of Wales, November 9, 1841; Alice Maud Mary, April 25, 1843; Alfred Ernst Albert, August 6, 1844; Helena Augusta Victoria, May 25, 1846; and an infant, born March 18, 1848. The allowance to each child is $135,000 a year.

The Western Methodist Epis. Book Concern. The Book Concern at Cincinnati reports net capital $176,477; profit last four years, $25,371. Of the net capital, the real estate is estimated at $61,000. The increase in the sales last four years was $23,000, notwithstanding the loss in the sales in the separating Conference in the South. The total sales the last four years $185,000. There is an increase in the subscription list of each periodical.

Langfeldt found Guilty.—The jury in the case of Langfeldt, tried for the murder of Mrs. Rademacher, have returned a verdict of murder in the first degree. The prisoner has been again remanded to jail to await his sentence and the final execution of the law. The verdict is looked upon as a highly just one, and gave full satisfaction to the immense crowd who were assembled around the court house to hear it.

Dangerous Somnambulism.—During the last trip of the steamship Northerner from Charleston, S. C., to New York, a gentleman in a state of somnamblism walked overboard, exclaiming, "I'm going." The watch heard the cry, and a boat was lowered. After pulling back in the wake of the steamer some three quarters of a mile, the customer was found manfully pulling foot and hand for New York.

Population of Germany.—Germany consists of thirty-four States or Kingdoms, each having a government of its own, and fifteen Provinces which have been annexed to neighboring monarchies, but still retain their nationality. The area of the whole is set down at 211,321 English miles; the aggregate population at 33,000,000, or 182 to the square mile.

Bibles.—During the last year, 1,419,283 copies were issued by the British and Foreign Bible Societies—400,000 more than in any year before, except 1845. The amount of money received was greater than ever before, amounting to £117,440 9s. 3d.

Peace Publication.—The Peace Society has issued a circular which terminates thus: "Arbitration is friendly—wise—easy and cheap. War is fiendish—foolish—difficult and dear."

Electrical Apparatus.—Mr. Bains, of London, is said to have recently invented a most wonderful electrical apparatus, for telegraphic purposes. It is capable of transmitting one thousand words per minute over telegraph wires—with this instrument a long President's Message may be transmitted by the machine in less than an hour. It dispenses entirely with the magnet, and does not, it is said, in the least infringe upon Morse's Patent. Mr. Bains has sold his patent in England for £12,000 sterling, and is about to take out a patent in Washington. If the above facts, stated in the N. Y. Journal of Commerce be correct, this invention will be a very important one to the press and the community in several respects.

Plainfield Bank.—The Chancellor of New Jersey has granted a rule allowing thirty days for exceptions to be taken by those interested, if any they have, to the allowance of the accounts of the Receivers of the Plainfield Bank, made by the Masters, of their compensation, and the demands against said Bank presented to and allowed by them.

National Washington Monument.—The National Washington Monument Association of Washington city, have issued an invitation to the people of the United States, to be present at Washington on the fourth of July next, to participate in the ceremonies of laying the corner-stone of the monument.

Sugar in Cuba.—Letters from Cuba state that there has not been a drop of rain on the north side of that Island for four months. The sugar cane crop was coming on badly, and the young rattoons for the next crop were looking very sickly.

Machine for Making Bricks.—Mr. John Hoey has introduced into his yard, at New Orleans, a new machine for making bricks, which, when driven by steam power is capable of turning out three thousand bricks each hour.

Great Fire in Detroit.—The city of Detroit was visited on the 9th ult., with a most disastrous conflagration. It is estimated that the loss cannot fall short of $250,000, and at least 300 families are houselesss.

Wisconsin.—The House Bill making Wisconsin a State of the Union, passed on Thursday, 11th ult. This gives us the thirtieth State, as there is no doubt it will also pass the Senate.

Friends Indeed.—It is said that Mr. Clay receives at least $25,000 worth of presents during every year that his name is up for President.

☞ Ohio river shad, almost equal to those of the Eastern waters, have made their appearance in the Cincinnati markets.

☞ The $100,000,000 which have been expended in the late Mexican War, would have been sufficient to found 126 free Colleges, each as richly endowed as Harvard University—Library, Professorship, scientific schools and all.

If sums of money were thus liberally expended, and for education and its appliances, instead of war and its horrible enginery, who can estimate the happy results which would be the fruit of such policy.—*Rochester American.*

☞ Fourteen young ladies, from Massachusetts, were at Buffalo on the 1st, on their way West, as teachers, under the auspices of the American Society for the Promotion of Popular Education. They are bound, principally, for Indiana and Illinois.

☞ The Centenary M. E. church, at Brooklyn, N. Y., has been given to Rev. B. Griffen, the minister appointed by the Bishop at the New York annual conference, and the dissenters have taken another house, as Congregational Methodists.

☞ The Pennsylvania Legislature has in effect abolished military trainings, by providing that every person shall be exempt on the payment of 25 cents into a fund for the volunteer companies.

☞ There are 5,800 taverns in the State of New York, 253,000 farmers, 22,000 merchants, 13,000 manufacturers, 125,000 mechanics, 3,500 lawyers, 4,900 doctors, and 4,300 preachers of the gospel.

MISCELLANEOUS.

RULES FOR GENTLEMEN.

Marry not a woman who cannot make a shirt, or cook a meal's victuals. Such a woman would keep a man poor all the days of his life.

Marry not a woman who is idle and vain, because she will be unceasingly scolding if she does not get what she wants.

Marry not a woman who thinks herself better than any body else, because it shows a want of sense, and she will have but few friends.

Marry not a woman who is fond of spinning street yarn, because such a woman will not make a good wife, and will never be contented at home,

Marry not a woman who is in the daily habit of slanderig her neighbors, and giving ear to all gossiping she hears. Such women make the worst of wives.

Marry not a woman who prefers reading senseless novels and cheap literature to that of a good newspaper, and the passing events of the day; such women know not the best interest of their husbands and their children.

☞ Let brotherly love continue.

MORAL INFLUENCES OF SCHOOL.

The strictly moral influences of Schools are of great price. The opportunities presented by a well chosen series of School Books, and in the personal intercourse of a sensible, conscientious teacher of a public School for inculcating right principles, and correct, amiable, courteous habits of life, are frequent and of the highest importance to the community. A school conducted on sound principles, is a necessary auxiliary to domestic discipline. It is of great consequence to the youth to be accustomed to recognise religious truths and practical moral principles in the society of their equals, openly and frankly.—In school this may be done; some important habit may be daily considered; the truth and authority of the Scriptures daily acknowledged; the practice of devotion and worship daily exemplified. In this way the universal conviction of our dependence on God and our common need of the mercy of His Son Jesus Christ, and the duties which we owe to one another and to our country, get inwrought into our common feelings; we cease to feel an awkward shyness and reserve in reference to them; they become part of the public sentiment, which no man thinks of questioning, and which it requires some hardihood in vice wholly to disregard. Men of conscience are in danger of being made hypocrites, and men without conscience of being made blasphemers, by the studious exclusion of moral and religious instruction from the schools. Children educated without the public recognition of virtue and piety as essential characteristics, by common consent, of every proper man, are afraid to appear scrupulous or religious; or bold enough to outrage those moral sentiments which we seem to consider too unimportant to be taught. And hence the strange fact, that with the best religion in the world, the only true religion, Christian nations are the only nations upon earth who abound with men ashamed to be thought religious, or bold enough to laugh to scorn all such as profess to be so.

My idea of the true method of moral instruction in a school, is to secure, in the first place, a man of virtuous life and of sound, well-reasoned principles for a teacher. His school should be a model of order; his requisitions all reasonable, and commended by clear and weighty considerations, to the understanding and conscience of the pupil. A very short and simple prayer, or, if the teacher do not feel authorized to lead in prayer, a portion of Scripture read either by himself or the school, should open the exercises of the day. In the course of the day, some vice, or virtue, some principle of action should be defined, and treated, in a few words, but so as to fix attention and awaken thought in the members of the school.—And above all, should there be in the person of the master himself, an example of the precepts he enjoins, and a hearty, earnest interest in the promotion of virtue, a sincere delight in noble character, a real passion for moral excellence, for generous, patriotic, honorable action.

I cannot imagine that such a discipline should fail to commend itself to all right-minded persons, or to encourage in our children right principles and virtuous habits.—*Prof. Haddock's Report.*

☞ The Erie Bank has suspended payment.

ANECDOTE OF JOHN Q. ADAMS.

He always dared to do what he thought to be right. When minister at the Netherlands, and comparatively a youth, he was invited to join the several ambassadors of different nations at that Court, in a gathering for social enjoyment, in which cheerful conversation, and gaming for amusement, we believe, bore a part.—Once they adjourned to a Sabbath evening. The time came, and the ambassadors collected; but the American minister was missing. It occasioned inquiry and disappointment; but presuming some special or invincible obstacle prevented his attendance, they said little of the circumstance, and adjourned again to Sabbath evening. But the American Ambassador did not attend. The next meeting was on a week-day evening, and the American was in his place. They were glad to see him, and signified their disappointment at his previous absences. Instead of making an apology, or assigning a fictitious reason, he frankly stated to them that his principles would not allow him thus to employ any part of the Sabbath. He was born in a country settled by Puritans, of Puritan parents, who regarded the Sabbath as a divine ordinance. He had witnessed the good influence of its religious observance in the greater intelligence, the pure morals, the energy, enterprise, and orderly habits of his countrymen. As a friend of his country, therefore, he could not pervert the day, or use it for other purposes than those to which he had been taught to devote it, and seen it devoted—in whatever part of the world he might be, or by whatever different customs surrounded!

Now to those who know the "sneering" character of most Sabbath-breakers, and think of the age, high rank, and splendor of these men in connection with the youth of Adams, it would be difficult to name an instance of moral courage superior to this. And it completely overawed his distinguished companions, and by instant and general consent they met no more on Sabbath evenings.

A WORD TO YOUNG MEN, AND YOUNG WOMEN.

"That women adorn themselves in modest apparel * * not with broidered hair, or gold, or pearls, or costly array." 1 Timothy, ii, 9.

St. Paul addressed these words to women, but they will apply, well, to both sexes. That men and women, at the present day, do not regard the apostle's, injunction, or exhortation, is a truth that cannot be denied. Pride and extravagance keep pace—yes, outstrip the age of the country. For a considerable time, after our pilgrim fathers landed in America, the people heeded the apostle's injunction; but how is it in 1848? Modest and simple apparel (with the mass) has become obsolete. How much time is needlessly spent in adjusting and embroidering hair! How many undertake to adorn themselves with gold rings and gold watches, that are not, actually, worth a fourpence! How many people are determined to have fine and expensive apparel, when something simple and plain, would be much more for their interest and credit. "For loveliness needs not the foreign aid of ornament, but is, when unadorned, adorned the most." It is much to be lamented, that such a competition exists. A vast number are trying to outdo. It matters not whether they be rich or poor. Counting the cost is out of the question. The leading object is to get the things desired: as to the pay, they are very indifferent.

Now if the apostle be correct, then many are acting an unwise part. They are unwise, because finery and superfluity, instead of adding to people's good looks, greatly detract therefrom. They are unwise, because it is a prolific source of embarrassment and injustice. They are unwise, because it is actually a sin. For the improvement of our time and money, we are assured we must render an account. If it shall appear we have misimproved the talents committed to us, we must be considered unprofitable servants.—*Unus Populi.*

THE HUGUENOTS.

Huguenots is an appellation which was given to the Protestant Calvinists of France, and designated the same description of Christians in France, that Puritan designated in England. In public documents the Huguenots were styled *Ceux de la religion pretendue reformee*, or *Religionaries.*

The persecution which the Huguenots endured has scarcely a parallel in history. During the reign of Charles IX, August 24th, 1572, the massacre of St. Bartholomew occurred, when 70,000 were martyred under circumstances of aggravated cruelty. In 1598, Henry IV, passed the famous edict of Nantes, which secured to the Protestants religious freedom. This edict was revoked by Louis XIV. Then, the churches of the Huguenots were destroyed, their persons were insulted by the soldiery, and, after the loss of the lives of multitudes, fifty thousand were driven into exile. In Holland they erected several places of worship, and enjoyed the labors of some very distinguished preachers, among whom was the very eloquent Saurin.

The Puritans, who fled from civil and religious oppression in England to this country, settled principally in the New England States, and the Huguenots, who left France for the same reason, located themselves principally in the Middle and Southern States. A few of them came to New England. They came also at a much later period than the Puritans did.—*Historical and Genealogical Register.*

WHAT THE WORLD WANTS.

We want self-governing men, for they only can do that work, without which the earth must continue to groan in bondage. Political institutions and literary institutions are of no avail. Standing armies are straw, when arrayed against the excited passions of a free people. The Republics of South America have been fields of blood, scenes of anarchy and despotism—a burlesque upon the name of Republics; and the reason is, they have no religion there. The brute force of arms cannot now hold men—they must govern themselves till they fear God and keep his commandments. We cannot save civil liberty even—to say nothing of giving the gospel to every creature under heaven—without men—men who were nurtured amid prayer, devoted to God and to the salvation of men from their infancy. We need whole generations of missionaries who shall rise up clothed with salvation, and pour the stream of mercy, which flows from the throne of God, over all the earth.

GOD SEES THROUGH ALL PRETENCES.

God sees through all pretences. And He will one day make his intelligent universe see through them too. No wolf can carry his sheep's clothing to the judgment seat. He must leave every thing false and painted behind. There he must appear as he is, not as he would like to have men think of him. Why then spend my time in garnishing the outside of my character, while my character itself is neglected?

God sees through all pretences. And He will blow them away at the last day like chaff before the whirlwind. Every thing false and hollow will be carried into eternal oblivion. Nothing but the naked reality will remain. And O, what a wreck of human pomp and parade, and vain show! How insignificant will the great ones of this world appear, when all their outward "pomp and circumstance," in which their greatness lay, is left behind, and they appear in their own proper littleness before the Judge of all the earth.

Would men take one hundredth part of the pains to *be*, that they do to *seem* good and fair, how well would it be for them and society too.—*Ohio Observer.*

IMPORTANCE OF CIVILITY.

Civility pleases all, prejudices none—adorns wit, renders humor agreeable, augments friendship, redoubles love, and complying with justice and generosity, becomes the sacred charm of the society of mankind!

"If a civil word or two will render a man happy," said a French king, "he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains." If all mankind possessed this feeling, how much happier would the world be than it now is.

CHARITY.

Mr. Burke said, "There are two ways by which people may be charitable—the one by their money—and the other by their exertions," and he might have added by kindness. How often has a casual expression of kindness without being designed as a favor, been the germ of happiness to the languishing and discouraged! There is, moreover, a kindness of manner as acceptable to the wounded spirit as the quiet dew to the drooping flower. The tone of voice, the expression of the eye, interpret the emotions of kindred hearts more eloquently than mere language.

GOLDEN THOUGHTS.

I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God hath chosen the vine, a low plant that creeps upon the helpful wall: of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush, an humble, slender, abject bush, as if he would by these selections check the conceited arrogance of man. Nothing produceth love like humility; nothing hate like pride.

☞ A bushel of wheat weighing 62 pounds, contains 550,000 kernels.

POETRY.

"I NEVER PRAYED."

BY MRS. S. E. T. ALDEN.

What! never prayed to God above,
That holy ONE whom angels love,
And worship round the throne?
And *thou*, a child of earthly mould,
With heart so hard, unfeeling, cold,
As not thy God to own?

Can it be so? "I never prayed,"
To him, who earth's foundations laid,
And call'd the stars by name?
Whose glittering canopy on high
Forbids the thought that man must die,
And gain not heavenly fame!

"I never prayed!" a startling sound!
Through the heart's cells it doth resound,
And vibrate long and loud;
And echo murmurs—"never prayed,"
In strains so mournful, man is made
To feel what he has vowed!

Sad, solemn thought! a child of clay
Refuse an homage thus to pay,
And bow at Heaven's shrine!
A mind so groveling can it be
A spark of the great deity,
Etherial and sublime!

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$5	00	*a*	5 06
Do.	RYE,	do. - -	2	75	*a*	3 00
Do.	CORN,	do. - -	1	75	*a*	1 80
GRAIN—WHEAT, per bushel,			1	06	*a*	1 10
Do.	RYE,	do. - -		62	*a*	65
Do.	CORN, new	do. - -		37	*a*	38
Do.	OATS,	do. - -		31	*a*	33
Do.	BARLEY,	do. - -		—	*a*	75
SEEDS—CLOVER,		do. - -	3	25	*a*	3 50
Do.	TIMOTHY,	do. - -	2	00	*a*	2 25
Do.	FLAX,	do. - -	1	10	*a*	1 12½
BEEF, per cwt. - - - - -			5	00	*a*	5 50
PORK, do. - - - - - -			5	00	*a*	5 25
HAMS, per pound, - - -				7	*a*	8
BUTTER, do. - - - - -				12½	*a*	14
LARD, do. - - - - -				7	*a*	8
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				40	*a*	45
ONIONS,	do. - - -			75	*a*	87½
APPLES,	do. - - -			75	*a*	1 00
PEACHES, (Dried) per bush.			1	50	*a*	2 00
FEATHERS, per pound, - -				37½	*a*	45
WOOL,	do. - - -			30	*a*	50
SALT, per sack, - - - -			1	50	*a*	1 56
HAY, per ton, - - - - -			12	00	*a*	15 00
PLASTER, per ton, - - -			5	00	*a*	5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$5	75	*a*	5 75
Do.	RYE,	do. - -	3	45	*a*	3 50
Do.	CORN,	do. - -	2	20	*a*	2 25
GRAIN—WHEAT, per bushel,			1	19	*a*	1 22
Do.	RYE,	do. - -		76	*a*	78
Do.	CORN, new	do. - -		50	*a*	51
Do.	OATS,	do. - -		33	*a*	35
Do.	BARLEY,	do. - -		85	*a*	90
SEEDS—CLOVER,		do. - -	3	50	*a*	4 00
Do.	TIMOTHY,	do. - -	3	00	*a*	3 25
Do.	FLAX,	do. - -	1	40	*a*	1 45
BEEF, per cwt., - - - - -			7	00	*a*	8 75
PORK, do. - - - - - -			7	00	*a*	7 25

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York Circuit, viz:

1. At the Cross Roads School house, to commence on the evening of the 2d of June.

2. At the River School house, to commence on the evening of the 9th of June.

3. At the Red School house, to commence on the evening the 16th of June.

DAVID MAXWELL.
SAM'L. CRAWFORD.

The following Protracted Meetings will be held on the Cumberland Circuit, viz:

1. At Churchtown, to commence on the evening of the 3d June.

2. Shiremanstown, June 9th, Whitsuntide.

3. Mechanicsburg, June 17th.

Preachers and people are respectfully invited to attend the above meetings.

WM. H. MULLENIX.
J. H. HURLEY.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 11th of May, by Elder David Maxwell, Mr. PETER SPRINKLE to Miss CATHARINE KLINE, both of York county, Pa.

On the 18th May, by the Rev. Mr. Schæffer, Dr. ANDREW J. WERNER, of Petersburg, Perry County, Pa., to Miss HARRIET SHADE, of Harrisburg.

On the the same day, by the same, Mr. EDWARD LANAHAN, of Baltimore, to Mrs. MARGARET PARTHEMORE, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 20th of May, in New Market, York county, Pa., Mrs. BARBARA FREEMAN, aged 35 years, 3 months and 20 days.

Her funeral was attended by a large and respectable circle of friends and relatives. She has left four orphan children to mourn the loss of a kind and affectionate mother.

Funeral service by Elder J. J. MILLER.

On the 30th of April, 1848, in the borough of Washington, Lancaster county, Pa., Sister BARBARA ECKERT, in the 43d year of her age.

The subject of this notice embraced religion thirteen years ago, and united with the church at Washington when it was first organized, and continued a faithful member of the same until it pleased the Lord to remove her to the church triumphant.

Funeral services by Elder I. BRADY, from the text—"The righteous have hope in their death."

On Tuesday, April 4th, JOHN B. MOSSER, aged 39 years and 2 months.

The subject of this notice was afflicted with the Eyresipelas Fever, which lasted about nine days, and which he bore with great patience and resignation.

A few days previous to his death he was awaked up to call upon God, and professed to obtain mercy and peace to his soul; which was not only an inestimable blessing to himself, but a source of great consolation to his widow, and to all the mourning relatives, neighbors and acquaintances.

Funeral sermon by Elder JACOB KEISTER. Text—Matthew 24: 44.

CYCLOPEDIA

OF

MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

BY REV'D. K. ARVINE,

With an Introduction by Rev. *Geo. B. Cheever*, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered state of the and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, Ocotber 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Ernst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., JUNE 15, 1848. NUMBER 4.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names	Am't. paid	Names.	Am't paid
Anderson Richard	$1 00	Laverty D A L	$1 25
Anderson Samuel	1	Longenecker Benj	1
Achey J H	2	Myers John	1
Beidler Jacob	1	Miller John C	1
Bricker Jacob	1	Mell John	1
Boyer Wilkin	1	Miley John	1
Brien Richard	1	Miller Jacob	1
Braly Mary	1 50	Miley Jacob	1
Beelman John	1	Miteer John W	1
Beck Henry	1	May M W	1 50
Boyer Samuel	1	Miller Isaac	1
Brandt John	1	May Jacob	1
Bolton John	1	Murray Wm F	1
Baker David	1 25	McCoy Daniel	1
Barkstresser Geo	1	Minnehan Samuel	1 25
Bollinger Jacob	1	McFadden Daniel	1
Bricker Samuel	1 25	Miller Jacob	1
Bear Michael	1	Myers Jacob R	1
Booth William	1 25	Metzger Geo	50
Barlow Henry S	1	Merkel Levi	1 25
Brenneman Henry	1 25	Meloy John	37
Brenneman John	75	Martin John	1
Carl J W	1	Menely Alexander	1
Carpenter Michael	1	Nickell Joseph	1
Crawford Henry	1	Osmer Abraham	1
Critz John	1 25	Pebles William	1
Cramer Peter	1	Patterson Creigh	1
Cable Abraham	1	Rice Elijah	1
Cunningham Mary	1	Rupp John G	1
Christ J H	1 25	Ridabaugh Ann	1
Clay William	75	Rudy Daniel	1
Dessirt Thomas H	1	Rockafellow David	1
Dunlap John	1	Reesne Jonas	1
Dorg[illegible]George	.	Remminger Geo	1 25
Den Simon	1 25	Ridenour Daniel	1
Eberly Peter	1	Reichert William	1 25
Eichok Joseph	1 25	Rieber George	1
Eber Edmond	50	Smith Jacob	1
Funk David	1	Snepe Bernard	1
Freed David	1	Scott M	1
Funk Henry	1	Seesholtz ——	1 25
Freeburn John	1	Snavely M F	1
Fore Matilda	1	Stoner Christian	1
Fore Maria	1	Shugtuff Levi	1
Felty John	1 25	Swyers Wm	1
Grose Solomon	1	Snyder David	1
Glassburn David	1	Swick Jesse	1
Gilbert Solomon	1	Sanders Jacob	1
Grindle George	1	Snyder John	1
Grindle Abraham	1	Sadler Jacob	1
Gardner Peter	1 25	Stees Daniel	1
Gibson Sarah	1 25	Singiser Geo W	1
Granling John	1	Snyder John	1
Hurley John E	1	Smith Ephraim	1
Holsman Leah	1	Steffy Adam	1
Hinny Samuel	1 25	Smith Samuel	1
Hickernell Jacob	1	Stevens Abraham	1
Hann Samuel	1	Stombaugh John	1 1 25
Houtz William	1	Sowers John	62
Hoover Michael	1	Tate Isaac	1
Hinny William	1	Thomas E H	1
Heffelbower Henry	1	Thomas George	1 25
Harden Isaiah	1	Vandersaul Jacob	1 25
Hart Jacob	1	Wolf Sarah	1
Hupp Everhart	1	Winehrenner John P	1
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Johnson Ann	1	Wehly George	1
Koch Jacob	1	Wehly John	1
Kimmel Catherine	1	Wyal Godfrey	1
Keely Sebastian	1 25	Winters Daniel	1
Keller Christian	1	Wagoner H & D	1
Kepinger J W	1	Walker John	1
Keesaman George	1	Worley Nathan	1
Kauffman A H	1 25	Wingert Mary	1
Kelly Henry	1	Waggoner George	1 25
Kinsinger Daniel	1	Widener Jacob	1 12
Kemper Enos	1	Young John	1
Lingle Susan E	1	Young Jacob	1 25
Latshaw Abraham	1	Zacharias Samuel	1
Lenkert Daniel	1		

New Subscribers Wanted.

We had the promise from a number of our friends, in various quarters, that they would procure many new subscribers for the Advocate, provided we would reduce the price to one dollar. On the strength of this promise we reduced the price, on condition it would be paid in advance. Many of our old and best subscribers have reaped the benenefit of this reduction, but we have lost by it, because the promise made us has not been fulfilled. We have also lost by an unusual number of stoppages. By some unaccountable, unfriendly influence, one of our best packs has been reduced to less than one half. We mention this fact not by way of complaint. We accord to every man, in this respect, to do as he lists. The hand is the heart's index. The outer, writes the inner man's *fac simile*. Be it so. Honesty is better than hypocrisy.

But then we want that this fact should operate as an incentive on the faithful and true, to double their diligence in gathering up new subscribers. We are still looking for the redemption of former pledges. New subscribers can still have the paper at $1, by paying for it in advance.

The General Eldership.

The General Eldership met in Martinsburg, Blair county, Pa., according to notice, on the 28th ult. It was organized by electing brother J. FLAKE, *Speaker;* brother J. Ross, *Treasurer*, and brothers E. H. Thomas and J. Keller, *Clerks.*

The meeting, though small, was yet pleasant and profitable. The brethren and people of Martinsburg treated us with great kindness and hospitality.

The Journal of the Eldership, which will be published in our next, will show emphatically *multum in parvo.*

Among the various and highly important acts and proceedings, none were more so than the resolutions with regard to the publication of several new works, and the one on tithes.

The new works which the Eldership concluded on publishing, are:

1. A New Hymn Book, on large type, for congregational use.

2. Biographical Sketches, of the first 100 ministers of the Church of God.

3. The Journal and Miscellaneous Writings of the late Joseph H. Bamberger.

Circulars and Prospectuses will shortly be addressed to all the ministers, belonging to the several Elderships, on the subject of these publications.

Peace with Mexico.

The steamship Edith, which arrived at New Orleans on the morning of the 30th of May, brings the cheering intelligence of the Ratification of the Treaty of Peace by the Mexican Chamber of Deputies, by a vote of 51 to 35, and in the Senate by a vote of 17 to 5.

This is the best news we have recorded for some time past. Callous must be the heart that does not thrill with grateful emotions at the information thus received. May every American heart expand with joy and gratitude to the God of peace.

Thanks be to the Lord our God for the cessation of hostilities and for the blessings of PEACE.

The Legislature of New Hampshire met at Concord on Wednesday last. The session will be a brief one, and it is probable a U. S. Senator will be chosen.

Criticizing.

This word is sometimes used to mean captious talk, cavilling, or fault finding. In this sense it is used here.

Criticizing seems to be the order of the day, —the prevailing sin of the age—among all orders, and ranks of men and women.

Politicians, Sectarians and Doctors take the lead; and then Ministers, Lawyers, Merchants, Farmers, Mechanics and craftsmen of all sorts follow suit. And O! what a continual and sinful criticizing and cavilling is carried on by hosts of men, women and children, at home and abroad, in private and in public, in Church and State! All have seemingly gone out of the way—all have seemingly bowed the knee to this odious Baal--this busy body in other men's matters.

Verily, verily, this thing is utterly wrong, and ought not so to be. It ought not to be,

1. Because it is unscriptural. "Thou shalt love thy neighbor as thyself. Do to others as you wish to be done by. Charity thinketh no evil. Speak evil of no man. Lay aside all evil speaking. Let your speech be seasoned with salt. Judge not, that ye be not judged. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam *is* in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

These, and similar passages in God's word, clearly show that this popular, fashionable, and prevailing evil of criticizing one another, is highly improper and unlawful. But it ought not to be,

2. Because it is hurtful and injurious.—Whatever is lawful and right, is always good and useful: but whatever is unlawful and wrong, is always more or less hurtful and pernicious. It is painfully so with the practice of criticizing, or captious speaking. Hence the Apostle has said, "The tongue is a fire, a world of iniquity—that it defileth the whole body, and setteth on fire the course of nature."

Observe then, the criticizer and caviller is injurious to himself—"he defileth his own body"—he sinneth against his own soul. How often, and how severly has the sin of criticizing recoiled on the critic's own head! How often have detractors and captious disciples been caught in their own snare and trap!

Observe again, the sin and evil of criticizing is hurtful and injurious to others; "It setteth on fire the course of nature." It inflames carnal feelings and corrupt passions, and so impels a man on from bad to worse. It is a real canker-worm and pest to society whenever it is indulged in. It is a giant sin among politicians, and a moral leprosy among professors of religion.

O, ye critics, and cavillers, and fault-finders, and slanderers, and detractors, and evil speakers, stop, pause and reflect; for all these things God will surely bring you to judgment, and for every hard speech and idle word, you will have to give an account, at the judgment seat of Christ.

One word to our brethren in the ministry, and to all the rulers in the Church of God: Mark and discipline them who cause divisions —who seek to scatter and devour, and whose word eateth as doth a canker. "Them that sin rebuke before all, that others also may fear." Remember, you are solemnly charged before God, and the Lord Jesus Christ, and the elect angels, to observe these things faithfully and without partiality.

Petition to Congress.

We respectfully request all persons friendly to a system of cheap postage, to circulate the following petition among the people immediately, obtain all the signatures to it that can be procured, and send it on to one of the members of Congress. We say then to one and all who are in favor of cheap postage to attend to this matter promptly and thoroughly.

"To the Honorable Senate and

House of Representatives in Congress assembled:

The undersigned respectfully request that you will relinquish the franking privilege, and fix the postage on printed circulars, handbills and newspapers not sent from the office of publication, at *one cent*, pre-paid; and reduce ordinary letter postage to the uniform rate of *two cents*, and that of newspapers and pamphlets in due proportion."

Camp-Meeting Committee.

The Camp-meeting Committee of the East Pennsylvania Eldership will meet at Middletown, Dauphin county, Pa., on Saturday, the 24th day of June, for the purpose of arranging the Camp-meetings for the coming season.

The brethren intending to hold Camp-meetings will please address Elder Abraham Swartz, Middletown, Dauphin county, Pa.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

American Temperance Union.

The annual meeting was held at the Tabernacle in New York, on Thursday evening of the Anniversary week, and was attended by a large audience. After the introductory exercises of music by the Brass Band of the North Carolina, prayer by Rev. Dr. Todd, and an address from Chancellor Walworth, the President,—the Rev. Mr. Marsh, the Corresponding Secretary of the Society, read an abstract of the annual report. In this document, among other startling facts, it was stated that 100,000 persons died annually from drunkenness in the United States and Great Britain alone.

After a review of the temperance movement, the report concludes with an expression of satisfaction at the progress of the cause during the year. In England all was encouraging; England held her own; but France, beautiful France, was in great need of a temperance reformation. In that country, 1,053,797,854 gallons of intoxicating drinks were consumed annually. Fourteen millions of persons in that country were engaged either in the manufacture or sale of liquors. Now was the opportunity to make a great temperance movement in France. On the whole, there was great encouragement for enlarged action, and the committee would bid the friends of the cause to look up to God for his blessing on their efforts.

The Rev. Dr. Edwards being introduced to the meeting, observed that it was declared in the report that there were temperance publications in Ceylon, in the isles of the sea, and in all quarters of the globe. And in all these publications there were always extracts from the temperance papers of America. Our efforts were felt every where. We were a city set upon a hill and were seen by all men. Let the people of this country renounce entirely the use of intoxicating drinks, and Ireland would follow in our track. Let the people of Great Britain do the same, and they might at once pay off the national debt; let France do the same, and she would indeed be free.

Hon. John P. Hale, who was received with loud applause, moved the following resolution, and addressed the meeting at length in its support:

"*Resolved*, That as the prosperity and happiness of a people, and the permanence of civil government, depend upon their intelligence, self-control and high state of morals, the temperance reformation must be cherished by every philanthropist and patriot, as one of the safe-guards of our republic."

War in Oregon.

War has broken out in Oregon between the American settlers and the Indians. Four tribes have united against the whites, and four battles have taken place, in three of which the whites were successful. Five hundred whites fought a body of two thousand Indians a whole day, when the Indians retreated, after wounding a great many of the whites.

The beginning of the war was as follows: On the 29th of November, a most horrid and brutal massacre was committed by the Cayuse Indians, at the Presbyterian Mission, in the Wallah-Wallah Valley. Dr. Whitman and wife, with eighteen others were killed, and sixty or seventy taken prisoners. The house of the Missionaries and their neighbors were burned to the ground. The unfortunate prisoners were subsequently ransomed, through the agency of Peter Skeu Ogden, chief factor of the Hudson's Bay Company.

Major Meek, who brings the above intelligence, was deputed by the Legislature of Oregon to ask immediate aid from the Government.

The cause of the outbreak of the Indians is variously given. One account says that fever and dysentery prevailed to a great extent among the Indians at the Mission, in consequence of which a great number had died, and that the Indians finally came to the conclusion that Dr. Whitman's medicine contained poison. One of the Doctor's party is said to have confirmed them in this opinion. In order to satisfy any doubt upon the point, it is reported that they requested the Doctor to administer medicine to three of their friends, two of whom were really sick, but the third only feigning illness, and that the three were corpses next morning.

Another account attributes the cause of the deaths from measles, which they had caught from the white settlers. But the Indians have been a long time looking with distrust and fear upon the encroachments of the whites, who took their land without giving an equivalent for it. This, with the recent death of one of their chiefs, by the hands of emigrants, has probably been the true cause of the hostilities.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subscribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Preaching in Philadelphia.

We hereby give notice that brother G. U. Harn will preach in Philadelphia, Providence permitting, on next Lord's day week, being the 25th inst. Perhaps we may be with him on the occasion, to assist in setting things in order, and in making arrangements for permanent and regular preaching among the brethren in that city.

The Church there will please to take the matter in hand as soon as possible, and make the necessary arrangements for a meeting, either in the Moyamensing Hall, or some other suitable place. Editor.

Temperance Meetings.

The New York City Temperance Society, and the American Temperance Union, have issued a circular, recommending that temperance meetings should be held simultaneously in every city and town in the Union, on the Fourth of July next, as a peculiarly appropriate mode of celebrating that day.

Mr. Trist, late Commissioner to Mexico, arrived at Washington on Wednesday evening, the 7th inst.

The Whig Convention.

The Whig National Convention, held in Philadelphia, after a very exciting sitting of three days, has concluded its labors by nominating Gen. Zachary Taylor, of Louisiana, as their candidate for President, and Millard Fillmore, of New York, for Vice President.

CONTRIBUTORS' DEPART'T.

Thoughts on Many Things.

BY J. FLAKE.

SECTION IV.

The late General Eldership. I set out on May 26th for Martinsburg, in company with brothers Winebrenner and Mooney, to attend the meeting of the General Eldership. We passed along the Canal, as it runs by the side of the Susquehanna first, and then by the Juniata, on to Hollidaysburg. We passed by many pleasant villages, and towns, where the people live in good old Pennsylvania fashion. Not so much *taste* is exhibited as in the *white painted frame houses* and *green shutters* of Yankee land, which make the villages of the New England states, with plants and trees in front so pleasant to behold. But our good State has the *solid means of comfort*, for those living in town, or country, equal to any spot of earth. We have no gold, or silver mines—but better far, those of iron, and coal.

So we came to Martinsburg, and gladly joined with the brethren in the solemn worship of our God on the Sabbath. This is a pleasant little village in a valley surrounded by mountains, and which contains excellent land. Here we have a small society, and a neat meeting house, in front of which the mortal part of brother J. H. Bamberger rests in peace and safety.

"These ashes poor, this little dust,
Our Fathers care shall keep;
Till the last angel rise, and break,
The long and dreary sleep."

Monday and Tuesday, until near midnight, were occupied by meetings of business, which will be found set forth in the Journal. It was but a small gathering of the Elders and brethren, but it was a good time—pleasant and profitable in the remembrance thereof. I think good will result, and no harm. But it ought to have been a *general gathering* of the brethren from East and West.

We staid until Thursday morning, and preached the gospel of peace to the dear people of the neighborhood; and then by the kindness of brothers Slingluff and Thomas we were forwarded 24 miles on our journey homeward. Our young friend Robert T— was our driver down through the fertile valley as far as the Bloody Run village, on the Pittsburg turnpike. Here we thought to get into one of the stages going to Chambersburg, but they were full.

So we hired a man to take us in a wagon across the mountains to Orrstown, about 50 miles, or less. A very rough road—a hot sun—yet fine weather—and by Saturday evening we were at brother Simon Diehl's friendly habitation near Orrstown. No appointment was made here for meeting. So next morning brother D. took us five miles to Shippensburg, where we met with many brethren who were glad to see us. In the forenoon brother W. went to the German Reformed Church, and by invitation, preached to them in the German language. It was their communion Sabbath. In the evening I preached in the Bethel, to the brethren, from the first eight verses of Hebrews, 13th chapter. "Let brotherly love continue." They have been prosperous and happy in Shippensburg—pray that it may be so again.

Next morning we took the cars for home, down through Cumberland Valley, and about the middle of the day again crossed the Susquehanna. Very pleasant for situation on this broad beautiful stream is Harrisburg. I was glad to get back again to my good friends and brethren here, where it begins to seem to me somewhat like home. "But here I have no continuing city." My home is over Jordan.

I still take the ground of unity in the great and essential things of religion, and in smaller things, forbearance and liberty. Any other way we shall be a rope of sand. The heart may sometimes be right and good, and yet the eyes not so widely opened as they might be, to see all things clear. After a while the watchman will all see eye to eye.

Have you noticed it, that the same class of persons who are called among us *ruling eldere*, are called by the Baptist churches by the name of *Deacons*, and by the Methodist churches, *class leaders*. They are identically the same in station, and the duty required of them is about the same.

The fact is, that to the true ministry is committed the oversight of the flock, and the brethren called by either of the above-mentioned names, are their assistants. We must have *the thing—the work—the office*—whether or no those who do the work, are called by the right or wrong name.

To-day being Whitsuntide, I preached about the disciples at Jerusalem, on the day of Pentecost—the rushing mighty wind—the cloven tongues of fire—and the speaking forth by all of them, the wonderful works of God.

Christianity was wonderful and glorious in its commencement; and will be so again at its close.

"This is the day the first ripe sheaf,
Before the Lord was waved;
And Christ, first fruits of them that slept,
Was from the dead received.

This is the day the Spirit came,
With us on earth to stay;
A Comforter to fill our hearts,
With joys that last for aye."

Harrisburg, June 11, 1848.

P. S. This evening brother Harn preached for us a good discourse, from "Why stand ye here all the day idle." Matthew 20: 6.

Our Thursday night prayer meetings are very solemn and profitable.

A Request.

We, the undersigned, Officers of the Church of God in Iowa, in view of the cause of God in this new and western country, would humbly request the Standing Committee and Board of Missionaries of the East Pennsylvania Eldership of the Church of God, to continue Elder E. Logue as a Missionary in Iowa another year under their direction; and that in view of the weakness of the cause in this new country, they would sympathise with us, and assist in sustaining him here as a Missionary.

JONATHAN HAWK.
JOHN McCORMICK, Sr.
A. G. McCORMICK.

Trenton, Iowa, May, 1848.

DENIAL AND DEFENCE
OF
The Existence of a God,—a Devil,—a Hell of Torment,—and the Future Punishment of the Wicked.

BY JOHN F. WEISHAMPEL.

"There is no God—the fool hath said;" *
"All Nature of itself exists." †
Thus darkened is the human mind,
That it the light of truth resists.
But vain, delusive thought, begone!
"There *is a* God—all Nature saith," §
And who that is no fool can doubt?
And who that's wise can help have faith?

*Psalms 14: 1.—†Atheist.—§Psalms 19: 1, &c.

"There is no Devil"—saith the duped, *
Whom Satan blinds to thus believe;
For 'tis the Devil's chief concern:
He *tempts* man, that he may *deceive*.
The Lord of glory, He "beheld
"Satan as lightning fall from heaven,"
And with his rebel host in chains
Was down to hell in darkness driven.

*Universalists deny the existence of a personal Devil.

"There is no Hell for punishment;
"But here we're chastised for base deeds."*
So says another sinner bold,
And thus his soul on falschood feeds.
There is a hell of torment sure,
Where sinners feel eternal fire;
There everlasting punishment
Is sore inflicted 'neath God's ire.

*Universalists deny the punishment of sinners in an eternal hell
Luke 16: 23, 24.—Jude 6.—Mat. 25: 46.—Rev 14; 10, 11.

"But there is a Heaven—a place of bliss—
"Where life eternal—boundless joy—
"Shall be the lot of *all mankind*—
"Where endless praise their tongues employ."*
Heaven is God's own glorious Throne,†
Where he is worshipp'd without end,
By spirits holy, pure and good;§
Where sinners *never can ascend*.¶

*Universalists contend that all men will be saved.
†Isaiah 66: 1.—§Heb 12 14.—¶Rev 4.

A Short Sermon
On the Antiquity and Origin of Universalism.

Text—"*Ye shall not surely die.*"—Gen. 3: 4.

Of all the books of history that ever graced the world, the Bible is the most ancient, and therefore should demand attention and a careful perusal on the part of every individual. It is a highly important history, replete with useful instructions. In it we have a very interesting account of the creation of the world, and of the creation and formation of our first parents; of their primeval and happy state in the paradistical garden; also of their apostaey from God and expulsion from paradise. The Bible teaches us that our first parents were placed in the garden, where they were surrounded with every thing that was calculated to make them comfortable and happy. But that they might be free agents, he gave them a positive law, with the penalty of death annexed, permitting them to eat of all the fruits of the garden, except of the tree of knowledge: but, said He, "the day that thou eatest thereof thou shalt surely die." Howbeit, the serpent said to the woman, "ye shall not surely die." Here, my friends, we have the first symptoms of universalism. By this you may perceive that it is no new fangled doctrine, as some suppose. In the exposition of this subject we will endeavor to show,

I. The character of the first propogator of universalism.

II. The doctrine inculcated.

III. The instrument used.

1. In respect to the character of the first propogator of universalism, it has been proved and tried, and found to be of long standing. When we scan the sacred pages, we learn that the doctrine held and propogated by the universalists is of no recent date, but is almost as old as the creation of man. It has been traced by some of its writers back to the promise, the seed of the woman should bruise the head of the serpent: but it may justly claim priority to this, and be traced back at least eleven verses further, to the text where the first sermon, "thou shalt not surely die," was preached. From this we learn that the first universalist preacher, is an old preacher. He lived 1700 years before Abraham—more than 2000 years before Moses, and 4000 years before the organization of the Church of God, or the establishment of the Messiah's reign of grace. This character proclaimed his hellish doctrines nearly 6000 years ago. His character is fearfully exhibited in the history of our world. He was the first tempter, who by means of the serpent seduced our first parents. He was the instigator of Cain to slay his brother. He was the instigator of every heinous crime that has been perpetrated in all ages, and his influence is still in active operation even down to the present period, and doubtless will be until the consummation of time, or at least till the millenium.

Again, he is an itinerant preacher. Job 1: 7, we read, "When the sons of God met together, Satan came also. It was asked, from whence comest thou? Satan answered, from going to and fro in the earth, and wandering up and down in it. He goes from place to place, preaching "thou shalt not surely die." In 1 Peter 4: 8, it is said of him, trying to devour as many as happen to come in his way.

3. He is a crafty and ingenious preacher. Sometimes he comes roaring like a lion, as if to devour every thing before him; but when detected, then he assumes another appearance, and comes with all the brilliancy of an angel of light. 2 Cor. 11: 14.

4. He is a heterogenious preacher. That is, he mixes truth with error. When a lie won't do, he uses the Bible, at least when he cannot palm off his assertions without it. We may learn this from his vile and impious attack on the Saviour of the world, as recorded in the 4th chapter of Matthew.

We have given a faint outline and exhibition of the character of this preacher, showing that he is a murderer, and a liar, and the father of it. I propose to show,

II. The doctrine inculcated.

This is, as we have heard, "thou shalt not surely die." The declaration of God was, "the day thou eatest thereof thou shalt surely die." But this old preacher said, "thou shalt not surely die." The great debate seemed to be about the little word *die*.

This could not mean a spiritual nor a temporal death, or else the righteous would not be redeemed from death, according to St. Paul. Gal. 3: 13. But the obvious meaning of the preacher or devil was, that there was no hell, no future punishment, no banishment from God's glorious presence forever; but that the rebels should all live with God in heaven. This is the substance of his preaching at the present day. How frequently does he recommend to us the precepts and maxims of the world, with all its charms and allurements, telling us to eat, drink and be merry, saying that God is a merciful God, and although we do thus and so, we shall not die. This is the doctrine inculcated in the text—which brings us to notice,

III. The instrumentality employed—The serpent.

We are informed that the serpent was the most subtle of all the beasts of the garden. This was the instrument employed by the devil to proclaim universal doctrine. He thus manifested himself to save his own character; for if he had appeared in the form of a devil, his character would have been destroyed forever, like that of the serpent. God said to the serpent, "upon thy belly shalt thou crawl, and dust shalt thou eat all the days of thy life." He perhaps took delight in tormenting the serpent. He also torments animals when he has nothing else to torment, for when the Legion were cast out of the man, they entered and tormented the swine, and destroyed them. He still employs agents to proclaim his doctrine; not the brutes, but men who are still ready to preach the doctrines of devils. They are now spread through the length and breadth of the land, ready and willing to preach, "thou shalt not surely die." The effects are lamentable on society, and the devil, I fear, is waiting to take both the preachers and hearers.

J. H. HURLEY.

The Mechanics' and Manufacturers' Fair at Baltimore.

Brother Winebrenner:—

The Mechanics' and Manufacturers' Fair, which you visited when in our city, commenced on the 18th of May, and continued to last night—almost three weeks. During all this time the large halls where it was held was visited by large numbers, especially of evenings. I promised you a sketch of the exhibition; so here it is. And let me say that all hands admit that this Fair has been of great benefit to the Mechanic and Manufacturer, as well as highly gratifying to the public. This is the first Fair of the kind ever held in Baltimore; but it will not be the last; for the Mechanics' Institute purpose holding one in October next, which it is thought will greatly excel the one just closed; and this was quite large and respectable.

Among the vast collection of productions of the Manufacturer, Mechanic, Artist, and last, though not least, the Ladies, there were many things exhibited which had no particular novelty about them, but only shewed the ingenuity and patience of the persons who made them: and among these was a large assortment of quilts and other needle work deposited by the fair sex—they were mostly neat and tasteful, and had I room to spare I should particularize some of them. But I can only notice some of the important inventions and produets.

Thomas A. Chandler's Mortising and Tenoning Machine, of Rockford, Ill., is a most valuable invention, and especially where heavy timbers are to be mortised and tenoned. It has two upright bits to cut the grain through at each end of the mortise, and two shaving bits to chip out the solid part between the bits; so that in a very short inch of time you can have mortised a large or small piece of timber or board, in fine style, at any desirable angle. It can be worked by hand or horse power, and saves much hard labor. In bridge building, and all heavy work, it is of great value.

Elisha Briggs' Patent Picket-Fence Making Machine is another of great value. By it you make a very neat picket fence, of which your readers can have an idea if they will fancy to themselves three sawed rails with inch and a quarter rails all through the centre, four inches apart; these put into posts horizontally, at proper distances, one above the other, and pickets like large broom handles run down through the holes in the rails; the tops being pointed. The machine saws the strips out of the planks; turns them round; points them, and bores the rails and the posts; and two persons can in about twenty or thirty minutes, have a pannel of fence ready to set up in its place. This fence is neat; and as storms and snow-drifts can never effect it, it is also durable. Where timber is scarce it is most valuable, as not one half the stuff is required as for other fences, and nothing is wasted but the fine shavings; and any kind of wood, however tough or twisted, can be worked up. Mr. Chester Coleman, Mount Pleasant, Frederick county, Md., is the agent, to sell machines and rights; and I would advise some of your enterprising readers to visit him to see his machines and fences; for he is enclosing his entire farm with this fence.

Fitzgerald's Patent Portable Burr-stone Mills, for grinding all kinds of grain, spices, &c., by horse, steam or water power. The whole of this mill does not occupy more space than an ordinary winnowing mill. The burrs work one in the other like the hanging coffee-mills, and turn on horizontal journals or shafts. And yet with this small apparatus, and a two horse power, you can grind four and five bushels of wheat into the nicest flour in one hour, ready for the dough-tray. A mill complete costs $140, and will do the work for a whole neighborhood, and run ten years. They are manufactured by C. Ross & Co., 38 Broadway, New York.

J. S. Eastman's Improved Horse Power, for threshing and other machinery. The gearing of this horse power is all concealed in a large cast-iron casing in the form of a bark-mill hopper, and the cog-wheels are so arranged as to have but little friction, and to throw all the power to the centre; by which, it is believed, three horses can do the same amount of work that five will on any other horse power. It requires a sight of the power to understand its construction. I believe it to be very good; and recommend it, for at least one advantage, and that is no person can get hurt by the machine being in operation, as it is all cased up. Mr. Eastman's General Agricultural Implement Manufactory is 180 West Pratt street, Baltimore, where the above power can be seen. The price is about the same as for other horse powers.

Lewis Kirk's Patent Direct Action Steam Hammer, made at Reading, Pa., commanded great notice. This hammer is worked by steam, but I suppose can be worked by horse power. It is under the most perfect control of the operator of any machine in existence. By the simple movement of a lever the hammer is made to strike slow, fast, heavy, light, high, low, or to stop. It is applicable to forge, blacksmith, or machine shop purposes, and is as complete a contrivance to save the hard labor of man as ever was invented. I understand the Agent sold $9000 worth of these hammers at this Fair.

Devlan, Wood & Hancock's Patent Oil Saver is another useful invention for all kinds of shaft machinery, as by it *water*, instead of oil, is used to keep the journals turning in

their sockets, from friction and from becoming heated. This is admitted to be a great saving. The patentees reside also at Reading, Pa.

Weishampel's Horizontal Revolving Cylindrical Coal Grate Stove was another new improvement which attracted much attention. It was exhibited particularly to about 500 of the visiters at the Fair, and received the most general and uniform approval of any thing on exhibition. The ladies especially were most delighted, owing to its great conveniences. Your readers will have an idea of the grate in this stove, if they will lay a half bushel measure on its side, and suppose both ends of it closed; a gudgeon or journal in the centre of each end, one of them suited for a crank-handle; and nearly all the side surface cut into grates after the manner of a squirrel wheel; and on the top and below imagine two grated doors which are made to open out, as if you would lay both your hands upon the side of your hat crown, with the thumbs touching, and then turn up your hands on the little fingers. They will now have an idea of my horizontal revolving cylindrical coal grate, into which the coal is placed first and the wood on top of the coal, and when the wood is kindled, the grate is turned half-way round, which will of course turn the wood under the coal. This grate is placed in a stove box adapted to its nature, the journals working in holes in the front and back plates. The grate in this stove possesses the following advantages over all other grates and cylinders:

1. It obviates the necessity of ever emptying the coal out of the cylinder to kindle a fresh fire; and thereby all the dust so annoying in parlor and other stoves in emptying the coal is obviated. It also saves the trouble of sifting the ashes, as the grates are set close enough to save all the particles of coal worth using.

2. At all times, either in kindling a fresh fire, or re-kindling when the fire is partially or altogether dead, the kindling wood or charcoal is put into the cylinder upon the top of the new or old stonecoal; and after it has been set on fire the upper grate doors are to be shut and bolted by little sliding bolts, and by half a revolution of the cylinder the burning wood is thrown underneath the coal, which will burn up through the coal and ignite it with great facility. A dying fire can, by this process, be enlivened very speedily.

3. All the ashes and useless fine particles of coal can be sifted out of the grate at any moment by a few revolutions of the cylinder; and the coal is left in a loose, open condition, to enjoy a free draft.

4. Bituminous (or soft) as well as the Anthracite (or hard) Coal can be burned in this grate with the greatest convenience; and it is therefore considered a great desideratum, as the soft coal can now be used in cooking stoves with great advantage and saving.

This invention has been fully tested during the whole of the past winter, and inspected by many competent judges; and it will justify all that has been said above. The grates are to be made cylindrical, spherical or in any other practicable shape, to suit the fancy, and are adapted to parlor, office or cooking stoves, and for steam-boilers, locomotives or any other furnaces where coal is to be used.

The Inventor has applied for Letters Patent, and expects to have State and County Rights for sale by the latter part of July. All persons wishing to purchase rights will address him, post-paid, at Baltimore.

JOHN F. WEISHAMPEL.

N. B. Cast iron patterns will be sold with the rights, to enable the purchaser to have castings made immediately.

Baltimore, Md.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Third.

Ambition.

What more appropriate place for meditation over the follies and vanities of human life, than among the moss-covered hillocks and stone-hedged vaults of a "city of the dead." There, reclining over the grave of some worm-eaten, inanimate body, how natural it is for one to look over the Past and the Present, and strive to gaze into the Future, full of sad thoughts of the time that is gone, and a despairing hope for what is to come.

There we may study Ambition, too, not of the panting Christian in the race to eternity, but of the shallow Ambition of this world. There is a spirit within Man which prompts him to seek after the fame, power and glory of earth, as the very climax of human happiness. And to such a great extent does this desire rule in the minds of some mortals, as to cause the attainment of their wishes to be the whole aim of their life. What folly! to toil and struggle through years of troublesome life to gain "the bauble reputation!" When they have reached the summit, the topmost pinnacle of the temple of renown, it should be supposed that they would be happy—but never was a more fatal error. For oft-times while endeavoring to appease the cravings of their unsatisfied ambitious souls, by some direct or indirect mis-step, they plunged themselves from the frail footing of the tower, and falling, crushed themselves in their descent upon the rocks of death, or sank beneath the waves of oblivion.

Who was Alexander? a hero. Who was Bonaparte? a hero. Who were the countless numbers of "heroes" who have flourished in every age since the world began? Ambition's victims! And do you think the troublesome glory they once possessed betters their condition *now?* Oh! what mis-spent lives. What possible good does the fame of the battle-field or of the scientific or philosophical manuscript render to a person after death? The renown acquired by a restless life of ambitious exertion, unsettled thought, unpeaceful conscience, is not worth the first pang which it cost the possessor. Just think! A man spends his days, as it were in a Hell upon earth, gains the priceless flattery of fools, is ever *unsatisfied* with what he has attained, and is tortured by a searching conscience,—and all this the fruits of the efforts of his unrestrained wicked ambition; possessing no peace upon earth, can you suppose he will acquire happiness after death, because of his unfruitful pilgrimage of folly in life? No.

The student pores over his studies by the midnight lamp, the sage racks his brain for some new immortalizing theory, the author, with a fiction-pen in hand, dreams a fiery dream beneath the ragged roof of a garret, the warrior rushes through the pillaged city, and with a devil's arm plunges his steel into the hearts of the conquered foes, and sends immortal souls into the presence of the God of the universe—

And all for fame,
To leave behind a "glorious" name!

And the "glory"—how long does it last? Why oft times the tomb-stone alone contains the name of the *forgotten* one!

Had the time that has been spent in the pursuit of worldly power and glory, been expended in the search after true happiness, for the welfare of life hereafter, the blood which has crimson stained the world ever since the First Fratricide, the tears which have fallen from the eyes of accursed millions, and the groans of countless numbers who are now suffering in the caverns of hell, might have all been saved, and this world instead of being doomed to suffer from its own mis-rule, might be a paradise among the planets which stud the boundless, starry sky!

Baltimore, May, 1848.

OBITUARY
OF
Sister ELEANOR WILLIAMS.

Brother Winebrenner:—

I take my pen in hand to inform you of the death of my companion. She departed this life on the 27th day of April, 1848; aged 37 years, six months and 12 days.

She embraced religion about fifteen months previous to her death, and was baptized last Fall, at the Camp-meeting at Jacob Bricker's. She was truly faithful in the service of the Lord, and endured her sickness with great patience. The same hour in which she died, when cold up to her breast, she exhorted us to meet her in heaven; continuing to say, "Don't weep for me—I'm sure I'm happy—come quickly sweet Jesus, and receive my soul." Thus she continued exulting till finally she died in the triumphs of a living faith, and without doubt is this day happy in glory.

Her funeral discourse was delivered by brother S. N. Miller, from Revelation 2: 10. "Be thou faithful until death, and I will give thee a crown of life."

She left myself and six children, one a babe only 8 hours old, to mourn her loss. But our loss is her glorious gain. I desire an interest in the prayers of all the people of God, that I may not only meet her, but all God's dear people in glory.

Yours in love.

DANIEL WILLIAMS.

Letter from Elder Daniel Wertz.

Marshall County, Va., May 23, 1848.

Brother Winebrenner:—

Before I leave this place I shall write a few lines to you, and if you see fit you may put them in the Advocate.

I held another meeting in this church, at the river, and we organized the Church by electing brother Samuel Smith, Elder, and Lazarus Rian, Deacon. Brother Smith is an old father in Israel. He was formerly a member of the Methodist Episcopal Church, but became convinced of the duty of being baptized by immersion, and also of the duty of washing feet.

On last Sunday I baptized three believers in Long Run, one an old father in whose house I preached some time ago. He had a birthright in the Quaker church, but lost his membership by marriage. After my preaching at his house, two of his family came out, and he erected the altar of prayer in his house, and on last Sunday declared his faith by baptism. The Lord bless these old disciples with much grace in the evening of their life and pilgrimage.

The Church numbers at present about fifty members. May God bless the Church, and make her a light to this part of the world. I have baptized 13 since I last wrote, and during the last year I baptized 60 and received 75 in church fellowship. The work is still going on. May God continue to bless us and to prosper his work.

Yours in love,

D. WERTZ.

LINES
To the Memory of Elder John Strayer.

BY J. H. HURLEY.

Brother John Strayer is dead,
And gone to the land of the blest,
Where the Scriptures have said
There remaineth a rest.
Dear Brother! we've seen thee pass
From this sinful earth away,
Just like a faded leaf
On a windy autumn day.
Devotedly pious were the days of thy youth,
And boldly expounding the Scriptures of truth,
But thy work it is finished, thy spirit is fled,
Thy body is numbered with the slumbering dead.

How peaceful and calm
Was thy life, dear one;
How gentle, how holy,
Its setting sun.
Strong were the cords that bound thee here,
Many the friends that held thee dear;
But tranquil, thy spirit as death drew on,
For the will of the Lord, thine own had won.
The light of thy life
Is darkened now,
But in this bereavement
Submissive we bow.

They who so tenderly pillowed thy head,
And guarded thy footsteps till laid with the dead,
The brothers and sisters, who talked of thy sleep,
And waited thy waking, but waited to weep:
Our God will comfort,
He only can stay,
In the dark gloomy hour,
When the loved pass away.

Thy love has been strong, but stronger his arm,
To save them from sin and protect them from harm;
His presence be with them, their darkness illume,
His promises loosen the grasp of the tomb.
Ah! they shall be raised
Who sleep in the Lord,
The vaults of the grave
Shall burst at his word.

How blessed, how happy the dead shall arise,
How sweet then the chorus that wakens the skies;
Our bodies by sin never more be defiled,
And songs of thanksgiving from parent and child.
Sleep on dear brother,
For short is the night,
The morning light dawneth
Even now on our sight.
How joyous that greeting
Of brother and friend,
How happy that meeting
Where parting shall end.

Carlisle, May, 1848.

☞ A revolution has occurred in Bolivia. General Bolivian has been hurled from the Presidency.

A. Holms' Reply to J. H. Hurley.

MILTON, May 9th, 1848.

BROTHER WINEBRENNER:—

As brother J. H. Hurley has replied to my letter, I claim it as a privilege to respond to it. This brother Hurley has waited some two months for some of his elder brethren to write, but waiting in vain, he has finally concluded to take his pen and venture out into the field of discussion himself. And now hear him in his adventuresome flight, and take notice of his sound logic and strong demonstrations.

First he says that I have seated myself on the throne in judgment. Surprising politeness!!

2nd. He says that I have mangled, disfigured, and distorted the innocent actions of that holy convocation! With a good grace, quite logically.

3d. Again he says, that the schism must be all in the Ohio Eldership, and no where else. This, I presume, we must take as an assertion without the shadow of proof.

4th. He asks where the Bible forbids journalizing? Journalizing is not the point in debate. It appears that brother H., has not seen the difference between journal and constitution; and to prove that journalizing is no great sin he says, "where there is no law there can be no transgression." Well, his pedo-baptist neighbors say there is no law forbidding *rantism*, and therefore they sprinkle, and it is no sin, brother H. himself being the judge.

5th. Once more he says, if I don't take care the zeal of my house will eat me up.

I answer, first, that in the sense in which he uses the term *house*, I have none.

2d. Brother H., has made a misapplication of the text. The Psalmist used it with reference to Christ; and so the Apostles understood it at its fulfilment. See John 2: 13—17. The Jewish temple was God's house, (see Mat. 21: 12) dedicated to his worship. But as the Jews had a great zeal, (like J. H.) they must enter the temple and do something more than the Lord has required. Yes, they must do something worthy of their day—they must buy and sell and get gain. Brother H., with some others have entered the temple under the gospel, to do something worthy of their day—not to make it a den of thieves: no, but to make laws and a constitution: a decree to circumscribe the liberties of the conscientious; and this is no monopolizing: no, this is republicanism. So much for zeal. I presume I can say, by this time, that the gallows erected is not for me only, but for another also.

I shall now come to the point in debate, and prove that the constitution is a law for the church.

First, The term constitution is defined to be the frame of body or mind—the law of a country—a form of government.—*W. Cobb.*

2d. Constitution, properly speaking, is any form of government regularly constituted.—*J. Crabb.*

3d. A form of government, system of laws, an establishment, decree.—*John Walker.*

4th. From the foregoing we are led to conclude that if there is any meaning in words at all, that the constitution under consideration is actually a law, a decree, an ordinance, (see Col. 2: 22) and that an ecclesiastical one too. All creeds, laws, constitutions, &c., necessarily become the constitutions of the churches that adopt them. Upon them they are said to be built. But it has been argued that the instrument under consideration has nothing to do with the Church, but only with the Eldership. To this I answer, that it was got up for the good of his Church, (see page 13) and if so must have something to do with the Church.

We have been charged with breaking ranks and with schism. But be it known to all, that we stand on first principles—first advocated by the Church. Our constitution is from the King himself, and on it we intend to stand, the Lord being our helper.

Yours, in the bonds of love,

A. HOLMS.

P. S. Be it understood that we go for cooperation, only let it be based on principles that are more tolerable. A. H.

Letter from Elder E. Logue.

TRENTON, Iowa, May 18, 1848.

BROTHER WINEBRENNER:—

In reading a late number of the Advocate, I am informed by your Standing Committee that I am not considered as a Missionary under the direction of the East Pennsylvania Eldership. Now if this is the fact, I acknowledge that I have been ignorant of it, and I am sorry I did not know it before now. But inasmuch as they have given such notice to the puhlic, I deem it necessary to present the following facts of the case.

In the fall of 1844, I applied to the East Pennsylvania Eldership for license, and that body appointed me to Woodbury Circuit; which you will see in reading the proceedings of that Eldership, in the Gospel Publisher, Vol. 9, page 390. I wrote to the Church at Woodbury to know if they would bear my expenses in moving there; to which I received no answer. I then appealed to the Standing Committee appointed by the above mentioned Eldership to release me from the Woodbury Circuit, and permit me to go to Iowa. In reading the 7th number of the 10th volume of the Gospel Publisher, your present Standing Committee will see that that Committee excused me from the Woodbury Circuit, upon condition that I would go to Iowa; and when I had informed them that I would go to Iowa, they forwarded me a letter with a license enclosed, signed by the Speaker and Clerk of the above mentioned Eldership, the object of which was, as the letter stated, "to prepare me to go to Iowa?" What for? Why the License says: "To preach the Gospel and administer all the ordinances of God's house," &c. And not only so, but in reading the journals of the last three yearly meetings of the East Pennsylvania Eldership, your Committee will see that I have been considered a member of that body, and under their direction; and if not so, why does it say in their Journals, "E. Logue, Missionary in Iowa?" and not only so, but they have granted me a renewal of my license for the last three years.

These, then, being facts, how can your Committee be correct in their statements, except it is from the consideration of the fact that notwithstanding a renewal of my license has been granted in each of your yearly meetings for the last three years, yet there has not been one license sent to me since I have been in this country. But why such treatment? If I am not worthy of license why do they grant a renewal of my license? And if they grant me a renewal of my license, why not send them to me? Is such treatment brotherly? Is it doing as they would be done by? Mark you, I am in a distant and a strange land.

In conclusion I would say, it is important that there should be a Missionary kept in this State, but your humble servant does not crave the office, but would wish that you would send a better man here; one that you can have and sympathise with as a preacher in a new and strange country should be.

Yours in love.

E. LOGUE.

Letter from Brother J. Shope.

WEST HANOVER, June 1, 1848.

BROTHER WINEBRENNER:—

As I have a little leisure time, I will try to give you a few lines for your valuable paper, the Church Advocate.

I wish those of our neighbors, the young brethren and sisters especially, who say they have neither time to read nor money to spare to pay for this paper, would save that much from useless outlays, such as tobacco, and other unnecessary things, and spend some of their time in useful reading and study.

I have just returned from my visit to Schuylkil county, in which I spent three weeks, and during this time I saw and heard much, both good and bad. I stopped one week at Minersville, during which time I boarded at brother Hertz's, (formerly of this place,) where I was very kindly entertained. This is the only family I found in the place that professed to belong to the Church of God; *i. e.* such as call themselves by no other name. However, there are, I believe, some pious people there, belonging to the several denominations. There are three Welch churcher there, viz: Methodists, Congregationalists, and Baptists. With the latter I assembled several times, and although I could not understand them, I thought they worshipped God in his appointed way. These people I must praise for their kindness to strangers, their refined habits, and their good education. The most of them understand the English language, and some the German.

I never so much noticed and admired the beuties of nature, as I did on my journey through that country. When I went over into the mountains, the vallies were merely covered with green, and lo! when I returned the fields were robed in flowers, and the beautiful grain waving, and, as it were, bowing as we passed. I could scarcely refrain from shedding tears of joy, and thank the Ruler of all these things for his goodness. Here I again thought, who but unthinking, wicked man can pass these things without loving our common Lord.

May God help me to make good use of what I learned on my journey, and prove faithful.

Yours fraternally,

JACOB SHOPE.

Letter from Brother Levi Merkel.

NEAR SHIREMANSTOWN, May 22, 1848.

BROTHER WINEBRENNER:—

ENCLOSED I send you $1 25 to pay my paper in advance. Every paper I open I behold the beautiful words of the Apostle, "Earnestly contend for the faith which was once delivered to the saints." I pray that the blessing of God may attend your labor of contending for this precious faith. I also, God being my helper, have a desire to contend, though in great weakness, for this faith.

If I understand the blessed Saviour he strongly intimates that in the last days, shortly before his second coming, there will be an awful departure from the principles of this true faith. In profession, the world will be filled with men that have a form of godliness, but denying the power thereof. "When the Son of man of cometh shall he find find faith on the earth?" These are the words of Jesus.

It becomes us seriously to inquire in what respect our faith, even now, in the nineteenth century, must be like the faith of the Apostles and primitive Christians. The power to work miracles appears to have been peculiar to the Apostolic day. The community of worldly goods practised by the first Christian church at Jerusalem, to my mind, proves that the inspired Apostles found such a practice not to work well, inasmuch as it was not introduced in any other place. This practice was local and circumstantial.

But our faith, in order to be like that once delivered to the saints, must be a living faith, accompanied with good works—a faith that always works by love—a faith that purifies the heart and overcomes the world—a faith that is unfeigned, and will not permit us to conform to the vain practices and fashions of this world, but which operates continually upon our hearts, enabling us with diligence to add to this faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity.

My prayer is daily that we may all have an increase of this precious faith.

Your brother in Christ,

LEVI MERKEL.

NEWS DEPARTMENT.

Destructive Fire in Detroit.—On the 9th instant this city was visited with a most destructive conflagration, by which 107 dwellings were destroyed, with about the same number of stores and other buildings. Three hundred families are said to have been rendered houseless. The fire originated from the sparks of a steamboat lying at the wharf, an old, wooden ware-house having first caught. The wind blew a gale, and the flames spread furiously and rapidly, till a district of several acres had been burnt over. The destruction embraced the Steamboat hotel, Wales's hotel, the Indiana hotel, and a number of fine dwellings on Jefferson Avenue. The loss is estimated at $200,000, of which only about one-fourth is covered by insurance.

Virginia Episcopal Convention.—This body adjourned, at Norfolk, after an interesting session of four days. Among other things, they adopted as a canon of the Church, the resolution excluding from the communion table all persons who attended theatrical exhibitions, public balls, and the exhibition of the model artists, and all those addicted to card playing and horse-racing. The next session of the Convention will be held at Wheeling.

Convention of Pedlers.—A Convention of Pedlers from all parts of the United States is to be held at Auburn on the 4th of July next. The arrangements will be on a grand scale, and the committee design making it one of the most attractive affairs of the season.

Public Debt of New York.—The public debt of the city of New York on the 5th inst., is officially stated to be $11,911,076. Nearly the whole of the debt has been incurred in introducing the Croton water into the city.

Events of Two Months.—The New York Tribune gives the following summary of the results of recent movements in Europe:

The utter abolition of Royalty and Aristocracy in France, and the establishment instead of a thorough Democracy, Political and Social.

The virtual fusion of the various Kingdoms, Grand Duchies and States, composing Germany into one great Federative Empire, retaining some monarchical forms but thoroughly imbued with a republican spirit and protected by liberal institutions.

The liberation and independence of Italy, and its partial if not complete union into a Confederacy or League, with a common Flag, Tariff, Army and Code.

The resurrection of Poland, and its readmission as an independent and powerful Republic into the great family of Civilized and Christian Nations; and

The liberation of Bohemia, Hungary, and the Tyrol, &c., from the despotic grasp in which they have so long been crushed, and the reduction of Austria from the first to about the third rank among the Powers of Enrope.

Abolition of Slavery in the French Colonies. The following statistics of the French West India Islands, and Guiana on the continent of America, will be of interest at the present time, as the French Provisional Government have issued a decree, abolishing slavery in all the colonies belonging to France.

In 1791 a similar decree ruined Hayti, and from a French colony it became an elective military monarchy, of which the independence was acknowledged by France in 1815, for 150,000,000 of francs, in five annual instalments. One of these was paid, when it became apparent that the island could not pay the balance, and the amount was modified. In 1790 the population of Hayti was 30,831 whites, and 434,429 slaves. The exports amounted to $21,000,000 per annum.

Improvement in Daguerreotyping.—A discovery in the art of Daguerreotyping has lately been made by Mr. Jones, in Baltimore. The discovery consists of a new method of taking daguerreotypes which renders the impression indelibly fixed upon the plate, and not liable to be defaced by handling—indeed they may be rubbed with a cloth without receiving the slightest injury. One advantage resulting from this invention is that likenesses can be taken on copper-plate, washed with silver, for the purpose of being engraved upon. In this way the artist is enabled to follow the most minute line of the picture, and thus secure an engraving as faithful as the daguerreotype itself.

Fire.—The Aqueduct at Freeport, Pa., of one thousand feet span, was burned a few days since. It cost $100,000, and cannot be restored for less than $40,000.

Manufacturing in New Haven.—The largest establishment in the Union for the manufacture of "Yankee Clocks" is located in New Haven. It is perfectly amusing to see the way in which they turn out "time-pieces," averaging more than *thirty thousand* a year, half of which are sent to Europe. They are neatly finished with mahogany cases, the interior is of brass, and the average cost not beyond three dollars. An infinite variety of small wares are also manufactured there, aside from the extensive commerce which is carried on with the West Indies. Vessels are constantly leaving that port with horses and mules for the Islands, where they are used upon the sugar plantations. These animals are brought from every part of the northern and middle states, and many come from Kentucky.

Attempt to Kidnap.—A Pittsburgh paper says that a girl, claimed as the property of a man in the South, and who escaped about a year ago, and came to Pittsburg on the steamer Cambria, has been residing in Allegheny for some time. Her master becoming aware of her locality, employed a negro man to make a tender of affection to her, and propose marriage, which duty he performed. The marriage evening was fixed—Wednesday evening. The lover had his plans laid for cajoling the lady off under the pretence of celebrating the ceremonies, but in truth his object was, as above stated, to deliver her up to the man who claimed her. The object leaked out on Wednesday, and the girl's friends informed her of the situation in which she was, and her abduction was prevented. The negro was most severely handled.

Shortening the Mississippi.—The process of shortening a river may appear something new under the sun, but it has actually been accomplished in the Mississippi, one of the largest rivers in the United States. During a recent freshet the river made a "bolt" through its banks at Raccourci, where there was a considerable turn, and took a straight course for the nearest point of the stream, cutting off 28 miles in the length of the stream. The largest class of steamboats pass through, up and down, without any difficulty.

Death Warrant.—The Governor of this State has issued a warrant for the execution, on Friday, the 29th of September next, of Harris Bell, convicted in Wayne county, of the murder of Mrs. Eliza Williams, wife of the Rev. Mr. Williams, of that county.

Mammoth Rhubarb.—A gardener near Louisville, has by cultivation brought the rhubarb, or pie plant, to a high state of perfection, both in size and flavor. The stalks without the leaf, of this colossal rhubarb, as it is called, weighs over 8 ounces.

☞ The following appointments have been made by the General Conference of the Methodist Episcopal Church: Rev. Dr. Peck, the present able editor of the Quarterly Review, is appointed editor of the Christian Advocate and Journal, *vice* Rev. Dr. Bond. Rev. Prof. McClintock, editor of the Quarterly Review, *vice* Rev. Dr. Peck. Rev. Dr. M. Simpson, editor of the Western Christian Advocate, *vice* Rev. Dr. Elliott. Rev. William Horner, editor of the Northern Christian Advocate, *vice* Rev. N. Rounds. Rev. B. F. Seft, editor of the Ladies' Repository.

Rev. George Lane (re-appointment) and Rev. Dr. Levi Scott, (*vice* Rev. Mr. Tippett, resigned) book agents at New York. Rev. L. Swarmstedt (reappointment) and Rev. J. H. Porter, (*vice* Rev. T. Mitchell) book agents at Cincinnati. Rev. Dr. C. Pitman, (re-appointment) corresponding secretary of the Missionary Society. Rev. D. P. Kidder, re-appointed editor of Sunday school publications.

☞ A correspondent wishes to know whether post masters have the privilege of franking letters enclosing money to publishers. Certainly they have, and the oftener they avail themselves of the privilege, the better fellows they become.

☞ Allentown, in this State, was the scene of a tremendous conflagration a few days since. About forty houses were destroyed in the best part of the town.—The loss is estimated at about two hundred and fifty thousand dollars.

☞ If Gen. Butler accepts the nomination of the Baltimore Convention, he will most probably resign the command of the army. The next in command is Gen. Patterson.

☞ The Court of Inquiry has re-assembled at Fredericks, Md., but adjourned from time to time to await the arrival of Gen. Pillow. We see that his gas-ship has at last arrived.

☞ The Methodist Episcopal General Conference has appointed a committee to prepare a revised edition of the Hymn Book, and also one to secure a division of the New York Conference.

☞ Of the second Pennsylvania Regiment of Volunteers, consisting originally of 1137 men, only 8 were killed in action, while 213 died of the climate.

☞ The Martinsburg (Va.) Gazette speaking of the crops in that county says: We have seldom seen anywhere, a fairer prospect of an abundant harvest.

☞ A trial for "breach of promise" came on lately in Paulding, Miss., and resulted in a verdict for the plaintiff and $10,000 damages.

☞ A petition is circulating in Ohio, for the removal of the seat of the National Government from Washington to Cincinnati.

MISCELLANEOUS.

ANTI-TOBACCO SOCIETY.

An anti-tobacco Society has been got up in Pennfield, Ga, and Mr. A. E. Marshall delivered an address at one of their last meetings, which is published in the Christian Index. Mr. Marshall confines himself to four points:

1. The bad effects of tobacco on the body. This he sustains physiologically, and by the testimony of experienced physicians in Europe and America.

2. Its evil effects on the mind. This he shows us, in part, as a natural consequence of the injury sustained by the body.

3. The tax upon the purse. Here the speaker was not as explicit as he might have been:—he labored more to show the worth of money, than the amount expended for tobacco.

4. He endeavored to present some encouragement to those disposed to abstain from the use of tobacco. The cause is fully worthy of the effor', and the speech is quite readable.

PRAY FOR RELIGIOUS PAPERS.

Have you considered the claim of religious newspapers? Are not these Zion's watch-posts, her telegraph stations, gathering and diffusing light for the world, bringing and sending from Church to Church, kingdom to kingdom, continent to continent, and hemisphere to hemisphere the messages of Providence and of grace? Are not these the spiritual merchantment of the church on earth, freighting their pages with the works of the Spirit and the doings of God's hand for other lands, and bringing in return, the harvesting history of God's ways—"his mighty works among the children of men" to us? Shall not our prayers attend them? Is it not most fit and important that religious newspapers should be made a subject of prayer by all who love Zion?

RELIGIOUS CHANGING.

There are two manners—and only two manners—of changing in religion; the one is honest, sincere, and disinterested, after a full examination of the subject, and in perfect integrity of heart; the other is prompted by hypocrisy, passion, or interest; it is done lightly, without a serious examination or a sufficient motive, and supported only by voluntary self-deception. In the former we see the most important act of life, the most independent effort of conscience; in the other, the vilest traffic which can be made with others, or with oneself.

A TRIFLE.—One kernel is felt in a hogshead—one drop of water helps to swell the ocean—one spark of fire helps o give light to the world.

TEN REASONS AGAINST SABBATH RAILWAY TRAVELING.

1. Because the whole system sets at naught the divine commandment, "Remember that thou keep holy the sabbath day."

2. Because it sets light by the concentrated opinion of all the religious people of the land—no religious person advocating sabbath-breaking.

3. Because it produces a fearful and wide-spread corruption of public morals in all the towns and villages through which sabbath trains pass; publicly proclaiming that luggage and goods, as well as passengers, may be conveyed any where as on other days, thus reducing the sabbath to the level of a working day.

4. Because it is a public incitement to sabbath-breaking, especially among the humbler classes of society, under the pretence of affording them recreation, and offering, by traveling on Sundays, a kind of premium for sabbath profanation.

5. Because it utterly enslaves a multitude of our fellow-men, who are employed by the various companies, by compelling them to do seven days' work instead of six days' labor; and who, though they may hear the "sound of the church-going bell," can never obey its sacred summons; yet whose souls must, notwithstanding, give account to God, with those of their employers, at the judgment seat of Christ.*

6. Because every argument for Sunday railway traveling is also as strong an argument for all other kinds of Sabbath traffic. If railway proprietors are allowed to increase their already eroneous gains by Sunday profanation, why not all other kinds of traders who have "no fear of God before their eyes" to restrain them? supposing which, (for the right is equal,) the Sabbath comes to an end in this country, and all kinds of profanation would follow, once the barriers were broken down.

7. Because it is the largest and boldest attempt ever made in this country to overthrow a divine institution for the mere sake of secular gain; affording, as it does, the most unlimited facilities for an evil which if, from the depravity of man, it existed on a limited scale before, would thus be multiplied a thousand-fold, to the rapid demoralization of a whole country; for no country can long continue in the unrestricted liberty of its religious spirit and character without the sanctification of the Lord's day.

8. Because it is an indirect infringement on civil liberty. By what right does a railway company assume to itself the power of inflicting perpetual servitude upon the helpless men who, from habit or circumstances, are compelled to seek bread in their employment, that might not be pleaded with the same success by any company or individual whatever? Let all companies follow this system—"No bread if you will not work on the Sabbath day"—and where is the poor man's liberty? Say nothing of his recreation!

9. Because all national blessings and prosperity are bound up with the observance of the Christian Sabbath; because God has been pleased to make the sanctification of the Sabbath the sign of a nation's homage to himself. And because all national, as well as domestic and personal demoralization, corruption, and decay, begin with Sabbath-breaking.—Witness France, and the Continent in general.

10. Because this is yet a Christian country, cherishing Christian institutions, upholding a Christian Sabbath, and receiving and honoring the Bible as the only rule of Christian faith and practice.

ROBERT NEWSTEAD.

*It is stated in the English papers that upward of 6,400 servants are employed by the London and North-western company alone; besides 2,000 platelayers.

THIRTEEN INCONSISTENCIES.

1. It is inconsistent for a philanthropist, when the suffering poor ask for relief, to turn them off with good wishes and fervent prayers, without any attempt to supply their wants or relieve their necessities.

2. It is inconsistent for a man privately to profess to his friends that he is an experienced Christian, while he neglects the duty of making a public profession of religion before the world.

3. It is inconsistent for a man to profess to be a Christian, while he neglects all the distinctive duties of Christianity.

4. It is inconsistent for a man to profess to have a love for the cause of Christ, while he is either so sectional, or so sectarian in his feelings as to manifest no interest in anything religious which is not connected in any way with that particular church to which he belongs.

5. It is inconsistent for a man to be a member of any particular church, while he does nothing to promote its interests.

6. It is inconsistent for a member of a religious society, to wish to have the minister supported and the ordinances of the gospel sustained, while he neglects to pay or contribute his proportion towards the incidental expenses that the congregation have to pay.

7. It is inconsistent for a church member to occupy his place in the church and join in the devotions of the sanctuary, while he uses no means to bring his children within the influence of the gospel privileges, but leaves them to employ the sacred hours of the Sabbath according to the promptings of their own unrenewed hearts.

8. It is inconsistent for a man to profess to be governed by the self-denying principles of the gospel, while he indulges in such amusements and recreations as are plainly inconsistent with the spirit of the Christian religion.

9. It is inconsistent for Christian parents to ask the prayers of the church, or to offer their own for the conversion of their children, while they either do not maintain the worship of God in their families, or give their consent for their children to engage in the giddy dance, or to visit the circus or theatre.

10. It is inconsistent for a friend of Missions to pray eloquently and fervently for the conversion of the world, while he suffers the subscription paper or the contribution box to pass by him with either a polite nod, or a significant scowl.

11. It is inconsistent for a man to profess to be a temperance man, while he does nothing to promote the temperance cause.

12. It is inconsistent for a temperance man to make professions of his attachment to the cause and to speak of the great good which it has accomplished, while he upholds the traffic in intoxicating drinks either by his vote or his influence.

13. It is inconsistent for any man to be severe in his criticisms upon the conduct of neighbors or his brethren in the church for comparatively trifling faults, while he is himself guilty of faults of far greater magnitude than they. "Thou hypocrite, first cast the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye."—*Albany Spectator.*

FACTS TO THINK ABOUT.

1. There are in the world about 800,000,000 souls. Of these Christianity is professed by

Roman Catholics,	80,000,000
Protestants,	70,000,000
Greek Church,	50,000,000
	200,000,000

2. There are who never hear the gospel, Jews, blinded by unbelief, 5,000,000.

Mahommedans, deluded by the false prophet, 140,000,000.

Pagans, sunk in idolatry and superstition, 4,500,000.

3. Amongst these 600,000,000, there are only about 14,000 Protestant ministers, independent of native catechists and school-masters, and including those of America, Great Britain and the continent of Europe, or one missionary to every 428,571 persons.

4. The entire sum of money raised by the churches of Great Britain for missionary purposes is about £350,000 and by those of America, £50,000; making together £500,000: a sum only equal to the annual gifts of idolaters at Kales's temple at Calcutta.

5. If every Sunday scholar in Great Britain would collect only one penny per week for Christian missions, it would raise £433,333 6s. 8d. per year; which, divided amongst the different Missionary Societies, would enable them to print twice as many books, establish twice as many schools, support twice as many missionaries, and occupy twice as many stations.

6. Of the heathen world—
30,000,000 die every year;
54,000 die every day;
2,283 die every hour;
38 die every minute.

At this rate 36,860,000,000 have died during the Christian era, and 6,510,000,000 since the Reformation.

Reader, what influence should these facts have upon your mind? Let them lead to devout prayer and holy effort for the speedy conversion of the world.—*London paper.*

THE LOVE OF CHRIST.

O, the breadth, and length, and depth, and height of the love of Christ! as well might I stretch out my arm and attempt to reach the furthest stars in the firmament of heaven, as to attempt to scan its extent. It passeth knowledge.

What a friend is Jesus! He clung to thee, my soul, though every thing conspired to make him let loose his hold, and leave thee to fall into hell. God, the Father, armed himself against him: and thou too, my soul, wast against him. To purchase thy salvation he had to tread his weary way to the tomb, with no one to accompany him, to tread it through tears and groans, and under the edge of the sword of divine justice. He was trodden, as it were, in the wine press of the fierceness of the wrath of Almighty God.

RELIGION DEFINED.

"Religion, as we have to regard it, is not variant, but one. It is not a form, or a ritual, or a creed, or a catechism; but the life of truth and of God in the soul of man. It divides nothing with false religions, and it knows nothing of the divisions which men have sought to fasten on the true. It knows nothing of Arminius, or of Calvin, or of Luther. It is not of Paul, of Apollos, or of Peter. It is not from Jerusalem, or Rome, or Oxford. It is from heaven; it is one. In the Bible it is one; in Christ it is one; in the Christian it is one, undivided, and indivisible. Its simplicity is its sublimity; and both are the clear and indubitable evidence of its sublimity."

HOW TO SPOIL A CHILD.

Above all mistake, is that of supposing that the better nature of the child is to be drawn out and raised into strength, which we should desire to see in the man, by making him to pass through a cold and cheerless youth. A system of petty restraints, of privations, of severe looks and incessant chiding, only results in depraving the feelings and perverting the reason of a young person. He is, under such circumstances, entirely out of harmony with nature. He is like a flower, which requires light and warmth, placed in a cellar where it can never acquire its proper proportions, color, or vigor. It is quite impossible that a child so treated can never attain to a proper chararteristic of a well educated man or woman.

LET GOD DECIDE.

Let it be our constant care to be ready for heaven, and let us leave it with God to order the circumstances of our removal thither, and that with so much deference to his wisdom that if He should refer it to us to choose, we would refer it to Him again. Grace teaches us in the midst of life's greatest comforts to be willing to die, and in the midst of its greatest crosses to be willing to live. The Saviour was acquainted with grief and we must expect to be so too.

IT IS SELDOM we fall upon so many truths in brief, as are contained in the following lines from a philosophic correspondent. They are a short sermon, which we commend to all who are o'ervalting in their ambition.

Our *ingress* in life is naked and bare,
Our progress through life is trouble and care
Our *egress* out of it we know not where,
But doing well *here*, we shall do well *there*,
I could not tell *more* by preaching a year.

CHINA AND THE CHINESE.—Peking and Nanking are two large and beautiful cities in the "Celestial Empire" of China. The first syllable *Pe* in Peking signifies *North*, and the first syllable *Nan* in Nanking, signifies *South*, and designates the relative position of the two cities, the addition of *King* to the *Pe* and *Nan*, signifies *Royalty*.

INTERESTING FACTS.—The population of the earth is estimated at one thousand millions. Thirty millions die annually, eighty-two thousand daily, three thousand four hundred and twenty-one every hour, and fifty-seven every minute.

The earth is 7,916 miles in diameter, and 24,880 miles round.

POETRY.

THE CHRISTIAN'S SONG OF JUBILEE.

BY H. J. BYERLE.

And did my Saviour die?
Say, was he crucified!
Ah! what a happy soul am I,
It was for me he died!

Astonishing, yet true,
He left his heav'nly seat,
That I and other mortals too,
May worship at his feet.

My load of sin was great,
It bore me to the ground:
That Christ has satisfaction made,
My soul his peace has found.

My Jesus, King and Lord,
How shall I thee repay?
Here is my mind, my soul, my heart,
O, teach me to obey.

To Jesus I will live,
To Jesus I will die:
And in his name I hope to give
A shout as home I fly!

And when I land above,
On Canaan's happy land,
The promise is, that I shall rove
With angels hand in hand.

Then I will praise my God,
And see him face to face;
Unworthy soul! thy happy lot
Is everlasting peace.

Ah! ye who still rebel,
Can't see our happy state;
Oh sinner, turn, and fly from hell,
Before it is too late.

Linglestown, May, 1848.

LITERARY NOTICES.

THE CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES.—No. 3. New York: Leavitt, Trow & Co., 191 Broadway.

The contents of this number embrace various incidents and remarks of eminently pious men and of others, illustrative of the practical truths of religion. The work is replete with instruction, and worthy of extensive circulation. It is to be completed in eight numbers, at 25 cents each.

TEMPERANCE ANECDOTES. By the Rev. JOHN MARSH, Corresponding Secretary of the American Temperance Union. 18mo., pp. 180.

This is a book for the times—and for every family. It is replete with facts illustrating the merits of the pledge, and the importance of vigorous, unceasing efforts to banish the curse. Thanks to the Secretary of the Union, for the service rendered in the preparation of this work for the Press.

For sale by Mr. Perkins, Mr. Flint, and Messrs. Griffith & Simon, Philad'a.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday, the 8th inst., by Bishop David Maxwell, Mr. CHARLES BALLMER to Miss REBECCA JANE WILLIAMS, both of Newberry township, York county, Pa.

On the 1st inst., by the Rev. J. H. Coit, Mr. SAMUEL S. LUNGREN, of Philadelphia, to Miss MARY CATHARINE SWARTZWELDER of Hagerstown, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 1st of May, WEIHLER, infant son of GEORGE and ELIZABETH WENGER, aged 15 months and 10 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$5 00	*a*	5 06
Do. RYE,	do.	- -	2 75	*a*	3 00
Do. CORN,	do.	- -	1 75	*a*	1 80
GRAIN—WHEAT, per bushel,			1 04	*a*	1 06
Do. RYE,	do.	- -	62	*a*	65
Do. CORN, new	do.	- -	39	*a*	41
Do. OATS,	do.	- -	30	*a*	31
Do. BARLEY,	do.	- -	—	*a*	75
SEEDS—CLOVER,	do.	- -	3 25	*a*	3 50
Do. TIMOTHY,	do.	- -	2 00	*a*	2 25
Do. FLAX,	do.	- -	1 10	*a*	1 12½
BEEF, per cwt.	- - - -		5 00	*a*	5 50
PORK, do.	- - - - -		5 00	*a*	5 25
HAMS, per pound,	- - -		7	*a*	8
BUTTER, do.	- - - - -		12½	*a*	14
LARD, do.	- - - - -		7	*a*	8
TALLOW, do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,	- - - - -		10	*a*	12½
POTATOES, per bushel,	- -		40	*a*	45
ONIONS, do.	- - -		75	*a*	87½
APPLES, do.	- - -		75	*a*	1 00
PEACHES, (Dried) per bush.			1 50	*a*	2 00
FEATHERS, per pound,	- -		37½	*a*	45
WOOL, do.	- - -		30	*a*	50
SALT, per sack,	- - - -		1 50	*a*	1 56
HAY, per ton,	- - - - -		12 00	*a*	15 00
PLASTER, per ton,	- - -		5 00	*a*	5 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$5 50	*a*	5 62
Do. RYE,	do.	- -	3 45	*a*	3 50
Do. CORN,	do.	- -	2 31	*a*	2 37
GRAIN—WHEAT, per bushel,			1 22	*a*	1 25
Do. RYE,	do.	- -	76	*a*	78
Do. CORN, new	do.	- -	53	*a*	55
Do. OATS,	do.	- -	33	*a*	35
Do. BARLEY,	do.	- -	85	*a*	90
SEEDS—CLOVER,	do.	- -	3 50	*a*	4 00
Do. TIMOTHY,	do.	- -	3 00	*a*	3 25
Do. FLAX,	do.	- -	1 40	*a*	1 45
BEEF, per cwt.,	- - - -		7 00	*a*	8 75
PORK, do.	- - - - -		7 00	*a*	7 25

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

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AS sundry persons here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

CYCLOPEDIA
OF
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WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

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191 Broadway, N. York.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated PILLS are prepared and sold by Mrs. McNEAL, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNEAL also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNEAL'S PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*, besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per puond.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., JULY 1, 1848. NUMBER 5.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbrihers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

A Twofold Request.

First. We respectfully request our brethren, agents and all, to renew their efforts to gather up more new subscribers;

1. Because we need them.

2. Because we have lost a good many old ones.

3. Because our terms were reduced on the strength of a promised increase.

4. Because the postage is now again taken off, so that papers circulate free within the county, and within thirty miles from the place of publication—and reduced to half a cent within the State, and within one hundred miles out of the State; and to any place beyond that to one cent.

Second. We request our brethren and friends to bear in mind that our terms require payment within the first three months, that is before the first of August next; not, as formerly, on pain of having their papers discontinued, but to have their subscription price raised to $1 50. Hence all who pay up between this and the 1st of August next, will save 25 cts.

Camp-Meetings.

The Camp-meeting Committee met at Middletown, according to appointment, and arranged the Camp-meetings for the season, in the order in which they stand published, under the head of Religious Notices, on our last page.

The committee had little or no trouble in arranging them, there being so very few applications. It may be looked upon as a low state of religion, when the Camp-meeting spirit, or the spirit of special effort, is wanting in the church. But when grace abounds, when Christians are zealous, and when the people have "a mind to work," then no time will be lost, no means will be left untried, no money and labor will be spared to help on with and promote the work of God.

It is just so in politics, in temperance, or any other good cause. If the advocates of any given cause are zealous, true, and faithful, they will always manifest it by their actions. Their degree of ardor, in the cause they have espoused, may be correctly judged of, by the amount of effort they make. If they are very zealous, they will be very active and laborious. If otherwise, their activity will only be in proportion to their zeal.

Unquestionably, the cause of Christ is the noblest and best of all causes. And as it is declared to be a good thing to be always zealously affected in a good cause, we greatly deplore the indifference and luke-warmness, on the subject of Camp-meetings, and of religion generally. O! that the people were as in years past. What has become of the Christian zeal and Camp-meeting spirit, which in former years characterized the brethren of Uniontown—of Lancaster city and county—of Shippensburg and Newburg—of Perry county, Washington county, and various other places? "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" "How is the gold become dim! how is the most fine gold become changed!" "Turn us, O God of our salvation." "Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O God; and grant us thy salvation."

National Washington Monument.

The National Washington Monument Association of Washington city, have issued an invitation to the people of the Unted States, to be present at Washington on the fourth of of July, inst., to participate in the ceremonies of laying the corner-stone of the monument.

Brother H. B.'s Second Letter.

Brother B. thinks we have given too much liberty in our remarks on his former letter. And why so? Why simply because we accord to men the right of private opinion, and will not, bigot-like, proscribe and condemn them for holding different views and opinions in matters of indifference.

But he asks the question, "If in these things we have a right to hold different opinions, why not in other things, such as Feet-washing, the Lord's Day, the Lord's Supper, &c?" Some people, he adds, do not believe in, nor observe these Institutions. Will you say, let them alone, don't take their liberty from them?

We answer, there is a vast difference between matters of law and matters of opinion. The ordinances above recited are all founded on positive laws, and therefore binding. But a matter of indifference, is unauthorized by law, and the policy of which is differently adjudged. Cannot our brother B. discern between God's ordinances and human measures? There is, doubtless, a very great difference.

But we are careful for nothing in this matter, except that our position may be rightly understood. We are neither their advocate nor their judge. We are willing that to their own master they should stand or fall.

We have held this same neutral position in regard to various other institutions and movements for many years, and which in our opinion, are far more objectionable than the order of the Sons of Temperance.

We are opposed to Secret Societies. Masonry and Odd Fellowship we hold to be far more anti-Christian orders than the Sons of Temperance. Yet, there are no doubt many good men connected with them. And besides they have doubtless done much good. Hence we judge them not. Others have done it, but to what good purpose we leave them to determine. We have lived and passed through a terrible crusade, some years ago, against the order of Free Masonry, but for all the good it done. either to Church or State, it might as well have been left alone.

We are opposed to War and Slavery. Yet we believe there are Christian soldiers and Christian slave holders. Though, therefore, we go with all our might for the abolition of War and Slavery, yet we cannot feel free to unchristianize and condemn every body who is a warrior or a slave holder.

We are greatly opposed to bigotry and sectarianism. Yet we believe there are a great many good men who have a good deal of bigotry and sectarianism about them. Hence we are utterly opposed to Romish inquisition, persecution, intoleration and proscription.—Bigotry and persecution are no part of the religion of Jesus. Properly and really, Christians have no more right to belong to and fellowship bigoted and persecuting sects and factions, than to warriors or slave holders.

When Millerism and Millerite lecturers came along, a few years ago, some said hear them, others said, cast them off, but we said, let them alone. Not until they became factious and proscriptive did any one ever hear us say aught against them.

When Washingtonianism sprang up like a mushroon and swept through our land like a mighty hurricane, we said let it alone; although there was a good deal connected with that movement which never had our approbation. Yet, some who were then clamorous for Washingtonianism, are now, violently opposed to the order of the Sons of Temperance. And now, like the Millerites, or as they since call themselves, Adventists, they censure and blame every body that will not or cannot adopt their Shiboleth. This intolerant spirit is quite as bad, if not worse, than what they oppose in the Sons of Temperance.

We say again, what we have often said before, we do not approve of every thing belonging to and practiced among the Sons of Temperance. But of all the useless, silly, and foolish things among them, there are none so inexcusable and unchristian as the rash and rabid proscription, by the anti-Sons, of almost every body who will not enter into a clamorous crusade against them. Yet so it is. Some men still strain at gnats and swallow camels. Others again are still trying to take motes out of their brethren's eyes, whilst they carry beams in their own eyes. On the whole, it is always a bad sign to find men beset with a criticizing, fault-finding and caviling spirit. Faulty ones ought to be restored in the spirit of meekness. If that cannot be done then let them be disciplined; and if there is no law by which they can be righfully disciplined, then they should be borne with as long as God bears with them. "Be ye merciful as your heavenly Father is merciful."

There were evidently many faulty ones, and many wrong things in the primitive churches; yet no one ever took occasion, on that account, to withdraw from the church, or to cause schisms contrary to the doctrine of Christ. There was no such thing as withdrawing from the church in primitive times. And those who caused divisions were forthwith marked and avoided. Thus it ought to be yet. Christian men ought to study to be quiet—to mind their own business, and to do nothing rashly. It is better to let Satan alone, than to go about, to devour, like he does.

Here then is the ground we stand on. Here we have always stood, in relation to mooted questions. It is altogether proper to oppose wrong things, and to contend for right ones,

provided we take the proper way for it. Much depends on this. Ultraism never does any good. Contend earnestly, but lawfully and rationally. We disapprove of perpetual croaking about small matters, because it foments discontent and hurtful agitations; and we repudiate a course of virulent and contemptuous opposition to any man, or cause, or measure, because it is unreasonable and unscriptural. "Charity suffereth long, and is kind."

This then, brother B., is our scriptural comment, hastily thrown together, on the subject of your letter. We hope you may profit by it, and that you will let your moderation and profiting appear to all, especially the Church of God. Her peace, and harmony, and prosperity ought to be every Christian's first and chief concern.

Our Tour to Skippack.

On Thursday, the 15th ult., we left home, to attend a Barn meeting at brother John Z Hunsecker's, in Skippack township, Montgomery county, Pa. We met brother G. U. Harn, at Lancaster, where we tarried over night, and left for Philadelphia on Friday morning. On Saturday morning we left there in the Norristown train of cars; from thence we took the stage to Skippackville, 11 miles above Norristown, and thence on foot to brother Hunsecker's, where we arrived about 2 o'clock, P. M.

Here we were cordially received by brother H. and family. Here, also, we met with brothers G. Kimmel, G. Muir, and others.

The meeting commenced on Saturday evening, and continned till Sabbath evening; during which time we preached twice, once in German and once in English, and bro. Harn twice. The congregations were rather slim, owing perhaps, in part, to the extreme heat of the weather, and to the throng of hay-making.

There was no special excitement among the people, yet we trnst the good seed may find some good ground and bring forth some good frnit.

On Monday we returned to Philadelphia, where we left brother Harn to commence operations in his new field of labor. We bespeak the prayers of the brethren in his behalf, that his efforts may be crowned with success.

PROSPECTUS

OF A

New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

To Contributors.

We have several communications on our files from anonymous writers. They cannot be admitted into the columns of the Advocate, for the reason that they are anonymous. We have no objections to publish pieces under fictitious signatures, when we know the authors, hut not so when they conceal themselves and decline all responsibilities.

CONTRIBUTORS' DEPART'T.

I will think about it.

Well that is better than nothing, for thought often begets feeling, feeling conviction, conviction conversion, and conversion leads to God.

You will think about it! And is that all you will do? Had you mountains of gold or hills of silver, they would be higher than vanity, when balanced against the value of the soul. Its price is above rubies, whether it is measured by the cost of its redemption, the eternity of its duration, or its boundless capacities of pleasure or pain.

Had you half a million at stake, and it were doubtful whether you would gain or losoe it, would you do nothing but think about it? Or were you invited by an angel to spend next week in heaven, there to eat of the tree and drink of the water of life, there to behold uncreated glory, and sing the "new song," would you do nothing more? You have more than half or a million at stake, and the probability is that you will lose all. Next week you may be a glorified spirit or a spirit lost; and all you will do is to think about it.

Felix did just so. He thought while Paul preached—he thought after he sent him away—and he *thinks* still. O! could you hear him think—"how have I hated instruction and despised reproof!"

And so did the rich young man. Christ told him to sell what he had, to give to the poor, and follow him. But he thought of his morality, of his money, and went away sorrowful. He went away to think, and he is thinking yet.

There was another rich man who thought. He thought about his farms and his fruits, of pulling down his small barns and building greater. He thought of much goods and of many years, of ease, of eating and drinking and being merry. And he thought of his soul just enongh to promise it what was not his own, just as Satan promised Jesus. And God thought too. He thought to call him a fool, and to demand his soul that very night.

And you will think about it! I know yon will. But when? While it is an accepted time and a day of salvation? While God calls, Christ invites, the Spirit strives, and Conscience warns; while

"Mercy is found and peace is given!"

When? When disease has turned your cheek pale; dimned the lnstre of yonr eyes, weakened, if not destroyed your mind, and is fast cutting the cords of life?

You will think about it! And I wish you to do it while thonght may be of some avail. A convict, on being removed from one prison to another, was asked how he liked his new home. Not at all was his reply. Are you not clothed and fed as well here? Yes, better Is your labor harder? No; not so hard. Are you not treated with kindness? Yes. Then why not like it? Because I am permitted to speak to no one. I go to the table and think. I get about my work and think. And at night the iron door shuts me in my solitary cell to think! think!! think!!! and I cannot endure it.

Ah! he should have thought before an iron necessity compelled him to do so. And so should you think reasonably, and act too. It will be sad thinking in the prison of despair.

"Death at the farthest can't be far
Ah! THINK before thou die."

JOHN C. SEABROOKS.

Emmittsburg, Md., June 19, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Fourth.

HOPE.

Oh, what a precious thing is Hope, to the pilgrim of this globe! How often has it rescued him from death in the slough of Despond—how often has it saved him from the foam-lashed breakers of the sea of Adversity—and how often has it encouraged him so to press forward as to gain at death the victory over the grave! Of all the hope which fires the breasts of men, the "blessed hope of the righteous" is the most pleasant, substantial, and has more effect than any other. This has been proven by a glorious host of witnesses ever since the Deicide, and even from the Creation. What sustained, during their dying hours, the martyrs of the Mother of Iniquity, who is drunken with blood of the saints of every age? Hope. What made the disciples and apostles of Jesus, live through snch ignominy, and die, in such torture as they did, with courage, shouting with their latest breath, the praises of their Redeemer? Hope! What caused the Christian victims of tyranny, during every period of the world, to live such self-denying lives, and die so triumphant? Hope. And what is it that fills the Christians of this time with such fortitude and happiness when the soul is about leaving the body? Hope—immortal, ever-blessed Hope!

Hope—with which the sinner kneels,
When the pangs of guilt he feels;
Hope—which cheers the darkest day
Of the youthful Christian's way;
Hope—which fills the aged breast,
When in death it sinks to rest;
Hope—which cheers all pious hearts,
When attacked by Satan's arts;
Bless'd hope, may it cling to me,
Till God's holy face I see!

But the sinner does not possess the same hope that the righteons man does, for while the Christian believes and hopes in the promises of the One who died for him, the wicked soul dares not look at Calvary, or if compelled by the lashings of "that still small voice"—conscience—to think but a moment of his wrong doings, in the agony of remorse, he only selfishly hopes that "all these prophesied judgments shall not come to pass." How unsatisfactory and different from that of the Heaven-seeking soul. As such is the case, then all should strive to disencumber themselves of all their sins, through the merits of their Redeemer, and thus gain possession of that "blessed hope," which will enable them to pass through life with ease, and die the death of the holy.

Baltimore, June, 1848.

Letter from Brother H. B.

Brother Winebrenner:—

I had no intention to write any more concerning Secret Societies, but I think you have given too much liberty in your opinion concerning these things, and this is what makes me write again,

I mnst confess I am a poor writer, and know well enough I cannot cope with you. however, I think it my duty before God and man, to say something more on this subject. You say in your remarks: "Now we think, and we have given it as our opinion, that Christians have a right to hold different opinions in matters of indifference." But, let me ask, if we have a right in these to give liberty, why not in other things? as in Feet-washing, the Lord's day, and the Supper of the Lord. Some wise, good, and able men, do not believe in Feet-washing as a religious ordinance; some never take sacrament; others do not keep the Lord's day. These are all matters of indifference to them. But will you say, let them alone, do not take this liberty from them. Did our Lord and the Apostles say so? I think not. Our Saviour commands us to follow him, and not the world. The Apostle teaches us to be of one mind, to live in peace, and to be separate from the world. Be ye not unequally yoked together with unbelievers: that is to say, keep in your own ranks, keep from the unbelievers, from the infidel, from the wicked. You say, so far then as this is concerned, we have confessed we have a bias in favor of the Sons of Temperance. Time was when it might have appeared highly expedient to Jews, and Mahomedans, and sceptics. to form in new legions, offensive and defensive, for their own safety, or to enter into secret, symbolic and benevolent associations, for the promotion of their individual interest and happiness. But why Christians in the 19th century should, after they have tasted the sweet influence and blessing of the kingdom of God, seek admission through all the pledges, oaths and obligations of secrecy, into the society of Free Masons, Odd Fellows and Sons of Temperance, is to me rather a difficult and perplexing problem to solve. I am unable to comprehend the reasons or the motives predisposing to annexation to clubs and associations of men of the world—men of all kinds of religion, and of no religion. Some there are. I confess, of high standing and intelligent. Bnt what business have Christians to thrust themselves into such a mongrel community? Such a society is no part of the true church. The church is a holy brotherhood. She stands under the banner of the King of Kings, opposed to all manner of intemperance, to every inordinate lust, passion, appetite and propensity. Is it not strange that Christian men can stoop down so low as to have the church, in a manner, to go from something better to something worse? to mingle with the world for self-interest? If such a man joins such a society, and expects to draw out more than he pays in, is he not an imposter, and as bad as a gambler? If the Christian and good man does not want more than what he pays in, why then let him stay away from them, and take care of his own money.

But some say, even preachers of the Gospel, if I join them and am worn out, they have to support me; they do more than the church; they are more liberal, and have more charity Where is their trnst in the Lord? What a shame it is for a man of God to seek after pelf. Some say, I must join to give an exam-

ple to others to join. The Sons of Temperance save men from drunkenness. Strange indeed, if a man cannot give a good example when he belongs to the Church of God. Can he give it parading on the public streets, rigged off like a clown, following the band, making a noise, disturbing the sick, scaring the horses, and endanger the life of their fellows, hurting the feelings of their brethren, grieving their wives almost to death, and quareling and contending with them from time to time. This, to be sure, is not the case with all, but with many of them.

But you say, "let them alone." I intend to do so; I will have nothing to do with their secret order, and their idol worship. I do not believe in bowing before their Past Worthy Patriarch, and call their Wo—so, worthy father. I do not want to see their pride in their halls, and division rooms. I pray God to save me and my faithful brethren from such a snare.

Your counsel is, "let them alone, and let all men alone, as long as their ways and matters do not destroy the work of God." We might say, let the devil alone. He never could, and all his adherents, destroy the work of God. As for using tobacco, I think it just as unbecoming for a Christian to use tobacco, as to belong to such a society. God never planted in man an appetite for tobacco and ardent spirits. I say nothing here of the filthiness of tobacco, and the expense of it.

But then, as for belonging to these different societies and corporations, I think for my part a Christian has nothing to do with them, no more than is absolutely necessary. To go in for speculation is not right; for Christ says, "follow me." The Apostle says, "Lo we have left all and follow thee." And again, "Those things which were gain to me, I counted loss for Christ; yea, doubtless, and I count all things loss for the excellency of Christ Jesus my Lord: for whom I have suffered the loss of all things, and count them bnt dung that I may win Christ, and be found of him in peace."

Now I want you to give this an insertion in the Advocate, and a Scriptural comment on it.

Yours, &c., H. B.

Letter from Brother John Reis.

Middletown, Ohio, June 5, 1848.

Brother Winebrenner:—

I see in a late Advocate, that your correspondent on Sectarianism, A. D. W, says, that if you, (and of necessity any other person, however free from sectarian dogmas, name, &c.) "apply to them (denominations or sects) their sectarian name," as you must necessarily do, (because sects are *now* in existence) in referring to them specifically, *you are as guilty* of using sectarian names, and of "nicknaming the Church of God" as myself, or as if you applied the same to your own denomination, the Church of God." He ought to have said, the Church of God is no sect or denomination, where Scripturally founded.

Sectarians have through ignorance and selfishness got up the many sects and sectarian names; and now, according to this great philosopher, or perverter of the right ways of the Lord, a man, a friend of God and truth, will be "guilty," of Sectarianism if he has (of necessity as sects are now in existence) to mention the name of a sect, or speak of sectarianism. Now you might, according to this philosopher say, that every man who names or speaks of slavery is guilty of being a slaveholder—a dealer in human beings; or, a man be guilty of the sin of selling spirituous liquors, as a beverage, because he may happen to speak of or against rum selling; or become a horse thief, because he makes mention of such a character.

Sectarians sometimes say we must have different names to distingush one from another, &c., and even compare sects to a family of children, each having a different name to distingush them by. But, I would ask, do children, because they have different names, hate, scandalize and back-bite each other? No. Do Peter and Jacob hate and back-bite each other, or do their names occasion alienation and separation? No. Hence these are all cob-web arguments and comparisons, brought by sectarians to prop up their human dividing systems. Such flimsy, ungodly, sophistical trash is no argument at all; and of a kin are all the fallacious reasonings (your correspondent's included) that can be produced in favor of the existence of sects, and sectarian denominational names, councils, conferences, elderships, synods, &c. I defy all the wisdom in all sects to produce *one* single *rational argument* to show or prove that the church may or ought to be split up into sects, and assume sectarian nick-names, or that there is any license from the Scriptures to divide, or to *continue* the present divisions.

If any one can or will attempt to show that the union and *name*, or title of the Church of God are not necessary (are unessential) to Christianity; I can, with the same arguments prove that any other doctrine, duty, or any thing pertaining to Christianity, may be changed, modified, disregarded or rejected—called non-essential, and be spurned from the vocabulary of Christianity; for the *union* and *name* of the church are as plainly and as positively taught in the New Testament as any other doctrine or duty. If each one may take the liberty to reject or receive as his fancy or whims may dictate, then how will it be? Why, one may call this doctrine or duty nonessential; and another that, to please their several faucies; until it becomes true of Christianity what was said of Musselman's pig.—"they eat up the whole hog, from snout to tail"—leave no Christianity, but a mere selfish religion to please the fancy; such as we now have in the world, worldly political religion, which brings professors to say, in practice at least, let us do as *we* please, (or "let us eat and drink, for to-morrow we die,") which amounts to infidelity or man pleasing religion at best.

Yours, &c.,

JOHN REIS

Letter from John F. Fox.

Hancock County, Ohio, June 4, 1848.

Brother Winebrenner:—

I now undertake to write a few lines to you to let you know, that I want the Church Advocate for another year.

I would also let you know that I am still trying to make Heaven my everlasting home, notwithstanding the hardships and the temptations through which we are called to pass in this western country. We still feel to fight the battles of the Lord, God being our helper. And I am happy to say, that we can still, by times feel the warm influence of God's love burning on the altar of our hearts.

Brother Adams, in company with brother Murray held a protracted meeting here over last Sabbath, during which time there was a church of six members organized, and the ordinances of God's house were attended to, which proved a blessing to those who obeyed. A goodly number, seemingly, were about to fall out with their sins, but the meeting broke up on Monday evening.

I do believe if the meeting could have been kept up, some would have got religion. Are there no able ministers in the East that will come up and help us to fight against the mighty? We have a fine country, principally settled with Eastern Pennsylvanians, and a number of them have heard you preach, at the time the revivals commenced in the East. Some think you will come out here this summer. Do try and come, and you shall meet with a happy welcome.

Enclosed you will find $1 25 which is to pay my paper for the present year. My post office address is Findley, Hancock county, Ohio. Yours, &c.

JOHN F. FOX.

Letter from Brother M. F. Ludwig.

Brother Winebrenner:—

I thank you for sending me three numbers of the Advocate. I had no intention of taking it, but since I have had the pleasure of reading them, I find it to be the best paper I have read for a long time. So you will please credit the within dollar, being the subscription money for the Advocate for one year.

The Church of God, in this place, is still firm and resolute, and I contend coincident with the Scripture. Although at present most of the brethren are getting a little too easy about religion, owing to hay-making and harvest. I think after harvest they will again take hold at the helm of virtue and piety, and be more earnest than ever. I hope and pray they may.

Yours in truth, purity, and brotherly love.

MENDON F. LUDWIG.

REMARKS.

The foregoing letter is from a young brother in the Church at Orwigsburg, Schuylkill county, Pa. We formed an acquaintance with him at the Auburne meeting. He is a young man of promise, and if he continues faithful, the Lord will, no doubt, make him useful in His church. Our prayer is, and shall be, for his happiness, usefulness and welfare.

Editon.

Letter from Elder D. Williams.

Brother Winebrennen:—

I would inform you and the readers of the Advocate, that I have been once around my circuit, and find it very large. There are 12 regular appointments, and scattered so as to make nearly two hundred miles around.

We held one meeting near Lexington. The church was in dull spirits when I came there. The sectarians trouble the people of God there very much, but I gave no heed to them. In the name of the Lord I commenced to preach on Friday evening, and continued the meeting until Monday night, during which time the church was very much revived, and the last evening two mourners came forward, and in the course of two hours they arose with a shout of victory, and we had a great rejoicing in the camp. I was sorry that I could not remain, but had to follow my appointments. May the good Lord bless the brethren at Lexington, and keep them faithful. No more, but remain

Yours, in love,

DANIEL WILLIAMS.

JOURNAL
OF THE
SECOND GENERAL ELDERSHIP,
OF THE
"Church of God," in North America.

Agreeably to appointment, the General Eldership of the Church of God, in North America, met at Martinsburg, Blair county, Pa., on Monday, the 29th of May, 1848.

The Eldership met in the Bethel of said place, at 9 o'clock, A. M., and was opened with worship by brother J. Winebrenner.

Brothers Ross and Keller were then appointed to constitute the Eldership; whereupon the following brethren were found and reported as being present, viz:

EAST PENNSYLVANIA ELDERSHIP.

Teaching Elders.	*Ruling Elders.*
J. Winebrenner,	Joseph Brenneman,
E. H. Thomas,	J. W. Mateer.
Jacob Flake.	
Jacob Keller,	
Joseph Ross.	

Brothers Wm. Mooney and David Kyle were then appointed and received as substitutes in the place of absent members.

ABSENT MEMBERS.

Teaching Elders.	*Ruling Elders.*
James Mackey.	John S. Gable,
	J. Kisters,
	A. Brenneman,
	D. Markley.

WEST PENNSYLVANIA ELDERSHIP.

ABSENTEES.

Teaching Elders.	*Ruling Elders.*
Jacob Myers,	John Tinsman.
J. M. Kline.	

INDIANA ELDERSHIP.

Thomas Hickennell,—*Absent.*

OHIO ELDERSHIP.

No Delegates appointed.

On motion, it was

Resolved, That we now proceed to organize by electing a Speaker, Treasurer, Journalizing and Transcribing Clerks; whereupon, JACOB FLAKE was appointed *Speaker;* Joseph Ross, Treasurer; E. H. Thomas, *Journalizing Clerk*, and Jacob Keller, *Transcribing Clerk.*

On motion of brother E. H. Thomas, brother Blake, a minister of the Methodist Episcopal Church was invited to take a seat with us as an advisory member.

On motion of brother J. Winebrenner the usual Committees were raised.

1st. A committee on the Constitution and Journal of the General, and Journals of the Annual Elderships, to wit: Jacob Flake, E. H. Thomas and J. Winebrenner.

2d. A committee on Overtures. J. Keller, J. W. Mateer and D. Kyle.

3d. A committee on Publications. J. Flake, E. H. Thomas and Wm. Mooney.

4th. A committee on Resolutions. J. Keller. J. Ross and J. Winebrenner.

5th. A committee on the state of Religion. J. Winebrenner, J. Flake and J. Keller.

6th. A committee on Education. J. Flake, J. Winebrenner and Wm. Mooney.

7th. A committee on Boundaries. J. Keller, J. Brenneman and E. H. Thomas.

8th. A committee on Finance. J. W. Mateer, J. Brenneman and J. Ross.

In order to give the committees time to prepare business for the Eldership; the Eldership adjourned to meet at 2 o'clock, P. M.

Closed by brother Joseph Brenneman.

AFTERNOON SESSION.

Met according to adjournment. Opened by brother J. Keller.

Reports of the committees being called for, the committee on *Overtures* reported two letters, one from brother T. Hickernell, and one from brother J. S. Gable, which were read, referred to appropriate committees, and ordered to be published in the "Church Advocate."

The Treasurer of the last General Eldership reported, by brother Wm. Mooney, as follows, viz:

That he had received $45 23 from the East Pennsylvania Eldership, to wit: $21 from the Board of Missions of the East Pennsylvania Eldership, and $24 23 as a contribution from the Eldership. That the former was paid on account of brother G. U. Harn's salary, and the latter to brother J. Winebrenner on account of a balance due him for publishing the Journal of the General Eldership, leaving a balance due to the said brethren, from the Western Elderships, of about $38 97.

The committee on *Journals* reported, that they recommend the Eldership to take up the revision of the Constitution, article by article, in committee of the whole. Agreed to.

After due consideration, several amendments having been proposed and rejected, the whole was agreed to, with the addition of the following Article, viz:

The General Eldership shall have the privilege to review the Journals of all the Annual Elderships, with power to approve or disapprove the doings of the same, and also to give its advice and instruction in all cases and questions which may at any time be submitted to them for their decision.

Adjourned till Tuesday, May 30th, at 8 o'clock, A. M. Closed by J. W. Mateer.

TUESDAY MORNING.

Met according to adjournment. Session opened by brother J. Winebrenner.

The Journal of yesterday was read and approved.

Reports of committees were called for.

The committee on *Publication* reported, That they recommend the subject of the publication of books, &c., to the consideration of the Eldership in committee of the whole. This being agreed to, the subject was taken up for consideration, and the following action was taken, viz:

Whereas, The Churches are much in need of a collection of hymns, more suited to congregational worship than the Revival Hymn Book, at present in use, therefore,

Resolved, That a committee of eleven brethren be appointed to compile a Hymn Book, containing 500 or more hymns, adapted especially for congregational worship.

Resolved, That of this committee, six persons be chosen from the East Pennsylvania Eldership, and five from the Western Elderships, viz: two from Ohio, two from the West Pennsylvania, and one from Indiana.

The following were chosen on the part of the East Pennsylvania Eldership, viz:

Jacob Flake, John Winebrenner, J. S. Gable, E. H. Thomas, James Mackey and A. Schott.

It was agreed, That the Hymn Book shall be of the 18mo. size, and be printed with large and plain type, and that good, fine paper be used.

It was also agreed, That brother J. Winebrenner be requested to be the publisher of the same, and receive the profits thereof until the debt at present due him is paid; and that after the payment of the debt now due brother J. Winebrenner, the profits are to revert to the General Eldership for the general benefit.

On motion, it was further

Resolved, That the committee for compiling the Hymn Book, be also requested to compile a Hymn Book for the use of Sabbath Schools.

On motion of brother Winebrenner, a committee of three were appointed to examine the Journal and papers of our late brother, elder Joseph H. Bamberger, and to prepare any parts of the same for publication, if they deem it expedient.

The committee consists of brothers J. Winebrenner, J. Flake and J. Ross.

On motion of brother J. Winebrenner, the same committee were appointed to collect and compile Biographical Sketches of the first 100 Ministers of the Church of God in North America, for publication; and that the Publishing committee be authorized to publish the same.

And further, That the Publishing committee be authorized to issue immediately, prospectuses for the work, and send them to all the ministers, requesting them to solicit subscriptions for the Book, and that they be allowed a reasonable per centage for the sale of the work.

On motion, adjourned. Session closed by brother George Diltz.

AFTERNOON SESSION.

Met at 2 o'clock, P. M. Opened by brother J. Ross.

The Journal of the morning session was read and corrected.

The committee on *Journals* reported, That they find the following items of unfinished business on the Journal of the General Eldership, viz:

1st. The recording of the Journal of the General Eldership, according to a resolution of the Eldership held at Pittsburg.

On motion, it was

Resolved, That brother John B. G. Kinsloe be appointed to transcribe the Journals of both Elderships into a *protocol*.

2d. The appointment of brother Thomas Hickernell as agent for the Relief Project in the Western Elderships.

On motion, it was

Resolved, That the Corresponding Clerk be instructed to address a letter to brother Hickernell, relative to his agency in the west.

3d. The duty of the Publishing committee to make a report.

The *Publishing Committee* accordingly reported, That they were unable to do any thing on account of a want of funds; save to revive the organ of the Church, which they did under the name of "*The Church Advocate*," and employed brother John Winebrenner as editor, under a given contract—which contract they recommend the Eldership to authorize the present Board to renew. Agreed to.

4th. The meeting of the Missionary Society and report of its Board.

The Missionary Board reported, That there has been no organization of Societies, and no monies received, except what came from the East Pennsylvania Eldership, as reported in a former part of the Journal, and consequently no Missionaries were employed by them.

The following Resolution was offered by brother Winebrenner—referred to the Committed on Resolutions—and reported by them to the Eldership for consideration; viz:

Whereas, The law of tithes was a standing ordinance in the theocracy of ancient Israel; *And whereas*, it is a reasonable, equitable, and righteous law, and may serve as a salutary guide and rule of duty for all the people of God, in all ages and places; *And whereas*, the laws of the Church of God, as contained in the New Testament, prohibit the love of the world and the accumulation of earthly treasures, and impose it as a duty on Christians to give to the poor, to pay tribute, to support the ministry, and to sustain all the interests of Church and State, in proportion as the Lord has prospered them; Therefore

Resolved, That we recommend to all the Churches of God to adopt and enforce the law of tithes, as the minimum rule of duty in supporting the interests of Church and State.

After considerable interchange of views and opinions, the resolution was rejected by a vote of seven to two; and the following, substituted by brother Flake, was unanimously adopted:

Whereas, The law of the Lord contained in the Holy Scriptures, prohibits the love of the world, and the accumulation of earthly treasures, and imposes it as the duty of Christians to give to the poor, to support the ministry and to sustain all the interests of the Church, and the cause of Christ, in proportion as the Lord has prospered them; therefore,

Resolved, That we recommend to all the Churches of God to insist upon every member contributing according to his ability, and to remember, that even in ancient Israel the Lord ordained that one tenth of their produce should be devoted to sacred purposes; and most assuredly under the New Testament we are to devote at least as much, or more, to the cause of our God and Saviour. Therefore those who withhold the portion which the Lord claims as being due to the poor, and those who labor in his vineyard, cannot expect to hear the saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Let it then be urged by the preachers and churches upon the conscience of every one to do his part according to the law of the Lord.

On motion, adjourned.

EVENING SESSION.

Met according to adjournment, at brother L. Slingluff's.

Reports of Committees being called for, the committee on *Education* made the following Report; viz:

Whereas, we live in a marvellous age of our world's history—an age peculiarly remarkable for improvements in the arts and sciences, and general intelligence; *And whereas* we consider an intelligant and well educated ministry of vast importance to the church and to the world in this enlighted age, we therefore recommend the adoption of the following resolutions, to wit:

1. *Resolved*, That we recommend to young men, who feel themselves called of God to the Gospel ministry, a regular and thorough course of reading and study, preparatory to the sacred office.

2. *Resolved*, That the committee on Education make out, and publish through the *Church Advocate*, a series of books for the use and study of young ministers, for four consecutive years, and that they be examined on their studies, by a Select Committee, at each annual Eldership.

REPORT ON THE STATE OF RELIGION.

The committee on the *State of Religion* reported, That in view of the great deficiencies in Religious experience and practice all around us, it becomes our duty to humble ourselves in penitence before the Lord, and seek for the grace and help of the Holy Spirit to heal the backslidings and divisions that exist in some places, and that we may again see, as in days that are past, the ingathering of souls to Christ, who are now living in sin and unbelief.

They therefore call upon all the preachers, and brethren, to examine themselves wherein they may be to blame, and in humility of heart to seek mercy and grace to help in time of need.

They also recommend to all the churches to observe the first Friday in October, as a day of fasting and prayer, in connection with special meetings of several days duration.

The report was adopted.

The committee on *Boundaries* made the following report, viz:

Whereas, The Ohio Eldership have set off, contrary to the constitution of the General Eldership and our general plan of co-operation, an Eldership in Indiana, without asking the General Eldership to define its boundaries, we therefoae recommend to the Indiana Eldership to prescribe its own boundaries, including the various *missions* in *Illinois*.

On motion, the following preamble and resolutions were adopted:

Whereas, Different persons in the local churches, and several brethren in the annual Elderships, have at sundry times taken in hand to dissolve their connection with the bodies to which they belong, by a simple act of resignation, without giving any reason for such a course; therefore,

Resolved, That we advise the Churches, and especially the annual Elderships, not to sanction these disorderly steps and proceedings; but to hold such persons amenable for their conduct, until they come forward, ask for, and obtain a regular and honorable dismission.

Resolved, That the Speaker, Treasurer, and two Clerks, with the addition of brothers Winebrenner and John S. Gable, be appointed the standing Publishing Committee during the interval of the Eldership.

Resolved, That we, and the Church in this place, have witnessed with feelings of regret and disappointment the great delinquency in a considerable part of the delegates chosen to attend this General Eldership, without even giving their reasons, excepting brothers J. S. Gable, T. Hickernell and D. Markley. They have left it to a handful of their brethren to bear the burden, and responsibility, and expense of the work which it was their bounden duty to assist in. There has not been even one single delegate present from the Western Elderships, and several have been absent of those from East Pennsylvania. Let these brethren, therefore, who have thus failed in their duty, be called on to give satisfactory reasons to their respective annual Elderships for this failure in what was expected from them.

Resolved, That the kindness and hospitality of our brethren and friends in Martinsburg, manifested to us during our visit here, is worthy of our thanks, and kind remembrance.

Resolved, That we now adjourn, to meet, the Lord willing, in the city of Pittsburg, on the 3d Lord's day of May, A. D. 1851.

Concluded with prayer by brother Jacob Flake.

JACOB FLAKE, *Speaker*.

Edward H, Thomas, *Clerk*.

T. Hickernell's Letter to the General Eldership of the Church of God.

ADAMS COUNTY, Ind., May 11, 1848.

DEAR BRETHREN:—

THIS short communication is to inform you that the removal of the General Eldership from Pittsburg to Martinsburg, Blair county, accounts for my non-attendance. It is not my expenses which I look at, for these would have been but trifling, but for want of time to perform the journey, as it is 400 miles, and upwards, from my place of residence to Martinsburg. I could have attended, if it had been left at Pittsburg, or removed no further than Mt. Pleasant. I am sorry that I am placed in the situation I am, being exceedingly anxious to meet with you. I can assure you I am a sincere friend to the general system of co-operation, and think I have travelled enough to see and know the absolute necessity of such a system. I am looking ahead, with a pleasing anticipation that many hearts will be gladdened, in consequence of such a system being established.

We have a vast territory lying West of us, where we hear the Macedonia cry uttered daily, "Come over and help us." But, notwithstanding the pressing invitation, but few find themselves able to go for want of means. We now look up to the General Eldership to devise ways and means to have the Gospel sent to the poor in this Western territory, where many who are struggling with the pinchings of poverty, have but little means, as yet, to supply the necessities of those who labor in word and doctrine. And we, who are but few in number, and poor at that, have already came upon a plan to assist in extending the Missionary cause, by a monthly penny contribution; and although this appears to be going on a small scale, yet I trust some good will result from it, as God never despised the day of small things. Each one giving a penny a month amongst the one hundred and thirty members, living in the bounds of the Indiana Eldership, and I have not found any as yet, who are not willing to do that, will accomplish much.

It would be congenial with our feelings to have the mission in Illinois kept up, if possible; and also to have a conjunction formed between the appointments in the bounds of the Indiana Eldership and Illinois Mission. If each member in the bounds of the four Elderships would give but a penny a month, there would be no difficulty about getting men to go out on those frontiers; and also, of compensating them amply for their labor and trouble in opening those missions; and besides all this gladdening the hearts of many who are hungry for the word of life.

Yours truly,

THOS. HICKERNELL.

Brother J. S. Gable's Letter to the General Eldership.

LANCASTER, May 1848.

To my Brethren of the General Eldership:—

It is with feelings of deep regret, that an unexpected circumstance has put it out of my power to meet with you, as a delegate, at the coming Eldership at Martinsburg. I have always been a strong advocate of a General Eldership, and although some of our western brethren seem to have different views on this subject, yet I feel assured, as light will reflect, a change of views will follow, and if spared, we shall yet have their hearty co-operation. It is true, the Bible should be our Text Book; and in short, it gives us the great Constitution and land marks, from which all should draw resources and conclusions, yet in regard to the carrying forward certain measures of utility in the Church, not particularly defined, we may see the use of a General Elderzhip, where subjects can be discussed, views interchanged, and harmony of sentiment be brought about. Besides, brethren, we must have system and order. Without it we are a rope of sand.

Brethren, I would make the following suggestion. Could not arrangements be made for, at least, one General Superintendent, in each Eldership, to visit the Churches regularly, say quarterly, and to be supported by general collections? Could we not publish a small Hymn Book for our Sabbath Schools? If the last named object can be obtained, I will give a subscription of $20 towards it.

Yours in love,

JOHN S. GABLE.

NEWS DEPARTMENT.

Religion in Mexico.—The Weekly Star published in the city of Mexico, mentions a Mexican paper which has the following standing heads:

"Religious tolerance. Extinction of Friars and Monks. Suppression of military and ecclesiastical privileges. A National Guard without distinction of classes. Abolition of Interior customs and stamps. Gratuitous education of the poor."

The Star says: "The first article of reform that heads this list—Religious Tolerance—we sincerely believe the good of Mexico demands, and it is one we have often urged upon the people seriously to consider. How can a people be republican and free without the liberty of worshipping God according to the dictates of their own conscience. It is a mockery on republicanism to establish by law the manner in which the Creator of the Universe shall be worshipped."

Presidential Candidates.—The following are the candidates of the various parties now in the field, for the Presidency and Vice Presidency:

Whig—Zachary Taylor, of Louisiana, Millard Fillmore, of New York.

Democrat—Lewis Cass, of Michigan, W. O. Butler, of Kentucky.

Liberty party—J. P. Hale, of New Hampshire, L. King, of Ohio.

Liberty league—G. Smith, of New York, C. E. Foote, of Michigan.

Native—Zachary Taylor, of Louisiana, H. Dearborn, of Massachusetts.

Barnburners—Martin Van Buren, of New York.

Free Territory Convention.—A Free Territoy Mass Convention was held at Columbus, Ohio, last week, at which there were about 400 persons. Resolutions in favor of a National Convention to be held at Buffalo on the 9th of August, to nominate a candidate for President were adopted.

The Property Question in the Methodist Church.—The General Conference at Pittsburg, Pa., has agreed, by a small majority, after annulling the plan of separation which throws the Southern Conference into the attitude of schismatics in the opinion of the Northern Conference, to submit the property question between them and the South to arbitrators, to be chosen from men who belong to neither branch of the Church. This is greatly better than engaging in a law-suit, as was threatened some time since, and we hope it will meet with a prompt acceptance from the Southern Church.

Petitioning in Great Britain.—The business of petitioning the Legislature is carried on to a much greater extent in England than in this country. The number of petitions presented to Parliament during the five sessions ending 1837, was 37,183, with 12,118,213 signatures; in the five sessions ending 1843, the numbers were, petitions 70,072, signatures 24,450,909; in the five sessions 1843—47, petitions 81,985, signatures 17,275,981. Total number of petitions presented in the above fifteen years, 189,250; total signatures, 53,845,103.

Broom Corn Superseded.—A mechanic at the Ramapo river has invented a machine for making brooms, which according to the Journal of Commerce, threatens to exterminate broom corn. It takes a billet of white ash, and in a trice cuts it fine like the Manilla grass as used for brushes.—The brooms can be made for two cents each, and are said to work quite as well in every respect as corn brooms, and to be much more enduring.

Chloroform and Ether.—The surgeons in the New York public institutions have tried the experiment of an "anæsthetic agent, composed of chloroform diluted with four times its bulk of sulphuric ether, with complete success in their operations." They consider it to strike the true medium between the slowness and certainty of the ether, and the rapidity and hazard of the chloroform.

Curious Sight.—On the 10th ult., every body in Louisville thought it was snowing. The whole atmosphere of the city seemed densely filled with snow flakes. They turned out to be gnats or flies, little black bodied insects, with white wings, which soon settled by millions, billions, trillions, quadrillions, and quintillions, upon all the houses, and upon the whole surface of the ground.

Newspapers.—There are 218 political newspapers in Pennsylvania, Ohio has 174, and New York about 200

The Execution of Langfeldt.—The murderer of Mrs. Rademacher is to be executed on the 20th of October next.

Telegraphing under the River.—The wires of the New York and Philadelphia telegraph have been extended across the Hudson from Jersey City to New York, and are now in successful communication with that place. They are encased in a double covering of gutta percha, and laid on the bottom of the river in the track of the ferry boats.

Railroad Fare.—Hunt's Merchant's Magazine gives a list of sixty-five railroad companies in the United States, with their respective length, fare through and cents per mile, showing "that the railroad companies adopting the lowest rates of fare, pay the largest dividend. An unanswerable argument in favor of low fares."

Old School Presbyterian Donations.—The Old School Presbyterian Churches in the Presbytery of New York, have done well for benevolent objects during the past year. There are twenty-five churches with 4,729 members, and the amount of their contributions is $54,441. This is an average of $11 50 per member.

Gov. Toucey appointed Attorney General of the United States.—The Hartford Times says—Governor Isaac Toucey, of that city, has been appointed by the President to the office of Attorney General of the States, in place of Mr. Clifford, who is now in Mexico as Peace Commissioner.

Important Law.—At the last session of the Legislature of New Jersey, a law was passed giving to surviving relatives a legal claim to damages against corporations and persons, by whose wrong or neglect a husband, father, brother, child or relatives may have been deprived of life.

Another Convert from Methodism.—In the late revival at Mount Vernon, Ohio, says the Tennessee Baptist, Rev. J. M. Winn, Methodist, embraced Baptist sentiments. He produced testimonials of good standing signed by the President of his Conference. And still there is room.

Seminary for Colored People.—The Michigan Legislature, at its late session, granted a charter to the black people of the State; conferring upon them the right to establish in the county of Lenawee, a Seminary, in which labor shall be combined with learning.

New Paper.—Another newspaper is to be estabiished in Oregon, for which the materials have been purchased in New York. It is to be called the American Patriot.

Railway Switches.—Andrew Rallston, of West Middletewn, has made an improvement in Railroad switches, for which a patent has been obtained.

THE ELECTIONS in France were held on Sunday! A bad example to begin with.

The Establishment of the Harper's.—The Literary Messenger for January, contains the following statistics of the great printing establishment of the Messrs. Harper and Brothers, at New York, the most extensive, undoubtedly in the United States:

"There are 22 presses in the establishment, three are Napier presses and 19 by steam. They work off regularly 70 reams of paper per day, i. e. 33,600 sheets, making 201,600 sheets per week, and 10,483,200 per year. This is equal to 1000 oct. vol. of over 500 pages per day, 6000 per week, and 312,000 per year.

"The fixtures in the bindery are valued at $13,000. Here are annually used 52 bbls. of flour for paste, 42 barrels of glue, 1,000 packages of gold leaf, 60 tons of paste-boards, and 750 pieces of muslin, of 40 yards each. Then 14,400 sheep must be slain yearly to supply skins for covers. Beneath the buildings (for there are 5 tenements) are immense vaults, where the stereotype plates are deposited. These have been accumulating for 25 years, and now amount to 500,000 pounds weight, worth 7½ cents per lb; 800 pounds of metal are used weekly for casting, making 41,600 pounds per annum. In the composing rooms there are from 60,000 to 70,000 pounds of type. The amount paid to employers about 400 in number, (one-fourth of whom are females) is $200,000 per annum."

Fruits in Mexico.—There are, in the markets of Jalapa, Puebla, the city of Mexico and other towns of the same latitude, at the same time, the following fruits: apples, peaches, pears, quinces, plums, pomegranates, pine-apples, plantains, bananas, oranges, lemons, sweet lemons, musk and water-melons, and a large variety of fruits, the names of which are quite unknown to Americans, but which are highly esteemed by all who have eaten of them. These fruits are usually in the greatest abundance in July, but many of them are also to be had at other seasons.

Artificial Minerals and Precious Stones.—A process has been explained to the Paris Academy of Sciences, and a patent obtained for it, whereby *artificial stone* of every quality may be produced, from artificial granite to statuary marble. [This discovery will rank well with the description of an invention for obtaining *oil* from stones—an account of which was given in a previous number of these collections. Both appear equally astonishing—but it may be so!]

Cost of Mobs.—The County Commissioners of Philadelphia state that that county has paid for damages, occasioned by riots and church-burning in 1844, $261,495 09—and several suits for damages are still pending.

Mr. Astor's Will.—Mr. Astor's will makes provision for all his relations—his son, Wm. B. Astor, being the great residuary legatee. The Journal of Commerce says. the only important bequest for the public benefit is one of $400,000 for erecting suitable buildings, and establishing a library in the city of New York, for free general use. For this purpose he appropriates a lot of ground on the south side of Astor place, 65 feet front by 125 deep.—The building is not to cost more than $75,000, and the land is estimated at $35,000. Then $120,000 are to be expended in books, maps, stationary, &c., and the remainder to be placed at interest, to defray the expenses of management, purchase of books, or the establishment of lectures, as the trustees may deem best. The trustees are the Mayor of the city, the Chancellor of the State, (ex-officio,) Washington Irving, Wm. B. Astor, Daniel Lord, Jr., James G. King, Joseph G. Cogswell, Fitz Green Halleck, Henry Brovoort, Jr., Samuel B. Ruggles, Samuel Ward, Jr., and Charles Bristed, who are to appoint their successors. There is a bequest to the poor of Waldorf, in Germany, where Mr. A. was born, of $50,000, to establish an institution for the sick or disabled, or for the improvement of the young men. To the German Society in New York he bequeaths $20,000; Institution for the Blind, $5,000; Half Orphan Asylum, $5,000; Lying-in Asylum, $2,000.

Germany.—The Journal de Frankfort publishes the report of the Germanic Diet appointed to revise the Federal Constitution, in which the recommendation of the committee of fifty to have one representative for every 50,000, instead of for every 70,000, is adopted. It is also resolved that if the excess of population of a State be 25,000 over 50,000 for which one member is named, then it will have the right to elect a second representative; and that every State having a population in number below 50,000 will still have the right to elect a member.

The Last Invention.—A machine for sprinkling railroad tracks, has been introduced upon some of the eastern roads.—It is attached to the front of the engine, and 2000 gallons of water prove sufficient to sprinkle the track from Providence to Stonington, 48 miles, the train going at the rate of twenty miles an hour, laying the dust effectually, tending materially to decrease the friction, and saving great labor and expense in cleaning the cars.

A Patent Shirt Collar.—A shirtmaker in London has invented a shirt collar which he calls the "New Economic Shirt Collar." It has a recess, or a kind of pocket in the band, in which are placed two or three extra collars, to be turned up when required.

France's Monetary Troubles.—The political excitement and agitation that have threatened, at times, the firm establishment of the Republic, serious though they have sometimes been, were less serious to the provisional authorities than the present financial embarrassments of the nation.—The revenue from customs has almost ceased. For the first four months of 1847, the customs yielded 49,000,000 francs; now the same period yields only 27,000,000 francs; and in April of this, only 3,765,000 francs were received, against 10,950,000 francs last year. The entire falling off in the revenue in the four months is stated by the Government at 33,330,000 francs, (of which 17,000,000 francs in April,) or 100,000,000 francs a year; but as January and February were not affected, the real deficit will prove, unless a change for the better occurs, much heavier than even this. The difficulty is great, and it is in the nature of financial embarrassments to grow rapidly worse. The subject is receiving the most earnest attention from a committee of the Assembly and it is to be hoped that ere long vigorous measures will be taken to bring the expenditure within the income, whatever amount of retrenchment may be necessary to accomplish that object.

An Archbishop's Fortune.—It is stated that the late Archbishop of Canterbury, who lived in princely, almost royal splendor, amassed £220,000 exclusive of freehold estates, and that he left the whole of the vast property to his widow, Mrs. Howley, and not a single shilling to any charitable or religious object. Was this man a true successor in spirit and labors to the humble fishermen of Galilee? How much is his example worth to the Church, or to the world? And was his religion any better than his life?

Poland.—In this kingdom great dissentions have arisen between the Sclavonian and Germanic races. Civil war has broken out and is desolating the whole surface of Prussian Poland. Mierolawski has been at the head of the troops. He has declared himself generallissimo of the Republic of Poland.

Keep your Cattle off the Track.—The New York Supreme Court has recently decided that railroad companies are not liable for cattle killed on the track. They have no business to promenade there.

Russia.—The Emperor is collecting armies and equiping them. The Russian nobles are flocking around the Emperor. Preparations for war on a great scale are going on.

A Valuable Dead Letter.—A letter containing a remittance of $3000 in Treasury Notes, was opened in the dead letter office in Washington, a few days ago.

A Tin Mine.—A large body of metallic ore, said to contain a large per centage of tin, has been discovered in the lot of Mr. William Merriman, in Baltimore county, Md., about twenty-three miles from the city. The land in the vicinity is noted for its mineral productions, and it is probably an extension of the great metallic belt which traverses the Union, in a north-easterly and south-westerly direction, passing through the mountainous districts of the States of Virginia, North Carolina, Tennessee and Georgia.

Mortality in the Army.—The accounts of the mortality of our army in Mexico, are frightful. It is stated, upon the authority of Gen. Twiggs, that the deaths amount to a regiment a month, and this is only the opening of the vomito season, or rather of the time when its ravages begin to be serious.

A Missing Cashier.—The Cashier of the Branch Bank at Akron is missing, as is also a bag containing $5,000 in gold. It is supposed that the gold accompanied certain time drafts on New York, and the Cashier, to Europe.

☞ The celebrated Bastrop claim, in which the city of Philadelphia and New Orleans are plaintiffs, claiming from the United States, the defendants, a tract of land twelve leagues square, situated in the upper part of Louisiana, and known as the "Bastrop Grant," was decided in the U. S. District Court at New Orleans, on the 31st ult., in favor of the plaintiffs.—The case will probably be carried to the Supreme Court of the United States.

☞ Gen. Washington's Library, that is the portion of it sold to Mr. Stevens, of Vermont, has been purchased by a number of citizens of Boston, for presenting to the Athenæum. It contains, in all, about 450 bound volumes, and from 800 to 1000 pamphlets, unbound, nearly all of which belonged to the Library of Washington. About 350 contains his autograph, and a few notes in his hand-writing.

☞ Died at Wexford, Canada West, Daniel Aiken, aged 120 years. He had during life contracted seven marriages, and had 570 grand childran and great grand children—300 boys and 270 girls.

☞ A Newspaper Folding Machine has been invented in Springfield, Mass., by which papers may be folded as they come from the press. It is now being applied to a press in that city.

☞ The election for President of the United States takes place on the same day throughout the Union, (the 7th of November,) according to an act of Congress.

☞ The Peach crop of Tennessee promises to extremely large this year.

MISCELLANEOUS.

EVANGELICAL UNITY.

TO ALL CHRISTIANS.

Brethren of Jesus, sons of love,
How love-like, God-like, these should be;
In earth beneath, and Heaven above,
One undivided family;
Bending at one blest throne the knee;
Hymning one Saviour's sacred blood;
By one sweet Spirit's energy,
Knit each to each, and all to God.

PRACTICE OF THE EARLY CHRISTIANS.

Their care of the Poor. One very remarkable way in which this love manifested itself, was in the care which they took of their poorer brethren. Among them, as in every association of men, the needy and destitute were found. The duty of providing for these was not left to the gratuities of private individuals, whose situation gave them opportunities of ascertaining, and whose benevolence prompted them to relieve, their necessities. It devolved on the whole community of believers, who regarded it not as a burden, but a privilege, to minister to the wants of those who bore the image of Christ; and by their unwearied attentions to the discharge of this labor of love, they made the light of their liberality and benevolence so shine, as to command the admiration even of the cold and selfish heathens around them. As duly as the Sabbath returned, and as soon as they had brought their sacred duties to a close, the lists of the poor, the aged, the widow, and the orphans, were produced for consideration; and, as if each had been hastening to bring forth the fruits of faith, and to prove the sincerity of that love they had just professed to their Saviour, by the abundance of their liberality to his people, they set themselves to the grateful task, with a zeal and enthusiasm, whose fresh and unabated vigor betrayed no symptoms of their having already been engaged in a lengthened service. The custom was for every one in turn to bring under public notice the case of a brother or sister, of whose necessitous circumstances he had any knowledge, and forthwith a donation was ordered out of the funds of the church, which the voluntary contributions of the faithful supplied. No strong or heart-stirring appeals were necessary to reach the hidden source of their sympathies; no cold calculations of prudence regulated the distribution of their public alms, no fears of doubtful propriety suggested delay for the consideration of the claim; no petty jealousies as to the preference of one recommendation to another were allowed to freeze the genial current of their charity. By whomsoever the case was recommended, or in whatever circumstances the claim was made, the hand of benevolence had answered the call almost before the heart found words to express its sympathy, and with a unanimity surpassed only by their boundless love, they dealt out their supplies from the treasury of the church, whenever there was an object to receive, or a known necessity to require it. Where the poor in one place were numerous, and the brethren were unable from their limited means to afford them adequate support, they applied to some richer church in the neighborhood, and never was it known in those days of active benevolence, that the appeal was fruitlessly made, or coldly received. Though they had poor of their own to maintain, neighboring and foreign churches were always ready to transmit contributions in aid of the Christians in distant parts, and many and splendid are the instances on record of ministers and people, on intelligence of any pressing emergency, hastening with their treasures for the relief of those whom they had never seen, but with whom they were united by the strong ties of the same faith and hopes. Thus, when a multitude of christian men and women in Numidia had been taken captive by a horde of neighboring barbarians, and when the churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the church that was planted in the metropolis of North Africa, and no sooner had Cyprian, who then was at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts till he had collected a sum equal to nearly $4000, which he forwarded to the Numidian churches, together with a letter full of christian sympathy and tenderness.

GOD'S REGISTRY.

Our heavenly Father keeps a registry of his family in appropriate books. But what sort of books are those which God keeps? One old writer calls them thus—*Liber providentiae, liber memoriae, liber conscientiae, liber monumentorum, liber veritatis, et liber vitae.* But what did he mean by this classification? Doubtless he meant the following things:

1. *Liber Provicentiae*, the book of providence. In this volume God records all the acts of his own works. "And in thy book were all my members written, when as yet there was none of them." Ps. 139: 15. "A sparrow is not forgotten, the hairs of our head are numbered." Matt. 10: 28, 30.

2. *Liber memoriae*, the book of God's memory. In this book is found regularly entered the actions of men. "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 17. From this book "God will bring into judgment every secret thing, whether it be good or evil." Eccles. 12: 14.

3. *Liber conscientiae*, the book of conscience. This book contains a record of accusations, and excuses, not exculpations, observe, but excusings, relative to the soul. This book is not so much for judicature as for witness. "If our heart condemn us, God is greater than our hearts and knoweth all things." Rom. 2: 15; John 3: 20. There is however, a perverse conscience, which wholly condemns—a doubtful conscience, which neither wholly condemns, nor yet acquits—and a peaceful conscience.

4. *Liber monumentorum*, the book of monuments. The acts and monuments of God's people are referred to in the Bible. "God is not unrighteous to forget their works and labor of love." Heb. 5: 10. The eleventh chapter of Hebrews, the Acts of the Apostles, and sixth chapter of 2d epistle to the Corinthians, are records of the doings and suffering of some of God's first born. God threatens false professors that "they shall not be written in the writing of the house of Irsael." Ezek. 13: 9.

5. *Liber veritatis*, the book of truth. In this is the plan and arrangement of God for the salvation of men, even all that man is to believe concerning God and "all the duty God requires of man." This is the Bible. This record will form the criterion of decision in the judgment. "The word that I have spoken, the same shall judge you in the last day." John 12: 48.—"Search the Scripture," &c., chap. 5: 39. "Judge your own selves" by this rule, before your final account must be rendered.

6. *Liber vitae*, the book of life. In this is kept the full and fair roll of the first born. There are many proofs of this record being kept. "My record is on high." Job 16: 19. "But rather rejoice because your names are written in heaven." Luke 10: 20. "My fellow-laborers whose names are in the book of life." Phil. 4: 3. "Who are written in heaven." Heb. 12: 23. "But they who are written in the Lamb's book of life." Revel. 21: 27. Here, then, is the true *primogeniture* and the true *registration* of the first born.—This is a prime note in the character and glory of the true church. She is in all her parts composed of the first born, even the whole *General Assembly* of the redeemed; and all their names are written in heaven! O what love, what care, what faithfulness God manifests to his own children! Rejoice, ye righteous! Be very glad, for your names are not found in the records of Babylon, nor are they found written in hell! Ever keep within the walls of the heavenly Jerusalem, and ever prove loyal and faithful to the city of your "Great King."

PLEASANT THINGS TO SEE.

It is a pleasant thing to see a pastor laboring faithfully for his charge; by sound doctrine, by spiritual exhortation, by godly counsel and pious example, endeavoring to lead them on in the way of holiness and peace—thereby showing that his object in entering the ministry was not to get a *support*, but to win souls.

It is a pleasant thing to see a church manifest love to its pastor, ever willing to receive his godly counsel, ever anxious to hear his pious instruction, and ever liberal in communicating to his necessities.

It is a pleasant thing to see parents taking their children with them to the house of God, and keeping them in their proper places while there. It shows that they respect the house of God, and feel their responsibilities as parents.

It is a pleasant thing to see Christians, when they meet for social worship, engage therein as though it were their chief delight, praying in faith singing in the spirit, and exhorting with earnestness.

It is a pleasant thing to see pious parents bowing with their children at the mercy seat, morning and evening, while grateful thanks are given to the Father of mercies for past blessings, and humble supplication made for the continuance of his favors.

It is pleasant to see brethren dwelling together in unity. Thus sang the sweet singer of Israel, and every pious heart responds, Amen. And, finally, it is pleasant to see love manifested in every department of life. Oh, that it only were universal: sorrow would then be almost a stranger even here below, and this earth become the ante-chamber to the paradise of God.

STILL WATER curves eight inches to the mile, which shows the convexity of the earth's surface.

GREAT MEN, HOW FALLEN!

One day, some weeks ago, there were taken to the Tombs in New York, while in a state of beastly drunkenness, a lawyer, who had been somewhat distinguished in his profession—a historian, the author of a standard work—an editor once talented and of great respectability—and lastly a *clergyman*, a man of refined manners and highly educated. The lawyer was let off the next morning on promise of better behavior; the historian succeeded in getting his liberty to get drunk again the morning following; the editor was sent to the Alms House, and the clergyman, at the date of our information, still remained in durance. What an example this of the leveling down power of strong drink! Truly "it spares not the high nor the humble."

MILTON AN EARLY RISER.

This famous poet rose at four in the morning during the summer months, and at five in the winter. He studied in the forenoon, exercised in the afternoon, and in the evening sang, accompanying himself on some instrument. He had a fine voice, played well on several instruments, and understood harmony; and judging from his Paradise Lost, he must have been passionately fond of music and the perfume of flowers. He usually retired at nine, and composed awhile in bed.

☞ In Greece it was the custom at meals for the two sexes to eat separately.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 15th June, by Elder T. Strohm, Mr. JOHN RABER to Miss MARGARETTA OVER, both of Bainbridge, Lancaster county, Pa.

On the 20th ult., by the Rev. Wm. DeWitt, Mr. ISAIAH BARTLEY, of Sullivan county, to Miss LUCRETIA HINCKLEY, of this place.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Elizabethtown, Lancaster county, Pa., on the 20th of June, 1848, MARGARET ISABELLA, daughter of Abraham and Mary Ann Brenneman, aged 10 months and 9 days. The funeral service was conducted by Elders J. Keller and J. Hafleigh.

Another infant spirit's fled,
Its body laid among the dead—
There it shall lie, until it hear
The angel's call to re-appear.

Then, with the millions of the blest,
Of immortality possess'd,
Triumphant it shall rise and shine
With Jesus Christ, its Lord divine.

Farewell, sweet babe, a long farewell,
Till we shall meet in Heav'n to dwell;
With saints and angels there to sing
The praise of our eternal King.

J. F. W.

In Harrisburg, on the 23d of June, ISABELLA HOPKINS, aged 19 years, 4 months and 19 days. Funeral discourse from Isaiah 55: 6, by Elder J. J. Miller.

POETRY.

From the Canada Christian Guardian.

CHRISTIAN UNION.

Higher, higher, higher raise!
Notes of union—notes of praise,
All together, all our days,
Days of greatest length.

One in doctrine, heart, and mind,
Let our interests be conbined;
Preaching proof to all mankind—
Unity is strength.

Bound in love by righteous laws—
Bound by Jesus' sacred cause,
By the banner of his cross—
Bound in unity.

One in prayer as incense rise—
One in offering sacrifice—
One in contest for the prize,
Faith and victory.

'Tis union makes a happy home,
And plans and fills the honey-comb;
Let union for the time to come
Fill our heart and soul.

With God the Father, God the Son,
And God the Holy Ghost in one,
Let ministers and members join
In perfect harmony.

LET THERE BE LIGHT.

Ere Earth's foundation stone was laid,
Let there be light! Jehovah said;
Night from her chaos throne was hurl'd,
And morning blest the embryo world.

Let there be light! Again he spoke;
The storm of Sinia soon was broke.
Let there be light! The Rainbow shone
In beauty round Messiah's throne.

Let there be light! The light that streams
Rich from the cross, in living beams,
Whence science gilds her fairest rays,
Aud genius burns with hallow'd blaze:

Let there be light! The potent word
That stirs to life where'er 'tis heard—
Utter it forth—Heaven's watchword still—
From vale to vale, from hill to hill.

Let there be light! The high command
Be pledge and signal of our band:
Who vow to that, akin we claim
Fellows and friends, whate'er their name.

Let there be light! Our banner high
Shall catch the radiance of the sky,
Float on its breeze—triumphant—free—
Till God repeal his first decree.

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetings for the ensuing season, as follows, to wit:

1. One at Linglestown, Dauphin county, commencing on the 4th of August.

2. One on the York Circuit, at or near what is called the Nauvoo School-house, in Jacob Hart's woods, about 2 miles from Lewistown and the same distance from Lisburn, commencing on the 11th of August.

3. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.

4. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commencing on the 25th of August.

5. One near Auburne, Schuylkill county, commeucing on Monday, the 28th of August.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,				$5 00	*a* 5	12½
Do.	Rye,	do. - -		2 50	*a* 2	75
Do.	Corn,	do. - -		1 75	*a* 1	80
GRAIN—Wheat, per bushel,				1 00	*a* 1	02
Do.	Rye,	do. - -		62	*a*	65
Do.	Corn, new	do. - -		39	*a*	41
Do.	Oats,	do. - -		33	*a*	35
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -		3 25	*a* 3	50
Do.	Timothy,	do. - -		2 00	*a* 2	25
Do.	Flax,	do. - -		1 10	*a* 1	12½
BEEF, per cwt. - - - -				5 00	*a* 5	50
PORK, do. - - - - -				5 00	*a* 5	25
HAMS, per pound, - - -				7	*a*	8
BUTTER, do. - - - - -				12½	*a*	14
LARD, do. - - - - -				7	*a*	8
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				40	*a*	45
ONIONS, do. - - -				75	*a*	87½
APPLES, do. - - -				75	*a* 1	00
PEACHES, (Dried) per bush.				1 50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL, do. - - -				30	*a*	50
SALT, per sack, - - - -				1 45	*a* 1	50
HAY, per ton, - - - - -				12 00	*a*15	00
PLASTER, per ton, - - -				4 50	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$5 25	*a* 5	37
Do.	Rye,	do. - -		3 45	*a* 3	50
Do.	Corn,	do. - -		2 31	*a* 2	37
GRAIN—Wheat, per bushel,				1 17	*a* 1	20
Do.	Rye,	do. - -		76	*a*	78
Do.	Corn, new	do. - -		51	*a*	52
Do.	Oats,	do. - -		36	*a*	37
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -		3 50	*a* 4	00
Do.	Timothy,	do. - -		3 00	*a* 3	25
Do.	Flax,	do. - -		1 40	*a* 1	45
BEEF, per cwt., - - - - -				7 00	*a* 8	75
PORK, do. - - - - -				7 00	*a* 7	25

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser.*

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Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser.*

For sale by Henry Perkins, 142 Chestnut street, Philadelphia.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

CYCLOPEDIA
OF
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

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With an Introduction by Rev. *Geo. B. Cheever*, D. D.—To be completed in 8 numbers.

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"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

Wanted—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, Ocotber 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of fifty different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige Editor.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE,
No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will fiud it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

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THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

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5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

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The Law of Tithes.

IT will be seen from the Journal of the General Eldership, that the law of tithes is recommended to the churches, as a rule for regulating church members in their annual contributions for religious purposes.

It may not be amiss to explain and enforce this law or rule of conduct, according to its true meaning, and the construction put upon it by the Eldership.

The word TITHE means the tenth part of any thing; whether of the products of the land, of the stall, of the store, shop, manufactory, commerce, labor, traffic, or office.

The *law of tithes*, anciently was a revenue for the support of the Priesthood. It is now a rule regulating men in making contributions for religious and benevolent purposes. It is, in other words, giving the tenth part of our annual increase or income to the Lord for sacred uses.

The practice of paying tithes, or making yearly contributions for the maintenance of religion, is very ancient. Hence we find that Abraham, the father of the faithful, gave *tithes* to Melchizedec, king of Salem, and priest of the Most High God, at his return from his expedition against Chedorlaomer and the slaughter of the four kings in confederacy with him. Gen. 14: 18—20. Heb. 7: 4. Jacob, also, imitated this piety of his grandfather, when he vowed to the Lord to give him, or to devote to his service, the tenth part of all his property, which he might acquire in Mesopotamia. Gen. 28: 22.

It is alleged also, that "the most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation, others have done it upon particular occasions, and by the impulse of a transient devotion. Laertius says, that when Pisistratus, tyrant at Athens, wrote to Solon, to persuade him to return to Athens, he tells him, 'that every one there pays the tithe of his goods for the offering of sacrifices to the gods." Pliny says, that the Arabian merchants who traded in spices, durst not sell any till they had paid the tithe to their god Sabis. And Plutarch, in more places than one, mentions a custom of the Romans, of offering to Hercules the tithe of what they took from their enemies."

In ancient Israel, the law of tithes was a Divine statute. There were three sorts of tithes required and customary among the Jews.

1. *Tithes for the Priests and Levites.* The Priests were the officiating ministers of God in holy things. Before the giving of the law by Moses, the first-born, the princes and kings of the people performed the offices of priests; but after that, the Lord chose the family of Aaron, of the tribe of Levi, to be his officiating priests at the altar. To them, from that time, was reserved the right of offering sacrifices to God, to instruct the people, to judge and decide controversies, to offer intercessions for the people, to bless them in the name of the Lord, to distinguish the several sorts of leprosy, to carry the ark, &c., &c,

The Levites were the descendants of Levi, (including the family of Aaron) and according to the government established by Moses, they were constituted an inferior order of the priesthood; or a class of persons, whose duty it was to assist the priests in the various sacred services of the tabernacle and temple. They brought to them wood, water, and other things necessary for the sacrifices and services of the temple. They sung and played on instruments in the religious services of the temple. They also were the ordinary judges, magistrates and teachers in the commonwealth of Israel. Now, as the Priests and Levites were not permitted to possess any landed property, in the division of the land of Canaan, but had merely 48 cities allotted them for their habitations, God established the law of tithes, and ordained that they should be supported by the tithes, the first fruits and the daily offerings made in the temple. Deut. 18: 1—5. Num. 18: 6—21—24 and 31. Chap. 35: 7, 8. 2nd Chron. 19: 11.

2. *Tithes for the Feasts and Sacrifices.* The tithes for the Priests and Levites were taken from what remained, after the offerings and first fruits were paid. They brought the tithes to the Levites in the city of Jerusalem, as appears from Josephus and Tobit, 1, 6. Of those nine parts that remained to the proprietors, after the tithe was paid to the Levites, they took still another tenth part, which was either sent to Jerusalem in kind, or, if it was too far, they sent the value in money. This tenth part was applied toward celebrating the festivals in the temple, which bore a near resemblance to the *agapæ*, or love feasts of the first Christians. Thus are those words of Deuteronomy understood by the Rabbins: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and of the firstlings of thy herds and of thy flocks: that thou mayest learn to fear the Lord thy God always." Deut. 14: 22, 23. Chap. 12: 17, 18. Chap. 14: 22—26.

3. *Tithes for the Poor.* These were paid, in addition to the foregoing, every three years. Moses speaks of this kind of tithe: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee.) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14: 28, 29. Chap. 26: 12.

Thus, then we see that the Jews paid three sorts of tithes, viz: 1. Tithes for the maintenance of the Priests and Levites. 2. Tithes for the making of feasts and the offering of sacrifices; and 3d. Tithes for the benefit of the poor, strangers, widows and orphans.

Among the Jews, tithes have in a great measure fallen into disuse; yet, we are told that the more strict and religious ones among them to this day give the tenth part of their whole income to religious uses.

The early Christians, also, we are informed, gave tithes. Not that they considered it a standing rule of practice in the Church, but as a reasonable revenue. and in imitation of that paid to the Priests and Levites of the old covenant. See Godfrey Arnold's History of the Primitive Christians, part II, page 332.

In after ages the bishops of the church, in concurrence with civil rulers, enacted laws and enjoined it upon the people as a duty, to pay tithes of their revenues. These regulations still exist in England and other European countries.

We are opposed to any civil or ecclesiastical enactments of this kind, coercing the people to obey the law of tithes. Yet we are strongly in favor of the principle and practice. We want to see the rule practiced in all the Churches of God, not by constraint, but willingly, and of a ready mind. The General Eldership have merely recommended the matter to the churches. It is for them to adopt and practice it. We use no coercion, we only advise them to that which we think to be right, We are willing also to give the reasons why we have recommended the measure, and which we think ought to induce them to adopt it.

1. *It is reasonable that we should give the tenth part of our incomes to the Lord.* If it be true that we are not our own, but Christ's; that we are only stewards of his manifold gifts; that we must all, one day, give an account of our stewardship, and that our rewards will be in proportion to our work; then surely it is reasonable and right that we should distribute abroad—lend to the Lord, and do good to all men as we have opportunity, and especially to the household of faith.

2. *It is Scriptural to pay tithes.* It is true the law of tithes is not incorporated into the New Testament, but it was established in the Old Testament, and it is not repealed in the New. So that if it was right then, it is right yet, except it be repealed or modified. The obligations and duties of man, in reference to the claims of God, religion and humanity are the same now as ever. The use and influence of men and means for the accomplishmen: of God's gracious purposes, are just as important now as formerly. God's poor, and God's ministers are no less deserving now than they were in ancient days. And hence the Eldership has, we think, very properly said,

"Whereas, The law of the Lord contained in the Holy Scriptures, prohibits the love of the world, and the accumulation of earthly treasures, and imposes it as the duty of Christians to give to the poor, to support the ministry and to sustain all the interests of the Church, and the cause of Christ, in proportion as the Lord has prospered them; therefore,

Resolved, That we recommend to all the Churches of God to insist upon every member contributing according to his ability, and to remember, that even in ancient Israel the Lord ordained that one tenth of their produce should be devoted to sacred purposes; and most assuredly under the New Testament we are to devote at least as much, or more, to the cause of our God and Saviour."

One great reason, perhaps, why the law of tithes is not expressly incorporated in the New Testament is, that God expects men to do more now than anciently under the law; and to show the power and excellency of true religion, to do it voluntarily, from pure principles of benevolence and gratitude. Again, the tithe law is not only reasonable and Scriptural, but

3. *It is advantageous and profitable.* Equally so to the payers and the payees. The payers of tithes will find it to be to their profit and interest. The people of Israel were none the poorer for paying tithes—yea, for paying all the tithes, *i. e.* double and treble tithes. Mal. 3: 10. God blessed and prospered them for it. He opened to them the windows of heaven, and poured them out such blessings that there was not room enough to receive them. Thus God does yet reward the bountiful giver. He commands his people to give; and if they do so, he promises to give to them again, good measure, pressed down, shaken together, and running over. And whatsoever good thing any man doeth, the same shall he receive from the Lord. Observation and experience fully corroborates this truth.

[*To be Continued.*]

Resignation of Governor Shunk.

The Governor of this State has resigned his office, on account of ill health. He is supposed to be in the last stages of consumption, having had several alarming and dangerous hemorrhages of the lungs recently.

Mr. Johnson, Speaker of the Senate will be the acting Governor till January next, when the Governor elected at the next October election will be inaugurated. The several political parties are making preparations for holding Conventions to nominate candidates for the office of Governor.

News from France.

The steamship Niagara arrived at Boston on the morning of the 12th inst. She brings news of one of the most terrible and bloody conflicts in Paris ever known. It lasted four days, and resulted in the triumph of the Government.

The loss of life is estimated at from eight to ten thousand. Six deputies and fourteen general officers were among the killed. The The Archbishop of Paris also lost his life.

OBITUARY OF Brother GEORGE RUPP.

Died, at his residence, in Cumberland county, Pa., after a lingering illness, George Rupp, Sen., aged 76 years, 1 month and 19 days.

Brother Rupp was one of the excellent of the earth. His naturally excellent traits of character, being highly improved by grace, made him one of the brightest stars in the religious firmament of his day and age.

In his youth he connected himself to the German Reformed Church, and lived for many years in the mere form and profession of religion, up to the time of the first revival among the people of his neighborhood, in 1821-2, when he repented and turned to the Lord, and found redemption through Immanuel's blood, even the forgiveness of sins.

From that time, he espoused the cause of God zealously and heartily. His house, and barn, and woods were thrown open for religious meetings. The family altar was erected, and the fires of devotion never suffered to go out. The preachers, and God's poor, always found his heart, and hand, and house open, to welcome, to aid and to entertain them. Few men, according to their means and circumstances, fed the hungry, clothed the naked, and sustained the cause of God, more cheerfully and liberally than did old brother Rupp. His fame and praise was in all the churches, for his liberality and hospitality. In short, he showed his faith by his works. He lived and died in the faith once delivered to the saints. The people of Cumberland, and especially the brethren of the Church of God, of which he was one of the oldest members, will greatly feel his loss.

He has left a widow and twelve children, 8 sons and 4 daughters, together with a large circle of relatives, to endure the sorrows of a painful bereavement.

His funeral took place on Wednesday, the 12th inst., attended by a large collection of his relatives and neighbors. Funeral sermon, by the Editor, from Matt. 25: 34—40.

A Stray Preacher.

Brother Christian Cobaugh is hereby informed that the people on the Circuit assigned him, by the West Pennsylvania Eldership, are anxious to know his whereabouts, and why it is that he has not entered on the duties of the Circuit, according to appointment.

Will brother C., be good enough to respond to this enquiry soon and oblige

MANY.

CONTRIBUTORS' DEPART'T.

THE PRECIOUS FLOWER.

BY H. J. BEYERLE.

And the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing.—*Isaiah* 35.

There is a flower of ancient growth
I value high and dear;
The lilly, jessamine, and rose,
Compared with it, are drear.

'Tis clothed in robes of living hope
That cheer the soul and heart:
Indeed, its very aim and scope
Is gladness to impart.

When first the mandate came from God,
That man should go and thrive,
The beautiful "Forget-me-not"
Was brought forth unto life.

In Paradise, were first it bloomed,
Where first its leaves were made,
Through man's neglect, it soon was doomed
To wither and to fade.

But God, the merciful and good
Protector of mankind,
Again poured water to its root,
And cheered man's drooping mind.

Its golden blossoms shone again,
With brightest rays of light;
Again it stood, the life of man,
His guide and his delight.

Bereft of it, the world would be
But chaff before the fan—
A field of wo and misery,
A curse to forlorn man.

Then would you know its name, my friend,
Twas given from above—
It was by God to mankind sent—
'Tis Faith *which works by love.*

Linglestown, Pa., June, 1848.

Hinkletown.

The corner-stone of a new Bethel was laid in Hinkletown, a short time since. This was something unexpected. But the action of a few brethren, seconded by that of real, true, and worthy citizens, shows that effort, when persevered in, is always crowned with success. This is as praise-worthy as it is honorable, and beyond the shadow of a doubt God will make it a great blessing to the village and neighborhood. This is a pattern effort, that some other churches in Lancaster county ought to profit by, and it is hoped that they will do so.

The project of building a house of God was spoken of, acted on, and in a few months we will see its dedication. Oh! how noble the undertaking! How beneficent the design! "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Continue thus in generosity. God will prosper the liberal hand, in spiritual and in temporal things. The generous spirit of the people of Hinkletown will receive its befitting reward. The Lord will prosper such noble deeds.

July 4th, 1848. AN OBSERVER.

Maytown.

The people of this village are greatly in want of a convenient and commodious Bethel. This is acknowledged by every minister of the church, that has yet preached there. Frequently we have heard that this Spring a house was to be built for the worship of God, yet the sound only reached our ears, the reality has not been seen. In plain language, it was all talk and no action. Now, we know the people of this village would like to have a Bethel, and they can have one, if they will do as the Hinkletown folks did, that is get to work. Yes, they can do it much easier, for Maytown has much more wealth, more of a membership, and is an older church. It is believed universally, that if the brethren of this place had done this good work long ago, quite a flourishing church would be there. It is by such a procedure that other churches have prospered.

We ought to remember that we are not to work for ourselves only in this life, but if we expect happiness hereafter we must work for God's cause also. Have the good people of Maytown reflected over this? will they think of it now? Will they act out what they believe before God to be their duty? We think they will. Come to the rescue, then. Immediate action is wanted. At the peril of your future welfare, do not postpone this matter. Souls are perishing for lack of the truth. Withhold it not from them. Stand not in the way of their salvation. But come, and show by your actions that you love God's cause, and love to see it prosper. Shall this plea be in vain? Will this short appeal be read only to be forgotten? We will see.

July 4th, 1848. AN OBSERVER.

A Vindication of the Church of God in Mechanicsburg.

As the wise man has said, "There is a time for all things. There is a time to be quiet, and a time to speak," so say we, especially when we are accused. It sometimes so happens, in passing by our accusers in silence, they get tired, and so quit. But there are others, as the Apostle has said, "whose mouth must be stopped." This communication is intended to be a mouth stopper to certain persons in this place and country, who have been for upwards of a year, going from house to house, and from neighborhood to neighborhood, railing out and falsely accusing the Church of God at Mechanicsburg, saying; "she has acted unscripturally and unjustly," in reference to certain schisms and difficulties that have existed here.

Now we want them to come out to the light, and before the public, and point out, if they can, her unlawful actions. To this we ask, to this we invite, to this we challenge them. And as the character of the elders of the church here, both private and official, has been brought into question by some, we think it is time to stand up in self defence, and let the public know we are not afraid to have our course investigated and understood.

We cannot see the design of this unprovoked accusation against us, unless it is to make others like to themselves; disaffected towards the church in general, by telling their pitiful tale, and exciting the prejudice, and working on the ignorance of the people. Come out, we say again, to one and all who have ought to say against us, and prove what you are so willing to affirm. If you can show us our error, we shall thank you for it, and be the more able to do right in the future, under the same circumstances. But if you cannot or will not do so, then we say, for the peace of Jerusalem, and for the sake of enjoying the peace of God in our own souls, let us alone. To our own Master we shall stand or fall.

One word, in conclusion, to the churches of other denominations in the vicinity. We have somewhat against some of you. You are famous for your preaching and praying for Christian union. This is right. We give you credit for it; but why in the time of pruning do you try to proselyte over, and graft into your own vine, certain pruned and unfruitful branches, and to justify yourselves have attempted to cry down the character and government of a sister church? But be it known to all, that we stand up in defence of our character and cause, against any assault, public or private. The government of the Church of God differs somewhat from yours, it is true, but it is from heaven, and we hold it as sacred as life itself. Now, our advice to you would be, keep your own house in order, by attending to your own sick, by burying your own dead, by doing justly and loving mercy. D. R. ROCKAFELLOW.

Mechanicsburg, July, 1848.

P. S. We have no objections to any one preaching against the doctrines or government of the Church of God, but let it be done on honorable principles.

Bethel Sabbath School at Harrisburg.

Having a few leisure moments, I avail myself of the same, by giving the readers of the Church Advocate, and friends of the Sabbath School, a brief history of this School for the last few months.

Our Sabbath School is held in the Bethel on Sabbath afternoon, and is conducted principally by our younger brethren and sisters, under the Superintendence of brother Kinsloe.

In January last, during the season of refreshing, and at which time it will be remembered some fifty or sixty souls were happily converted to God, the Sabbath School also received a fresh impulse, and since that time, has been increasing steadily in numbers and interest.

On the third Sabbath of January a meeting of the friends was held in the basement of the Bethel, and arrangements entered into for the re-organization and general welfare of the School, which was, at that time, in a very low condition, there being only some ten or fifteen scholars, but one regular teacher, no funds in the treasury, and a Library of about two hundred volumes. The meeting resulted in the selection of the necessary officers, and the appointment of several committees to carry out the design of the meeting.

In the course of a few days a handsome subscription was raised, a number of young brethren and sisters volunteered as teachers, a missionary spirit became infused into the hearts of those who had taken hold of the matter, and they could be seen on the highways and commons gathering up children for the School, and the result was that ere three weeks had passed away, we had the pleasure of seeing some fifty scholars in attendance, a handsome addition to our Library, in the shape of the $10 Library, No. 2, comprising one hundred volumes, and a number of Testaments, Hymn Books, &c., &c.

Ever since the re-organization of the School there has been a steady increase of scholars and teachers, and at this time, there are seventeen teachers, an average attendance of about seventy-five scholars, although there are over one hundred on the books, and could a few more faithful, attentive teachers be obtained, there is but little doubt but there would be an average attendance of at least one hundred scholars. The Library now numbers near three hundred and fifty volumes.

Come, friends, here is a work for you to do. Enlist in this noble cause, and assist in bringing up the rising generation in the right ways of the Lord. And oh, ye teachers of the humble Sabbath School, do not weary of this good work. Always be at your post. The harvest time will come after a little while, and you then may come rejoicing, bringing your sheaves with you.

Quite a good feeling now exists in the School, and the good seed sown, it is to be hoped, will spring up and bring forth fruit to the honor and glory of God. The scholars generally are attentive to their studies, and have made considerable progress in a knowledge of the Scriptures.

In recitation, in one class alone, consisting of six young girls, there has been five thousand eight hundred and sixty verses of Scripture recited, in the short space of three months, from 2nd April to 2nd July. Of this number 2000 were recited by one girl alone, and 1644 by another; making for the two 3644 verses, or an average of 280 verses per week; and since the 1st of February, five months, over 3500 verses have been recited by one scholar alone. Other classes and scholars have done remarkably well, but this one took the palm. The memory and affections will long retain what is thus learned in the pleasant days of childhood. The hymns, and prayers, and Scripture passages will have more or less influence over the heart and mind all the life long, and with some, even through everlasting days.

Some of the effects of the instruction imparted are already visible. Many of the girls and boys are not only punctual in their attendance at School, but they are regularly to be found at public preaching during the morning service. This speaks well for those so doing, as well as for the School, and we hope to see many more follow in this good work. Parents, do your duty! Have your children up with the lark; have them washed, dressed, &c., so that they may be early found at the place of worship, and attentive hearers of the word.

Since the 1st of February several premiums have been awarded to the scholars for recitations, &c. On the 4th inst., twelve were disposed of among the several competitors for the same, in the following order: The first, a handsome Polyglott Bible, for reciting 2000 verses; 2d. A splendid gilt Testament, 1644 verses; 3d. 1464 verses; 4th, 946 verses; 5th. 860 verses; 6th. 800 verses, and so on till the twelve were disposed of, the smallest number receiving premiums being 439 verses. These premiums were for verses recited within the last three months.

On Tuesday, the fourth of July, the School took an excursion, two or three miles out of town, to a pleasant woods on the bank of the Canal.. A fine boat was procured, and after breakfast, the children, teachers, and others, met at the Bethel, and after singing and prayer, all walked in procession to the canal, and embarked for their pleasant jaunt, which the children had eagerly wished and waited for. They numbered, in procession, scholars and friends, about 150, and made a very fine appearance.

The day was cool and beautiful, and in the woods the time was spent partly in the amusement of swinging—in conversation—and in partaking of the good things which had been liberally provided for the occasion. Then came the distributing of the premiums to the most deserving and successful, after which all embarked again on the boat, and reached home about 5 o'clock, highly delighted with the proceedings of the day.

Our dear brethren, the Preacher in charge, and the Editor of the Advocate, were with us on this pleasant Fourth of July Excursion.

LEONARD.

Harrisburg, *July*, 1848.

Treasure upon Earth.

After a day more than usual warm and sultry, I strolled a short distance from home, to a select and favorite spot, more advantageously to enjoy the cool evening breeze which had just set in, and to disengage myself, for a short time, from the tumult and confusion of the world. It is so sweet, so celestial-like, to repose on the green turf, after a day's hard labor or study, unheeded and undisturbed by man, in the presence alone of Him who gave and who can take. An hour of happy meditation in solitude, is worth a man's whole life. In a moment we transpose ourselves into yon blissful region, the seat of the Christian's eternal happiness. We imagine ourselves among myriads of heavenly angels, singing hosannas to the Son of David. We travel through the boundless sky, and with astonishment behold God's handiwork. We return to our own abode, and think of the nothingness of man. All his treasures here upon earth are but castles in the air.

And as I lay, in deep meditation, my eyes naturally turned to the beautiful vault of heaven, I beheld a bright meteor sped across the sky. I saw it start: its brightness increased for a few spans, and in a moment, just as I thought it in the height of its splendor, it was gone! The small streak of light it left behind, a memento of its former existence, soon followed the fate of its origin. I cast my eyes to the ground. Was this a picture of the life of man? I thought of Alexander, and of Cæsar, and of Napoleon, and of others, once glaring lights in the firmament of fame—they are gone! The small rays of light, (if light it may be called) which they left behind, are daily becoming dimmer and less in the estimation of society. Hundreds have distinguished themselves, who, like numbers of meteors, which pass from a momentary existence into obscurity, unobserved by the majority of mankind, have never appeared on the page of history, and they have long ago ceased to occupy a niche in the remembrance of man. They have passed on, and their names will forever remain in oblivion. Such is fame,—vanity, all vanity.

Again I directed my eyes upward, and saw, at a great distance, upon a high and rugged hill, a splendid edifice. Its walls were as bright silver, and its gates like purest gold. Its magnificent porticos were supported by massive columns of snow-white alabaster, inlaid with diamonds and precious pearls. Upon its glistening dome stood the figure of a man. His brow was adorned with a wreath of laurels, and he was clad in costly silks and purple. In his right hand he held a golden sceptre, upon which was written, in large and attractive letters, the word Fame! The other hand was kept in constant motion, as if beckoning some one to come, and every now and then he pointed to the sceptre he held in his right. And as I glanced toward the foot of the hill, I there beheld a youth in the vigor of years. Health was stamped upon his body, and intelligence beamed upon his forehead. He was surrounded by all the wealth of this world. On the ground round about him were strewn a number of papers, upon which he seemed to look with great pleasure. Some of them I was enabled to read, and words such as the following were written upon them:—Power, Victory, Wealth, Honor, Veneration, Popularity. Other papers had, apparently intentionally, been brought under his feet. I could read only a few, as the majority were turned up side down. I read as follows: Vanity, all is vanity; wherefore let him that thinketh he standeth, take heed lest he fall. These seemed to be in the greatest disregard. And the youth had in his possession a number of books and philosophical instruments. He examined every thing, but only one book seemed to please him; upon its title page I saw the word "Military." He read until his eyes became dim, and then he fell back as if to die, but on beholding the figure on the temple above, he was again inspired with new courage, and he returned to his study with increased ardor.

In the course of time I saw him put on his armor, and he commenced to climb the hill. A great multitude of people gathered below, who cheered and praised him, and called him a *promising young man!* At first his way seemed to be smooth and easy, but presently it became more difficult. Thorns and briars threatened obstruction, but he overcame every obstacle. I now perceived, for the first time, that many other youth had already preceded him. This only increased his ardor, and he resolutely determined to get in advance of them. He drew his sword and cut them down to the right and to the left—all had to yield like grass before him. The multitude below cheered, and called him *valiant!* On he sped. He now arrived on a large field of roses, which seemed pleasant to his admirers, for they did not remember that the plant was full of thorns; but the young aspirant waded through them, regardless, as it seemed, of the pricks, and though he sometimes appeared faint and exhausted, a glance at the figure above would banish every fatigue, and again revive him. Every now and then he met with one also on his way for the prize; but his arm was powerful—he slew all whom he chanced to meet. The band below shouted, and styled him a *Conqueror!* He waved his cap triumphantly in reply, and continued to ascend. His path became more difficult. Frightful precipices were overcome, and seeming impossibilities subdued. One lone individual was yet between him and the heighth of fame. They met. The conflict was long and bloody, but our conqueror was again victorious, and the throng below stamped the earth with their feet, and clapped their hands, and shouted at the top of their voices, *"Long live the hero of many battles."*

Success now appeared, within reach of his hands. By this time his gait had become tottering, and his head grey, from old age. But he still went onward, amidst the rejoicings and acclammations of his admirers. Nearer and nearer he came to the favorite spot. But why that sudden halt? Can it be possible that he will now relinquish his pursuit, and permit the object, almost within his grasp, to slip through his hands? Ah! see, mortal, he is on the brink of a fearful chasm, which arrested his progress. His knees commence to smite one against the other. The tears roll down his cheeks in rapid succession. He lifts his hands imploringly. What will he do? A successful leap across the cleft will bring him into the enjoyment of his object. But the attempt is hazardous. He turns around to look at the crowd below. To retreat would bring upon him their sneers and hisses. Again he looks at the prize, and then at the obstacle. He ventures on the leap—now he starts—and fails! Down he rolls into the dark and bottomless ravine, to be thought of no more. The people below pitied, but soon forget him, and began to cheer the next highest aspirant.

When I awoke, the night had set in, and I returned home, reflecting on my dream.

Linglestown, June, 1848. H. J. B.

Letters on Sectarianism.--No. 5.

My Dear Brother:—

It has been seen to be impossible to merge all acknowledged Christians into one ecclesiastical organization. It has also been seen that a plurality of denominations does not impair the unity of the Church of God, or originate the evils which we alike deplore, and which you call Sectarianism. The character of those evils has been ascertained, and it remains to inquire by what available means they may be averted.

A mere outward or nominal unity, without harmony of sentiment, even if it were possible, would very clearly fail to secure the desired end. There would, in that case, be a hypocritical show of that which actually does not exist—a fact of itself sufficient to evidence the futility and impropriety of such a scheme. Without the basest hypocrisy, harmony of action could not result; and these very evils would be originated, rather than counteracted by the proposed remedy.

The only probable manner of procuring a numerical unity is by investigating the points of difference until they disappear. Yet this, if at all possible under the present arrangement of things, manifestly cannot be attained

for a considerable time to come. In the mean time, Christians are neither required to relinquish what they conscientiously think to be truth, nor demanded to perform an impossibility, or released from their obligations to belong to and support the church.

Nor would harmony of sentiment or numerical unity, if actually attained, obviate the dreaded evils. It is no uncommon thing to see individuals and churches whose theoretical and doctrinal opinions apparently perfectly harmonize, manifesting in their relations to each other, these very evils in their most deplorable degree. Hence a child can but see that they would not be averted solely by such a harmony of sentiment as would permit all Christians to unite in one denomination; and therefore these evils cannot be the legitimate fruit of a plurality of denominations. If so, (as we have before seen by another process,) it is in vain to look in this direction for a remedy.

Truth and error are antagonisms. Whenever you ascertain what truth is, you are at no loss to determine that its antagonism or opposite is error, and *vice versa*, that whenever error is detected its opposite is truth. Now these evils have been found to consist of Pride of Opinion and Selfishness, with the other evils which legitimately follow in their train. This being the case, the truth (their remedy) is to be found in their antagonisms.

The opposite of Pride of Opinion is Humility applied to opinion—a teachable, enquiring spirit, divested of prejudice, ever seeking for truth, and willing to acknowledge and honor it wherever discovered and by whomsoever exhibited. This enforces the conviction that there are very probably some error in our own conclusions, and undoubtedly some truth in the conscientious conclusions of others. It does not claim to be *par excellence* the expounder of truth, but considers well the imperfection of the medium of its mental vision, and effectually banishes the intolerance of the bigot.

The antagonism of Selfishness, known as benevolence, good-will and love, according to the different forms of its manifestation, is undoubtedly an agent sufficiently powerful to induce us, not only to love God with all our hearts, but to love our neighbor as ourselves; and especially to rid us of any form of selfishness toward our brother Christian. When we love him as we love ourselves, jealousy, envy, contracted ideas of Christian fraternity, and all the thousand and one evils of a kindred character, would cease to molest the church and destroy the spirit and prosperity of Christianity. Then Christians would find no cause for contention, or the manifestation of an evil spirit, because unable to see truth in the same light, or consequently connect themselves with different evangelical denominations.

Not only the world, but the Church has yet to learn the potency of love. It has not even conceived, much less made trial of its efficacy. It yet remains for Christians to demonstrate that what war, and cunning, and indeed the whole machinery of earth or hell, cannot accomplish, is to be achieved by the unostentatious prowess of love. By its influence the Son of God became incarnate and died a sacrifice for sin; by its influence thousands and millions have been converted and will shine as the stars and the firmament for ever and ever; and by its influence the nations are yet to be converted. And will any one assert that it is not sufficiently powerful to induce Christians to regard each other as brethren, notwithstanding unimportant diversities of sentiment which they find themselves unable to reconcile? Here is the starting point, let us mark the result?

Just in the proportion that Christians love each other will they find a drawing toward each other, and softening of the asperities which have separated their feelings. Though not sentimentally harmonizing, yet they will wish to co-operate with each other as far as their different conceptions of right will admit. And this Christian intercourse will suggest a thousand ways, before unthought of, to bring about so desirable a result.

With such a state of feeling continually increasing, it will not be long before it will be embodied in organization. Many common points of agreement between the different Christian denominations will be discovered, and made the basis of the true, organized "Church of God." Then Christians will feel that they have a rallying point, a common ground whereon to marshal against their common foes. Then, as each church and denomination though connected in the general organization, will still be left to manage its own internal concerns, no rights of conscience will be violated, and yet all the real benefits of fraternal feeling and co-operation will be attained.

This I regard as the best, and only feasible method of obviating the sad state of things we have been considering—far better than to continually reprove Christians for not doing what they find themselves unable to do without violating their sacred and conscientious convictions of right. This no one is bound to do, nor could any one be justified in doing.

It is true this method will not all at once secure the object; but we will do well to remember that real reforms are seldom rapid in their progress, and truth upon any point is rarely all at once elucidated. The Evangelical Alliance, deficient as it is, has already done something to allay the regretted evils; and while the Alliance does not affect denominational distinctions, this fact is evidence that hese evils are not the effect of a plurality of denominations.

And now, my dear brother, you have before you, in an imperfect form, the conclusions at which I have arrived concerning the subjects upon which you requested my opinion. I have no other wish or desire concerning them, than that the truth upon these points may be elucidated. I have not endeavored to "make the worse appear the better reason"—God forbid that I should! May Infinite Wisdom help us to search for the truth, to know the truth, and to obey the truth; and though our conceptions prove to be imperfect, yet we will then eventually see truth without the veil of mortality between.

As ever; yours in love. A. D. W.

Brother ——— — ———.

Letter from Brother J. H. Hurley.

CARLISLE, Pa., June 26, 1848.

BROTHER WINEBRENNER:—

In perusing the last Advocate, I perceived the penetration of another ray of light from the distant occident; I mean the reply contained in brother A. HOLMS' response, to my strictures on his former proclamation against the Constitution of the General Eldership. However, it is worthy of commendation for its brevity, if nothing else. He has given it to us *multum in parvo*. Yet after all that he has poured forth, he has not come to the point at issue, as I humbly conceive, and defined the position assumed by him, in his first letter, and as called upon to do. But after conferring upon me some of his encomiums, he proceeds to dissect my restrictions, and commences by saying:

First, That I asserted without proof, that the schism caused by the Constitution must all be in the Ohio Eldership. Surely brother Holms' perspective faculties must be very dormant, if he cannot discriminate between a question and an assertion. He it was that asserted boldly, that the instrument called the Constitution, was the cause of much schism, yet gives no proof. I merely asked the question where the schism was, except it was in the Ohio Eldership? Therefore, I with propriety may say, "Physician, heal thyself."

2d. He says, to prove that Journalizing is no sin, that I assert "where there is no law there is no transgression;" and then goes on to say, our pedo-baptist neighbors say there is no law to prohibit *rantism*, and consequently it can be no sin. Here brother H. has made a tremendous dive into the Greek language.

O, who can follow him! But is it not passing strange that brother H. has been a minister for years, and has not yet learned that there is a law against baby sprinkling, if not in so many words, it certainly conflicts with the command of immersion, and therefore must be wrong. Furthermore the Apostle says, "though we, or an angel from heaven preach any other Gospel than that which we have preached, let him be accursed." Now the Apostles did preach immersion, but where, I ask, did they preach the doctrine of sprinkling babies? No where. Again, positive ordinances require positive laws. Then, brother H., you are looped in your own snare. But again, he says,

3d. That I, with some others, have entered the temple to do something worthy of our day, not to make it a den of thieves, but to make laws and a constitution to circumscribe the liberties of the conscientious. This I deny. The burden of proof devolves upon him. I suppose it is only a rabid imagination. If brother H. will take the pains to read the 5th page of the Constitution alluded to, he will there readily perceive that the design of it was not to govern the Church, but the General Eldership, and that alone. Where then is his binding of conscience? and where the cause of his doleful lamentation? But again;

4th. He proceeds to define the term constitution. And to do it, he calls to his aid quite a list of lexographers; such as *Cobb*, *Crabb*, and Walker, And oh! what a united bulwark! what a munition of rocks in his defence! He no doubt fancies that they will be as successful in warding off the darts of all that may oppose him, as the seven bull hides of Ajax were in warding off the arrows of his enemies. But all his rampart is but paper at last. I doubt whether he believes his own authorities in all things himself. For instance, Walker says baptize means to *sprinkle*. Does brother Holms believe him? But admitting his author to be correct, what does it prove? Why it proves that the frame of a man's body, is the constitution of his body; that the frame of a man's mind, is the constitution of his mind; that the constitution of an Eldership, is the governing law of that Eldership; and that the constitution of a church is the law of that church. But does it prove that the constitution of an Eldership is the governing law of the church? Again, does it define the term *human creed?* No. Well this is what he was called upon to define. We hope, then, by the time he issues his third royal proclamation against human creeds, he will tell us what a human creed is.

5th. But to cap the climax, he tells us that the constitution under consideration is actually a law for the church; and in proof of this he refers to page 13 of the constitution. And what do we learn there? why the same as on page 5, that it is for the better government of the General Eldership—for the more efficient co-operation with each other. So that as co-workers together in their labors of love, they may be successful in building up the Church of God, and form a social compact against the enemy of mankind. But, says brother H., it will necessarily become the law of the churches that adopt it. But the churches have not adopted these rules, therefore, according to his logic, it is no law for the churches. I say again, that it is no creed for the church at large. It contains thirty articles, and of all that number there is not an article of faith in it. It involves no principles of doctrine whatever. Brother H. must see, or ought to see, that it differs none from the rules of order generally adopted by each annual Eldership, and by which they are governed in the transaction of their business; yet to these he does not object. Oh! consistency, thou art a jewel.

But again, brother Holms tells us that he stands on first principles, and intends so to do. Very good. But will he tell us what the first principles are? His declaration implies that we have deviated from these. If he thinks so, will he shew us wherein? so that we may come back from whence we have strayed.

But he further says, he goes in for co-operation, only let it be based on something more tolerable. I know not what he wants more tolerable than that of the General as well as the annual Eldership. But if brother H. has anything better, or more tolerable, will he please give us a specification of it, then I, for one, will adopt his plan, if it is better than ours.

But I am inclined to believe that brother H. does not understand his own position, therefore we would recommend to him to study it well before he writes any more, or else give it up as a bad job. He has certainly involved himself in a difficulty that he cannot easily deliver himself from. But we will wait with patience, and hope for the best; perhaps his *Cobb*, *Crabb* and Walker, may help him to shew to us a more excellent way in the future. No more at present, but remain

Yours, as ever.

JOSIAH H. HURLEY.

Letter from Brother John Hovis.

VENANGO COUNTY, Pa., June 27, 1848.

BROTHER WINEBRENNER:—

For the first time I take my pen in hand to write a few lines, which you may publish in the Advocate, if you think proper.

Since last Fall I have been trying to talk to the people in several places about the things which make for the soul's best interest.

Since April I have visited all the churches which is on this circuit made up of Christian people, living in different places in Venango and Mercer counties, Pa; Columbiana county, Ohio; and Beaver and Butler counties, in this State. I find them in general, earnestly con-

tending for the faith of the Gospel, and as I have been kindly received by all my brethren. I pray that God may preserve and keep them blameless until the coming of Christ.

When I take a view of the plan of salvation by an eye of faith, and consider what God hath done in order that we may be happy in this world, in death, and throughout eternity, I cannot but praise God for his goodness. And when considering how many of my dear brethren in the ministry have left their native place of residence, and gone into the world preaching Christ; his love constraining them; how many that were far away from God, who have been brought nigh by the blood of Christ, my heart is filled with praise and gratitude. And when joining in with my brethren in observing and preaching the solemn ordinances of God's house, how much they have the tendency to solemnize the heart, mortify the pride and evil propensities, which some times arise, and to knit our souls together in love, I am led to ask myself the question, shall I with all my brethren be permitted to set down around the table of the Lord, and partake of the wine anew in the kingdom of our Lord and his Christ, and sing redeeming grace?

But having the promise in the Gospel of being happy, if I hold out faithful, I still feel willing to go forward and labor in the vineyard of the Lord, that when called to give an account of the way and manner in which I have improved my talent, that I may hear the welcome approbation, enter into the joys of the Lord. Yours, &c., JOHN HOVIS.

Letter from Brother R. S.

MECHANICSBURG, July 7, 1848.

BROTHER WINEBRENNER:—

ENCLOSED I send you 25 cents, the balance which is justly due you. Myself, with a number of brethren in this place, about the middle of May, sent you one dollar each, thinking that would still pay for the paper for one year, although ten or fifteen days after the time fixed by your terms. I have since considered it wrong, and therefore send you the balance due. I do it freely, from the fact that you go according to the terms of the paper, without favoring one more than another. This is right. Abide by your terms, and learn us all punctuality. For this no one can justly fault you, who is governed by the principle of right. On this point some of us have yet to learn.

I feel interested in the support and circulation of the Advocate, seeing its columns are open for the free discussion of all such subjects as tend to the growth and harmony of the church. I have been much instructed by reading those letters on Sectarianism, and your defence of the unity of the Church of God. Also, by the letters on the subject of Ruling Elders, and on the lawfulness of Elderships, annual and general.

I have often thought and still think, that if the preaching brethren would occasionally lay the claims of the Advocate before the churches (as many know not the benefit) that they would greatly subserve its interests, and with it the interests of the cause at large. If the truth in Jesus, as we hold it, has made us wise unto salvation, why not send it to others, far and near, that it may eagerly bless them? Come, brethren, lend your time and money regularly, and thus have the truth spread far and wide. This is the desire of one that is seeking light, and praying that it may take the wings of the morning and reach the uttermost parts of the earth. Yours, R. S.

NEWS DEPARTMENT.

The New Constitution of France.—France is still in a very unsettled state. The new constitution has been made public; the rights of citizens guarantied, and the President to be elected by the people, by ballot. A majority of votes is demanded for an election. He is chosen for four years—and cannot be re-elected, except after a lapse of four years. His salary is fixed at 600,000 francs. The Vice President is elected for four years by the National Assembly, on the nomination of the President, which must be made in the month following his election. There is to be a Council of State, composed of at least forty members. The Vice President is by virtue of his office President of the Council. The members are nominated by the National Assembly by ballot, and on an absolute majority.

There are six candidates for the Presidency: M. de Lamartine, Theirs, Price Louis Bonaparte, M. Marrast, Gen. Cavaignac, and M. Caussidere, ex-prefect of police.

Chinese Empire.—"The Chinese Empire," said Mr. Williams, who has long been a Missionary in that country, in a recent discourse, "was held together rather by loyalty to the Emperor than by power. The great honor paid by children to parents, he thinks has been noticed by the special favor of heaven, in the perpetuation of the nation through such a long succession of centuries. The influence of Confucius has been beyond that of any other sage, and is as great as at the close of the first century after his death. The language and litterature of China are the produce of millions of minds for thousands of years. Prior to the year 1842, the labors of missionaries were mainly directed to Chinese living out of China; now the country is opened, and the gospel may be preached by the sixty-seven missionaries in the free ports in all parts of the Empire. More than 5000 Chinese now hear the gospel at fifteen different stations.

New Branch of the State Bank of Ohio.—The Sciota Gazette states that the capital stock, amounting to $100,000, has been subscribed for a Branch of the State Bank of Ohio, to be located in the town of Athens; and that the stockholders have chosen their directors and officers. An application for a charter will be made next month to the Board of Control, when the Athens Branch will go immediately into operation.—*Cincinnati Atlas.*

Education in New York.—During the past year there have been in attendance at the public schools of New York city, 119,-558 scholars. Average daily attendance, 32,122. The amount expended on the common schools, $295,450,30.

Missionaries Drowned.—The melancholy intelligence has been received, of the death of J. Sexton James and wife, by drowning, near Hong Kong. The schooner Paradox, a packet plying between Canton and Hong Kong, was upset on the 15th of April, within five miles of the latter port, and seven persons drowned, among whom were Dr. J. S. James and wife. Dr. James was a native of Philadelphia, and sailed from that port last November, for China, in the Valparaiso.—He went out as a missionary and physician of the Southern Baptist Convention, intending to reside at Shanghai. Mrs. James was a native of Salem, Mass. Mr. William Ash, of Philadelphia, was also drowned. A son of Dr. Meigs and two others were saved. A large circle of friends will lament the early death of one so eminently calculated for usefulness.

Number of Horses in England.—By a late census of England, the number of horses in England has been found to have diminished from 1,000,000 to 200,000 within the last ten years: in other words, the railroads have dispensed with the use of 800,000 horses, and these animals, as well as oxen, are now scarcely used for transportation, and thus the grain and food of the 800,000 horses formerly consumed have been dispensed with, and the land used for the growth for hay and grass is devoted to the growth of grain alone for the supply of bread.

Soap Plant.—In California there grows a plant which is used by the people there for washing every description of clothing in cold running water. In using them as soap, the women cut off the roots from the bulbs and rub them on the clothes, and a rich and strong lather is formed which cleanses most thoroughly. To propagate the plant, the bulbs are set in a rich moist soil, and grow most luxuriantly in the soft bottoms of valleys or bordering running streams.

Fruits of Temperance Efforts.—Lieutenant Governor Reed, of Massachusetts, recently stated before the Legislative Temperance Society, that in 1827, 1,902,915 gallons of distilled spirits were imported and manufactured in Boston, while in 1847, the quantity was reduced to 550,-000, being a difference of 1,442,915 gallons.

Absenteeism.—The Londenderry Standard states that the Marquis of Hartford draws about £80,000 yearly, from his Irish estates, and of which sum about £3000 may be spent in Ireland. Who can wonder at the cry: "Tax your absentees!"

Curiosities.—A vessel has arrived at London with a cargo of bricks from the tower of Babel, and with other architectural curiosities for the British museum.

Model Artists.—Conviction.—The Religious (Va.) Herald says: We are glad to learn that the trial of Gardner R. Lillibridge and Charles E. Birdseye, as proprietors of one of those degrading exhibitions, has resulted in their conviction.—The Court sentenced them to imprisonment for thirty days in the penitentiary and to a fine of one hundred dollars each. The exhibition was of the worst class.

A New Paper.—We understand that the friends of the Methodist Episcopal church South, are about to establish a weekly religious newspaper at Cincinnati, to be edited by the Rev. Dr. Latta, aided by Dr. Sehon of Louisville, and Dr. Boyle of St. Louis Conference. The principal object of the publication is to defend the ecclesiastical organization of the Methodist Episcopal church, South.

Slavery and the Territories.—A Washington correspondent of the N. Y. Express gives, with confidence, a rumor that it is the intention of the President to send a message to Congress, calling upon that body to prolong the present session until all the Territorial questions now before the people are fully settled according to law.

Salt Water.—A vein of salt water, sufficient to turn an overshot mill, burst thro' a rock on the farm of Milton Smiley, in Cumberland county, Ky., on the 26th of May. This water will produce a pint of salt to every two gallons. The rock from which this stream of water gushes burst open about five or six years ago, with a terrific report.

The Grand Railway.—The surveys on the western portion of the route of the Central railroad, which is to connect Philadelphia and Pittsburg, are now being hurried to a conclusion, and the route will be immediately located. It is estimated that early in the autumn the whole line will be under contract.

Irish Parliament.—The Romish Bishop and clergy of Cork have unanimously resolved on an address to the Queen, praying her Majesty to assemble an Irish Parliament in Dublin. The address is the more remarkable on account of the Bishop having heretofore entirely abstained from taking a part in political affairs.

Wire Fence.—Wire fence is becoming quite common in Illinois. The cost is about 35 cents to the rod, and it answers a most admirable purpose against all stock but swine. Cattle, and horses particularly, after having their noses well sawed by it once can scarcely be got near it again.

New Railroad.—The extension of the Morristown and Essex railroad from Morristown to Rockaway, New Jersey, was opened on the 4th, when the Directors made an excursion trip.

The Free Soil Doctrine in Wisconsin.—The Senate of Wisconsin passed the following preamble and resolutions on the 14th ult. —15 to 3:

WHEREAS, Slavery is an evil of the first magnitude, morally and politically, and whatever may be the consequences, it is our duty to prohibit its extension in all cases where such prohibition is allowed by the Constitution: Therefore,

Be it Resolved, by the Senate and Assembly of the State of Wisconsin, That the introduction of slavery into this country is to be deeply deplored; that its extention ought to be prohibited by every constitutional barrier within the power of Congress; that in the admission of new territory into the Union, there ought to be an inhibitory provision against its introduction, unless clearly and unequivocally admitted by the Constitution; inasmuch as in all cases of doubtful construction, the rights of man and the cause of liberty ought to prevail.

Resolved, That our Senators in Congress be, and they are hereby instructed, and our Representatives are requested to use their influence to insert into the organic act for the government of any new territory already acquired or hereafter to be acquired, that is now free, an ordinance forever prohibiting the introduction of slavery or involuntary servitude into said territory, except as a punishment for crime, of which the party shall have been duly convicted according to law.

Resolved, That His Excellency the Governor is hereby requested immediately to forward a copy of the forgoing resolutions to each of our Senators and Representatives to be by them laid before Congress.

Louis Philippe and his family at Claremont.—We have just visited the neighborhood, where we have learned on unquestionable authority that the single hired carriage, with which Louis Philippe indulged the ex-queen and himself, during the first month, has been discontinued, and the only expense of that kind ventured upon is the hire of three cabs, on a Sunday morning, to convey the family to the Roman Catholic chapel at Weybridge. The whole of the household, chiefs, and dependents, dine together. Everything, including whatever wine and dessert is allowed, is placed on the table at once, and without a single remove. There is only one servant in attendance in the room, The decendants of Charlemagne wait upon themselves and each other.—*Cambridge Advertiser.*

North Carolina.—Recent discoveries of valuable gold mines in upper counties of North Carolina have created quite an excitement among the whole people.

N. Carolina exports turpentine every year, to the value of one million of dollars.

A New Rat Trap.—Take a tub or kettle, fill it to within six inches of the top with water, cover it with chaff or bran, and place it at night where the rats resort.—By this method thirty-six rats have been taken in one night.

Colporteurs in Mexico.—The American Tract Society has just received intelligence from their Colporteurs at Tampico and Jalapa: It is of the most encouraging character and comes simultaneously with the news of the ratification of the treaty of peace by the Mexican Congress. At Tampico, the Colporteur was agreeably surprised to find so many of the young amongst the poorest and abject class of Mexicans able to read. They receive books and tracts cheerfully. At Jalapa, the Colporteur, although speaking Spanish imperfectly, exposed his books for sale in the market-place, in front of the Cathedral, and in a few minutes sold every Spanish book he had. An old Mexican aided him, and two priests purchased copies of all his publications, except the Bible and Testament.

Carpet Loom.—The Taunton Republican says of the new carpet loom, invented and patented by Mr. James Field of that town:

"This loom is in operation at the factory of the Dean Cotton and Machine company. It is certainly the most ingenious, simple, and perfect self-regulated machine we ever saw. Its self-regulating power is such that the instant anything goes wrong, the loom stops, and it is so constructed that it cannot throw a wrong color, as is frequently the case with the old looms. One man will weave 25 yards three-ply carpetiug on this loom in a day, whereas, on the old loom it takes a man and a boy a day to weave 7 yards. We understand it can be constructed for about $350, which, we believe, is less than half the cost of other kinds of looms for this purpose."

Circulation of Methodist Periodicals.—Zion's Herald says the circulation of the Christian Advocate and Journal has declined, during the last four years, some 6,000: that of the Quarterly Review some 1,000. The Sunday School publications have advanced; the Sunday School Advocate had 40,000 four years ago, it has now 80,000! The Western Christian Advocate has 11,000 subscribers: this includes, we suppose, the preachers as non-paying subscribers. The Christian Apologist, (German,) has more that 2,300 subscribers. The Sunday School Advocate has a circulation from the western house of 17,009. The Repository has 8,000 subscribers, though designed particularly for ladies; its patronage is constantly growing.

Separation of Church and State.—The letter of M. Luequent. Ambassador of the Pope to the Swiss Diet, admits that the separation between Church and State is the great question of the age; that it is likely to be decided in France and other countries near Rome; and that the Pontiff has pretty nearly made up his mind to the divorce.

Important Inventions.—Mr. David Ishmal, a machinist of Hartford, Conn., has recently invented a process by which cast iron can be converted, almost instantly, and with but slight expense and labor, into steel. Twenty minutes only is necessary to convert a ton of iron into steel of the best quality, a process ordinarily requiring from six to ten days. The inventor has been offered $12,000 for the patent right for the State of Pennsylvania alone. Articles manufactured from steel thus prepared, have been proved and found equal to those manufectured from the best English steel. If this invention is really what it purports to be, it will destroy one great branch of English labor, and add much to the wealth of this country.

New Route to China.—The Committee on Naval Affairs, in the House of Representatives, have reported in favor of establishing a line of steamers between San Francisco and Shanghai and Canton, touching at the Sanwich Islands.

The distance saved by the new route which the line of steamers proposed is to constitute a part of, in connection with the lines already authorized and contracted for between New York and San Francisco, is laid down in the report as 9000 miles, or nearly one half the old route.

By the new route the whole distance may be made in about 45 days.

Holland.—RELIGIOUS LIBERTY.—The draft of the revised constitution of Holland contains the following provisions:—"Every one professes his religious opinions with the utmost freedom. Equal protection is afforded to all religious communications in the realm. All the inhabitants, without distruction of religious creed, enjoy tho same civil and political rights, and are qualified for every civil dignity and employment without exception- The public exercise of every religious worship is permitted, provided it in no case disturb the public tranquility."

☞ The whole property of Great Britain was estimated, nearly 30 years ago, at £3,600,000,000, or $18,000,000,000.—Since that period, its value has increased to between six and seven billions of pounds sterling; so that our national debt of £800,000,000, or $4,000,000,000, frightful as it is, is only the one-eighth part of our national wealth. In other words, our assets show a sevenfold surplus over our liabilities.—*Eng. Conformist.*

☞ How much ill might be avoided, if men never repeated aught that they had heard, without first considering the immediate right to doso, and the ultimate consequences which so doing might produce!

☞ The Committee of Public Lands reported a joint resolution in favor of Whitney's projected railroad.

MISCELLANEOUS.

From the Christian Observer.

GOD'S DISAPPROBATION OF WRONG.

I suppose that you believe that God is righteous: that he approves of right conduct, and disapproves of wrong.

How much do you suppose he disapproves of wrong? A little only? Is he *almost* indifferent whether men do right or wrong? Why, if you met with a *man* that cared little what he did, or what his children, or his neighbors did, you would regard him as not a very *good* man, if you did not set him down for a very *bad* one. And is God like such a man? or does he care a great deal what men do?

Again the question comes, *how much* does he care? Must not his disapprobation of wrong be as great as his love of right? And is not that infinite? Is he not infinitely good; and must not an infinitely good being, infinitely disapprove of evil? The measure of his disapprobation of wrong, is the degree of his goodness or holiness. If he is infinitely good or holy, he infinitely disapproves of what is wrong. You do not doubt this.

And will he keep his disapprobation of it to himself, forever: or will he manifest it in some way? Does not reason teach us that he will *probably* manifest it? and does not his word teach us that he *certainly* will?

Another question, then, occurs—*How* will he manifert it? Will it be by the punishment of the wrong doer? Does reason tell us of any other way in which disapprobation of wrong can be properly and adequately shown? That, according to the common views of mankind in all ages and countries, is the proper way in which to express such disapprobation,—and according to their practice, too; their practice in the family and in the State.

And here yet another question arises—*What punishment will manifest infinite disapprobation of wrong doing?* Must it not be an infinite punishment? Would a *finite* punishment show *infinite* disapprobation? If a small degree of disapprobation is properly shown by a slight punishment; and a greater, by a greater punishment; then, of course, an infinite degree of it must be by an infinite punishment.

But a finite being is not capable of infinite punishment, unless it be infinite in duration. Of a punishment infinite in duration, he *is* capable; and therefore, if God will manifest his infinite disapprobation of wrong in any way, he must do it by the unending punishment of the wrong doer, or by some substitute for it.

If the introduction of a substitute is to prevent the infinite punishment of the wrong doer, and manifest that infinite disapprobation, it must, of course, be an *infinite* substitute. A finite one could not manifest infinite disapprobation.

Such a substitute God has provided.—He has given to men a Divine Saviour.—No *created* being could make an *infinite* atonement, being himself finite; and therefore, God sent an infinite Being to do it.

And now the wrong doer has his choice between bearing the infinite punishment of his wrong doing, that God's infinite disapprobation of it may be shown—or accepting the infinite atonement.

Reader, which will you do? Will you bear the punishment, or accept the atonement.

MATERNAL AFFECTION.

Men talk of the silver cord of friendship—of the silken ties which bind young lovers together—of the pure affection of husband and wife, as if it were durable as adamant and as pure as the love of angels. But a hasty word, a thoughtless action, or a misconstrued expression, may break the first; a slight neglect, some inconsistency, or a trifling favor denied, may sunder the second; and even the last may be destroyed, for the green-eyed monster may find some entrance and blight the fairest flowers of this sweet earthly paradise.

But there is a love which neglect cannot weaken, which injury cannot destroy, and which even jealousy cannot extinguish. It is the pure, the holy, the enduring love of a mother. It is as gentle as the breeze of evening, firm as the oak, and ceases only when life's last gleam goes out in death. During all the vicissitudes of this changing world, in sickness or in sorrow, in life or in death, in childhood's halcyon days. in "youth's untroubled hour," or in manhood's vigorous prime, the mother clings with the same unwearied affection to her child. It is the same amid the snows and frost of Siberia, the temperate and joyous regions of our own fair land, and among the arid sands of Africa,

These anxious cares and tender attentions and oft repeated words of a mother's love, are not without their happy influences upon the lives and characters of their sons. The stern rebuke of a justly offended father may check for a season the rising and struggling passions of youth, but the sacred lessons learned from a mother's lips are engraven on the heart and retain their power through life; in virtue's paths, and even in the career of vice, they are continually recurring to our mind, and being with them, as farther incitements to good, all the hallowed scenes of childhood and innocence. Hard is the heart that will not melt at the recollection of a mother's prayer; and more obdurate still, the heart of him who by a course of vice can wittingly wring her soul with anguish, and bring down her gray hairs with sorrow to the grave.—*Pres. Herald.*

KEEP YOUR PROMISES.

We have often been shocked at the reckless disregard which many persons manifest for the fulfilment of their promises. They are ever ready to make engagements for the future but when the time arrives for their fulfilment, they seem to have forgotten them entirely, or at least, to treat them as though they involved no obligation whatever. Such conduct is sinful in the highest degree, and when indulged in by professing Christians, furnishes glaring evidence of essential defect in their Christian character. It is also highly injurious in its influence upon society itself, inasmuch as it necessarily tends to destroy that confidence of man in man which is also essential to the happiness of the community. It is especially detrimental to the interests of the individual himself, who is guilty of it, as he thereby forfeits the confidence and respect of his fellows. His word accordingly, is not relied upon, and he is obliged to suffer all the unhappy consequences. This sinful and injurious habit is one of the most inexcusable of which any one can be guilty. In ninety-nine cases out of a hundred, there is no absolute necessity whatever for any one to break his word. No one should ever make a promise, unless he looks well into the circumstances beforehand, and has every reason to believe, that it will be in his power to fulfil his promise. And whenever a promise has once been made, it should be his fixed determination to keep it, and with a particular reference to this, his subsequent conduct should be shaped. Were this course to be faithfully pursued, not only would the serious evils resulting from a disregard to one's word be avoided, but also the confidence of those around speedily gained and enjoyed, and a character thereby eventually established, that will be of more value than "ermine, gold or princely diadems."—*Weekly Messenger.*

CHARACTER OF OUR PRAYER MEETINGS.

Nor must the character of our prayer meetings be overlooked, if they are to become the means of invigorating the power of religion in the hearts of those who attend them. At present, they are, for the most part, inexpressibly dull and lifeless. Every man goes the round of devotional topics; and thinks nothing whatever of what is appropriate, and fitted to rouse.—We want less form, and more heart devotion. We pray too long, and with too little unction. A few warm and stirring petitions, proceeding from a heart full of love, are of more value to the life of a Church than a thousand lengthened addresses to the Deity, where devotion dies upon the lips of the suppliant, and where every one longs for the close of an unedifying service. It is life, and power, and unction, that we want in our social prayers; something to rouse, to animate, to cheer, and to fill the heart with love and joy. We have now the gifts and graces of the few; but we want to enlist the mass in these periodical meetings for devotion. Let our prayer meetings revive, and all will revive. Let them more than equal the attendance at the communion table; let no real Christian in our sanctuaries habitually neglect them; let them be looked forward to with becoming expectation, and kept up with Christian spirit, and we shall see happier days than have yet dawned upon our Churches.—*London Evang. Mag.*

HOW TO SERMONIZE.

1. Go to the bottom of your subject; and think of everything that ought to be said upon it; and consider what points or parts of it your hearers would be glad to have cleared up or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains of diving deep to bring them up from thence. On the other hand,

2. Take care that you do not torture your subject by aiming to exhaust it.—Don't endeavor to say everything that can be said, but everything that ought to be said upon it. A preacher's excellence is seen, not so much in saying a great deal upon a text, as saying the best things in the best manner.

3. Don't crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the funnel, it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, while your hearers are impatiently waiting for the conclusion.—It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave your audience longing than loathing.—Abstinence is less hurtful than repletion. I think Luther says in his table-talk, that one necessary qualification of a preacher is *to know when to leave off.*—*John Mason.*

LEARNING VERSES.

The following will show what the young are capable of accomplishing and is commended for their emulation. The whole of what is stated below was accomplished in the course of one year:

"Miss Emily M. Hunt, (of Fairfax, Vermont,) a girl of 13, won the highest prize, having committed during the year, 19,634 verses. She had learned the whole of the New Testament, Genesis, Judges, Ruth, Samuel, Esther, Job, Psalms, Ecclesiastes, Song of Solomon, Isaiah, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, and selections from other books, amounting in all to 19,634.

The second competitor had learned the following portions: the whole of the New Testament, Job, Psalms, Proverbs, Ecclesiates, Song of Solomon, Isaiah, Lamentations, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and other selections, amounting in all to 15,836 verses.

We doubt whether such results as these have been surpassed. The Sabbath School Mr. Dunn informs us, felt the impulse through the year.—*N. Y. Recorder.*

BE NOT EXALTED.

Man is a curious being: change of circumstances will change his character.—Some, who once moved in poverty's vale have become so exalted after a little prosperity, as to look with disdain upon those whom they considered as their friends when in the humble walks of life. We are pleased to see people prosper, but it is beneath a Christian, or a noble mind, for one who has obtained a smattering of an education, or has been raised to affluence, to put on an air of aristocracy.—Persons bred in middling or very affluent circumstances are not as likely to be so over-bearing as those who have been raised from places of comparative obscurity. Thus we find it dangerous to endow man with much power, even if born in a Republic, yet the Christian is commanded to be courteous, not to be exalted, and each to esteem the other better than himself.

LIBERAL BEQUESTS.—The late Isaac Baugher, Esq., of Frederick county, Md., by his will, liberated all his slaves, and bequeathed $2,000 to the Parent Education Society of the Evangelical Lutheran church, $500 to the Theological Seminary, $500 to Pennsylvania College, all located at Gettysburg, Adams county, Pa.; $500 to the American Tract Society, located in New York, and $500 to the American Board of Commissioners for Foreign Missions.

☞ A single house-fly produces in one season, 2,080,320!

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And I mingled into one."

MARRIED—On Thursday, the 6th instant, by the Rev. Mr. Cooper, Mr. JOHN DONNEHOWER, of Reading, Pa., to Miss RACHAEL A. WELLS, of Harrisburg.

On the same day, by the Rev. Mr. Mesick, Mr. JOHN GILBERT, of Reading, to Miss MALINDA BIRD, of Harrisburg.

On the — day of ——, by Elder John Hovis, Mr. PHILIP WILEY to Miss NANCY WILSON, both of Sewickly township, Beaver county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 2d inst., Mrs. REBECCA REEKORD, aged 25 years. She departed this life in the hope of a blessed immortality.

On the 23d of June, ISABELLA HOPKINS, aged 19 years, 4 months and 19 days.

On the 3d inst., after a lingering illness, Mr. ANDREW J. HAREAUGH, aged about 28 years. He left this world in the triumphs of faith. Funeral services by Elders Flake and Winebrenner.

"The victory now is obtain'd;
He's gone his dear Saviour to see;
His wishes he fully has gain'd—
He's now where he longed to be."

Special Notices.

☞ LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbrihers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *duodecimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

POETRY.

BETHEL SABBATH SCHOOL HYMN.

We're a happy band of children,
We're a happy band of children,
We're a happy band of children,
From the Bethel Sabbath School.

Where our friends come to meet us,
With the word of God to greet us,
Where mercy's voice so sweet is,
In the Bethel Sabbath School.
We're a happy band of children, &c.

Where the stream of life is flowing,
Happiness on us bestowing,
And for Heaven we are growing,
In the Bethel Sabbath School.
We're a happy band of children, &c.

From the word of God we're learning,
To escape eternal burning,
And from evil we are turning,
In the Bethel Sabbath School.
We're a happy band of children, &c.

While friends above are praising,
Amid Heaven's glories gazing,
Our voices we are raising,
In the Bethel Sabbath School.
We're a happy band of children, &c

And you dear friends who hear us,
If for Heaven you would rear us,
Then let your presence cheer us,
In the Bethel Sabbath School.
We're a happy band of children, &e.

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetings for the ensuing season, as follows, to wit:

1. One on the old ground, near Linglestown, Dauphin county, commeneing on the 4th of August.

Preachers, brethren, and the public are respectfully invited to attend.

The brethren are requested to meet at Linglestown on Monday, the 31st day of July, at 1 o'clock, to prepare the ground.

2. One near Landisburg, Perry county, on the old ground, the woods of brother John Stambaugh, to commence on the 11th of August.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and the brethren and public are respectfully invited to attend.

3. One on the York Circuit, at or near what is called the Nauvoo School-house, in Jacob Hart's woods, about 2 miles from Lewistown and the same distance from Lisburn, commeneing on the 11th of August.

4. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.

5. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commencing on the 25th of August.

6. One near Auburne, Schuylkill county, commencing on Monday, the 28th of August.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$5 12½	*a* 5	25
Do. Rye, do. - -	2 50	*a* 2	75
Do. Corn, do. - -	1 75	*a* 1	80
GRAIN—Wheat, per bushel,	1 00	*a* 1	02
Do. Rye, do. - -	62	*a*	65
Do. Corn, new do. - -	39	*a*	41
Do. Oats, do. - -	33	*a*	35
Do. Barley, do. - -	—	*a*	75
SEEDS—Clover, do. - -	3 25	*a* 3	50
Do. Timothy, do. - -	2 00	*a* 2	25
Do. Flax, do. - -	1 10	*a* 1	12½
BEEF, per cwt. - - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	7	*a*	8
BUTTER, do. - - - - -	12½	*a*	14
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	40	*a*	45
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	75	*a* 1	00
PEACHES, (Dried) per bush.	1 50	*a* 2	00
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - - -	1 45	*a* 1	50
HAY, per ton, - - - - -	12 00	*a*15	00
PLASTER, per ton, - - -	4 50	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 25	*a* 5	37
Do. Rye, do. - -	3 45	*a* 3	50
Do. Corn, do. - -	2 31	*a* 2	37
GRAIN—Wheat, per bushel,	1 05	*a* 1	12½
Do. Rye, do. - -	76	*a*	78
Do. Corn, new do. - -	51	*a*	52
Do. Oats, do. - -	36	*a*	37
Do. Barley, do. - -	85	*a*	90
SEEDS—Clover, do. - -	3 50	*a* 4	00
Do. Timothy, do. - -	3 00	*a* 3	25
Do. Flax, do. - -	1 40	*a* 1	45
BEEF, per cwt., - - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

DOW'S FAMILY MEDICINE.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,

For the use of Young Ladies at home and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser.*

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it."—*Dem. Review.*

Miss Beecher's Domestic Receipt Book,

Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser.*

For sale by Henry Perkins, 142 Chestnut street, Philadelphia.

CYCLOPEDIA

OF

MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By Rev'd. K. Arvine,

With an Introduction by Rev. *Geo. B. Cheever*, D. D.—To be completed in 8 numbers.

"Private families will find in them an an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

Wanted—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

MRS. McNEALL'S FAMILY PILLS.

These celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION

OF THE

History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of fifty different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige Editor.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.

No. 22, Market Street, Harrisburg.

The public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

The Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

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COLPORTEURS WANTED.

The Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

Suitable persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Camp-meetings.

"Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices." Here is Immanuel's counsel to his church. "To every thing there is a season, and a time to every purpose under heaven." Hence there must be a time to go out, to work, and to sow, as well as a time to come in, to rest, and to reap. Now the Camp-meeting time and season being at hand, this, therefore, must be the time, if any, for the church and people of God to make haste to get ready, to go forth and to work for God in promoting the good of his cause.

How is it with the roe and young hart upon the mountains of spices? They are active, cheerful, and lively. So then let Christ's beloved be, in coming up to the help of the Lord at the camp-meetings. Lay aside all apathy and half-heartedness, and come out with a willing mind and a perfect heart. Be "like to a roe, or to a young hart upon the mountains of spices."

Again, the roe and young hart upon the mountains of spices are well fed, strong, healthy and happy. So likewise shall the church be when she makes haste and imitates the roe and young hart.

Once more, roes and deer, like sheep, love to associate, consort and go in droves and flocks. So also ought the people and Church of God to do, when they come out to the tabernacle feasts. Let none hang back and linger at home, but let all "make haste," all hands be strong, and all the membership of the church turn out, and co-operate with each other in the glorious and blessed cause of our common Lord and Saviour. Be strong dear brethren, and quit yourselves like men. Yet, after all, much depends on the right way of conducting Camp-meetings, in order to success. On this subject we would like to say a few things.

1. Have good rules; have them read once or twice a day; so that every body may become acquainted with them.

2. Have a suitable number of managers appointed to superintend the meeting, and to see that the rules are strictly observed.

3. Have a committee of bishops to superintend the stand and the altar—to appoint the preachers and exhorters, and also suitable persons to open and conduct the prayer meetings. There should likewise be a few persons appointed, each day, to lead the singing, especially in times of public worship. It is a bad practice to let one or two persons monopolize this service during the whole time of the meeting, and still worse to leave it free and open for any body that chooses to take the lead. When this is done, it not unfrequently happens that incompetent and injudicous persons will thrust themselves forward, and take the lead, who have neither grace nor gifts for the task.

The preaching should be plain and practical—the praying short and fervent—and the singing spiritual and solemn.

Lukewarmness, apathy, bigotry, controversy, enthusiasm, lightness and whatever else tends to injure and hurt the cause of religion, should be carefully avoided.

And on the other hand, fervent prayer and fasting, before and during the meetings, in connection with experience meeting and personal conversation on the subject of religion, every day, during the meetings, should be devoutly and faithfully attended to.

Besides, tithes and offerings should be brought forward to entertain strangers—to feed the poor—and to support the embassadors of Christ. Camp-meetings should be the Churches *love feasts*.

It is often said, our first camp-meetings were the best. Then from 50 to 100 and upwards were converted at one meeting. If they were still thus good, say some, we would like to go. But let me ask, why was it so? For many reasons, no doubt.

One was the people were united. In union there is strength. They did not stop then to contend with each other about mere matters of opinion.

Another reason was, the brethren were liberal. They used hospitality without grudging. They gave freely, and freely they received.

Another reason was, the people had a mind to work. They were workers together with God. They sowed with tears and reaped with joy.

For those, and other reasons, God blessed them, and gave them success. The same means God will still bless. Come then, one and all, and let us prove him, and see whether he will not open to us the windows of heaven, and pour us out a blessing, that there will not be room enough to receive it.

The Law of Tithes.

[*Continued from our last.*]

The following anecdotes and testimonies will fully illustrate and sustain the truth and certainty of our opinion on this subject.

Tithing and Thriving.—The Rev. Mr. Whately having in a sermon warmly recommended his hearers to put in a purse by itself a certain portion for every pound of profits of their worldly trades for works of piety; he observed, if they did so, that instead of secret grudging when objects of charity were presented, they would look out for them and rejoice to find them. A neighboring clergyman hearing him, and being deeply affected with what he so forcibly recommended, went to him after the sermon was ended, and asked what proportion of his income he ought in conscience to give. "As to that," said he, "I am not to prescribe to others; but I will tell you what has been my own practice. You know, sir, some years ago, I was often beholden to you for the loan of ten pounds at a time. The truth is, I could not bring the year about, though my receipts were not despicable, and I was not at all conscious of any unnecessary expenses. At length I inquired of my family what relief was given to the poor; and not being satisfied, I instantly resolved to lay aside every *tenth* shilling of all my receipts for charitable uses; and the Lord has made me so to thrive, since I adopted this method, that now, if you have occasion, I can lend you ten times as much as I have formerly been forced to borrow."

Baxter's Testimony.—One help to my success, says Baxter, was the relief which my estate enabled me to afford to the poor. The situation which I held, was reckoned at near £200 per annum; but there came only from eighty to ninety pounds to hand. Besides which, some years I had sixty or eighty pounds a year of the booksellers for my books which I wrote. This little, dispersed among them, much reconciled them to the doctrine that I taught. And this truth I will speak, for the encouragement of the charitable, that what little money I have by me now, I got it almost all, I scarcely know how, *at that time when I gave most;* and since I have had less opportunity of giving, I have had less increase.

Oberlin's Practice.—John Frederic Oberlin, a minister of the Gospel in France, happening to read one day with more attention than usual, the accounts of the tithes in the Books of Moses, was so struck with some of them, as to resolve from that moment to devote three tithes of all he possessed to the service of God and the poor. The resolution was no sooner made than put into execution, for whatever Oberlin conceived it to be his duty to do, he conscientiously and without delay set about it. From that period till the end of his life, even during the most calamitous seasons of the Revolution, he always scrupulously adhered to the plan, and often said that he *abounded in wealth.*

Mrs. Graham's Practice.—Mrs. Graham, of New York, made it a rule to appropriate a tenth part of her earnings to be expended for pious and charitable purposes; she had taken a lease of two lots of ground, in Greenwich street, from the corporation of Trinity church, with the view of building a house on them for her own accommodation: the building, however, she never commenced: by a sale which her son-in-law, Mr. Bethune, made of the lease in 1795, for her, she got an advance of one thousand pounds. So large a profit was new to her. "Quick, quick," said she, "let me appropriate the tenth before my heart grows hard." What fidelity in duty! What distrust of herself! Fifty pounds of this money she sent to Mr. Mason, in aid of the funds he was collecting for the establishment of a theological seminary.

Bring ye all the Tithes.—"Some years ago," says one, "I recollect reading a striking sermon by the late Mr. Simpson, of Macclesfield; the subject, I think, was Christian liberality; but what most forcibly struck my mind, was a passage quoted from Malachi 3: 10; 'Bring ye all the tithes into the storehouse,' &c. I cannot describe how my mind was impressed with the manner in which Jehovah here condescended to challenge his people, when he says, 'And prove me now herewith,' &c. Suffice it to say, that the subject made such an impression, I found it my duty to do more for the cause of God than I

ever had done. I did so, and on closing that year's accounts, I found that I had gained more than in any two years preceding it. Some time afterwards, I thought the Redeemer's cause had an additional claim, as the place in which we worshipped him wanted some repairs. The sum I then gave was £20; and in a very little time afterwards I received £40, which I had long given up as lost."

God loveth a cheerful giver.—"How is it Betty," said an elder of the church to a very poor woman in Wales, (who was always observed to contribute something whenever a collection was taken;) how is it that I always see you drop something in the plate? Where do you get it?" "Oh, sir, I do not know," she replied; "the Lord knows my heart and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me; and when it comes I put it in the plate."

"Well, said he, "you have been faithful in a little, take this sovereign, and do what you will with it." "A sovereign, sir!" said she; "I never had so much money in my life as a sovereign; what shall I do with it?" "I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause." Soon after this, a man came round to solicit subscriptions to some benevolent object: he went to one of the elders, who gave him half a sovereign, and another gave him five shillings; both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do. "Put my name down for a sovereign." "A sovereign!" said he; "why, where did you get a sovereign!" "Oh, sir," said she, "I got it honestly; put my name down for a sovereign." She gave him the sovereign, and in about two weeks from that time she received a letter from Doctors' Commons, informing her that a friend had just left her one hundred pounds.

The Infidel's Donation.—In an address before the Indiana Bible Society, the following facts were stated:

An agent once requested an infidel surgeon to make a donation to a benevolent object. He told the agent he did not give money to such objects. He was assured he would be none the poorer for giving. "Do you believe that?" replied the doctor. "Yes, I do." "Well, I will try it," was the answer; and he took out $20, and gave him. The agent requested him to eye the providence of God, and see if it was not soon repaid to him double. He said he would take care to *look out for that.*

When he reached home he found a letter requesting him to come immediately and perform a very difficult surgical operation a man worth $200,000 or $300,000. When he had done his work, and was about leaving, the son came to him and said, My father's heart is upon his money, and as he is now very feeble, I fear it may destroy him to be called on to pay a very heavy bill. I wish the charge you present to him should be small, and I will make up the balance.

He told the son he was willing to make out just such a bill as his father would think right. What do you think he would be willing to pay? He said $200. The surgeon took the $200, and told the agent the next time they met, that the Lord had paid him back *fivefold:* that if he had been *left to himself*, he should not have charged *more* than $100.

The Southerner's Liberality.—A Southern gentleman, gay and worldly, was very friendly to an evangelical church in his neighborhood; and as they were accustomed to hold camp meetings year after year, he had a beautiful plot of his forest land cleared of brush and fallen trees, and fitted up with convenient cabins or booths, for the accommodation of the worshippers, at his own expense. His liberality to the church was such as to attract not a little attention, on account of his being so far from anything like religion himself. One of his companions one day rallied him on his incongruous benevolence, and inquired why he would make such a fool of himself as to throw away his money in behalf of such an object! His reply in substance was, "You do not understand it; I am no loser by my liberality to the church, but for every *five* dollars I give to them, God's providence in some way brings me back a *hundred!*"

If shrewd-minded, worldly men, like the above, are sometimes clear-sighted enough to see the wisdom of "casting *their* bread on the waters," what shall be said of those professed Christians who are so unbelieving as to regard what is contributed to benevolent efforts, as so much *sacrificed* or utterly thrown away?

Vindication of the Church,
OR
Review of Letters on Sectarianism.—No. 6.

In our former letter on the subject of Sectarianism, we commenced the consideration of its evils. Three of them were considered. We now present some half dozen more.

4. *Bigotry*, is an evil growing out of Sectarianism. By bigotry, we mean an obstinate attachment to our own opinions and peculiarities, with an inveterate proscription of every body that differs from us. Create union and identity with any party, and you create party interests; and with the ignorant and illiberal, a bigotry, or obstinate attachment to denominational notions, customs and peculiarities. This baneful prejudice has usually more to do with the circumstantials of religion than with the essentials of it; yet sometimes with both. But whatever may be its characteristics and operation, it will always be found traceable to schism, its proper origin and hurtful offspring.

5. *Intolerance.* This is a concomitant of bigotry. Wherever you find the one, you will find the other. They are twins. Schism begets bigotry, and bigotry begets intolerance. A bigot, therefore, will always be more or less intolerant. This foul spirit disallows freedom of thought, of speech, or of action; and requires all persons to entertain the same opinions, and conform to the same customs, although the opinions and customs are entirely unfounded in the law and testimony. This evil and unchristian spirit was strikingly exhibited in the conduct of the disciples who forbade certain persons to cast out devils, simply because they did not follow them. This is identically the spirit of Sectarianism now. Many would rather see no good done, unless they can have the honor of doing it. Others are so conscientious that they cannot fellowship any one, except he is of the same creed and holds the same opinions and usages. This is a monstrous great evil. But it is not the worst yet. Another, and a greater one is,

6. *Persecution, Defamation and Rancor.* This is the practical part of their corrupt theory. Where the people pollute themselves with the sin of schism, there they will soon become selfish, bigoted and intolerant; and where they are bad enough to indulge in these evils, they will not hesitate long, to persecute, traduce, slander and defame their Christian brethren. Where, therefore, Sectarianism prevails, there you may expect to find its leperous fruit of persecution, defamation and rancor. They may not always do it directly and openly, but in a secret, insidious or sly way. The spirit is the same. The only difference is, the one sins without shame or remorse, the other is self-condemned and ashamed of his wickedness. Another evil of Sectarianism is,

7. *Opposition to truth.* God's word is truth. It is quick and powerful. Yet its great power is neutralized, and its plainest truths opposed through party prejudices. I once asked an old Presbyterian lady, who attended one of our baptisms, some years ago, what she thought of the doctrine of immersion? O! said she, I think it altogether right, and old as I am, I would soon be baptized, if our preacher would say so. Others in ancient and modern times have done worse than this. Anciently, we are told, many of the chief rulers believed on Christ, but for fear of the Jews they did not confess him, lest they should be put out of the synagogue. Some rejected the counsels of God against themselves, not being baptized. Others resisted the Holy Ghost. The same things are done now. Some deny Christ and the atonement. Some oppose the doctrine of immersion; and others the doctrine of conversion and revivals. And why do they so? Not, surely, because they are unscriptural. Nothing is more plainly taught than the atonement, the doctrine of baptism, and the doctrine of conversion and of the Spirit's influence. Why then are these, and other plain and solemn truths of God opposed? We say, one great and primary reason is, sectarian influence and prejudice. Look at some of the advent brethren, no sooner than they cut loose from the sects, they were set right on the subject of baptism, feet-washing, &c.

8. *Nullification of Discipline.* This is another great evil of Sectarianism. For no sooner than the discipline of Christ's house is enforced, and the unruly and disobedient are put away or expelled, than Sectarians will vie with each other to proselyte the excommunicated members; and in many instances these excommunicated proselytes become the rankest sectarians. Thus the salutary power and influence of discipline is neutralized, the hands of the incorrigible strengthened, and the authority of Christ's house set at naught and nullified. This is another grievous spot of the leprosy of Sectarianism. And yet another is,

9. *Prodigality and Extravagance.* Not only the large cities, but every little town, village, and neighborhood must have two, three, four, or more meeting-houses, and perhaps an equal number of preachers to support; and some of these, perhaps, half stinted and starved, for want of a sufficient support. And then, what is still worse, those parties which have power and money, become rivals in extravagance, and cruel, arbitrary and oppressive towards the more feeble ones. This also is vanity and vexation of spirit.

But in the last place we would say that one of the worst fruits of this corrupt tree is,

10. *High treason. Petit treason* is bad enough, but *high treason* is still worse. Sectarianism is high treason, because it is an offence against the King of Kings, and against the peace, happiness and prosperity of His everlasting kingdom. If, as we have shown, unity is an essential feature of the Church of God, if schism is expressly prohibited, if union was a cardinal characteristic of the primitive church, if there is but one Lord, one faith and one baptism, then Sectarianism is *high treason*, and is justly condemned as such by the highest authority. If then, we judge this Sectarian tree by its huge crop of corrupt fruit, we are forced to the conclusion that the tree itself must be corrupt; and consequently cannot be of the Father's right hand planting, but must be the contrivance of aliens and enemies.

Constitutionality of the Sabbath Law.

The case of Specht *vs.* The Commonwealth has been decided by the Supreme Court of Pennsylvania. It appeers that the plaintiff, who was a farmer, and a Seventh day Baptist, was indicted, and fined by the Court for pursuing his ordinary avocations on the Sabbath. He appealed to the Supreme Court, in order to test, for the sect to which he belongs, the constitutionality of the law under which he was fined. The Supreme Court decided the law enjoining the observance of the Sabbath as a day of rest from labor, to be constitutional.

Death of Gov. Francis R. Shunk.

The late Governor, Francis R. Shunk, of this State, departed this life, at his residence in this borough, on the 20th ult.

On Saturday, the 22d his remains were conveyed to Philadelphia, accompanied by his staff and relatives and taken to the residence of his brother in Tenth street above Vine. On Sabbath morning they were conveyed from thence, to their last resting place, at the Trappe, Montgomery county, Pa., where suitable and impressive obsequies were performed, amidst an immense assemblage of his relatives, friends, and former acquaintances.

Our Terms and Regulations.

Let it be remembered that our terms and regulations require the payment of $1 50 from and after the expiration of the first quarter. If any of our subscribers do not like these terms, we would advise them to pay in advance next time, and they will save the amount which they have now to pay over the usual price.

Return of Volunteers.

The surviving Volunteers from the Mexican War have nearly all returned. The Cameron Guards, arrived here on Tuesday the 25th ult., and were received and welcomed with great eclat.

CONTRIBUTORS' DEPART'T.

On the support of the Ministry.

Brother Winebrenner:—

I again take my pen in hand to drop a few lines to the readers of the Church Advocate.

The subject that I would call the attention of my readers to, is one of much importance. I hope, therefore, that it will be maturely considered by one and all. May the Lord help us to look to it without delay.

The words that I wish to call the readers attention to, will be found in the 9th chapter of 1st Cor. and 14th verse; "Even so hath the Lord ordained that they that preach the gospel, should live of the gospel."

I shall notice first, The claim that the minister of the Gospel has upon those among whom he labors for his livelihood or support.

Secondly, Prove that it is our duty to comply with this claim.

Thirdly, Show the consequences of so doing; and

Fourthly and lastly, the end of those that will not comply with this claim.

First. The Apostle in the chapter referred to, proves the claim of a faithful minister of the gospel upon those that he labors with, for his support. This then is clear and manifest.

1st. From the common claims that mankind have upon each other when they do a piece of work. No individual would ask labor of his neighbor for naught. If he does he is certainly in error, for the Bible says, "The laborer is worthy of his hire."

Secondly, It is written as we find, that "none will go a warfare of his own accord;" none will plant a vineyard and not eat of the fruit of the same." From these passages we find that it is natural and reasonable for those tnat labor to have a livelihood. But we find still more.

The minister of the gospel has not only a claim from common reason, but also from the language of Moses, in the law. Deut. 25: 4, also 1 Cor. 9: 9. "Thou shalt not muzzle the ox that treadeth out the corn." Here we find from the chain of the chapter, that God would teach us a lesson of much importance. The Apostle says, "No doubt for our sakes this was written." Hence we conclude that this law was not chiefly given out of God's regard for oxen, but to teach mankind that all due encouragement should be given to those who are employed by us, or who are laboring for our good; that the laborers should partake of the fruits of their labors. Then we conclude that they that lay themselves out to work for the good of souls, should not have their mouths muzzled, but have food and raiment provided for them; and if they have families, suitable provision should also be made for them, for it is certainly unreasonable that a man should go and labor for others, and see his family in want. Hence we conclude that ministerial laborers, as well as others, are worthy of their hire, and should have their just dues.

And let me ask here, my brethren, have we paid this honest debt? Has not the minister been laboring for our good, and have we not heard him preach? have we not seen his want and his trouble? have we not often said, that was a good sermon? have we not seen his tears? have we not seen him come through rain and storm—through summer's heat and the cold wintry blast! Yes! all this he has done, all this have we seen. What then must be his claim upon those among whom he labors? Certainly a common living; for that much we allow our oxen. I will now notice

Secondly. That it is our duty to comply with this claim. I would just say first, that the Bible is sufficient to prove this doctrine. I will therefore merely give several passages of Scripture, and the reader may examine them. Rom. 15: 27. Here we find that if we have been blessed with the gospel, and have been made partakers of the gospel, it is our duty to give of our carnal things for the support of those that minister to us in holy things. Again we find, Philippians 4: 14—17, that it was done by the Philippian brethren. So, then, we have precept and example for this duty. What more do we want? Hence we conclude that it is our indispensable duty to support those that labor in the gospel ministry, for our good, and for the good of others in general. I will now proceed to show,

Thirdly. The happy consequences of complying with this claim. In the first place, a great blessing will fall upon us, and a much greater one upon those that are in heathenish darkness, and those that have not the gospel of Jesus. I say this, not because money will preach, but because they that preach must have their just dues for their labor, or a common living.

Secondly. Bibles would soon be put into every family, and the news of glad tidings would spread far and wide until it would cover our land and nation, and all would hear that Jesus came to save them from their sins. Oh! what a change this would make in our world. Yes! many a broken heart would be healed and made to rejoice in God our Saviour. Then let me say to one and all, let us give our mite, and let us give it with a willing heart and a ready mind to the cause of God—to those that labor constantly in the ministry, and especially to those that labor for us.

I ask then once more, for I fear that some will still think they are excusable, where can you find auy Scripture or good reason in requiring a minister of the Gospel to go out into the world to preach the Gospel of Jesus, without giving him a support for himself and family? There is certainly none to be found. There are those that have their thousands at home, and plenty around them, and, perhaps, will not give but two or three dollars to the support of the Gospel, or the good of God's cause, Is not this too bad? Yes, it is too bad. They that have an income of a thousand dollars a year should give the tenth, at least, to the support of the Gospel.

I will now close by showing, Fourthly, The sad effects to those that will not comply with his claim. If we will not give to the support of the Gospel, we will not only suffer ourselves. but others will suffer around us, and the minister of the Gospel will also suffer, and perhaps be caused, or compelled to stop his travels, and go to work.

And this is not all. Missionaries will stop, in a measure, for want of help. Then will follow the sad end, the destitute and the heathen will grovel on and perish in the dark. Oh, where is the heart that cannot feel for the poor and destitute? Come, my neighbors and friends; come, my brethren and sisters; come, let us give our mite to the work of the Lord. He will bless us in so doing, and if faithful to the end, finally give us a happy lot in his everlasting kingdom. But they that will not obey his word shall be punished in hell, with all the nations that forget God.

May the Lord help us all to do his will, and finally save us in his kingdom, is my prayer.

JAMES W. KEPLINGER.

Big Sugar Creek, Ohio, July 3, 1848.

Sabbath School Celebration.

Mechanicsburg, July 4th, 1848.

Brother Winebrenner:—

This being our National birth-day, I attended the Union Sabbath School at this place, and have been exceedingly gratified to see that the Sabbath School cause is on the march, and is designed to prove a blessing to this village and its vicinity.

At 9 o'clock in the morning, at the ringing of the bell, the pupils, numbering about 125, accompanied by their teachers and the Mechanicsburg choir, met at the place appointed, and from thence together with several hundred spectators, proceeded under the direction of Dr. Vanhuff, to the beautiful grove of brother Jonas Rupp, about half a mile from town, where there was a stand erected and seats prepared for the accommodation of the audience.

After prayer, and an ode by the choir, the Declaration of Independence was read by one of the Sabbath School pupils, after which several of the pupils delivered appropriate addresses. The assembly was then addressed by Elder J. H. Hurley, of the Church of God, and Rev. J. Fritchey, of the German Reformed congregation, in which the Sabbath School interest was laid before the people, and then dismissed for the purpose of partaking of a repast that had been provided by the liberality of the citizens of the place.

After dinner. at the sounding of the trumpet, the assembly was again called to the stand, and after several odes by the choir, the Rev. G. Morris, of the Presbyterian congregation, addressed the School in an appropriate manner, and after an ode by the choir, proceeded to town. where they were finally dismissed.

During the whole day the most perfect order and decorum was preserved; and it is to be hoped that this will serve as a kind of stimulus, to give a fresh impulse to the Sabbath School cause at this place. That it may exert a hallowed influence on the rising generation.

WOREHITE.

Correspondence.

Meeting of friends—Influence of Christianity on friendship—New York and Pennsylvania Yearly Meeting—Thoughts of the Dead—Spirit of Consecration—Resolutions on Sabbath Schools, Missions and Secret Societies—Example of Benevolence—Missionary meeting—Covenant meeting.

It is always pleasant to greet old friends after an interval of absence. Thrilling emotions come welling up as we grasp them by the hand and hear again their well-remembered voices. The associations of the past come trooping one after another, and a thousand delightful memories, perhaps of many months and years concentrate upon a single hour. The mind, with more than electric speed, goes back to live over again the scenes that may have long slumbered in apparent forgetfulness. Incident after incident crowds in brightened recollection upon the memory, until the present is well nigh swallowed up of the past.

These emotions are still more powerful when the parties are connected by the ties of Christianity. Indeed no friendship can be so firm and lasting as that cemented, at the foot of the Cross, by the blood of the Lamb. This binds heart to heart with ligaments which time or death cannot dissolve nor sunder.

Such a train of thought was excited by being permitted to participate in the session of the New York and Pennsylvania Yearly Meeting of Freewill Baptists, held in Veteran, Chemung county, N. Y. With many members of the Conference an intimate acquaintance had long been cherished. But circumstances had separated us for some time, and there we met again, to mingle our joys and sorrows, and recall the struggles, the toils, and the hopes of those by-gone days, when our acquaintanceship was formed and ripened into affection. It was indeed pleasant and profitable thus to review the past. Its realities afforded many a warning beacon, and its mercies were sufficient to keep alive the embers of hope and drive away the spectres of despair.

But other reflections came unbidden. Some who were wont to assemble in these annual convocations were not there. Their places were filled by strangers—but by such as were already made nigh by the blood of the Lamb. The language of the prophet thrilled my soul, "Our fathers, where are they?" Gone—many of them to a rich reward, and a few more years of Christian effort here, will bring us who remain where no such enquiry shall be made in relation to any true disciple of Jesus.

The meeting was one of interest. As we together considered the condition of Zion and of the world, all hearts seemed inspired with a stronger and more fervent zeal to live and die for God. All seemed deeply solicitous to live by the faith of the Son of God. But when the vast responsibilities which probation heaps upon the soul, were considered, man seemed to dwindle to utter insignificance. And what an awakening would startle the world from its dream of sinful pleasure, did every Christian entirely lose sight of self, and every where, by precept and example, proclaim, "Behold the Lamb of God!"

The Conference, corresponding to your Annual Elderships, was held on Friday, commencing at 10 o'clock, A. M. Various subjects were considered, and strong resolutions passed in favor of Sabbath Schools, Missions, &c., and condemnatory of the principles of Secret Societies. The Freewill Baptists, as a denomination, are strongly opposed to such associations, although several influential ministers have united with them. Some of these, however, have withdrawn from them.

One individual, who is not, in the common acceptation of the term, wealthy, gave one hundred dollars for missions, twenty dollars to a poor young brother to acquire an education to better fit him for the ministry, and five dollars for a Sabbath School Library in a destitute district. I mention this as a worthy instance of liberality. Besides, to my certain knowledge, this is not the first hundred dollars that this same brother has contributed for benevolent objects. Go thou, and do likewise!

Saturday and Sunday were taken up with public preaching, and a Missionary meeting; except a Conference meeting; or, as we call it a Covenant meeting, on Saturday, P. M. At these meetings all Christians are invited to speak or pray. We find them very interesting and profitable, and hence they are always held in connection with our Yearly and Quarterly Meetings, or Conferences. The Lord's Supper was administered on Sunday, P. M.

As we parted, we felt that we had attended one of Zion's solemn feasts. Our hearts were knit more firmly together, and I trust our attachment to Christ's kingdom increased.

A. D. W.

To School Directors.

Brother Winebrenner:—

I have been authorized to mention to you, that brother Lewis Henck, who is an excellent School Teacher, would take a good school somewhere in the country either in East Pennsylvania or Maryland. He has a small family and would remove to the place. He has been a teacher for at least ten years, and is considered one of the best. He would prefer the country to city life. Any School Directors who desire to employ a competent teacher for a school where a reasonable support can be had, will receive prompt answers to post-paid letters addressed to the above named teacher, at Baltimore.

J. F. W. Sr.

Leaves torn from the Scrap-Book of Thought.

BY JOHN P. WEISHAMPEL, JR.

Leaf the Fifth.

The Murderer at Heart.

Look! Do you see yon criminal cowering beneath the angry glances, and muttered curses of the revengeful multitude, who are crowded together at the platform of death, from which a soul will soon be launched into eternity by the hands of the hangman? Do you see him there in the most agonizing despair, and his heart stained with the blood of a murdered one? Yes, perhaps you do see him, the doer of the most atrocious crime the law forbids; a blood-stained sinner, a descendant of Cain! But, stop a moment; while you gaze upon him, keep your mouth silent; do not utter forth denunciatory imprecations, do not see him as the only villain in the world! No, no, look at *yourself!* Ah, why start back? Can you look at your own conscience, and then at the murderer, without making a comparison? No, if you reflect a moment, you cannot! But you may say, "why I am not a manslayer,—I have never shed even the blood of a brute!" Not so fast, my friend, you are almost as guilty of murder as he who stands on the scaffold! It is true—for while he *did* the *deed*, you wanted, wished, and longed in your own heart, to do it, but fear of the law made you retreat. Can you understand? Think! think!!

Considering the natural proneness of man to revenge himself and do evil to those who harm him, it would be foolish to suppose that *you* have never desired to do ill. It is entirely a mistake on your part. Search yourself and see if you are not a *murderer at heart!* and consequently, if you do not honestly repent, you will be considered, by the Great Judge in Heaven, as black and guilty as the one who slew with his hand a fellow-man. These are harsh words, but is it not true? ask Conscience—think! Aye! it tells you yes! your passions have been so excited, your heart so under the rule of the spirit of the world, that you could have torn limb from limb of your enemy, and gnashing your teeth in rage, could have acted as the Cannibal heathen. Oh! deplorable! You see and know it is so; then pray to Him above to quell your fierce passions, stop the tempest that can break forth in a moment, and effect such irreparable ruin. Pray to Him to help you, and so gain dominion over yourself, and it will be better for you now and in eternity.

Baltimore, June, 1848.

Indiana Camp-Meeting.

Brother Winebrenner:—

The Camp-meeting at Rome, Noble county, Ind., commenced the 15th of June, and broke up the Tuesday following. The preachers present were six in number, viz: Brothers John Beidler, Geo. Thomas, John Martin, E. Gillespie, A. B. Slyter, and myself. There were eight tents. The number of persons baptized were about 10, and those converted and reclaimed from a backslidden state about six or seven. The meeting was well attended, and about as good order as I have ever seen at a camp-meeting. We had experience and speaking meetings nearly every day. The brethren and sisters enjoyed themselves well during the meeting, and I do think, on the whole, it was about as profitable a meeting as I ever attended.

I left there on Tuesday, and went to brother John Martin's, where I remained all night. On Wednesday I left for brother Hiram Kettlewell's, near Wolf Lake, and held meeting in a school-house near his dwelling. I found all well, especially your relatives, David, Andrew and John Winebrenner. On Thursday brother Thomas and myself went to brother Meloy's to hold meeting, and two made application for baptism. On Friday morning we repaired to the water to baptize. Afterwards we returned from the water to brother Meloy's, and took some refreshments, and left for father Miller's, on Ell river, near Millersburg, to preach; but when we arrived there found that he had died and gone to his long home. On Saturday we left for brother Philip Baker's, Wabash county, to hold a two days meeting. There was one baptizeed during the meeting. The little church in that place is still growing. Brother Thomas remained there when I left, and preached at brothers Comp's, Grubb's and Barnhart's. Brothers Robert Manly and John Sands and myself went on, and got safely home, where I found all well.

No more at present, but still remain your brother and companion in tribulation and the kingdom and patience of Jesus Christ.

THOS. HICKERNELL.

July 9th, 1848.

Letter from Brother John Stump.

Bethlehem, Ohio, July 4, 1848.

Brother Winebrenner:—

With great pleasure I raise my pen once more, hoping my letter may find a small place or corner in your valuable paper. I wish to write that which is for the better and not for the worse.

It is now one year since I wrote to you. Since that time a goodly number have been converted to God, and added to the Church of God at this place. Sixteen have been buried with Christ in baptism. We have good preaching; also very good experience and prayer meetings; and above all, sometimes God hears and answers our prayers when in secret. O, brethren, let us not forget secret prayer, for the Lord will hear and answer that which we ask with a sincere heart and in faith, for the word of God says, "the fervent prayer of a righteous man availeth much." This we have realized in days that are gone by.

As we now purpose holding a Camp-meeting in my woods, on the old camp ground, (and which is the only camp-meeting appointed by the Committee of the Ohio Eldership this year,) we need the prayers of those who know the worth of prayer. Oh! for a camp-meeting spirit among the people of God. We would greatly wish that all the people of God were more concerned about camp-meetings, and willing to spend one week annually, at least, in serving God. Some may say, it is too throng a time, I have too much work to do to spend at the tabernacle feast a whole week in the woods, at a camp-meeting.

But I would say, if God gives us fifty-two weeks in each year, O! brethren, let us be willing to spend one week, at least, to work for God, for the salvation of our souls, and for the souls of our children—our neighbors and neighbors children. Some have grey headed fathers and mothers that are yet unconverted. O! my brethren and sisters, what work have we to do that is of more importance than the work of the Lord? God has again blessed us with an abundant wheat harvest, and has set before us a prospect of great crops of corn, oats, potatoes, hay, and also plenty of fruit, of every kind; so that we now have a prospect of a plentiful supply both for man and beast. If then we consider for a moment that the hand of God gave us all these things, by us using the means, so that we now have a rich support for the body, let us also try to do our part in gaining food for the soul. God is doing his part, as willing to feed the soul as he is to feed the body. But, brethren, are we willing to work as hard for the supply of the soul, (which is of so great value) as we have been to work for this world's goods? We all have a work to do for God, and unless we do that part which belongs to us, we will have just as little prospect of reaping our fruits in glory, as we would have of reaping the fruits of this earth, if we gave the work all into the hands of God, and be unwilling to do anything ourselves. All power comes from God. Of ourselves we can do nothing, yet it is our duty to be instrumental in the hands of God to do good, and to lay up a treasure in heaven. Now brethren, let us examine ourselves, and see which stands the most need of food, the soul or the body. I think none of us so poor and needy, but what we would be able to work one week for God.

Some may say, I am too poor to go to a camp-meeting; I am not able to put up a tent. Come, brethren, all that love God, come and make your wants known, and we will give you a tent. Come up to the help of the Lord against the mighty—let us be co-workers together. If you lack for provision, it shall be given you. The high, the low, the rich, the poor, are all brought to one level with God.

Some may say, Camp-meetings are the cause of sickness. I for my part have never yet known any person that came to serve God who got sick, but I have saw many sin-sick souls get well and healed of their disease. So brethren, lay aside all excuses, and come up with your tents, both far and near; so that we may have the camp ground well surrounded with tents. Be willing to go as far to a camp-meeting, as Joseph and Mary went to the feast. Let the distance not be too great. Come praying, and in faith, and you will be well rewarded for your time. We need the assisting grace of God and the prayers of the people of God. The camp-meeting will commence on the 24th of August, two miles East of Bethlehem, on the old camp ground.

No huckstering or trafficking will be allowed within two miles of the camp ground.

No more at present, but remain

Yours in Christian love,

JOHN STUMP.

Letter from Bishop J. Gillespie.

Perriopolis, June 14th, 1848.

Brother Winebrenner:—

As I have not troubled you for a long time with a communication for your valuable paper, I embrace the present opportunity of offering a few thoughts on several things.

And first, I received your letter, and answered the same, and am waiting for the arrival of the books, as so also are many others who are enquiring of me almost daily for them. Please send them on as soon as possible.

Now, in the second place, agreeably to your request, I am doing my very best to swell the list of subscribers for the Advocate, but the best is but poor. I have succeeded in getting one new subscriber. But I must also inform you that some want their papers stopped. I am sorry for this, but cannot prevail on them to continue, You should have had this notice sooner, but I thought I could prevail with them to hold on. I have succeeded in getting one still to continue.

The great objection I meet with is, that the paper is too high in price for the size of it. This seems to be the great objection. Now I for one do not feel disposed to object to it on that, nor no other ground. Its a welcome visitor to my house. I feel disposed to adhere to the old maxim, that good goods are packed in small bundles. So with the Advocate. Its a select messenger, always bearing the best of intelligence to the warm-hearted friends of Zion. I conclude for myself, that when the Advocate no longer affords me pleasure in reading its columns, I am verging on a backslidden state of heart. The first peep I take at my paper is to see if brethren are sending in revival news, and if I am disappointed in finding any, I feel measurably sad; but when I hear that Zion is bringing forth sons and daughters to God, my happy soul is on the wing. God bless Zion.]

While I pen these words I feel his reviving love in my soul. I am truly sorry I cannot tell you of Zion's prosperity here. Satan has struck a heavy blow at the cause here, and it has been in rather a withering condition for some time. But trials will come, and in a way we least expect; but Satan shall not reign long. The seed of the woman shall bruise his head by and by. For all this, I feel as confident as I have a soul in my body, that the day is now a dawning when we shall have another revival here, despite of devils and hypocrites; and whatever may oppose, some sincere souls are beginning to feel the pleasing anticipations of the near approach of glorious times, and the best omen of a revival is to feel it beginning in our own hearts.

Lord Jesus increase the heavenly flame, and let it burn up the last remains of sin, and we, soldier-like, march forward in Immanuel's cause. O! what a pity that so much of the ingredients of the old man are still in some folks. It makes them so headstrong and uncomfortably stubborn. Lord save me, and every one else, from such things.

Yours truly, in love,

JOHN GILLESPIE.

Letter from Elder A. Megrew.

Wooster, June 22d, 1848.

Brother Winebrenner:—

As it becomes necessary for me to write to you at this time on business, I have concluded to drop a few lines for the Advocate.

In reference to the state of religion on my field of labor, with few exceptions, the state of things is good. We still have some trouble with the spirit of independence, (not holy or Christian independence.) but that kind of independence that proceeds from selfish motives under the garb of conscientiousness.—We expect, however, to get rid of these things by and by.

In Wooster, the cause is on the march; the little church, you noticed in the Advocate, is growing. I have baptized, since April, in Wooster and vicinity, 17 happy souls. We have had some glorious seasons on these occusions. The Lord has powerfully owned his truth, by blessing his people, and particularly the candidates or subjects. I had, among the rest, the pleasure of baptizing four of brother Charles Hoff's children at one time, and they all united with their parents in church fellow-

ship, and promise not only to be a comfort to their parents, but to be useful in the church. I baptized three last Sabbath; one at Wooster and two at brother Hoff's. There are more who are convinced of their duty, and I think will obey soon. The church now numbers twenty-five, and there are more who will unite soon. May the good Lnrd bless the little church in Wooster.

We have felt somewhat disappointed with yourself, brother J. Keller and W. Miller, in not coming to Ohio. However, as we are the subjects of disappointment, we will try to bear it patiently. But I would advise the brethren if they do not intend to come, to give us no intimations or promises of the kind in future, or else, in case of a failure, let us know the cause of our disappointment.

A thought or two in regard to the Advocate. It is truly a welcome visitor to me. I find some wholesome instruction, and some cheering news; but at times I see things I do not like. These are great long letters containing neither information nor good news. And again, those hard raps and deep cuts, and insinuations seen frequently, particularly in reviewers, I do not like. Now it appears to me that some brethren in combating the views of others, (who they think to be in error,) labor more to put them to shame, than to correct their error; and to exhibit their own talent and cuteness with a great row of bombast, rather than to show the things that are more excellent. My opinion is, that if we cannot, in the spirit of meekness show the better way, we had better be still. To arouse a spirit of uncalled for controversy will only end, probably, in hard feelings between numbers of brethren. Let us follow then after the things that make for peace, and whereby we may edify one another. And above all tnings, have fervent charity amongst ourselves; for that will cover a multitude of these faults.

Yours, in love,

A. MEGREW.

Letter from Brother Fred'k. Booth.

Siphon Grove, July 15, 1848.

Frienn John Winebrenner:—

Time may have effaced the recollection of a quandum friend from your memory. Often does my mind recur to the happy hours and days I spent in the company of friends, pious friends, ere that the cankering sting of grief, with iron grasp, laid fast hold upon me.

I look over the whole course of youth, and find nothing to afford even the shadow of satisfaction; save the assurance arising from, and accruing to religion. The time-worn tablets of memory bring those superlatively happy hours fresh to my recollection, and oftimes awake those latent joys of the soul that grow out of a godly life. In those moments of happy reflection I sometimes rejoice that my youth has not been an entire blank.

About six weeks ago I received two numbers of the Church Advocate. I read and examined, and it appeared to me after seriously considering and weighing, that it is worthy the patronage of all the well-wishers of Messiah's kingdom.

I immediately sent a remittance for one year, since then I have received two numbers more, in which I am not credited. You will please let me know whether you received it or not, and I will see the post master.

With the last number (No. 5,) I am well pleased, and especially with your position relative to H. B.'s letter. I have occupied the same position for the last six years, and think it one among the most Christian, relative to mooted questions, and party strife hypothesis of any other.

You will please send me the paper regular for one year, and if you are not paid you shall be as soon as you inform me.

I would be very glad if William McFadden or David Maxwell could make a tour through the place, much good, I think, could be done.

Excuse my brevity, I have been in haste.

No more, but remain yours, &c.

FREDERICK BOOTH.

Letter from Bishop T. Hickernell.

Wolf Lake, Ind., June 9, 1848.

Brother Winebrenner:—

As I have a little leisure time, I will embrace the present opportunity of dropping a few lines to you. I have nothing very special to communicate at this time, only that I baptized seven persons in the neighborhood of father Sands, west of Vanwert, Vanwert county, Ohio, a few weeks ago, and all members of the Methodist Episcopal church. We attended to the Lord's Supper and Feet Washing on Sabbath evening, during the meeting. There were thirteen attended to the ordinances, and all members of the Methodist church, with the exception of three or four. The people in that neighborhood seem to feel inclined to take the Bible alone as their criterion to go by. They abhor the idea of shut doors and of coming under any other yoke, than the Bible yoke, or the yoke of Jesus Christ.

I have also been to Payton Short's, Jamestown, Green county, Ohio, after my books, and got them home, but a few days ago. Jamestown lies about 36 miles off my circuit, and I had some considerable difficulty in finding the place. It lies about 24 miles south of Springfield, Clark county.

Brother Short is a cripple, by occupation a school teacher, and in principle a profound abolitionist. He goes in strongly for the emancipation of all evil, and is, on the whole, a clever man. He owns a little property near Jamestown, and with him I found myself at home, and was kindly entertained. He has his home at present among the Wesleyan Methodists.

I might write much concerning my travels, of my disappointments, of my difficulties, of various discouragements, as well as of comforts and joys that I realize, if I thought it were profitable, but shall forbear for the present.

Yours truly,

THOS. HICKERNELL.

NEWS DEPARTMENT.

Methodist Colleges.—The Methodist denomination sustains the following Colleges: Wesleyan University, Middletown, Conn.; Dickinson College, Carlisle, Pa.; Indiana Asbury University, Greencastle, Ia.,—Allegheny College, Meadville, Pa.; Ohio Wesleyan University, Delaware, Ohio; Augusta College, Augusta, Ky.; M'Kendree College, Lebanon, Ill.; Iowa city College, Iowa.

These are under the patronage of the church North. In addition to these the Southern division has nine Colleges under its protection. Thirty-four Academies, male and female, are also supported by them.

Religious Toleration in New Granada.—A treaty which has recently been made with this country secures the right of way across the isthmus of Panama to the government and people of the United States, In that arrangement we have no doubt that the interests of both countries will be promoted. Along the line of transit, towns will spring up and attract immigrants from all countries. Immigration is greatly desired by the government of New Granada, and in order to secure it they have determined to offer large inducements in the shape of lands and privileges. Among these privileges is *the most ample religious toleration.* A pamphlet issued by the government of New Granada, and to be obtained from the consul in this city, is the source of our information.—*N. Y. Recoeder.*

Synodical.—The Evangelical Lutheran Joint Synod of Ohio, held its triennial session at Columbus, on the 17th ult., C. Spielman, handed in his resignation as Editor of the Lutheran Standard, which was accepted. He retired from the editorial post on the 5th inst. The Standard is to be conducted by a committee.

Several resolutions were adopted, among the most important is the following:

"*Resolved*, That we, the Ministerium of the Evangelical Lutheran Joint Synod of Ohio, and adjoining States, do hereby obligate ourselves individually and as a body, to confess the Symbolical Books of the Evangelical Lutheran church, and to interpret the Holy Scriptures in accordance with them; and that henceforth all applicants for licensure or ordination shall be examined in and obligated to these confessions."

Cumberland Presbyterians.—The General Assembly of this body at a late meeting "strongly recommend due attention to family, Sabbath school, academical and classical education; more especially would they urge the great importance of ministerial education: and in order that men, called of God to the office of the ministry, may be thoroughly furnished unto all good works, they would suggest the propriety of every Presbytery raising a fund constantly to sustain one or more of their candidates at the University or one of the Colleges."

Rapidity of Speaking.—Some of the reporters state that Daniel Webster speaks at the rate of from eighty to one hundred and ten words per minute; Gerrit Smith from seventy to ninety; Dr. Tyng from one hundred and twenty to one hundred and forty; Mr. Botts, from one hundred to one hundred and twenty; Mr. Clay, from one hundred and thirty to one hundred and sixty; Mr. Choate and Mr. Calhoun, from one hundred and sixty to two hundred. We know a public speaker who can double any of these numbers, and still not tire *himself.*

Immigrants.—The Tribune gives the following statistics of the influx of Immigrants into N. York during the last month. Total 23,047 passengers, of which were from Ireland 11,524; Germany 7,289—England 2,331; Scotland 542; France 215; Holland 347; Switzerland 236,—Spain 17; Wales 125; South America 4; Italy 66; West India 60; Denmark 7; Norway 163; Sweden 11; Poland 9. The total number of Immigrants arrived since the 1st of January, 1847, is 85,782; 55,924 of which landed in the months of May and June. The commissioners of Immigration have now under their care 1,250 per sons, of which 800 are at the Hospital, Staten Island, more or less sick, and 450 destitute, well or convalescent, at Ward's Island.

Manufacture of Pins.—Brown & Elton, of Waterbury, Conn., have an improved machine for the manufacture of pins, in operation, which turns out two barrels of pins per day. A barrel contains 4,000,000 pins; consequestly 8,000,0000 are manufactured each day, or 48,000,000 a week. The machine is perfect and simple in its operations. The wire is run into the machine from a reel, cut to the requisite length, pointed, headed and made a finished pin by one operation. From this machine they fall into the hopper, or the sticking machine, as it is called, in which they are arranged, and stuck upon the papers, and come out perfect, only requiring to be packed to be ready for market. So says the Scientific American.

Another Revolution in Mexico.—Paredes has raised the standard of rebellion in our ill-fated neighbor republic. On the 15th of June, Paredes entered the city of Guanjuato, at the head of about 400 men, and made himself master of the military stores in the city. The garrison, after a show of resistance, joined him. He is seconded by Padre Jarauta. The Mexican government had forwarded to the scene of insurrection all its disposable force, under Generals Bustamente, Yanex, Minon, and Cortazar. The fall of Herrera is imminent, and the war will indubitably break out afresh upon the frontiers. The monarchist party is active in the city, and is rallying many partisans. The have the clergy for their leaders.

New Invention.—We understand that a machine has been recently invented in this town for folding newspapers and other printed matter. It is to be connected with a cylinder or improved Adam press, so that the sheets come forth from the press folded in the required form. The inventors warrant it to fold 3600 papers per hour, of any size, with the greatest accuracy. As we have not yet seen it applied to any press, we must say with father Ritchie, *nous verrons.*

Wood Carving.—This has hitherto been a slow and expensive process, which seemed to set machinery at defiance. But *Invention*, which in other branches of art has achieved such wonders, has at length extended its triumph to this. By a process, the nature of which we do not understand, perfect *fac similes* can be produced of the most rich and costly carvings, at a cost so low as to bring them within the reach of all. Samples of panels, &c., produced by this process have been shown us, and are all that could be desired. In one hour, a machine will turn out work that would occupy the most skillful manual labor for weeks, if not months. A patent for the invention has been secured, both in England (where it originated) and in the United States.—*Jour. of Com.*

A Steam Omnibus.—The St. Louis Republican of July 1st says: "We were yesterday shown an invention by Mr. William Harris, a practical Engineer, for running an Omnibus by steam. If an opinion may be formed of the success of an invention by the model, we cannot see the possibility of failure in this. Mr. H. will immediately proceed to construct one on his plan, to run from the upper ferry to Market street. By the invention of Mr. Harris it can be steered and turned round with as much ease as you can turn a common buggy.

Smithsonian Institute.—The length of the Smithsonian Institute is four hundred and fifty feet. Its breadth at the towers is one hundred and fifty feet; its general breadth fifty-four feet. The eastern wing will first be finished and put in order for the reception of the secretary, and for the immediate purposes of the Board. When finished it will be a unique and beautiful edifice, worthy of the dignity of antiquity, and of the enlightened liberality of its founder.

Wastefulness of War.—Up to near the close of last November, says the Secretary of War, 11,549 horses had been purchased for cavalry and artillery in Mexico.—In addition 22,900 mules, 16,200 oxen, 5,386 wagons, 54 steam vessels, 4 ships, with brigs, schooners, scows, and surf-boats in like proportion, had been bought by the government. Quite a large share of the live stock has either died or been killed in battle.

Dressing Wounds.—Nine times out of ten a wound will heal quicker, if done up in its own blood than in any other way. As for a burn, whatever will entirely exclude the air the quickest is the best. Cotton will do this. So will oiled silk, if stuck down at the edges by any kind of sticking salve. Put nothing on a burn to heal it. Nature will soon do that, when the air is excluded, and the pain will almost immediately cease.

A Cure for the Asiatic Cholera.—The London Globe states that letters have been received from Dr. Andreosky, physician to the commander-in-chief of the Russian forces in Circassia, stating that the mineral naptha obtained from Beker, on the shores of the Caspian Sea, given in doses from ten to fifteen and twenty drops, repeated if necessary, had proved a cure for Asiatic cholera, even during the most extreme collapses. This naptha is of a white or rose color, and is used undistilled. It is much stronger than the ordinary naptha of commerce.

Indian Chiefs.—Five Indian chiefs, delegations from the Cherokee, Chicasaw, Choctaw, Creek, and Stockbride nations, were present at the laying of the corner-stone of the National Monument on the 4th of July, in Washington. Through the courtesy of the Committee of Arrangements, seats were assigned them near the Orator of the Day; and it were little to say that none of the vast assemblage present on the occasion listened with more rapt attention or displayed higher gratification.

Low Freights at New Orleans.—The numerous marine arrivals for a few weeks past from Mexico, the North and Europe, have swelled the number of disengaged vessels in New Orleans to an unusual amount, and the rates of freights to all quarters are depressed to a lower point than has been known for many years.—Cotton, the Delta says, has been shipped to northern ports at $1 a bale, flour at 20 cents per bbl., and that a full cargo of cotton has been taken for Liverpool in a British ship at a *farthing per lb.*

Arrival of the Ratified Treaty.—The ratified treaty with Mexico was received at the President's house, Washington, on the 4th of July. Dr. Rayburn was the bearer of the treaty. Mr. Sevier being sick in New Orleans, concluded to send it to Washington, where it arrived in the midst of the rejoicings in honor of the day.

The Cherokee Chief.—John Ross, the distinguished Chief of the Cherokee Nation, is at present sojourning at Brandywine Springs, Delaware. It may not be generally known that the lady of Mr. Ross is a Quakeress and a native of Wilmington.

Our New Territory.—Oregon is said to contain 218,536,320 acres; California and New Mexico contain 500,000 square miles. These and the other territories of the Union equal at least 1,660,000 square miles, or 260,000,000 square acres.

An Alternative.—"We have heard, by letters, that there are upwards of fifty priests in Italy who intend to leave the Church of Rome, if the Pope will not permit them to take lawful wives.

Railroad Item.—We learn from the Richmond papers that the Richmond and Danville Railroad Company have just contracted for the graduation and masonry of one hundred miles of their road. The contructors are said to be men of high responsibility and great experience.

Another Planet.—A late foreign paper says that Prof. Kaiser, of Leyden, has discovered a new planet, which forms part of the group between Mars and Jupiter. It is the ninth of the group, and performs its revolution in three years and eight months.

Nomination of Van Buren.—"The Barnburners" at Utica have nominated Martin Van Buren, as their candidate for the Presidency. He is taken up as a decided opponent to the extension of slavery in territories acquired by our government.

Mr. and Mrs. Polk.—The lady of President Polk has fitted up the largest and handsomest house in Nashville for their reception after the 4th of March. Having purchased the mansion, Nashville is to be their future permanent residence.

Relic of the Revolution.—At a political meeting held at Chicago, on the 4th inst., was present Mr. David Kennison, who is said to be the sole survivor of the Boston Tea Party of 1776, now aged 111 years.

☞ The foundation of the new German constitution, is declared to be the system of sovereign states, taking as prototype the North American Union. Every individual state constitution in opposition to this fundamental principle, has been declared illegal, and an executive power is to be appointed to carry out this principle, at the head of which Von Jagern will probably be placed.

☞ A Mexican squash, produced from seed brought from Vera Cruz, is growing at Mobile, one of the fruit measured in circumference two feet five inches by two feet two and a half. The fruit is whitish yellow, and in flavor, far superior to the best American squashes.

☞ A remarkable Rose Tree, called the "Maiden Blush," is growing in St. Louis. Through the centre of each rose upon the tree, a stalk or stem has pushed forward, producing other roses.

☞ Locusts are showing themselves at Washington in great abundance. The recent weather has killed myriads of them at Montreal.

☞ The Potato Rot has appeared in the counties of Montgomery and Bucks, in this State; and also on Long Island, New York.

☞ A planter in Alabama says he never saw such a cotton crop as the present.

MISCELLANEOUS.

FORBEARANCE THE TRUEST BRAVERY.

Nothing is a greater trial to the passions of human nature than to be exposed to personal danger, arising from the cruelty and bad passions of others. Naturally, violence begets violence—anger excites anger; but this ought never to be the case with those who call themselves by the name of Christ, "who, when he was reviled, reviled not again." To flesh and blood this is a difficult attainment, but it is worth attaining, and more than that, it is our duty to attain to it if we would exemplify the Gospel of Christ in our lives and conversation. What pusillanimity! what cowardice! exclaims some rash and thoughtless youth, whose spirit never has been disciplined by the teachings of wisdom. Alas, cowardice and pusillanimity far more frequently belong to the man who wields the sword, and imbues his hand in the blood of his fellow-creatures, on the plea of necessity. There is not much physical and no moral heroism in fighting. It may be brawling—it is not bravery.—*Mrs. Balfour.*

RULES FOR PRAYER MEETINGS.

1. Never let more than one person pray, or be heard to pray at the same time.

2. Let all the congregation, who feel what they utter, at the close of each petition say, AMEN.

3. Never sing praise till the person engaged in prayer has concluded.

4. Persons in distress may be spoken to by others during the time of singing, but not of prayer; but with a low voice.

5. When a soul is saved, (whether it be justification, sanctification, or backslidings healed,) whoever becomes acquainted with the circumstance, let him make it known to the preacher, or the person who conducts the meeting, that the singers, with the whole congregation, may give thanks.

Abide strictly by these rules, dear brethren: and, from the New Testament, the practice of the primitive church, and thousands of matters of fact, we are ready from the pulpit and the press, or in private conversation, to vindicate your work in the Lord.

A HINT TO THE PASSIONATE.—Dr. Caldwell, an American writer on physical education, contends that a well balanced brain contributes to long life, while a passionate and turbulent one tends to abridge it; and if pesons knew how many dangers in life they escaped by possessing mildness of temper instead of the opposite disposition, how eager would be the aim of all men to cultivate it.

THE WHEAT HARVEST in Michigan, is said to be good.

HUSBANDS.

Assist your wives in making home happy, preserve the hearts you have won.

1. When you return from your daily avocations, do you find your habitations alluring? Do not sit down in a corner, silent and sullen, with clouded brow, and visage repulsive! Meet your beloved with a smile of joy and satisfaction; take them by the hand.

2. Never indulge in coarse, harsh or profane words. These to a woman of refinement, of delicate and tender sensibility, are exceedingly disgusting, and tend to grieve her spirit. Let the law of kindness dwell upon your lips; write it upon the table of your heart. Modesty and delicacy are gems of priceless value; keep them polished like burnished gold.

3. Husbands be exceedingly cautious, never to say, or do anything that will tend to mortify the feelings of your wives in company. Here, if possible, show them more *marked* respect than when alone.

4. Give your wives to understand that you esteem them above all others: make them your confidants, confide in them, and they will confide in you; confidence begets confidence, love begets love, sweetness begets sweetness.

5. Above all, sympathize with the wives of your bosoms in the hour of affliction. Rejoice with them when they rejoice, and weep with them when they weep. Who, if not a bosom companion, will wipe from the cheek the falling tear of sorrow?

6. Finally, husbands, remember that death will soon sever the connubial cord! When you behold her, with whom you lived, and toiled and wept and rejoiced, cold and lifeless laid in the coffin:

"Think of the happiness so deep and tender
That filled thy heart when wandering by her side,
Think how her faintest smile had power to render
The darkest moment one of love and pride.

And now that this frail form in death grows colder,
A sweet calm rapture fills the parting hour,
That thou art with her, though a sad beholder,
A witness of the dear Redeemer's power!"

Will you *then* regret that you studied *always* to promote her happiness? that the law of kindness and love dwelt on your lips, *evermore*? Oh, think! and be *now* her ministering angel!

A STRIKING PREDICTION.

"The Rev. Robert Fleming, in his work on 'the rise and fall of the Papacy,' which was published in London in January, 1701, or nearly one hundred and fifty years since, says the Presbyterian Herald, makes the following shrewd conjecture. On Page 18, he says that 'the final period of Papal usurpations must conclude with the year 1848.' Again, page 46, he observes as follows: 'The fifth vial is to be poured out on the seat of the beast, or the dominions that more immediately belong to and depend upon the Roman see. This judgment will probably begin about 1794, and expire about 1849. The Pope cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848. But yet we are not to imagine, that this vial will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find this still in being and alive, when the next vial is poured out.' His opinion was 'that the Turkish monarchy should be totally destroyed between 1848 and 1900,' and that at least one hundred years more would be requisite for the full introduction of the final triumph of the Church of Christ. The recent events in the Papal countries of Europe render this prediction somewhat the more remarkable, inasmuch as the instability of those governments seems to be almost in the exact ratio of the amount of the Popish element embraced in them.

CHANGE OF SENTIMENT.

The Albany correspondent of the Reflector and Watchman furnishes the following statement of the baptism of a Methodist preacher:

"Last Sabbath was to us a day of interest. The Pearl Street Baptist church was crowded to excess to witness the baptism of the Rev. Thomas Armitage, the highly esteemed pastor of the Washington Street Methodist church in this city. Mr. A. is a young man of good talents, and was much respected by the Methodist denomination both here and elsewhere. The relation of his experience and change of views before the church, with which he has now united, was clear and satisfactory. On Sabbath evening last, he preached to a crowded audience from the text: 'Earnestly contend for the faith once delivered to the saints.' The discourse, besides being a complete vindication of his course in leaving a denomination in which he had been a preacher twelve years, and whose order he could no longer fellowship, was also a sound argument in favor of immersion as the *only* mode of christian baptism, and a clear exposition of the folly of holding on to that relic of Romanism; infant sprinkling. It is but proper to add, that there are other points besides baptism, on which Mr. A. cannot agree with the Methodists. This affair has made no small stir among the people. God grant that it may tend to promote the cause of truth."

VIRTUES OF CHAMPAGNE.

There are 32,000,000 of bottles of false champagne every year sent to Russia; about as much is sent to England, and fully equal that quantity to the United States. There is a company in Paris, who make natural champagne wine.—They take poor chablis, for instance, sweeten it with candy, refine it, and then pass it through an apparatus which charges it with carbonic acid gas, and in fifteen minutes it is ready for the market.

Immense quantities are also made from cider, by the employment of all sorts of drugs; and in England a great deal is made from gooseberries and the stalks of rhubarb. It is not so good as the genuine, but nine out of ten of those who drink it cannot tell the difference, and it will make them just as drunk, and give them the same horrid headache; and why, then, is it not just as valuable? True, some poisonous drugs are sometimes used in the fabrication, but none, perhaps, worse than alcohol.

The annual production of France in this article of champagne wine is about 50,000,000 bottles. The annual consumption of the world in the same time is 300,000,000 of bottles; so that 250,000,000 of bottles of false goes down somebody's throat.

SCOLDING CHILDREN.

I will tell you what good it does to scold at your children for doing what you have told them not to do—just as much good as to scold an unruly ox for jumping over the fence and eating the green corn contrary to orders previously given to him. Children are governed by two motives; the hope of reward, and fear of unpleasant consequences. A stream of scolding, as long as from sun to sun, never yet had any other effect on children than to render them wholly regardless of what is said to them. If you wish to make your children troublesome, scold them occasionally. If you wish to make them bad, scold at them a little harder, louder and more frequently. If you wish to ruin them and relinquish all hope of conquering them, scold continually, and you will be sure to gain your object.

A Pleasing Incident.—We learn from the Alexandria Gazette, that the Sons of Temperance, at Middleburg, London co., had made arrangements to give a dinner, on the 12th of July. The sum of $110, had been subscribed for the purpose; but upon learning from the Rev. J. Poisal, the General Agent of the Virginia Bible Society, who addressed the citizens of London county, on the 11th ult., that many hundreds and even thousands of families in our State were without the Bible, starving for "the bread of life," they magnanimously, with the most perfect unanimity, resolved to transfer the amount thus subscribed to the noble objects of the Virginia Bible Society.

Artesian Well.—The deepest bored well in the world is at Mondrof. It is 2200 feet deep and still progressing; its waters are 95 degrees Fahrenheit, within 3 degrees of blood heat. The well of Grenelle, at Paris, is 1794 feet deep, mostly through a chalk bed. Its temperature is 72 degrees Fahrenheit. It discharges 20 barrels of water per minute, and rises 50 feet above the surface. It is difficult to account for the rise of the water in these bored wells; inclined strata of rocks having a source higher than the issue is generally supposed to be the cause; but water is as readily procured on high as low lands. Condensation of steam, and the great pressure from central heat, has also been suggested.

Fine Advice to Wesley by his Mother.—And now, in good earnest, resolve to make religion the *business of your life;* for, after all that is the one thing, that, strictly speaking, is necessary. All things beside are comparatively *little* to the purpose of life. I heartily wish you would now enter upon a *strict examination* of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing, it will abundantly reward your pains; if you have not you will not find a more reasonable occasion for *tears* than can be met with in a *tragedy.*

Preservation of Cucumbers.—In Germany and Poland, it is said barrels of cucumbers, of various sizes and ages, headed up water tight, are preserved fresh, from one year to another, by immersing them in deep wells, where the uniform temperature and exclusion of the air seem to be the preserving agents.

☞ The last time brother J. C. Booth visited Fayetteville, was on the 4th of October, 1847, at which time he delivered a Lecture on the subject of Temperance. Out of love to our brother, the following lines were composed by a Sister.

Brother Booth, our dearest preacher,
In the Bethel here did lecture;
He taught the people the great sin
Of drinking brandy, wine and gin.

He took his text about the worm,
That done the people so much harm;
He told them it would surely sting,
And to their souls destruction bring.

He told them to fight the monster Rum,
But not with bayonet, sword or gun;
To take up arms and face the field,
And never to the monster yield.

He told us of the tipplers fate,
And how he mourn'd when 'twas too late,
To shun the drunkard's awful road,
That leads the soul away from God.

He warn'd the old and young men all,
And on the Lord did loudly call;
To keep them from the drunkard's grave,
And then their souls and bodies save.

His ideas were so bright and clear,
He did my drooping spirit cheer;
I thought his mind became sublime,
When set on whiskey, rum and wine.

And oh! what rapture all did feel,
When to the ladies he appeal'd;
The only time he appear'd to joke,
Was when he spoke about the mote.

He surely made the tippler blush,
And on his cheek produc'd a flush,
When talking of the witty art,
He took to blind his fair one's heart.

O! ladies, ladies, don't you mind,
The lesson taught both true and kind,
And how he taught you all to think,
About your lover taking drink.

Oh! how he warn'd the ladies all,
And plead with them both great and small
Never to marry a tippling man,
Who took the intoxicating dram.

O dear young people don't you mind,
He spoke so loving and so kind;
I thought he would your hearts all win,
Never to drink rum, wine or gin.

O how he warned the people all,
To keep the pledge, both great and small,
And never let it once be told,
That they were drinking alcohol.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 16th of March, 1848, by Elder A. Megrew, Jacob Grose to Mary Sherick, both of Wayne county, Ohio.

On the 8th of June, by the same, Joseph Hollinger to Amanda Metzler, of Wayne county, Ohio.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Bainbridge, Lancaster county, Pa., on the 28th June, Elizabeth, daughter of Jacob and Angeline Smith, aged 1 year, 8 months and 3 days.

POETRY.

A HYMN.

As Jacob once traveled, was weary by day,
At night for a pillow, a stone he did lay;
In a vision he saw a ladder so high,
Its foot on the earth, and its top reach'd the sky.

CHORUS.

Hallelujah to Jesus, who died on the tree,
And hath raised up a ladder for you and for me;
Hallelujah to Jesus who died on the tree.
And hath raised up a ladder for you and for me.

This ladder is long, it is strong and well made,
It stood many years, and is not yet decayed;
It is long, it is strong, all that will may get up,
And angels will guard them from bottom to top.

Come brethren, be valiant, there's nothing to fear,
This ladder has stood for many a year,
And many have reach'd to that heavenly rest,
Where the saints have got home, and the pilgrims are bless'd.

This ladder is firm, it is built on a rock,
All the storms of adversity never can shock;
It has stood, and will stand, till the dawn of that day,
When the earth will be burn'd and the heavens pass away.

By faith we are climbing, by faith we prevail,
By faith, if we hold on, we never shall fail;
By faith have the saints reached Mount Calvary's hill,
By faith there are thousands climbing it still.

Oh, glory to Jesus, my soul doth aspire,
While I am ascending this ladder by prayer,
Come, brethren and sisters, let us join to his praise,
And spend to his service, our remnant of days.

JOHN STUMP.

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetiugs for the ensuing season, as follows, to wit:

1. One on the old ground, near Linglestown, Dauphin county, commencing on the 4th of August.

Preachers, brethren, and the public are respectfully invited to attend.

2. One near Landisburg, Perry county, on the old ground, the woods of brother John Stambaugh, to commence on the 11th of August.

The brethren in the ministry are especially solicited to favor us with ministerial aid, and the brethren and public are respectfully invited to attend.

3. One on the York Circuit, at or near what is called the Nauvoo School-house, in Jacob Hart's woods, about 2 miles from Lewistown and the same distance from Lisburn, commencing on the 11th of August.

4. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.

5. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commeneing on the 25th of August.

6. One near Auburne, Schuylkill county, commencing on Monday, the 28th of August.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

PROTRACTED MEETINGS.

T. HICKERNELL'S APPOINTMENTS.

The following are the appointments of Elder Thos. Hickernell, for the month of September, viz: On the

1st. At Rome.
2d. At Hill's school-house—two days meeting.
4th. At Tillotson's.
5th. At John Martin's.
6th. At Kilmer's—two days meeting.
8th. At Phrampton's.
9th. At Walters'—two days meeting.
12th. At Mayberry's.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	$5 12½	*a* 5	25
Do. RYE, do. - -	2 90	*a* 3	00
Do. CORN, do. - -	1 75	*a* 2	00
GRAIN—WHEAT, per bushel,	95	*a* 1	00
Do. RYE, do. - -	62	*a*	65
Do. CORN, new do. - -	39	*a*	41
Do. OATS, do. - -	33	*a*	35
Do. BARLEY, do. - -	—	*a*	75
SEEDS—CLOVER, do. - -	3 25	*a* 3	50
Do. TIMOTHY, do. - -	2 00	*a* 2	25
Do. FLAX, do. - -	1 10	*a* 1	12½
BEEF, per cwt. - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	7	*a*	8
BUTTER, do. - - - - -	12½	*a*	14
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	40	*a*	45
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	75	*a* 1	00
PEACHES, (Dried) per bush.	1 50	*a* 2	00
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 60	*a* 1	65
HAY, per ton, - - - - -	12 00	*a*15	00
PLASTER, per ton, - - -	4 50	*a* 5	00

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	$5 12	*a* 5	37
Do. RYE, do. - -	3 75	*a* 3	87½
Do. CORN, do. - -	2 31	*a* 2	50
GRAIN—WHEAT, per bushel,	1 00	*a* 1	05
Do. RYE, do. - -	76	*a*	78
Do. CORN, new do. - -	51	*a*	52
Do. OATS, do. - -	33	*a*	34
Do. BARLEY, do. - -	85	*a*	90
SEEDS—CLOVER, do. - -	3 50	*a* 4	00
Do. TIMOTHY, do. - -	3 00	*a* 3	25
Do. FLAX, do. - -	1 40	*a* 1	45
BEEF, per cwt., - - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

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The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

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THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in eities and new places, where the principles of the Church are unknown. Priee, 25 cents per dozen, and $1 50 per hundred.

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1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

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3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

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December 15, 1847.—1y.

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2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

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TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

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2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names	Am't. paid	Names.	Am't. paid
Atticks Jacob	$1 00	McClanahan J	$1 25
Anderson James	1 25	Machlan James F	1 00
Alleshouse Jacob	1 25	Moyer John	1 00
Ayres John	1 25	McCormic Wm	1 25
Ashton Thomas	1 25	Mumpher John	1 25
Atticks Peter S	1 25	Miller Jacob	1 00
Albright Peter	1 25	Myers Samuel	1 25
Brown William	1 00	Myers Samuel	2 00
Brandt Francis	1 25	Mowrey Charles	1 25
Brumbaugh ——	1 25	Metz Adam	1 25
Byers Daniel	1 00	Miller Jacob	25
Benedict John	1 25	McCoy Daniel	25
Brock W n C	1 25	Neal Henry	1 00
Brightbill Benj	1 2	Plank Jonathan	1 25
Cramer George	1 25	Porter John	50
Cramer Henry	1 25	Reeme Daniel	1 00
Colter P G	1 00	Reeme Benjamin	1 25
Dreher Matthias	1 00	Reeme Mary	1 25
Dyer Sophia	1 00	Rice Paul	1 25
Dentler Jacob	1 25	Rahber Jacob	1 50
Dysert Samuel (vol 12)	62	Repp J D	1 00
Evens Daniel	1 25	Shelly Daniel	1 25
Funk John	1 2	Scott Alexander	62
Fritchey Benj	1 25	Stoner Christian	25
Flowers John	1 00	Snyder Jesse	1 00
Fox Francis	1 2	Shontz Aaron	1 25
Gi r Samuel	1 00	Smith Valentine (vol 12)	25
Gher Matilda	1 25	Strock Joseph	1 25
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Glenn Catherine	50	Speelman Jonas	1 25
Grove Christian	1 25	Strawbridge Joseph	1 25
Gosler Philip	1 00	Shultze Samuel	1 00
Hartman Peter	1 25	Stevick & McClure	62
Hollenberry William	1 2	Sherrick Ann	1 25
Hinton Thomas	1 2	Sherrick Joseph C	1 25
Hutman Henry	1 25	Shaeffer William	1 00
Hughes Mary A	1 25	Smith Jacob	25
Himes Henry	1 25	Sproul Elizabeth	1 00
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Keller William	1 2	Wilson Robert	1 00
Leach Samuel	1 00	Wilson John (vol 12)	25
Lehr Daniel	1 25	Worst Samuel	1 25
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Lininger Jacob	75	Whitnight Elwin H	1 00
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Lenox John	1 00	Yates John B	1 25
Longenecker Elizabeth	62	Zerger Michael	1 00
Marker Samuel	1 25	Zacharias Samuel	1 00
Mahany Wm J	1 2		

Reports of Camp and other Meetings.

We hope our brethren will furnish us promptly with full and accurate accounts of the Camp, Woods and Protracted Meetings. The readers of the Advocate are all anxious to know the results of these meetings. We hope, therefore, timely and faithful accounts will be given.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

To our Delinquents.

If our delinquent subscribers will pay us $2 25 they shall have credit in full for two volumes. By this arrangement they will be released from extra pay and make it a mutual benefit.

Bishop E. Logue.

Bishop E. Logue is hereby informed that he is appointed Missionary for Iowa, for the present Eldership year, and that it is likely he will be amply sustained—one liberal brother having promised $20 for his share towards his support. The books ordered shall be sent shortly. Other brethren in the West may also look for books shortly.

Linglestown Camp-Meeting.

We attended this meeting for a few days, and tried with our brethren in the ministry to preach to the people the words of this life. The congregations on the Lord's day were very large. Good attention was paid to preaching, but there was no special work of grace till the few last days of the meeting, when there were some awakenings and some conversions. We hope the brethren on the Circuit will give us a full and accurate report of the meeting, for publication.

Post Office Complaints.

The Post Offices, in some places, appear to be exceeding badly conducted. There are grievous complaints throughout the land in regard to this evil. Our subscribers who complain of not receiving their papers regular, must ferret out the cause in their badly managed Post Offices. Great care is taken on our part to pack the papers right and send them off in due time. This is all we can do—and it is hoped all that will be asked of us. Should any fail to get their papers regular hereafter, we hope they will put the blame where it belongs, on the Post Masters and their clerks, and not on us.

AGENTS WANTED.

A few more good Agents wanted for the sale of the *History of Religious Denominations*. Liberal wages will be given.

DEDICATION.

The new Bethel, or house of worship, at Hinkletown, Lancaster County, Pa., will be dedicated to the worship of God, (no preventing Providence) on the third Sabbath, being the 24th day of September.

A series of meetings will be held in said Bethel, at that time, commencing on Saturday evening previous.

The brethren of the Church, and the public generally, are respectfully invited to attend.

A public collection will be taken up on the occasion, to aid in defraying the expenses incurred by the erection of the house.

By order of the Building Committee.

WOODS MEETINGS.

By the leave of Providence the following Woods meetings will be held at the following places:

One to be held at Waterloo, to commence on the 25th of August.

One at Uniontown, to commenceon the 13th of October.

One below Westminster, to commence on the 9th of September.

One at Mount Joy, Lancaster county, Pa., commencing on Friday evening, the 22d of September.

Ministers and the people generally are invited to attend.

Our Terms and Regulations.

Let it be remembered that our terms and regulations require the payment of $1 50 from and after the expiration of the first quarter. If any of our subscribers do not like these terms, we would advise them to pay in advance next time, and they will save the amount which they have now to pay over the usual price.

Acting Governor of Pennsylvania.

Acting Governor Johnson was sworn into office at the Governor's rooms, at the State Capitol, Harrisburg, on the 26th ultimo. The heads of departments and a number of citizens were present. The oath was administered by General Packer, the Speaker of the last House of Representatives. Townsend Haines, Esq., of West Chester, has been appointed Secretary of State.

Attorney General.

James Cooper, Esq., has accepted the appointment of Attorney General of the State of Pennsylvania. It is inferred from this that he will not be a candidate for the office of Governor.

New Subscribers.

An exchange paper says, "Twenty new subscribers a week has been our rate of increase for some time past." If our Agents would increase our subscription in this way, it would speak well for the reading disposition of our brethren, as well as for their own exertions, and make very prosperous times for the Church Advocate. Brethren, is it asking too much of you to TRY?

The Rights of Widows.

The Law Journal for July contains an opinion by Judge Lewis, delivered at the June Term of Common Pleas Court at Lancaster, on a case where a certain man devised to his widow all his property, "provided she remain a widow during her life; but in case she should marry again, my will is she shall leave the premises," &c. The widow having married again, suit was brought by other heirs of the husband to recover the property. Judge Lewis decided that "the condition in restraint of marriage is void, and the second marriage of the widow does not divest her estate—the principles of morality—the policy of the nation—the doctrines of the common law—the law of nature and law of God, unite in condemning as void the condition attempted to be imposed by this testator upon his widow."

Our Trip to Fayetteville & Newburg.

On the last Sabbath of last month we assisted in holding a meeting in Fayetteville, Franklin county, Pa. There was a good turn out, and a pretty good meeting. The church in that place is, we think, doing well. They are all united in peace and harmony, free from factious feelings, and disposed to contend for the true principles of the Church of God. May the Lord keep them faithful!

On Monday following we went to Newburg, where some unpleasant occurrences called for our interference, and where the spirit of faction and dissention is causing much trouble and harm. How strange it is that men, and good men too, will strain at gnats and swallow camels! How passing strange it is, also, that men will condemn in others what they will allow in themselves. Thus it is with some of these troubles in Israel. A few years ago they strongly censured the Advent brethren for their schismatic, uncharitable and intolerant spirit, now they are indulging the same unlovely spirit, and treading in the

same unhallowed steps—and, in our opinion, for less cause than those whom they so severely censured and condemned.

The Standing Committee will shortly report on the several causes heard and tried before the meeting in that place. We hope it will be a correct and righteous decision.

Vindication of the Church,
on
Review of Letters on Sectarianism.—No. 7.

"He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him."

Having shown that the Bible plainly teaches the unity of the Church of God—that schism or division in the Csurch is expressly prohibited—that in primitive times the whole body of believers were one, perfectly one, in Christ Jesus—that Sectarianism, as it now exists, was then wholly unknown to the church and to the world; and that it yields no good, but a great deal of corrupt fruit—we conceive, therefore, that the way is now prepared to review and criticise more closely and in detail, our authors Letters on Sectarianism, and to point out the truth and falsity, or the admissables and inadmissables therein contained.

For the sake of order and perspicuity, and for the better understanding of what is affirmed in those letters, we shall commence by showing, or pointing out, what we are prepared to admit, or receive as admissable. And,

1. The author says in his first letter, "the Bible is really and absolutely susceptible of but one meaning, and its doctrines form one, and only one harmonious whole; sufficient for our guidance in all matters both of faith and practice." This is an excellent saying. It is a priceless truth. It is a strong and broad platform, where we may all stand in "one harmonious whole." Let it be borne in mind. We shall have occasion to use it hereafter.

Again, our author says, in his third letter, "the experience of Peter conclusively evinces that harmony of opinion, and consequently entire correctness of sentiment is not absolutely essential to membership in the church, or necessary to its unity." This is another well turned truism, which no intelligent and unbiased Christian will gainsay. Let this saying also be borne in mind.

Our author still further says, in his third letter, "I am unable to conceive any reason why that which may rightfully exist in fact, may not in name; for names are but the indices of things." This likewise is a good saying. We fully concur in the opinion "that whatever may rightfully exist in fact, may also in name." But sects do not rightfully exist in fact, therefore they ought not in name. The Church of God did rightfully exist, one and undivided, in fact, in the beginning—and as she still so exists, we "are unable to conceive any good reason why she may not rightfully exist in name also; in one harmonious whole, without any sectarian distinctions.

Another correct and truthful saying of our author, in his fourth letter is, "that the Christian is undoubtedly required to recognize as brethren, all whom God recognizes as his children." Proud and Phariseeical bigots, only, will dissent from this opinion.

We also agree with the sentiment in the same letter, that "error is always anxious to assume the guise of truth." This remark applies no where more properly, than to the error of Sectarianism. In all its bidious and worst forms it "assumes the guise of truth." In this deceptive and bewitching garb it stalks abroad and goes about, deceiving and being deceived.

"Truth and error are antagonisms. Whenever you ascertain what truth is, you are at no loss to determine that its antagonism, or opposite is error, and *vice versa;* that whenever error is detected, its opposite is truth!" We cordially endorse this sentiment. Now, as we have ascertained that the unity and oneness of the Church of God is a plain and clear Scripture truth, it follows, of course, that Sectarianism, its antagonism, is a plain, palpable error.

"Christians," it is further said, and well said, "are neither required to perform an impossibility, nor to be released from their obligations to belong to, and support the church." To this we willingly subscribe, for it is all true.

It is true, in the first place, that God does not require impossibilities. But Christians are required to be of one mind—to be perfectly joined together—to love as brethren, and to live in peace. These, and other things, therefore, cannot be impossible.

It is equally true, in the next place, that Christians are not released from their obligations to belong to, and support *the Church;* that is, the one true Church of God. No other church is known to the Scriptures, of course no other church can be meant.

"Not only the world, but the Church has yet to learn the potency of love. Just in proportion that Christians love each other will they find a drawing towards each other, and softening of the asperities which have separated their feelings. With such a state of feeling continually increasing, it will not be long before it will be embodied in organization." Thus our author says in his fifth letter, when speaking of the cure and remedy of Sectarianism. If *light* and *love* can cure this evil, then let it be done without waiting for the millenium. The sooner the better. And in order to this, let all sects and parties adopt the Bible as their only Church standard—let them learn to understand it right, and conform to its requirements; especially let them rally on the Bible platform of Christian union, and love one another with pure hearts fervently, as did the first Christians, and the great object will soon be attained, the whole family of God will be merged into one.

"Then," as our author further says, "Christians will feel that they have a rallying point, a common ground whereon to marshal against their commou foes." "This common ground and rallying point" cannot be found among the sects—it can only be found in the original Scriptural platform of the Church of God. Here, and nowhere else, is the true rallying point, the only common ground for all the different denominations to meet upon, to stand united as one in Christ Jesus—one, perfectly one and inseparable from the whole family of God in earth and heaven.

"But we will do well to remember that real reforms are seldom rapid in their progress, and truth upon any point is rarely all at once elucidated." There is a great deal more truth in this sentence than most men are aware of. It applies with peculiar force to the reformation of the Church from the trammels of Sectarianism. The feasibility of this reformation is admitted, but its real progress is slow, and its truth, necessity and importance, is rarely all at once perceived. Yet the certainty of its ultimate accomplishment is indubitable.

In view of this glorious and blessed consummation, we shall conclude for the present, in the words, and with the prayer of our brother, "May Infinite Wisdom help us to search for the truth, to know the truth, and to obey the truth," then the saints of God will very soon all see eye to eye, and be embodied in one organization.

LITERARY NOTICES.

The Christian Union and Religious Memorial.—This is a work devoted to the common interests and the current history of the church in all its branches throughout the world. It is published monthly and edited by Rev. Robert Baird, D. D. assisted by members and friends of the American Evangelical Alliance.

Holden's Dollar Magazine.—This is a monthly periodical, published at New York by Charles W. Holden, at the low prioe of One Dollar a year. Each No. contains 60 pp. large octavo, embellished with cuts. Its articles are generally of a religious character, and ably written.

CONTRIBUTORS' DEPART'T.

COME, LET US PRAISE THE LORD.

BY H. J. BEYERLE.

Jesus, my Lord and King,
To thee I wish to sing
A song of praise:
Send down thy holy dove,
To fill my soul with love,
That I may worthy prove
My voice to raise.

Thou bleed'st on Calvary,
Thy blood, it bought me free:
I'll praise thy name.
Free pardon I received,
My burden was relieved,
When for my sins I grieved,
And to thee came.

O! how I did rejoice,
When mercy's cheering voice
Did comfort me.
Ah! if but sinners knew
What, Jesus, thou can'st do,
They'd surely seek thee too,
And worship thee.

Come then ye ransom'd band,
Proclaim throughout the land
Your Maker's praise.
Put on your armor well;
To all creation tell
You 're free from sin and hell,
Through Jesus' grace.

The Gospel news send out,
Salvation! be your shout,
Eternally.
And when we part from here,
We'll banish ev'ry fear,
With heart and soul we'll cheer
For victory!

Linglestown, *July*, 1848.

Sabbath School at Baltimore.

Brother Winebrenner:—

Agreeably to your request, when you were here some weeks ago, I hereby furnish you with an account of the rise and progress of our Sabbath School. And I hope this account may, with others heretofore published in your excellent paper, have a tendency to rouse the brethren to action in this important matter in those churches where they have not yet established these nurseries of the church. O what a blessed Institution is the Sabbath School! Dear brethren, awake to your duty. Let the resolution be formed to have a school and you can soon have one in operation.

Some time about the 1st of April last the church here held a business meeting, and after the Lord was asked for His Spirit to guide us in our deliberations, we then made some arrangements relative to the supporting of our beloved pastor Elder John C. Owens. The subject of a Sabbath School was then brought before the meeting, when it was resolved, That a "Sabbath School Association of the 'Church of God,' at Baltimore," should be formed. This Association has, by virtue of its Constitution, the power to establish Sabbath schools wherever it finds it expedient; and has for one of its objects the keeping of all such schools in connection with the Church of God. The Pastor of the Church is the President. All persons joining this Association pay 25 cents a year, or can become life members by paying $5 on signing the Constitution. All the funds it raises are to be appropriated in sustaining the Schools it may cause to be organized.

At a subsequent meeting it was *Resolved*, That a Sabbath school should be established in the Bethel, to be named "The Fremont Street Bethel Sabbath School." A committee of the whole was then appointed to solicit contributions in money and books. One of the brethren offered the services of two of his little girls for that purpose, and these juvenile solicitors collected about $20, besides a library of second-hand books. Other children also collected some moneys, as did likewise some of the committee.

When the funds were procured, a meeting was called, and the names of those persons taken down who were willing to become teachers, and Sabbath, the 7th of May was set for the commencement of the school. The Association then authorized the teachers to elect the officers for the school, when brothers Wm. M. Leonard was elected Superintendent; John F. Weishampel, Jr., Secretary; George McConnell, Librarian; Henry W. Gibson, Treasurer, and James Bryson, School Missionary. The duty of this last named officer is, to hunt up children through the city and bring them to the school, and brother Bryson has done nobly in his calling. After the officers were appointed, the Association, at the same meeting, appropriated all the funds it had collected for the establishment of the said school, and after transferring the money to the Treasurer of the school, adjourned, to meet again in three months to receive the quarterly report of the school. The officers of the Sabbath School Association are Elder J. C. Owens, President; J. F. Weishampel, Sr., Vice President; Lewis Henck, Secretary, and George McConnell, Treasurer. I am in hopes this Association will soon be enabled to establish another Sabbath school in another section of the city.

The Fremont Street Bethel Sabbath School was commenced, as above stated, on the 7th of May, with about 20 scholars, and 6 or 8 teachers. The number of teachers and scholars have constantly increased ever since; and now we count about 80 scholars and 16 teachers. We have school twice each Sabbath, and the attendance is as good as we can expect. The behavior of the children is pretty good—some of them learn very fast; and we

look for much good to spring from this cradle of the church, in which the tender heart is trained up in the way of the Lord.

The teachers are very much encouraged; and the Lord is graciously at work among them. One dear young man, who came in as a volunteer to teach, has since been converted and baptized. Several others of the teachers are seeking religion. May God work a mighty work for his names glory.

On the 4th of July the School had a celebration. They proceeded to a pleasant grove; partook of suitable refreshments, had several addresses, singing, &c.; and after spending the day in a most delightful manner, teachers, parents and children all returned home highly pleased with their enjoyments.

Several Sabbaths ago I was at Lancaster and visited the Sabbath school of the church there, and was pleased to see so large and orderly a school as that. I see by the last Advocate that the Sabbath school of the church at Harrisburg is doing well. Well, may the Lord prosper them and ours, and may many of the dear children who attend get religion while they are young, live pious lives and die a happy death, so that they may be saved in Heaven.

I hope the Publication Committee will make every possible exertion to have as many new hymns written as they can, that will be suitable for the new Sabbath School Hymn Book, and that the book will be got up in such a style as not to be objectionable with any Sabbath School in the United States. I know a person who is writing some hymns for it, and another has promised to write several. A book that will bear *inspection* will doubtless meet with ready sale.

J. F. WEISHAMPEL, Sr.

Baltimore, July 24, 1848.

TWILIGHT MEDITATIONS—No. 1.

Boundless Space!

Nothing is more incomprehensible than this subject. When we think that the blue canopy above, below, and on all sides of us, extends to an unlimited distance—extends and continues to extend, into boundless space—we are lost in utter astonishment, and our senses strive to revolt against us. When we take a contemplative view of the continent on which we live, what a variety and extent of scenery presents itself to our mind! Think of the mighty Mississippi, as its waters roar, and roll, and tumble along for thousands of miles: rocks, forests, and all it chances to meet, have to yield to its resistless torrents. Behold the Rocky Mountains, as they stretch over two continents, elevating themselves thousands of feet above the surrounding surface, their snow covered summits defying the torrid rays of the meridian sun. See our beautiful hills and vales which our good God maketh fruitful by giving rain and sunshine to the just and to unjust. What a diversity of trees, shrubs, and flowers, animals, birds, fishes, and insects. Yet our continent is but a small part of the globe. But what is even the whole earth in size to the planet Jupiter, which is 1300 times as large as the former. And what are the Earth, and Jupiter, and all the other planets of the solar system, compared with the Sun, whose bulk is 1,384,472 times that of the Lilliputian ball we inhabit. Yet all these, the Sun and his planets, and the immense space they traverse, are to the Universe what a drop of water is to the Ocean!

To the natural eye, only about 2000 fixed stars are visible. What we know by the name of milkey way, is a countless mass of these luminaries. Dr. Herschel, with his great telescope, saw 50,000 stars in the one-twelfth part of the milkey way, all of which passed over his field of view in two hours. And supposing the fixed stars to be as far apart as the nearest of them, Sirius, is from the Sun, 192,000,000,000 miles, we may form a small idea of our Father's house. Were it possible to construct a railroad from the Sun to Sirius, and the locomotive would travel at the rate of twenty miles an hour, it would require nearly eleven millions of years to puff from the one to the other.

All this boundless space is governed by one Superintendent! And all is going on in the most perfect harmony, and with the greatest precision, and nothing occurs but it is under the immediate observation of an All-seeing Providence. Our imagination is bewildered in the contemplation of such boundless space, such boundless wisdom, such boundless power, and such boundless goodness. Well may we wonder with David, "Lord, what is man that thou art mindful of him." Man, weak, ungrateful man, who is as nothing compared with the extent of creation, is still provided for by a Merciful Creator. He gives us rain and sunshine, winter and summer, all in their proper time: and though we may sometimes seem almost forsaken, we are assured that the very hairs of head are numbered. And when this earth, through man's disobedience was accursed of God, he yet "so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Look, for a moment, upon our earthly sovereigns: their tyranny and disposition to oppress, increase with their power. How different is our heavenly Father: behold the great universe, containing thousands and thousands of objects living and moving under his protection; our globe is but like a grain of sand upon the seashore; upon this little ball, his creatures rebelled against that Being to whom they owe all they possess; the wages of their sin was death; but our God, in his infinite mercy, gave them another chance for life: His only Son assumed our form and nature, condescended to visit this sin cursed world, and offer *Free Salvation* to all mankind!

Unbounded Grace! Yet how few accept the offer! Sinner, would you but know your bitterness. There may be those who prop and flatter you, and seemingly elevate you to the heights of greatness; but you, as well as they, are nothing, and beneath the hope of life. The future is, to you, involved in dread and terror. You will be the only sufferer by your rebellion. Mark your nothingness: your disobedience will not in the least affect the symmetry of the universe; the only difference is, that instead of going to heaven, you will go into endless punishment. When you cease to breathe, you will be forgotten here upon earth, and your mouldering bones trodden under foot. Though God takes no pleasure in the death of the unrighteous, his statutes will stand to all eternity. He has already done more for you than you deserve; and if you will not now, to-day, hearken unto his voice, before to-morrow's sun rises, you may be lost beyond all redemption. You daily behold the greatness and goodness, the power and love, of God,—to-morrow may show you, but alas! too late, that he is also a God of truth and justice, and will deal with man just as he said he would.

* * * * *

Turn your eyes aloft, dear reader, and take another glance at the beautiful Sun. To-night he may set to rise no more! Behold those countless twinkling orbs: the time cometh when they all shall be destroyed! One word called them into existence, and since their creation, these vast bodies have moved around each other in the most perfect order. Hundreds and thousands of years have passed, without disturbing their harmony. But the time will come when the powers of the heavens shall be shaken; the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven. Vegetation and life shall cease, and the elements be burnt with fire. Then there shall be an end of time.

* * * * *

Come, my dear friend, walk along to yon beautiful brook: behold the clear chrystal water, as it playfully rolls onward, sparkling and laughing in praise of its Creator's skill. The Queen of Night looks down upon us: now she hides her amiable face behind some straggling cloud, which seems to have tore loose, as with fear, from yon black mass, approaching from the West. How beautiful is the night! No sound is heard save the rippling of the water beside us, and every now and then a faint roll of thunder, adding grandeur to the serenity of the hour. Ah! what a time to come home to one's heart! My friend, what are you now, and what may yet become of you! Eternity, thou art coming with rapid strides. Friend, can you rejoice, or must you grieve? Did you hear that lisping voice! Hark! Angels call you to return to God! The Pale Horse and its paler rider are let loose upon you, and you are still upon the broad road to destruction. God can create and he ean destroy. Death is approaching you with noiseless yet certain steps. Soon your pulse will cease to beat, and your body become cold and lifeless. Your soul will take wings for another world, to harvest what you sowed here on earth. Methinks I see you hasten with doubled steps, to tumble headlong into destruction. Will you stop?

Christians, pray for a dying world. Let us not shrink from our duties, and hold to the promises of God. H. J B.

Linglestown, July, 1848.

Dissertation.—No. 1.

BY ELDER C. PRICE.

Ezekiel 43: 10, 11. From the 4th chapter to the end of this book, we have a description of the Temple (with all that appertain to it) as seen by the Prophet Ezekiel in the 25th year of the Jewish Captivity, and about 574 years before the ushering in of the Gospel dispensation. Many great and good men, after having prayerfully examined this portion of Scripture, have freely acknowledged their inability to comprehend its meaning in all points. However, nearly all agree that it has a spiritual meaning, and alludes to the Gospel temple erected by Christ and his Apostles, the dimensions and glory of which should far exceed that of Solomon's. That it cannot allude to the Jewish temple is very evident, and must therefore refer to the Gospel temple or church of the living God, the pillar and ground of truth.

Viewing it in this light we proceed to notice the charge given to the Prophet, viz: "Thou son of man shew the house to the house of Israel," &c. Israel has sinned against God, in that they had "set their thresholds by his thresholds, and their posts by his posts."—They have forsaken my ways saith God, and in following their own have fell into idolatry—(spiritual whoredom) and every abomination, and in so doing have defiled the place of my throne, and the place of the soles of my feet—*My Temple*—in which for their sake (for a short period) I have condescended to dwell. But now my glory is soon to depart from it, and the place of my abode is to be a temple not made with hands, a holy temple, a spiritual house, the pattern of which I now give you, and command you to imitate and show it unto the house of Israel. Let them measure the pattern, and if on comparing themselves with it, they become ashamed of all that they have done, then thou shalt proceed and show them the particulars thereof; *i. e.* "The coming in and going out thereof. Show them the form and fashion thereof; and also all the ordinances and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordiaances thereof, and do them."

Ezekiel having received such a commission faithfully discharged his duty; and in so doing set an example worthy of the imitation of all Gospel ministers, whose duty it is to go into all the world, and show to Jews and Gentiles the mystical temple, the spiritual house of God, and explain to them the coming in and going out thereof, the form and fashion thereof, in connection with all the laws and ordinances thereof. The minister who comes short of this, fails to discharge his duty, and makes himself liable to be excluded from those unfading glories that will crown the church in her triumphant state. If this should be the case, as evidently it will, alas! how many there are now laboring upon the walls of Zion, who through the love of worldly honor, or filthy lucre, will come short of an entrance into that city whose maker and builder is the Lord?

Oh, my brethren in the ministry; you who profess to be guided by the revealed will of heaven, take heed lest ye come short of your duty, and finally fall. Watch over your conversation and daily actions, and while you are endeavoring to build, be careful that you build (in all things) according to the Divine pattern given you by the Great Head of the Church. Think not that there is no danger of evading the ancient land-marks, and in an unexpected hour be found upon forbidden grounds. For one, I can say, that daily experience teaches me the necessity of holding on to the pattern, and looking into the form and fashion of the house of God, in connection with the laws and ordinances thereof.

Upon this subject we will say something more in our next communication.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Sixth.

Immortality.

It is evident to the common sense of every rational being, that there is a something within Man which is destined to perpetual existence. This is called the soul of Man, and none but human creatures possess a soul.—The highest order of intellect in the brute creation is instinct. Even the benighted heathen by the side of his victim-gorged idol, has an idea of future existence. The Red Men of

Congress.—A committee of eight members, consisting of four members each of the two great parties, equally divided betwixt the free and slave states, Mr. Clayton, of Delaware, chairman, was chosen to frame a bill for the government of the territories of Oregon, California and New Mexico. The bill reported was framed on mutual compromise, with a view to avoid a decision of the distracting question of the right to introduce or prohibit slavery in California and New Mexico. The two following sections contain the provisions relative to this subject:

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☞ The Wilmot Proviso, and other questions touching slavery, which have been used as material for political capital in Congress, have been happily adjusted by the Select Committee of the Senate, *by letting them alone.*—That is the true way to dispose of all *divisive* questions in Church, and State—on which Christians or Patriots can never agree. *Let them alone.*

☞ The Sugar Crop of Texas will, this year, be more than double that of 1847. The first exportation of sugar from that section of the Union was made in 1846, and amounted to only fifty hogsheads. The crop of 1847 amounted to 2,000 hhds., of which between five and six hundred hogsheads were exported.—The crop of this year is estimated at five thousand hogsheads.

☞ The Potato Rot, we regret to learn, is rapidly extending in the New England states, and in New York and Pennsylvania. A farmer on Long Island, near Astoria, has saved his entire crop, by cutting off the tops. He mowed the fields in June, and again last week. This has effectually prevented the rot.

☞ It is estimated that there are now upwards of 200,000 "Sons of Temperance," or members of that order, in the United States; and we venture to say the Daughters of Temperance are even more numerous, as the ladies are all on the right side on the subject of temperance.

☞ A new kind of Diamond has been discovered in large quantities in Siberia. The stone resembles the diamond very much, but is lighter and not so hard, although harder than granite. Specimens have been deposited in the Imperial Museum at St. Petersburg.

☞ The Cholera is making rapid strides westward in Europe, and has reached the vicinity of St. Petersburg. It is stated to be much more malignant than in 1831.

☞ The Seaboard Telegraph is now completely connected from Portland at the North to New Orleans at the South.

☞ Mackerel are very plenty on the coast of New England.

MISCELLANEOUS.

A WORD TO "COME-OUTERS."

There is a class of men in our midst who properly come under the appellation found at the heading of this article. Having at one time belonged to the Church, they have seen proper (some for one cause, and some for another) voluntarily to withdraw themselves from her communion. They still, however, profess religion. and regard themselves as the legitimate followers of the Lord Jesus Christ.

Nothing is plainer from the word of God, than that a Church has been instituted by the Master himself, for the spiritual benefit of all his genuine disciples; and their happiness, usefulness and safety, require that they avail themselves of all the advantages to be derived from it.

According to an apostle, there is a distinction between those that are *without*, and those that are *within;* hence he says, 1 Cor. v, 12, "What have I to do to judge them also that are *without*? do not ye judge them that are *within*?" Then again Col. iv, 5, he gives the following directions: "Walk in wisdom toward them that are *without*." It is most manifest that St. Paul in these places refers to those who were *without* or *within*, the pale of, (not the invisible,) but visible Church of Christ. This visible Church is called, "The house of God;" "The Jerusalem that is from above, which is the mother of us all;" "The body of Christ," &c.

Now, the question is, can we voluntarily turn our backs upon a divine institution, gotten up by infinite wisdom and goodness, for our salvation, and be guiltless? If we can, then we can leave the house of God, turn our backs upon our own mother, and separate ourselves (as members) from the body of Christ, and occupy the same relation to him that we did before. Now, this is a conclusion too absurd to be admitted for a moment, seeing that the bare admission of it would disarrange some of the most prominent features of the divine economy, and annihilate at a signal stroke the very existence of Christ's visible Church upon earth: for if it is not the duty of one Christian to attach himself to the Church, neither is it the duty of any other Christian, under similar circumstances, to do so. And this being admitted, it will be no longer true, that "the gates of hell shall not prevail against her," because she is virtually (if not formally) destroyed already.

The man who *will come out*, and *stay* out, of the Church militant, is certainly in a fair way to be *kept out* of the Church triumphant. One of two reasons must always operate upon the mind in this retrograde movement, and those who are guilty of it, must either believe that the Church is not good enough for them; or that they are not good enough for the Church. If they believe the former, they are proud and inconsistent—proud in having such a high conceit of themselves; and inconsistent, in putting themselves out of a place not good enough for them, when, in the act of doing so, they have put themselves into a place that is worse; for as bad as the Church is, she is better than the world.

The best fruits are gathered from those trees under the culture and inclosure of the husbandman, and not from those in the wild woods, where they are never looked *after*, cared *for*, or attended *to*. Some tell us, they can get along just as well out of the Church as in it. We fear that such persons never did and never will (unless they are changed) get along very well in a religious point of view anywhere; for they are too wise to be instructed, too good to be bettered, and too conceited to be reformed.

We read, Acts ii, 27, "And the Lord added to the Church daily such as should be saved." But this was altogether superfluous, if they could have been saved as effectually without being churched at all. After the Lord had added those persons to the Church, would it have been decorus, proper, or safe, for them to have taken a freak, and *come out* of the Church? Those who act in this way manifestly endanger their immortality; and they can be looked upon by all intelligent Christians in no other light than as the public disorganizers of the religious community, who do all they can to annihilate the Church of God, which is the pillar and ground of the truth.

Among the primitive Christians, when a man was expelled from the Church, they were in the habit of mourning for him as they mourn for the dead. This proves the high estimate they formed of Church privileges and Church communion.

David desired to dwell in the house of the Lord, and to inquire in his temple: and he declares in another place, that he preferred being even "a door-keeper in the house of God, than to dwell in the tents of wickedness." How perfectly antagonistic is all this to the views and practice of our modern "COME-OUTERS!" They prefer the world as their home, its votaries as their companions, its maxims as their guide, its spirit as their delighted element; and its prejudices against the Church, to all that God and good men have said of her beauty, excellence, durability, and final triumps. God commands us *not* to be conformed to the world: but to *come out*. and to be separate *from* it. But those, of whom we are now speaking, have seen proper to pursue a different course, and they would do well to consider the results of their action in the premises, lest in their preference of the world, they do not, in the final issue, find themselves *condemned* with it.

JAMES SEWELL.

York, Pa., July 15, 1848.

THE DUTY OF CHRISTIANS TO WATCH FOR SOULS.

Create opportunities. We are daily surprised by observing what may be done if there is first the willing and resolved mind. What invention, what toil, what perseverance are displayed! If a man is only resolved on making an acquaintance thought to be profitable to himself, will he not compass sea and land to effect it! Recently, a person came as a stranger to this metropolis: he was soon observed as such by two evil-disposed men, accustomed to prowl on the innocent and unwary. It appeared that they watched every movement: that they invented methods of approach to him: that they followed him incessantly for two days and a night: in fact, that they never left him till they robbed him of all he possessed. Shall wickedness have all this policy and zeal to destroy, and will not you put forth your invention and energy to save? Like your Saviour, if you would save the lost, you must *seek* them.

Say not that you have no talent. All have some. It does not need much talent or great knowledge. It needs only common sense and earnest piety. The lowest and the least can speak freely of the things they love, and with which they are conversant. What mother but can discourse about her children? What mechanic but can talk reasonably and well about his trade? If religion is to you a subject of interest—that which you have seen and handled, and tasted — you have talent enough to make it known to others. If you pray you can tell what prayer is. If you have mourned for sin you can tell of its bitterness. If you are converted you can tell what it is to be unconverted. If you love the Saviour, you can make others understand that he is worthy of their love.

Say not that you want influence.—You have it. You must dwell in the desert, silent and alone, not to have it. You have more than you think. Ah! you complain of the want of it: consider whether some may not complain of your evil use of it? Are there none whose condition is the worse for you? Want influence! you have too much of it if it is not to be used for good. Correct yourself on this subject, and hold what you have as a steward for God. All possess this invaluable talent, and generally beyond what they admit. I have known a child of fourteen bring by his persuasion nine other persons to worship on a special occasion. I have known a child of seven the instrument of converting one parent, and of bringing both under the means of grace. I have known a Christian woman, a poor widow, unusually deaf, the means of introducing seven or eight persons to the fellowship of the Church! Who then shall deem himself exonerated from such service—disqualified for such pleasure?

The blessedness of success in saving souls.—You have, perhaps, been the favored instrument of saving a fellow-being from temporal death. Can you make the mind which cares only for itself understand your felicity? I once looked on a veteran seaman, who, by his heroic courage, was supposed to have saved upwards of one hundred lives on the Goodwin Sands. When the circumstances was referred to, he attempted not to explain his joy; but a calm and complacent pleasure beamed over his fine countenance, and assured you that he was conscious of having lived for a great and noble purpose. You have read of Harlan Page. What must have been his humble gratitude and joy when on the bed of death, though his life was short, and himself a private Christian, he could say, "I trust, through the blessing of God, I have been the means of saving not less than 100 souls." Oh! know the bliss of blessing others; and not merely for this life, but for ever! Let the thoughtless multitude seek their bliss in wealth, in fame, in ease, in appetite, in the world and in themselves: but do you obey your noble vocation; find a blessing they shall never know in laboring for the salvation of your fellow-men and the glory of your common Saviour! Resolve, by the grace of God, not to go to heaven alone. Think little of your personal bliss, and much of that bliss and honor which shall accrue to the Redeemer by causing him to see of the travail of his soul, and you shall be happy indeed!—*Dr. Reed.*

MUTUAL TOLERATION.—This we know that none is fit to pronounce for all the world a judicial, definite, obliging sentence on controversies of religion; but only such a man, or such a society of men, as is authorized thereto by God. And besides, we are able to demonstrate that it hath not been the pleasure of God to give to any man, or society of men, any such authority. And therefore, though we wish heartily all controversies were ended, as we do that all sin was abolished, yet we have little hope of the one or the other, till the world is ended; and in the meanwhile, think it best to content ourselves with, and to persuade others unto, an unity of character and mutual toleration; seeing God hath authorized no man to force all men to unity of opinion.—*Chillingworth.*

POETRY.

CHRISTIAN UNION.

Higher, higher, higher, raise!
Notes of union—notes of praise,
All together all our days,
Days of greatest length.

One in doctrine, heart, and mind,
Let our interest be combined;
Preaching proof to all mankind—
Unity is strength.

Bound in love by righteous laws—
Bound by Jesus' sacred cause,
By the banner of his cross—
Bound in unity.

One in prayer as incense rise—
One in offering sacrifice—
One in contest for the prize,
Faith and victory.

'Tis union makes a happy home,
Plans and fills the honey-comb;
Let union for the time to come
Be life-blood in each vein.

In hymns divine we are agreed—
There's no collision in our creed—
O, were we one in word and deed,
No hand could make us twain.

With God the Father, God the Son,
And God the Holy Ghost in one,
Let ministers and members join
In perfect harmony.

Rule all our passions by thy grace,
Let all enjoy thy perfect peace,
Then raise us all to see thy face,
In full felicity.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 6th of June, by Elder John Hickernell, Mr. JAMES MATCHEN to Miss MIRIM PITTMAN, both of Indiana county, Pa.

On the 10th of August, by J. Flake, V. D M., Mr. JACOB YOUSLING to Mrs. ANN MARIA LOCHMAN, all of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At her residence, at McAllister's, Dauphin county, on the 11th of August, MARY SNYDER, aged 31 years, 10 months and 21 days. Funeral service by Elder J. J. Miller.

On the 18th of July, at the residence of her parents, Marble Place, Philadelphia, ANN ELIZABETH, only child of William and Eliza Davies, aged one year, 3 months and 6 days.

"The tyrant death came rushing in,
And thus his power did show;
Out of this world the child did take,
And laid its visage low.

No more the pleasant child is seen,
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Episcopalians.—It appears from a late number of the Churchman, that there are in the United States, twenty-seven Bishops, fourteen hundred and four clergymen, and sixty-seven thousand five hundred and fifty communicants.

Religion in France.—A female club in France lately discussed, during a meeting of six hours, the question of God's existence.—It was finally put to vote, and by a majority of twelve, it was decided there was a God!

☞ The Wilmot Proviso, and other questions touching slavery, which have been used as material for political capital in Congress, have been happily adjusted by the Select Committee of the Senate, *by letting them alone.*—That is the true way to dispose of all *divisive* questions in Church, and State—on which Christians or Patriots can never agree. *Let them alone.*

☞ The Sugar Crop of Texas will, this year, be more than double that of 1847. The first exportation of sugar from that section of the Union was made in 1846, and amounted to only fifty hogsheads. The crop of 1847 amounted to 2,000 hhds., of which between five and six hundred hogsheads were exported.—The crop of this year is estimated at five thousand hogsheads.

☞ The Potato Rot, we regret to learn, is rapidly extending in the New England states, and in New York and Pennsylvania. A farmer on Long Island, near Astoria, has saved his entire crop, by cutting off the tops. He mowed the fields in June, and again last week. This has effectually prevented the rot.

☞ It is estimated that there are now upwards of 200,000 "Sons of Temperance," or members of that order, in the United States; and we venture to say the Daughters of Temperance are even more numerous, as the ladies are all on the right side on the subject of temperance.

☞ A new kind of Diamond has been discovered in large quantities in Siberia. The stone resembles the diamond very much, but is lighter and not so hard, although harder than granite. Specimens have been deposited in the Imperial Museum at St. Petersburg.

☞ The Cholera is making rapid strides westward in Europe, and has reached the vicinity of St. Petersburg. It is stated to be much more malignant than in 1831.

☞ The Seaboard Telegraph is now completely connected from Portland at the North to New Orleans at the South.

☞ Mackerel are very plenty on the coast of New England.

MISCELLANEOUS.

A WORD TO "COME-OUTERS."

There is a class of men in our midst who properly come under the appellation found at the heading of this article. Having at one time belonged to the Church, they have seen proper (some for one cause, and some for another) voluntarily to withdraw themselves from her communion. They still, however, profess religion. and regard themselves as the legitimate followers of the Lord Jesus Christ.

Nothing is plainer from the word of God, than that a Church has been instituted by the Master himself, for the spiritual benefit of all his genuine disciples; and their happiness, usefulness and safety, require that they avail themselves of all the advantages to be derived from it.

According to an apostle, there is a distinction between those that are *without*, and those that are *within;* hence he says, 1 Cor. v, 12, "What have I to do to judge them also that are *without*? do not ye judge them that are *within*?" Then again Col. iv, 5, he gives the following directions: "Walk in wisdom toward them that are *without*." It is most manifest that St. Paul in these places refers to those who were *without* or *within*, the pale of, (not the invisible,) but visible Church of Christ. This visible Church is called, "The house of God;" "The Jerusalem that is from above, which is the mother of us all;" "The body of Christ," &c.

Now, the question is, can we voluntarily turn our backs upon a divine institution, gotten up by infinite wisdom and goodness, for our salvation, and be guiltless? If we can, then we can leave the house of God, turn our backs upon our own mother, and separate ourselves (as members) from the body of Christ, and occupy the same relation to him that we did before. Now, this is a conclusion too absurd to be admitted for a moment, seeing that the bare admission of it would disarrange some of the most prominent features of the divine economy, and annihilate at a signal stroke the very existence of Christ's visible Church upon earth: for if it is not the duty of one Christian to attach himself to the Church, neither is it the duty of any other Christian, under similar circumstances, to do so. And this being admitted, it will be no longer true, that "the gates of hell shall not prevail against her," because she is virtually (if not formally) destroyed already.

The man who *will come out*, and *stay* out, of the Church militant, is certainly in a fair way to be *kept out* of the Church triumphant. One of two reasons must always operate upon the mind in this retrograde movement, and those who are guilty of it, must either believe that the Church is not good enough for them; or that they are not good enough for the Church. If they believe the former, they are proud and inconsistent—proud in having such a high conceit of themselves; and inconsistent, in putting themselves out of a place not good enough for them, when, in the act of doing so, they have put themselves into a place that is worse; for as bad as the Church is, she is better than the world.

The best fruits are gathered from those trees under the culture and inclosure of the husbandman, and not from those in the wild woods, where they are never looked *after*, cared *for*, or attended *to*. Some tell us, they can get along just as well out of the Church as in it. We fear that such persons never did and never will (unless they are changed) get along very well in a religious point of view anywhere; for they are too wise to be instructed, too good to be bettered, and too conceited to be reformed.

We read, Acts ii, 27, "And the Lord added to the Church daily such as should be saved." But this was altogether superfluous, if they could have been saved as effectually without being churched at all. After the Lord had added those persons to the Church, would it have been decorus, proper, or safe, for them to have taken a freak, and *come out* of the Church? Those who act in this way manifestly endanger their immortality; and they can be looked upon by all intelligent Christians in no other light than as the public disorganizers of the religious community, who do all they can to annihilate the Church of God, which is the pillar and ground of the truth.

Among the primitive Christians, when a man was expelled from the Church, they were in the habit of mourning for him as they mourn for the dead. This proves the high estimate they formed of Church privileges and Church communion.

David desired to dwell in the house of the Lord, and to inquire in his temple: and he declares in another place, that he preferred being even "a door-keeper in the house of God, than to dwell in the tents of wickedness." How perfectly antagonistic is all this to the views and practice of our modern "COME-OUTERS!" They prefer the world as their home, its votaries as their companions, its maxims as their guide, its spirit as their delighted element; and its prejudices against the Church, to all that God and good men have said of her beauty, excellence, durability, and final triumps. God commands us *not* to be conformed to the world: but to *come out*, and to be separate *from* it. But those, of whom we are now speaking, have seen proper to pursue a different course, and they would do well to consider the results of their action in the premises, lest in their preference of the world, they do not, in the final issue, find themselves *condemned* with it.

JAMES SEWELL.

York, Pa., July 15, 1848.

THE DUTY OF CHRISTIANS TO WATCH FOR SOULS.

Create opportunities. We are daily surprised by observing what may be done if there is first the willing and resolved mind. What invention, what toil, what perseverance are displayed! If a man is only resolved on making an acquaintance thought to be profitable to himself, will he not compass sea and land to effect it! Recently, a person came as a stranger to this metropolis: he was soon observed as such by two evil-disposed men, accustomed to prowl on the innocent and unwary. It appeared that they watched every movement: that they invented methods of approach to him: that they followed him incessantly for two days and a night: in fact, that they never left him till they robbed him of all he possessed. Shall wickedness have all this policy and zeal to destroy, and will not you put forth your invention and energy to save? Like your Saviour, if you would save the lost, you must *seek* them.

Say not that you have no talent. All have some. It does not need much talent or great knowledge. It needs only common sense and earnest piety. The lowest and the least can speak freely of the things they love, and with which they are conversant. What mother but can discourse about her children? What mechanic but can talk reasonably and well about his trade? If religion is to you a subject of interest—that which you have seen and handled, and tasted — you have talent enough to make it known to others. If you pray you can tell what prayer is. If you have mourned for sin you can tell of its bitterness. If you are converted you can tell what it is to be unconverted. If you love the Saviour, you can make others understand that he is worthy of their love.

Say not that you want influence.—You have it. You must dwell in the desert, silent and alone, not to have it. You have more than you think. Ah! you complain of the want of it: consider whether some may not complain of your evil use of it? Are there none whose condition is the worse for you? Want influence! you have too much of it if it is not to be used for good. Correct yourself on this subject, and hold what you have as a steward for God. All possess this invaluable talent, and generally beyond what they admit. I have known a child of fourteen bring by his persuasion nine other persons to worship on a special occasion. I have known a child of seven the instrument of converting one parent, and of bringing both under the means of grace. I have known a Christian woman, a poor widow, unusually deaf, the means of introducing seven or eight persons to the fellowship of the Church! Who then shall deem himself exonerated from such service—disqualified for such pleasure?

The blessedness of success in saving souls.—You have, perhaps, been the favored instrument of saving a fellow-being from temporal death. Can you make the mind which cares only for itself understand your felicity? I once looked on a veteran seaman, who, by his heroic courage, was supposed to have saved upwards of one hundred lives on the Goodwin Sands. When the circumstances was referred to, he attempted not to explain his joy; but a calm and complacent pleasure beamed over his fine countenance, and assured you that he was conscious of having lived for a great and noble purpose. You have read of Harlan Page. What must have been his humble gratitude and joy when on the bed of death, though his life was short, and himself a private Christian, he could say, "I trust, through the blessing of God, I have been the means of saving not less than 100 souls." Oh! know the bliss of blessing others; and not merely for this life, but for ever! Let the thoughtless multitude seek their bliss in wealth, in fame, in ease, in appetite, in the world and in themselves: but do you obey your noble vocation; find a blessing they shall never know in laboring for the salvation of your fellow-men and the glory of your common Saviour! Resolve, by the grace of God, not to go to heaven alone. Think little of your personal bliss, and much of that bliss and honor which shall accrue to the Redeemer by causing him to see of the travail of his soul, and you shall be happy indeed!—*Dr. Reed.*

MUTUAL TOLERATION.—This we know that none is fit to pronounce for all the world a judicial, definite, obliging sentence on controversies of religion; but only such a man, or such a society of men, as is authorized thereto by God. And besides, we are able to demonstrate that it hath not been the pleasure of God to give to any man, or society of men, any such authority. And therefore, though we wish heartily all controversies were ended, as we do that all sin was abolished, yet we have little hope of the one or the other, till the world is ended; and in the meanwhile, think it best to content ourselves with, and to persuade others unto, an unity of character and mutual toleration; seeing God hath authorized no man to force all men to unity of opinion.—*Chillingworth.*

POETRY.

CHRISTIAN UNION.

Higher, higher, higher, raise!
Notes of union—notes of praise,
All together all our days,
Days of greatest length.

One in doctrine, heart, and mind,
Let our interest be combined;
Preaching proof to all mankind—
Unity is strength.

Bound in love by righteous laws—
Bound by Jesus' sacred cause,
By the banner of his cross—
Bound in unity.

One in prayer as incense rise—
One in offering sacrifice—
One in contest for the prize,
Faith and victory.

'Tis union makes a happy home,
Plans and fills the honey-comb;
Let union for the time to come
Be life-blood in each vein.

In hymns divine we are agreed—
There's no collision in our creed—
O, were we one in word and deed,
No hand could make us twain.

With God the Father, God the Son,
And God the Holy Ghost in one,
Let ministers and members join
In perfect harmony.

Rule all our passions by thy grace,
Let all enjoy thy perfect peace,
Then raise us all to see thy face,
In full felicity.

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 6th of June, by Elder John Hickernell, Mr. JAMES MATCHEN to Miss MIRIM PITTMAN, both of Indiana county, Pa.

On the 10th of August, by J. Flake, V. D M., Mr. JACOB YOUSLING to Mrs. ANN MARIA LOCHMAN, all of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At her residence, at McAllister's, Dauphin county, on the 11th of August, MARY SNYDER, aged 31 years, 10 months and 21 days. Funeral service by Elder J. J. Miller.

On the 18th of July, at the residence of her parents, Marble Place, Philadelphia, ANN ELIZABETH, only child of William and Eliza Davies, aged one year, 3 months and 6 days.

"The tyrant death came rushing in,
And thus his power did show;
Out of this world the child did take,
And laid its visage low.

No more the pleasant child is seen,
To please the parent's eye;
The tender plant so fresh and green
Is in eternity."

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	12½	*a*	5 25
Do.	Rye,	do. - -	2	90	*a*	3 00
Do.	Corn,	do. - -	1	75	*a*	2 00
GRAIN—Wheat, per bushel,				95	*a*	1 00
Do.	Rye,	do. - -		62	*a*	65
Do.	Corn, new	do. - -		39	*a*	41
Do.	Oats,	do. - -		33	*a*	35
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	25	*a*	3 50
Do.	Timothy,	do. - -	2	00	*a*	2 25
Do.	Flax,	do. - -	1	10	*a*	1 12½
BEEF, per cwt. - - - -			5	00	*a*	5 50
PORK, do. - - - - -			5	00	*a*	5 25
HAMS, per pound, - - -				7	*a*	8
BUTTER, do. - - - - -				12½	*a*	14
LARD, do. - - - - -				7	*a*	8
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				40	*a*	45
ONIONS, do. - - -				75	*a*	87½
APPLES, do. - - -				75	*a*	1 00
PEACHES, (Dried) per bush.			1	50	*a*	2 00
FEATHERS, per pound, - -				37½	*a*	45
WOOL, do. - - -				30	*a*	50
SALT, per sack, - - - -			1	60	*a*	1 65
HAY, per ton, - - - - -			12	00	*a*	15 00
PLASTER, per ton, - - -			4	50	*a*	5 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	12	*a*	5 37
Do.	Rye,	do. - -	3	75	*a*	3 87½
Do.	Corn,	do. - -	2	31	*a*	2 50
GRAIN—Wheat, per bushel,			1	00	*a*	1 05
Do.	Rye,	do. - -		76	*a*	78
Do.	Corn, new	do. - -		51	*a*	52
Do.	Oats,	do. - -		33	*a*	34
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	3	50	*a*	4 00
Do.	Timothy,	do. - -	3	00	*a*	3 25
Do.	Flax,	do. - -	1	40	*a*	1 45
BEEF, per cwt., - - - -			7	00	*a*	8 75
PORK, do. - - - - -			7	00	*a*	7 25

RELIGIOUS NOTICES.

EAST PENNSYLVANIA CAMP-MEETINGS.

The Committee on Camp-meetings met at Middletown, on Monday, the 26th of June, and arranged the Camp-meetings for the ensuing season, as follows, to wit:

1. One at George Bowman's, on the Cumberland Circuit, about two miles from Harrisburg, commencing on the 18th of August.
2. One on the old ground, at the Sidling Hill Gap, in Huntingdon county, commencing on the 25th of August.
3. One near Auburne, Schuylkill county, commencing on Monday, the 28th of August.

WEST PENNSYLVANIA CAMP-MEETING.

A camp-meeting will be held on the old ground, near the parsonage, in Irvin township, Venango county, commencing on the last Thursday ih August.

The preachers in West Pennsylvania are requested to attend.

OHIO CAMP-MEETINGS.

A Camp-meeting will be held on the farm of brother John Stumps, two miles East of Bethlehem, Stark county, commencing on the 24th of August.

A Special meeting will be held in the Sugar Creek Bethel, Holmes county, in place of a Camp-meeting, to commence on the 2d of September next.

T. HICKERNELL'S APPOINTMENTS.

The following are the appointments of Elder Thos. Hickernell, for the month of September, viz: On the

1st. At Rome.
2d. At Hill's school-house—two days meeting.
4th. At Tillotson's.
5th. At John Martin's.
6th. At Kilmer's—two days meeting.
8th. At Phrampton's.
9th. At Walters'—two days meeting.
12th. At Mayberry's.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *dco descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and effieacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents. per bottle. Aug. 1.

CYCLOPEDIA
OF
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By Rev'd. K. Arvine,
With an Introduction by Rev. *Geo. B. Cheever*, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

Wanted—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home and at school.
BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser.*

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it."—*Dem. Review.*

Miss Beecher's Domestic Receipt Book,
Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser.*

For sale by Henry Perkins, 142 Chestnut street, Philadelphia.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of fifty different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige Editor.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.
2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.
3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.
2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.
3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.
No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.
2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.
3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.
4. One font of German Pica, at 20 cents per puond.
5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., SEPTEMBER 1, 1848. NUMBER 9.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper he discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

AGENTS WANTED.

A FEW more good Agents wanted for the sale of the *History of Religious Denominations* Liberal wages will be given.

To our Delinquents.

IF our delinquent subscribers will pay us $2 25 they shall have credit in full for two volumes. By this arrangement they will be released from extra pay and make it a mutual benefit.

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The Summer is ending.

THE last days of Summer are on us in all their brightness and beauty. So we are passing away like a long summer day—going, let us hope, where winter is not known.

Our Camp-meeting in Cumberland county, three miles from here, closed on Thursday morning, the 24th ult. I formerly disapproved of holding such meetings near a town, but have within a few years thought that it was a good thing after all. Our object on such occasions is to obtain a large gathering of people, in order to preach to them the everlasting Gospel, and this we can have where the population is dense. Many will attend a meeting of this kind who perhaps are not found within the walls of our Bethels.

The Camp-meeting spoken of was very good in all that we could have desired. A few souls—perhaps more than I know of—found the Lord and gained peace by repenting of their sins and believing in Jesus. And those who were already true believers were encouraged and strengthened to hold fast their confidence in the Lord, and to bear the burden and heat of the day while on their way toward to Zion. Unity and good feeling abounded among the preachers and the people present, in a manner seldom witnessed at large gatherings. The preaching was spoken of as being very spiritual and edifying. It seemed as if the souls of the preachers had found new life, and light, and liberty again.

The most of our society from Harrisburg were there, with six tents; and all formed one goodly family, around a table under the trees, superintended by sister F. and other good women, who had the pleasure of feeding the hungry, which is at least good work, and very acceptable to those who go to Camp-meeting. Therefore give them thanks for their kindness.

On last Sabbath we had a good day, well filled up in this place. Several brethren were with us on a visit. In the morning brother McFadden preached and brother Winebrenner exhorted, and in the afternoon we met at the Bethel and proceeded to the Susquehannah river, where seven believers were buried in the stream in holy Baptism. In the evening brother Williams, a Free-Will Baptist preacher, from the state of New York, preached for us, and several united with us in church fellowship.

The flock of Christ—the household of faith—do not rend it in pieces, and drive the members away—but bind them together, and build them up, in faith and love, and holy obedience to the Lord. I feel that I am in fellowship with all who love our Lord Jesus Christ.

I am sojourning at present in Harrisburg preaching the blessed Gospel to saints and sinners, and hoping for a better day than our world has ever yet seen. The prophecies cannot fail; but the good time will arrive, when the Gentile nations will come to the light, and the remnant of the natural seed of Israel confess their King.

But it will not be until Jesus returns again to visit our guilty world. The day of wrath and terror will usher in the day of salvation, when a nation shall be born in a day.

J. F.

P. S.—Our Editor is gone to attend Camp-meeting in Schuylkill county, and so the foregoing goes in as Editorial.

The Buffalo Convention.

AT the "Free Soil Convention," held in Buffalo in August, it is said that 50,000 people were present. All the Free States were represented, and some of the Slave States. Martin Van Buren, of New York, was nominated for the Presidency, and Charles Francis Adams for the Vice Presidency.

The platform of the Convention was adopted in three resolutions, viz:

1st. It is the duty of General Government to abolish slavery wherever it possesses the constitutional power.

2d. In the States slavery is under the control of the State authority.

3d. Slavery in the territories should be prevented by action of Congress.

The August Elections.

IN Kentucky Mr. Crittenden had been elected Governor by a majority of about 7000, and both branches of the Legislature are, as usual, thoroughly Whig. In Missouri the Democrats have carried the Governor, Legislature, and all the Congressmen. In Illinois the Democrats have elected six members of Congress, and the Whigs one. The Legislature, of course, is Democratic by a large majority. In North Carolina Mr. Manly is elected Governor by about 400 majority, and the Whigs have in the Legislature a majority of two on joint ballot, which just prevents their losing a Senator, as Mr. Badger's term will be out in March. The Whigs have usually a very large majority in this state. In Iowa and Wisconsin the Democrats appear to have carried the day.

Great Fire in Albany.

THE city of Albany has been visited with a most terrible conflagration, which has occasioned a fearful loss of both property and life. On Thursday, the 10th ult., a fire broke out in a stable in the rear of the Albion hotel, in Herkimer street, and the wind blowing a gale, the flames spread and raged with such fury that, though engines were promptly on the spot, they were of little or no avail. The fire was not arrested till five in the afternoon, and then, only by a change of wind, followed by a drenching rain. From Herkimer street, where the fire broke out, to Columbia street, where it was arrested, is more than half a mile.

The burnt district comprises *thirty-five acres* of ground, the whole of which was densely covered with buildings, four-fifths of which were of brick, most of them large and substantial. The number of houses destroyed is upward of four hundred, and the loss of property is estimated at from two to three millions of dollars.

Tests of Fellowship.

WHAT other test of Christian fellowship was required by the Apostles, but faith in the Lord Jesus Christ? We can find no authority whatever in the word of God for adopting any other test than this. "If thou believest with all thy heart, thou mayest."

But there are those who are for adopting various tests of church fellowship. Some would make *politics* a test, and admit only such as are free from its influence. Some would exclude all members of *secret societies* from the church, such as Masons, Odd Fellows, Rechabites, Sons of Temperance, &c., and of course would have at present rather a close, narrowed communion. Others are desirous of testing by creeds, and allowing none to enter their communion, unless they happen to believe as they do. The introduction of such tests, directly or indirectly enforced, has split the church into various sects, and prevent them from coming into the "unity of the spirit and bond of peace." All who love our Lord Jesus Christ, and who are willing to take his word as the man of their counsel, and strive to follow him in the straight and narrow way, who are willing to believe and *let believe*, we shall recognize as our brethren, and extend to them the hand of fellowship, and strive to meet them in glory.

OBITUARY OF Sister ANN MARY SHOENER.

DIED, on the 16th of August, at Linglestown, Dauphin county, Pa., sister ANN MARY SHOENER, aged 29 years, 5 months and 3 days.

Sister Shoener was the eldest daughter of Daniel and Mary Reeme. She intermarried with J. Jonas Shoener, about six years ago. She and the most of her brothers and sisters were converted and added to the church at Linglestown, where they have been consistent and useful members for years.

Sister Shoener was in delicate health for the last five years, or upwards. A few days before her death she took a bleeding from the lungs, and in one of these spells she was carried off. She was conscious of her approaching end, yet in view of death and eternity, her mind was clear and calm, and her hopes and prospects of eternal life, bright and unbeclouded.

Her funeral was attended by a large collection of neighbors, friends and relatives. Services by Elder T. Strohm and ourself.

OBITUARY OF Brother HENRY KLINE.

Died, on the 7th of August, at his residence, near Landisburg, Perry county, Pa., brother *Henry Kline*, aged 75 years, 10 months and 21 days.

Brother Kline was happily converted to God some 12 or 15 years ago. He was much opposed and persecuted when he first set out to serve God, but he was marvellously sustained, and lived to see some of his friends and more violent opposers changed and saved from the error of their ways.

He was baptized and received into fellowship as a member of the Church of God some few years after he professed religion. His house was made a preaching place, and continued so till the day of his death. He was an humble and zealous member of the church, and he died a happy and peaceful death. His funeral sermon was preached by brother Jos. Ross, on the camp ground, on Sabbath, the 13th ult., to a very large large and attentive congregation.

CONTRIBUTORS' DEPART'T.

Dissertation.—No. 2.

BY ELDER C. PRICE.

From the moment that God said let there be light, and there was light, perfect order and glory has characterized all his works. Yea, the heavens declare the glory of God, and the firmament showeth his handiwork; Day unto day uttereth speech, night unto night showeth knowledge. Order has not only characterized the works of God, but it was intended to characterize the works of man; especially those works that appertain to his future welfare. This will appear very evident when we consider the fact, that in every instance where God has enjoined upon his people any special work, that work has invariably been accompanied by a rule, by which they have been required to labor and complete the work made obligitory upon them.

Thus it was enjoined upon Noah to build an ark. A rule wus given him to work by; and unless he had worked by that rule, we cannot with any propriety suppose that his work would have been accepted, or the ark proven effectual in the salvation of himself and family. Again, the Lord having commanded Moses to build a Tabernacle, gave him a rule to work by; and we are informed that Moses completed and reared up the Tabernacle as the Lord commanded him. And mark how exact the Divine law-giver was in describing to Moses the materials, as well as the form and fashion of the altar. With no less care did he point out to him the materials of the ark, and lay down a strict rule by which he was to build it, in connection with the mercy-seat, and the cherubims whose wings were spread over it. Exod. 25.

Leaving the mighty works which were wrought (according to God's rule) in the wilderness, let us pass the river Jordan into the land of Canaan, and gaze upon Mount Moriah, and ask who was the Arch-architect of that Temple, the glory and fame of which having spread to earth's remotest bounds—suddenly—like the morning dew, disappeared before the increasing glory of the *Babe of Bethlehem*. He that enabled Noah to build the ark; that called Abraham out of the land of the Chaldeans, and guided his spiritual seed by his unerring counsel; He that dictated to Moses the materials, the form and fashion of the Tabernacle, the altar and the ark, He, and He alone guided Solomon in the erection of that edifice. And does not reason teach us that He who forms, fashions and regulates the types, ought also to form, fashion and regulate the antitype? Yea, certainly. But if through vain philosophy and human traditions reason herself should have become so benumbed and stupefied as not to comprehend this truth, the revealed will of heaven teaches us the fact, that the mystical temple, the spiritual house of God was commenced by the Lord Jesus Christ, and established upon the foundation Apostles, himself being the chief corner stone, and that He, who alone has all power in heaven and on earth, is the only one whose prerogative it is to form, fashion and institute laws to guide and regulate His church to the end of the world.

Dissertation.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy."—1 Cor. 7: 4.

Mr. Barns, a distinguished Presbyterian in Philadelphia, and a prolific writer in that church, whose works are popular, and whose commentary now lies before me, says—that the passage can possibly have no allusion to baptism whatever. Yet from the days of Peter Edwards till now, it has been allowed to be a strong proof of pedobaptism. I find, however, that as Biblical and true philology and general criticism are cultivated, the strong holds of infant membership are being surrendered one by one into our hands. Mr. Rice very modestly alludes to "household baptism." Mr. Taylor, some twenty years ago, made it an overwhelming proof. Mr. Barnes gave up 1 Cor, 7. Mr. Rice does not care a straw for circumcision, nor Jewish proselyte baptism; and, I think, before long, will care as little about "*identity*." I have seen a great change within thirty years on this subject.

But, in the mean time, I intend to show that 1 Cor. 7: 14, is also decidedly against infant baptism. I think it may be made evident to all intelligent and candid persons, from this passage, that infant membership was never thought of during the Apostolic age. I only wonder why Baptists have not generally made more use of it in all the discussions of this question. Most commentators and learned men, among whom are Dr. Gill, Dr. McKnight, and many Baptists and Pedobaptists, have in their dissertations on this passage, wholly mistaken the most prominent point in it, which would have decided the whole matter; even Barnes himself has mistaken its meaning. They have supposed that Paul here, to illustrate his meaning of the words *holy* and *clean*, and their contraries *unsanctified* and *unclean*, referred to the children of persons intermarried with unbelievers, and not to the children of the whole church. In one word, they make Paul say, "else were *their* children unclean," instead of "else were *your* children unclean, but now are they *holy*. This mistake most evidently led them astray.

The case is this—a question arose in Corinth, whether persons intermarried, one party a Christian, the other a Pagan, ought to continue, as a husband and wife, and still live together. It was referred to Paul. He takes up the matter, and using the words *clean*, sanctified. and unclean, in the current ecclesiastical Jewish sense, affirms that "the unbelieving wife is sanctified to the believing husband, and the unbelieving husband to the believing wife, otherwise *your* children were unclean, but now are they holy." As our food is said, by Paul, to be "sanctified by the word of God and prayer," so he uses the word here, not to denote *real* holiness, but that kind of lawfulness or holiness in the use of persons and things, authorizing the use of them, and an intimate civil connection with them. It is not, then, the legitimacy of wives, husbands, and *their* children, but whether believing and unbelieving parties might, according to the law of Christ, continue together. Paul's response is briefly this: They may live together—they are sanctified or clean persons, as to one another, in this relation. If you may not do so, you must put away your children also, for all your children stand to you as do these unbelieving unholy persons. If you must reject your unchristian, unprofessing husbands and wives, you must, for the same reason, reject all your unprofessing, unbelieving children. Does not this passage, then, conclusively prove that infant membership and infant baptism had never accrued to any one in Corinth, for in that case Paul's proof would have been taken from him by one remark, such as—No, Paul, we may retain our children, for they have been baptized, and are not all like our unbaptized and unsanctified wives and husbands. I do, sir, then contend that in 1 Cor. 7: 14, we have, at length, found a clear and invincible evidence that infant sanctification, or dedication, or effusion, or immersion, or baptism had not entered into the mind of a Jew or Gentile, that all the children of the members of the church in Corinth, stood in the same *ecclesiastical* relation to the church as did their unbelieving, unsanctified, unbaptized fathers and mothers. Paul does, most indisputably, place all the infant children of the church in a state of such cleanness as unbelieving parents occupy towards believers. This passage, I have no doubt, in the great fact involved in it, will go farther than a thousand lectures to displace this superstitious usage from the church.

The usual argument from this passage is, indeed, a very good one: That if the relative holiness of the child gives it a right to baptism, the relative holiness of the unbelieving father or mother would also give them a right to this ordinance. But that is an argument not *ad rem*, but *ad hominum*. It is an argument designed not for the question but for the party.

To recapitulate this argument, let it be observed that the main question turns upon *your* children, and *their*, the parents' children. That the children of all the members of the Church in Corinth, stood in the same relation as did their unbelieving parents—and if it would be lawful to baptize the children upon the faith of one of the parents, because of being sanctified to their parents; then it would be equally right to baptize the unbelieving party on the faith of the other, or because sanctified in, to, or by the other. *Campbell & Rice's Debate, page* 783-4.

Sabbath School at Newburg.

For some length of time I have desired to say a few words, relative to the Union Sunday School at Newburg. This school was organized, by the officiating aid of Elders Wm. Mooney and Wm. McFadden, in May, A. D., 1845, since which time (by the will of God and aid of kind friends, brethren and sisters,) the school has been regularly conducted through heat and cold, sometimes laboring with discouragement. Notwithstanding, under all circumstances, a sufficiency of zeal was had, to sustain the school until this day, and at no time was the school in a more flattering or prosperous condition than the present. The school numbers near 70 scholars, and has about 20 teachers, including attending officers of the school. There is much zeal manifested by all active participants, and I am greatly encouraged in witnessing the same, as I also do verily believe it to be nothing less than the nursery of God's church, when properly conducted—in weakness, with many discouragements, have I (with others) labored hard, as the superintendent, to keep it in as healthy and growing condition as possible. And in that weakness, by the aid of my co-helpers, I doubt not, that some seed has been sown, and fallen on ground during the period of this school, which will spring up and bring forth fruits meet for repentance—yea, some may become firm pillars, and bright ornaments to the Church of God. Oh! how consoling would it be, to the faithful laborer or teacher, in "*That Day*," to have it made manifest, that the salvation of one soul only was dated from lessons imparted by him or her in the Sunday School at Newburg

In view of this consoling and heart-cheering consideration, fellow laborer, faint not, nor grow weary, in this apparent small, though doubtless important duty, for in due time, if faithful, ye shall reap and angels shout the harvest home.

I consider it highly important that all justifiable efforts should be put forth, to establish Sunday Schools throughout the church, as was also strongly recommended by the last annual Eldership—as I deem them blessed auxiliaries to the enlarging of Zion's borders. Why should we remain indifferent in regard to the spiritual nurturing of our children. They very soon must "*occupy*" in our stead, and may not most of us well desire they should "*occupy*" to a more noble purpose, than we have hitherto. Dare we suffer them indifferently to grope their way in this world? No! no! But in view of the best interest of the rising generation and the church, let us, as parents guardians and teachers, enter into a more active participation, to establish and sustain Sunday Schools. True it requires more than labor, it will demand (in time) some dollars and cents, but who is it that may withhold his mite, according as the Lord may have blessed and prospered him; for so laudable an object. No one can withhold, when properly viewing the blessing attendant. A word more. The cause of some Sunday Schools not continuing in operation is sometimes owing to the withdrawing of some one or more teachers, others become discouraged thereby and leave off too, and finally it is deemed useless to continue the schools with probably 2, 3, or 4 teachers, and consequently down it goes, and in all probability to the gratification of those first leaving off and to others too, professing Godliness. Brethren, these things should not so be. Do not, under any circumstances (if possible) suffer your Sunday Schools to go down. Nay, if but 2 or 3 only will cling unitedly together, the Lord will (if humbly beseeched) give success, and ultimately bless and again favor the school with new and free-will co-helpers, and the latter end may become more glorious than the former was. O may He that hath said, suffer little children to come unto me, bless the institution of Sunday Schools.

I shall most cheerfully hail the publication of a Sunday School Hymn Book, by the printing establishment of the Church, as recently suggested by brother J. S. Gable, of Lancaster city. Yours in Love,

S. S. SNYDER.

Newburg, July 10, 1848.

Practical Commentary.

"*For me to live is Christ, and to die is gain.*" —*Philippians* 1: 21.

The Epistle in which the text occurs was written while Paul was a prisoner at Rome. He had been cruelly persecuted by his countrymen: he had been apprehended and sent in bonds to Rome, to be judged by the Emperor, on charges which if established against him, would cost him his life. While awaiting his trial, he addresses several Epistles to the churches, and amongst the rest, this Epistle to the Philippians, which beautifully exhibits, and expresses the experience of the Apostle, the power and the preciousness of the grace of Christ. Its power is manifested in the changed and sanctified character of the Apostle. Its preciousness in sustaining and comforting his heart in the immediate prospect of a cruel and ignominious death.

The language of the text represents the Apostle as occupying a position the most honorable and the most enviable. We behold him on an eminence, at the confines of two worlds, looking back upon the career of his past life, he sees how he has been sustained by the everlasting arms, amidst the conflicts and the fears through which he had passed. He remembers that when he was weak then he was strong, that he had done all things through Christ strengthening him; and he has experienced the fulfilling of the precious promise, "I will never leave nor forsake you."

And now in the strength of that Master, whom he had faithfully served, he welcomes with composure, him, who to the unprepared, is the king of terrors. And in the faith of the operation of God, he looks beyond the dark stream and beholds the glorious inheritance of those, who, having lived in Christ, find it gain to die.

The expression, "for me to live is Christ," may be rendered with equal propriety, "Christ is my life." It is so in the German, if I am correctly informed. Christ is our life, as he has brought life and immortality to light by the Gospel. As by his perfect work, he has redeemed us from death, which is the penalty of God's violated law, so he perpetually fulfills to the soul the life-giving promise, "my grace shall be sufficient for you." And as he is the bread of life, so all that come to him, shall never hunger, and all that believe on him shall never thirst. John 6th chap.

Again, to live in Christ, is to obey his commandments. He who is not baptized into Christ, cannot live in him. If we live in Christ, we will walk in his statutes and keep his judgments, to do them, to glorify his name, with our body and our souls which are his: letting our lights shine before men so that they may see our good works.

For to live in Christ, is to follow his examples of piety, prudence, moral courage, meekness and love. Taking up the cross and following our master through the regeneration, following peace with all men, without which, no one shall see the Lord.

To submit cheerfully to the appointment of his providence, realising that not even a sparrow falleth to the ground without our Heavenly Father's notice, and therefore, our times are in his hands. That since he is our Shepherd we shall not want—since he is our King, we shall not fear what man, or demon, can do to us. Alas! how we plan and toil to render the flesh independent of the providence of God, and flatter ourselves, that we should be beyond the reach of adversity, if we were but released from the obligations to know him as JEHOVAH JIREH, whilst some fail of the happiness of their sphere by neglecting its duties, and paralize their energies by vain longings after some more eminent position, and as though the captain of the Lord's host were ignorant of their qualifications, and had left them in obscurity. Others seem at times to forget who is their captain, when they so ardently desire the opportunity of leaning on a strong arm of flesh. Be it our wisdom, so to live to Christ, so as to do with our might whatsoever our hand findeth to do, wherever he appoints our labor in his blessed service, while with singleness of heart we eat our bread, the daily provision of his bountiful hand. But again,

If we live with Christ, we labor for the extension of the Gospel. I ask, is it possible for a soul living with Christ, to escape the influence of his evangelizing grace? Can a redeemed sinner remember his condition, as he lay in this blood, at the very verge of an awful hell, and not have his heart deeply affected at the similar condition of all the impenitent? How, I ask, dwelleth the love of God in him who proposedly enlists under Christ's banner, does not weep over sinners as Christ wept, and labor for their salvation as he labored? Shall we not cease to be the church of Christ, when he withdraws from us his gracious presence? And to whom has he promised his presence, but to them who by their profession of religion are bound to preach Christ or the Gospel to every creature?

J. H. HURLEY.

Cumberland county, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Seventh.

Wilderness Worship.

A Camp-meeting, far off from the haunts of busy man, is one of the best places to worship God that could be selected. How beautiful the scene. The snow-white tents surrounding a vast concourse of people, the hum of insects and the warbling of birds, the green forest leaves shading the whole, and gazing down upon the scene as the multitude sing the praises of their beneficent Creator. There is a vast deal of good effected at such meetings. Many sinners who are attracted by the novelty are often convicted of their sins, and converted. Professors of religion, who have grown cold, are revived; young pilgrims are strengthened; hoary headed disciples are encouraged; every class is benefitted, except, perhaps, the ungodly mortal who passes away and refuses to partake of the mercy of heaven—his iniquity is on his own head. Brotherly love and holiness are promoted and bickerings are healed. To those who go to such meetings with a good desire, and a heart filled with God's spirit, it is a glorious season. What better than to see brother leading brother, parent entreating child, and friends inviting friends toward the seat of mercy and pressing them to seek pardon of God for misspent lives. O! it is glorious! thus to see one great family worshiping and praying to the King of Kings, and causing the vallies to echo with their shouts of victory over the evil spirit of this world. Souls are gladdened, and

"Hallelujah! praise ye the Lord!"

issues from every happy mouth. God's mighty influence spreading, fills the young convert, and while standing amid the kneeling mourners he shouts in the fulness of bliss—

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love!"

Is it not so, reader? Christian? young convert? Does not your heart thrill when you think of Camp-meeting? Methinks you answer with a flood of tears, not of sorrow, but of joy.

But (alas! that it is a truth) many of our fellow creatures have reaped nought but condemnation by attendance on such meetings. Oh! impenitent mortal why will you retire from mercy, as she advances with a crucified Redeemer, offering

"Free salvation to wretched, fallen man!"

Why will you refuse to obey your best Friend? why will you tread in the paths of folly—oh! *why will you die?*

Digressing from the subject just commenced, let us say another word to the unsaved. Considering Religion in a mere worldly view, it is much better to possess it than not. Because it makes a man honest, truthful, faithful, contented, peaceable, industrious and sober—it elevates the mind, matures the judgment, and gives to its possessor what all mankind seeks after, and has so rarely found—happiness. A devil would sooner trust an angel than a fellow devil—would believe him sooner and respect him more. Why? We all know the reason. In a moral sight the duty and advantages of Religion to man are much greater, and every one who has come to the age of accountability has a knowledge of it. Then why not choose the better part, oh! why not cease to travel in such a dangerous way? Must God come down from heaven and entreat you to do your duty? *He did.* He descended and redeemed you; Repent then, or else when he makes his second descent, you may repent *too late.*

Camp-meeting, Cumb. Co., Pa., Aug. 1848.

"Home Truths for Home Consumption."

I am not one to interfere in family feuds, especially where I am not elected to umpireship. In the remarks that follow, I may venture a little beyond the limits which I have long since staked off as a boundary line, and this only, because an evil hath hove in sight, with which I would grapple for a few moments.

I have occupied a position for some years from which I could look upon the different movements of the religious world. I have seen much to ravish the eye and gladden the heart, and to call forth those holy aspirations with which God is pleased, and in the exstacy of the moment I have exclaimed, "It belongs not to earth, 'tis lovely as Heaven!"

But alas! How soon change affects the aspect of things: of all earthly things!! I have of late seen a spirit, the baneful influences of which is spreading grief and sorrow wherever it is suffered to act unchecked; and strange to tell, that it is cherished by great and good men, in almost all churches in christendom.

I have reference to that abominable practice of making the world the arbiter of every petty difference that may originate in the church. This is an evil that must be timely corrected. "'Tis a viper whose pangs will prove the engines of death to those who warm it in their bosoms." This practice is so different from the Master's teachings, and so dishonorable to the Christian character, that reason, and revelation call alike loudly for reform. Reason and revelation are far from teaching that a foreign power, and especially an unrelenting foe, should be the arbiter, where differences are to be adjusted in a family, that they point alike, and at once, to the father of the family! Is he not the head of the family? Is not the family called by his name? Does he not take care of, and provide for it? Certainly then, the umpireship belongs to him. Shall Christians then who are the children of one Father, of our Heavenly Father, instead of calling on him, call upon a heartless, fault-finding, opportunity seeking world, to act upon an adjustment of their difficulties!! How unwise! How unguarded!!

A brother thinks he hath found a point, where others differ from him, and however trivial the matter involved may be, he sets down, grasps a pen, and after expatiating on the Democracy of church government, and his right to be heard—his preamble and resolutions are sentimentally and respectfully submitted. Perhaps in a few days or weeks, another member of the same body thinks himself called upon, and qualified to reply.—His plans are arranged, and in the language of a bombastic barrister, he thinks to correct the error by wholesale swecping puns, and sly inuendoes. He appears to have a preconception that he cannot deal in weight: and to supply this important desideratum, he deals in points, points too, that cut the "Golden cord," thread by thread until it is severed, and the parties are rendered the bitterest and most hostile enemies to each other. At this crisis, the arbiter is delighted: the issue could not be more congenial to his wishes; while Zion, oh how sad to tell, weeps and laments the untimely fate of her offspring.

CLERICUS.

Siphon Grove, August 11, 1848.

REMARK.—This letter contains some very sensible and seasonable remarks. We hope the writers for the Advocate, and the churches generally, will endeavor to profit by it.

An Appeal.

To the Church of God:

BRETHREN, lend your aid; an enemy of fearful magnitude has entered the borders of Zion and is making sad havoc among her children. We hear from the several quarters of the globe, that it is a time of drought and great indifference with the people of God.—The love of many has waxed cold, whilst others have returned to Babylon, and brought an evil report upon the good land, while old soldiers maintain the principles of the church, but seem to be upon a dead hang. Oh! Lord, what a sad state of things portrays to view. An enemy has done this. We call upon the brotherhood to aid us in making an attack upon this fearful foe. He can be driven from the borders of Zion if manfully faced; but understand, we want no cowards in our band, who will their colors fly, but we call for valiant hearted men, who are not afraid to die. I vouch, from Divine authority, that the Church of God has the principles of Divine Truth, that will accomplish the victory over this

deadly foe, if rightly managed. Then what else is wanting? More religion. Yes, more religion is wanting. That is a battery hell can't shake.

Here I bring my appeal to your conscience. How was it in former days, when such evident manifestations of God's power was felt in your souls? Fearless of men or devils you could shout glory to God. Sermons and exhortations were almost irresistable. And why! The question is easily answered.—You had more religion. O, what love was manifested in those days. And now, brethren, shall we live at this poor dying rate. O, God, is not our salvation nearer than when we first believed; and shall it be that the nearer we get home, the less concerned we are about it. O, heavens, save us from such a deluded thought.

But when we try to urge these things upon professors, the pitiful answer is, O, the cause is about gone here. Cold consolation indeed, is such talk from professed friends of Jesus. Indeed we must think the cause is gone out of their hearts. As an individual I never expect that the cause of God is going to fall, as long as I can feel in my soul that He is God over all, blessed for ever more. I never will accede to such an idea. I expect ere long to send you some good news, as the result of seeking more religion. The Lord God bless the Church of God, ministers, and members, is, and shall ever be, my prayer.

If you think this worthy of a place in the Advocate, you will give it room.

JOHN GILLESPIE.

Perryopolis, July 22, 1848.

The Church of God near Emmittsburg.

Brother Winebrenner:—

This is to inform you. and the readers of your paper, of what the Lord has been doing for us. Last spring the Standing Committee appointed brother J. C. Seabrooks to take charge of the Hagerstown circuit. He arrived here, and preached for us about the middle of April. The difficulties which we were in, were many; as the church had been in deep troubles, and our young brother came bearing the precious seed of the word of God and sowing it amongst us. He sowed in tears and now he can reap in joy.

Upon the third round on his circuit, we found the Lord was about reviving his work amongst us. We sought the Lord by prayer, and his cause began to move. The church had been cold, but now the Lord made his appearance in our midst, and while our brother preached the fourth sermon, the power of God came down from Heaven and dwelt among us. Sinners trembled and saints rejoiced, for all the good things the Lord had done.

We continued our meeting from Thursday night until Sabbath night, during which time there were a number out to be prayed for, and one embraced the Saviour. By this time the church became alive to her condition. While we did labor it was under great difficulties, as our house for worship was very small, being a dwelling house. Our meetings are now crowded, both night and day. The baptism of the young convert took place on Sabbath last, being the 13th of August, in presence of a large congregation.

The house we have for worship being very small, has agitated a feeling here to make the effort to build a meeting house for our own use. Being encouraged by a number of persons, saying they would help us, we have got to work, and are now preparing and collecting the materials for building ourselves a Bethel to worship God in.

We are few in number, and poor at that, but in the strength of our God we depend, knowing he will aid us in this glorious work. We have the land and some part of the timber already, towards the erection of this house.—We extend our invitation to ALL, for assistance, as we number but twelve members in all.

Brethren in the Lord, will you assist us?—If so, your alms will be received by us with thankful hearts. We hope our brethren in different directions, and in all places, will consider our condition. Remember, what you give to the poor, you lend to the Lord. But you may say, you have no way to send it to us. We have appointed our pastor, elder John C. Seabrooks, agent, to receive money; therefore send whatever you can, by letter, to Emmittsburg, Frederick county, Md. Brother Seabrooks purposes visiting a portion of Maryland and Pennsylvania, for the purpose of soliciting their aid in our behalf. May God grant to help us through, to the honor of his holy name. It is a great undertaking, but when we remember the re-building of Jerusalem, we press on. All the people of God at that time helped, and we hope they will help in this matter too.

The little church here is moving along.—Our prospects are cheering; our meetings are good, and well attended, and we look forward to the day when God will reward us for all we are doing. May the Lord bless the church every where, is our prayer.

Yours, truly, ELDERS.

Emmittsburg, August 14, 1848.

P. S.—We expect, by the help of God, to have our Bethel ready for worship this fall

Linglestown Camp-meeting.

This meeting commenced the 4th of August, according to appointment. There were only sixteen tents, whereas there might have been twenty or upwards, if those that profess to be the friends of the cause of God had done their duty in regard to tenting.

The meeting at first was very dark and gloomy, (the cause of which may well be known,) although the congregations were very large and attentive, with the exception of one night, when some bad boys who know not how to behave when they get out of their father's door, got somewhat mischievous. I call them boys, for any man of sense or good breeding, will conduct himself becomingly at any religious meeting. I have been thinking it would be better for such characters if they were dealt with according to the laws of the country; they might probably know hereafter how to behave.

On Sunday it was thought that there were about 3000 persons on the camp ground. On Monday the meeting began to get better. The brethren and sisters became zealous in the cause of God, and at night two mourners came forward. On Tuesday the Lord of a truth came down in power, and a glorious time commenced. Sinners began to feel that all was not well, and some commenced to mourn over their sins. At night we attended to the ordinances of God's house, and a happier time is not soon to be seen than there was among God's children. After the ordinances were over seven mourners came out to be prayed for, and thank God all of them professed to find peace in believing on the Lord.

Three only were baptized. The meeting was well attended by the preaching brethren. Preaching during the meeting was very good, and God owned his word in the conviction and conversion of sinners.

THOMAS STROHM.

Linglestown. Aug. 24, 1848.

Which the greater fool.

A brother at the Cumberland Camp-meeting remarked that if Calvinism were true he was at a "loss to know which was the greater fool the priest or the devil!"

Strong as this remark may seem, its truthfulness is by no means so doubtful when Calvinism is stripped of its specious verbiage. According to this dogma, the elect will certainly be saved at all events, and with all the efforts of the minister the salvation of the "reprobate" is utterly impossible. Upon the other hand, the damnation of the reprobate is absolutely certain, while Satan cannot possibly seduce the elect.

So, then, both the devil and the servant of God are engaged in a hopeless work; and those employed in so bootless a business may perhaps be no more unprofitably employed in demonstrating which of the above mentioned characters manifests the greater folly.

A. D. W.

Protracted Meeting at Matamoras.

This meeting commenced on the 18th of August, and continued until the 23d inst. It was a very good meeting, particularly for the church. Some few got religion, and one person was baptized. The church at this place was very much revived. May God keep the little Church at this place faithful.

THOMAS STROHM.

Linglestown, August 24, 1848.

Letter from Brother T. Hickernell.

Brother Winebrenner:—

This is to inform you that I am now at brother David Kinsinger's, Champlain county, Ohio, and having a few leisure moments to write to you, I feel like trying to do so, although I have nothing very special to communicate at this time.

We had a two days meeting at the Schoolhouse, near Samuel Anderson's, Logan county, last Saturday and Sabbath. I preached five times during the meeting. On Sabbath evening, a young woman presented herself as a subject of prayer. There were no brethren present from a distance, excepting brother D. Kinsinger, his wife and sister Elizabeth Dean. The meeting on Sabbath evening was quite profitable and interesting. I expect to preach on Pretty Prairie to-night, if nothing prevents; and then I shall pass on to brother Wiley's and Strock's, near Addison, and from thence on to Miami and Preble counties, as usual, and afterwards strike north for home.

I have long been looking for a paper containing an account of the proceedings of the General Eldership, but it appears my paper containing its proceedings has either not been sent, or has been miscarried. I should like to have it forwarded, as I discover others have received theirs, in Logan county. I have the Journal of the General Eldership now before me, and in it I discover that my appointment as agent for the Western Elderships was taken into consideration; and further, that the Corresponding Clerk was instructed to address me relative to my agency. I have received no letter as yet, and if a letter is not at our office in one week from hence, I shall not get to see it till the 16th of September next, except it come out through the Advocate, and then I may get to see it sooner, and be prepared to respond earlier.

I have a few remarks to make relative to my agency, through the Advocate. I had got nearly four hundred dollars subscribed for the Relief project in the bounds of the West Pennsylvania and Ohio Elderships. All that I have collected of that I have sent to you, and also what was due the establishment for the Gospel Publisher; excepting what I paid over on the St. Mary's affair. I have also gave you a statement concerning that affair and how disposed of. In the year that is past I have done nothing in the Relief affair, only that I requested the brethren who have subscribed to send their money on to the persons appointed to receive the same. I am still keeping my eye on the monies due the Gospel Publisher, in the bounds of the Eldership where I live. Some or most of that, I expect to receive. As soon as paid over, I will send it on.

I should be glad if the brethren could appoint another agent. I have thought if brother Weishampel could take a tour to the West to collect monies due the establishment, it would be a good plan. With regard to acting as a general agent in this matter myself, I have only to remark, that my calls and engagements on the Circuit are such that I do not see how I can attend to it, without some one takes my place.

With regard to the boundary line question, probably some of our brethren think that the Ohio brethren are altogether to blame in this matter; but they have established only one line, and that too at the request of the Indiana brethren, who petitioned the Ohio Eldership to set off a tier of counties running North and South, in Ohio, to them. Of course this would take me into the Indiana Eldership, and so the Indiana brethren made sure of one traveling preacher. And would you not do the same if you had a chance? You know those western territorians have a tremendous job of getting hold of preachers. As for other boundaries we have none, either South, West or North; and where to make them I cannot tell, and even if made it don't do much good to me, for I am such a strolling character, and so forgetful at that, (and a little stubborn in the bargain) that I never look where they are, and get over them; even now, I believe, I am about 40 miles East of my line. However, for the sake of order it is well enough to strike a line some where. I am in favor of order, and good order. Yours,

THOS. HICKERNELL.

P. S. I see there is a discussion going on between brothers Holms and Hurley, and it goes tit for tat. Let your moderation be known to all men. T. H.

Letter from Bishop T. Hickernell.

Covington, Ohio, Aug. 14, 1848.

Brother Winebrenner:—

I would again inform you that I have been over into Preble county to Euphemia in the neighborhood of John and William Hutton's. On Saturday evening I preached in Euphemia and staid over night with brother M. Megrew and on Sabbath I preached in the woods near Hutton's to large congregations. I have good prospects there of some good being done, and

expect to hold a large meeting there, commencing on the 28th of September. I wish I could get some assistance as I expect to keep the meeting up 6 or 8 days. I also send you some money for books and Advocate.

Yours truly,
THOS. HICKERNELL.

OBITUARY
OF
WILLIAM F. EBERMAN.

Died, on the 3d of August, William F. Eberman, of the city of Lancaster, in the 46th year of his age, after a long protracted disease, which he bore with Christian fortitude. The deceased was awakened last fall, and felt a deep conviction of sin, which led him to seek an interest in the all-atoning blood of Jesus Christ, his only hope and helper. By repentance, prayer and faith he found peace in the pardon of his sins. His latter end was serene and peaceful.

Dear reader, if you are yet out of Christ, remember that it is allotted to all men once to die, and after death the judgment. Seek, therefore, an interest in the atoning blood of Jesus Christ; repent and believe, and you will be happy in this life, with the promise of that life which is to come. Poor sinner, turn from your evil ways, and embrace the Gospel call of mercy and peace through Jesus Christ, ere it be too late, and you are cut off as a cumberer of the ground aud forever cast out with the miserable.

Obituary of Charles R. Eberman.

Died, in the city of New York, on the 16th of July, after a short illness, Charles R. Eberman, son of John M. Eberman of this place, in the 26th year of his age.

The deceased was a young man of education, talents, and good moral deportment; promising usefulness in life; but in the midst of life he had to obey the summons of death.—During his illness he had not the consolation to be surrounded by a kind parent, sisters or brothers, yet still he had kind friends to console him, and it is hoped that the good advice and early religious instructions given by kind parents were not lost, but were a consolation to him during his illness, and in the hour of death, and that He that sticketh closer than a brother did not forsake him and cast him off, but that through His mercy he may be among the number of the saved.

Obituary of John Albert Eberman.

Died, on Friday, the 18th of August, John Albert Eberman, son of John M. Eberman, of this place, in the 24th year of his age.

The deceased marched from Cincinnati, Ohio, as a volunteer to Mexico, at the commencement of the war. During the war he enjoyed uninterrupted health, and was safely led through the dangers of the battle-field, by the hand of a protecting Providence, until the declaration of peace. On his return home, he, with three others of his companions, were attacked with the fatal disease of that country, which cut off so many of our young Americans. His three companions died on their way home, on board of the vessel. He arrived at Cincinnati, and was honorably discharged on the 18th of July, after serving his country 22 months. He remained in Cincinnati a short time to get medical aid, and on the 6th day of August he arrived at his father's residence, in this place, much reduced in physical strength, but rejoiced to meet a kind father and friends. However, his stay with them was short. He remarked soon after his arrival home, that his time was nearly run out, and the close of his earthly existence near at hand. He was calm and resigned during his illness, trusting in the mercy of God and the merits of the blessed Saviour. It is hoped that he now rests in peace in his Heavenly Father's house.

Thus in the space of one month a father has been bereaved of two sons, just arrived to manhood, and also a kind brother. How mysterious are the ways of God! but the Lord giveth and the Lord taketh away. Relying then on the promise, "that all things shall work together for good to those who love the Lord," let us acquiesce in the Lord's doings.

Dear reader, this with many other warnings is a voice to the living that man has no abiding place here, and that all must obey the messenger of death. It is therefore wise, in time of health, with the means of grace, to prepare for death. If, reader, you are yet a stranger to God, and out of Christ, seek an interest in the blood of the atonement through Jesus Christ the Saviour of mankind. Accept the offers of mercy and peace, and embrace the religion of Jesus Christ as set forth in the Gospel, which if you follow you will find it not to be a peevish, morose scheme, inconsistent with true happiness. No. This is a mistake. On the contrary it is the perfection of human nature and the foundation of all real and exalted pleasure; the only source of true and lasting happiness. It will bear you up under the trials and afflictions of life, and can alone sustain you in the hour of death, and ensure to you happiness in that life which is to come.

Dear reader, think not this appeal to you a delusion. It is the voice of reason, it is the language of Scripture. You witness almost daily that man is born to die; and after death the judgment will follow. Be wise, then, and embrace the Gospel call of mercy and peace. Repent and believe in the Lord Jesus Christ. Delay not, young man; boast not of your strength, for you know not what a day may bring forth, you know not at what hour you may be called to die. Therefore watch and pray ere it be too late, and you are lost forever. There is no repentance beyond the grave.

BY A FRIEND.

OBITUARY
OF
Sister TABITHA D. LOGUE.

Brother Winebrenner:—

I take this method of informing you and the readers of the Advocate of the death of a beloved sister, Tabitha D. Logue, consort of Elder E. Logue, who departed this life, at her residence, in Trenton, Henry county, Iowa, on the 31st July, 1848.

Sister Logue was a member of the Church of God in Maryland, and after her marriage left the parental roof of her parents, and with her husband removed to the state of Ohio, where they lived nearly five years, during which time she exhibited the character of the pious Christian. From thence they emigrated to Iowa, where she lived about three years, still exhibiting the Christian character, being beloved by all who knew her. She had contemplated visiting her mother, and friends, in Maryland last Spring, but was deprived of the privilege in consequence of delicate health. They then contemplated to perform the visit next Fall, but God thought fit to thwart their calculations by taking her to himself.

During her sojourning in Iowa the Lord was pleased to take from her kind embraces two beloved babes, (at different times,) which she bore with holy resignation and Christian fortitude. A few days before her death she was delivered of a third child, which is still living and well. Her husband is left to mourn the irreparable loss of a pious, loving, and affectionate wife; and the inhabitants of Trenton seriously feel the loss of a much beloved sister, a kind neighbor, and affectionate friend, and a devoted exemplary Christian. I visited her on Saturday evening and remained until Monday, when she departed this life. During this time, the same Christian spirit was exhibited which characterized her former life, and between 10 and 11 o'clock, A. M., she sweetly fell asleep in the arms of Jesus.

A funeral sermon was preached by brother Waters, of the Congregational Church, from Job 14: 12, followed by your humble servant. May the dispensation of God's providence prompt us all to diligence, to live the life of the Christian that we may die the death of the righteous and meet our sister in glory.

Yours, in Christian love.
SAMUEL SCOTT.

Trenton, Aug. 2d, 1848.

NEWS DEPARTMENT.

Runaway Slaves.—The Runaway Slaves from Lexington, Kentucky, have nearly all been captured, but not without bloodshed. A deep laid scheme appears to have been concocted by the parties superintending the movements of these slaves. The Lexington *Atlas* of the 11th instant gives the following particulars:—

We saw and conversed with Dr. B. F. Barkley, of Harrison, yesterday morning, who had just arrived, bearing under his charge Doyle, *alias* Kelley, *alias* Smith, *alias* Rankin, who was apprehended under the charge of aiding the negroes to escape from the neighborhood. Dr. B. says that the first intimation the people of Harrision had of the *stampede*, two negro men belonging to M. T. Scott and B. Gratz, Esqs., of this city, came to Claysville, Harrison county, on Monday morning, in a state of starvation, and begged to be brought back.

They reported between forty and seventy negroes to be in the neighborhood, concealed in the woods. Many persons being present in the village, for the purpose of attending to the election, steps were immediately taken to arrest them. Dr. Barkley arrested, when alone, a boy belonging to H. T Duncan, and one to Lawson & Erdman, of this county, both being armed with revolving pistols.

On Monday evening, about 7 o'clock, the company raised in Claysville overtook the negroes on the Germantown road and had an engagement with them, in which Charles W. Fowler, a very respectable young man, of Harrison, was mortally wounded.

The whites, being only ten strong, were compelled to retreat. In a few minutes the whites were reinforced by ten others, when another engagement ensued, in which Jos. Duncan, was wounded in the mouth. Duncan's horse was also shot under him and fell, throwing him in the midst of the negroes; but by the good use of his revolver, he succeeded in fighting his way thro' them. The whites were now compelled to retreat a second time. The negroes in the meanwhile became scattered through the woods and bushes.

At 10 o'clock Monday night, the whites were reinforced by three or four hundred recruits. The rest of the night and Tuesday was spent in scouring the woods up and down Licking river and its tributaries. A party also pushed on to the Ohio, to have Foster's Landing, Dover, and other places along the river guarded. On Tuesday the white man was arrested. The whites were with great difficulty restrained from hanging the prisoner on the spot. But at the earnest solicitation of Gen. Desha he was spared. He was then carried to Claysville before three magistrates, tried and committed.

Dr. B. says the most intense excitement prevailed through the country, several thousand men scouring the country between Licking and the Ohio rivers.

Dr. B. and some others secretly removed Doyle from the jail of Cynthiana at 12 o'clock on Wednesday night, and arrived in this city early yesterday morning, and lodged him in jail. Doyle was brought here for fear the excited populace would pull down the jail of Cynthiana and hang him. Up to Wednesday night, thirty three negroes had been arrested and one killed.

The Oregon Bill.—The friends of man have reason to rejoice and take courage. The Oregon bill, anti-slavery proviso and all, has passed both Houses of Congress, received the signature of the President and become a law. Every exertion was made by some of the southern slaveholders to defeat the bill, but in vain. The Senate sat all night on Saturday, and passed the Oregon bill on *Sunday morning* between 9 and 10 o'clock. The scenes of this night are described in the Congress news. The trespass upon the Sabbath was without the justification of necessity, and eminently disgraceful to the country. John Q. Adams, on a similar occasion, refused to act, even when the plea of necessity was urged.

Temperance in Canada.—The Catholics in Canada have begun an earnest and thorough movement in behalf of temperance; tardy to be sure, but better late than never. A meeting of the clergy of Montreal was lately held, at which the Bishop presided, and resolutions were passed adopting the teetotal pledge. The Bishop was urged to put forth all his apostolic authority to suppress the habit of drinking, and authorized to write a letter to proprietors and commanders of steam boats, requesting the abolition of their bars.

Effectual Preventive for Hydrophobia.—In the event of a bite from an animal in a rabid state or otherwise, sponge and wash the part, as soon as possible, with clear water, and then take good *leaf tobacco*, and make a bandage of it on the place bitten or lacerated. Change the bandage three or four times a day for a week; this will effectually absorb and extract any poison that may have lodged in the part bitten. If leaf tobacco cannot be obtained, take strong manufactured cut tobacco, and use it in the same manner. In America, the Indians carry the leaf tobacco with them, and when they are bitten by serpents, or other venemous reptiles, they use the leaf tobacco in the way described, and it is an invariable antidote to hydrophobia and other fatal effects.

Indian Disturbances.—We have just been informed by a gentleman from the west, that a body of Indians, to the number of fourteen hundred warriors, belonging to eight different tribes, principally Sacs and Foxes, have left their homes on the Missouri, and came over into this state and settled down in Poweskiek county. The gentleman says that they have become troublesome and mischievous, and were killing all the cattle and hogs belonging to the whites; and they had even went so far as to threaten the lives of some settlers if they did not leave the country in a specified time. He says futher that most of them had left their farms and all moved to other parts of the state.

Newspapers.—Mr. Calhoun, missionary, states that in all the countries where the beautiful Arabic language is spoken, comprising Syria, Arabia, the Barbary States, and Egypt, with a population of 40,000,000, there is only one, if indeed one newspaper in that language, and but three or four in Freneh or English. In all the Turkish dominions, including a population of 60 or 70,000,000 there is but one in the Turkish language, and that conducted by an Englishman. Such facts, he said, illustrated the character of Mohamedism—a religion with no tendency to improvement, in intellect, morals, or economies. But pure Christianity favors every improvemnt.

Pennsylvania Central Railroad.—The Pittsburg papers state the subscription of 20,000 shares of the stock of this company by the Commissioners of Allegheny Co., has been finally consummated. It is stipulated that this subscription, together with the additional sum of one million of dollars, shall be expended in the construction of the road from Pittsburg eastwardly to the Allegheny mountains. Other conditions, which were also accepted, require that the terminus of the road shall be within the city of Pittsburg; and that the Railroad Company shall pay 6 per cent. interest on this subscription until the road is finished.

Telegraphic.—A gentleman who was recently making a tour of inspection along the line between this city and Philadelphia, states that one afternoon he was exceedingly interested in observing the effect of the fluid upon a long row of swallows that alighted upon one of the wires. While he was admiring the long extended line of the little fellows as they sat so apparently secure in the enjoyment of their position, all at once they turned a somerset under the wire, and there remained suspended for a moment, to all appearance dead; but in an instant more, as if revived by another current of the fluid, they all let go their hold and darted away as swift as ever.

Great Sale of Army Horses.—The Washington correspondent of the Philadelphia Ledger says:

"I learn that some ten thousand horses and a few stands of arms will be left in Mexico, the transportation of which, to New Orleans, would cost about a million of dollars, and which, in that or any market in the United States, would not command nearly so much money. In addition to this saving of one million, Mexico is said to allow our government one million of dollars for them, which makes a saving of *two million* to the Treasury of the United States."

California.—The following items are gleaned from files of the San Francisco Star by the St. Louis Republican:

A large emigration from China may soon be expected there. Some of the "Celestials" had already made their appearance.

An immense mine of silver had been discovered in the valley of San Jose, four miles from the town of that name, by Mr. J. F. Reed. The vein is described as being three and a half feet thick, having an uninterrupted run east for three miles; the depth unknown.

Scraps of Information.—The color of the mourning dress among the Chinese and Siamese, white; with the Turks blue and violet; Ethiopians gray; Peruvians mouse color; Japanese white: Persians brown, and Egyptians yellow.

The human body can be brought to endure a heat of 280 degrees of Fahrenheit. The experiment has been tried successfully in this country.

In the year 1510 a shower of stones fell at Padua, Italy. One of these stones weighed 120 pounds.

New Spoke Machine.—Mr. Emerson Goddard, of Petersham, Mass, has invented a new spoke machine, which will turn, with tennon, 20 spokes in a minute. It is self feeding and self-pilling, leaving them when turned in a regular pile under one side of the machine, opposite to the feeding side. Lasts and fork handles can be turned in it with nearly the same facility as spokes.

Chicago and Galena Railroad.—The contract for the rails for this railroad has been concluded, and a portion of the rails are already on their way to their destination. It is expected that some fifteen or twenty miles of the road, westward from Chicago, will be in active use during the present season. This road opens the trade of the whole nothwestern district—the lead region—to the lakes, and hence it is regarded as an improvement of great interest.

Mexico.—It is rumored that there is a revolution in Mexico. Paredes has defeated Bustamente, and is likely to overturn the present government. The revolutionary party declares war against the United States, and avows their intention of reconquering the territory ceded to our government. It is likely that we will have several steamers in our trade soon, as many of them will soon be out of the employment of the government.

The Potato Rot in Maryland.—The disease says the Cumberland (Md) Mountaineer so prevalent throughout the country, has at length made its appearance in Allegheny county. In the region of the Crossing and the Glades, the crop of potatoes so far as discovered, is found to be rotten.

Bible in New Orleans.—During the last five month, the Agents of the New-Orleans Bible Society disposed of three thousand five hundred and fourteen Bibles and Testaments, published in eleven different languages.

North Carolina.—Chas. Manly, the Whig candidate for Governor, has been elected by a majority of about 400. The House of Represen atives is a tie, and the Whigs have a majority of two in the Senate.

Flying.—a man named Andrews, in Rahway, New Jersey, has invented a flying machine which is to cost $15,000.

The Telegraph Through.—New Orleans is now connected with New York and other eastern cities, by the Telegraph.

Arkansas.—Every person taking up a lot of 160 acres and cultivating it, will be entitled to a deed. This is liberal.

Revenue.—The amount of revenue collected at the port of Boston, during last week, was $65,345,56.

☞ The expedition to California and New Mexico, will be commanded by Lieut. Col. Washington. It will be composed of five companies of dragoons, each seventy strong, and one company of light artillery one hundred strong. Brevet Maj. Graham will command the dragoons.

☞ The Sons of Temperance in Plymouth, Clark Co., Mich, recently purchased the only distillery in the county and made a bonfire of it.

☞ The trial of Daniel Dayton is still progressing at Washington, for the abduction of 72 slaves in the schooner Pearl, in April last. An attempt was made to prove that he stole them, not with a view of freeing them, but to sell them. The proof, however, was not conclusive. If found guilty on all the indictments, his imprisonment would extend to eight hundred and forty years.

☞ Iron Bedsteads are becoming extensively introduced. Their peculiar neatness of consruction, great durability and cheapness, will go far towards bringing them into general use. The posts are cast in various fanciful designs and patterns, and a neat wire net-work supercedes cords or canvass.

☞ Reuben Morris, a drover of Franklin County, Ohio, was murdered and robbed of $1,000 near Philadelphia, on Thursday or Friday. It is supposed that he was watched by the murderers, who saw him go to Philadelphia with a drove of cattle, and laid in wait for him on his return.

☞ Two Agents of the French Goverment have arrived in the 'United States,' with a view of buying a tract of land for the purpose of sending thither a part of the insurgents of June. The Philadelphia "*Democrat*" has been assured that these agents are now in treaty for a tract in Virginia comprising some 100,000 acres.

☞ The Legislature of Wisconsin has passed through every stage a bill exempting the home stead of a family from sale on execution for debt. The area exempted is forty acres in the country or a quarter of an acre in a village.

MISCELLANEOUS.

PROF. FRANCKE'S RULES FOR OUR CONDUCT IN COMPANY.

Company offers many temptations to sin. If you would preserve a good conscience in the sight of God, remember that He, the Majesty of Heaven and Earth, is present; and that in such a situation, a solemn awe becomes you.

Never speak of your enemies except in love, for their good, and the honor of God.

Do not speak much. When it is necessary to say anything, do it respectfully, advisedly, and kindly. Always speak with earnestness, with clearness and deliberation.

Do not make the things of this world a subject of conversation, except when God may be honored or good done to your neighbor thereby.

Avoid severe and reproachful language, and every thing that might excite evil feeling. Inquire of a friend whether you ever offend in this way; for you may do it unconsciously.

Profanity is a great sin. If you use the name of God, do it with reverence, as if in his presence.—Never make the name of God or Christ a mere by-word. He who honors God in his heart, will not dishonor him with his lips.

Be cautious, in narrating anything, that you adhere strictly to truth. Men sometimes supply some circumstances from their own invention, which their memory has not retained. Think afterward whether you have not in your conversation done this.

Trifling jests and anecdotes do not become a Christian. When you are in conversation, avoid speaking of yourself, or desiring so to do.

Never change the conversation from a profitable subject. Much is to be learned, both in the discipline of the mind and in the collection of facts, by much conversation on the same topic.

Never interrupt a person who is speaking and be silent if you are interrupted.

If you would reprove another for some misconduct, take care first to conquer the fear of man. But it is well beforehand, to think of your own defects, that you may reprove with meekness, and with love.

Avoid unnecessary mirth. All laughter is not sinful, but it should be the mark of a peaceful, not a trifling state of mind. If others laugh at foolish jests, and improper expressions, do not join with them. If they are not pleasing to God why should they be to you! If you laugh with those who delight in these things, you are a partaker of their sin; if, on the contrary, you preserve a grave countenance, you reprove them.

Cultivate a talent for directing conversation in a proper channel.

Never think more highly of yourself, than of another, on account of any advantage of station which you may possess. Both of you are dust and ashes, and equal in the sight of God.

Love is humble, and secures the respect and friendship of others: but a haughty man is disagreeable to all.

Remain not a moment in society, when your only object is, that you may thus pass time away.

NIAGARA SUSPENSION BRIDGE.

This wonderful work of art is the subject of much remark, and naturally astonishes every one. The Rochester Democrat publishes a fuller description of it, and of the sensations it produces, than we have seen elsewhere. We extract the following:

"It is impossible to give the reader a clear idea of the grandeur of the work.—Imagine a foot bridge 800 feet in length, hung in the air, at the heigth of 230 feet, over a vast body of water rushing through a narrow gorge, at the rate of thirty miles an hour. If you are below it, it looks like a slip of paper, suspended by a cob-web. When the wind is strong, the frail, gossamer-looking structure, sways to and fro, as if ready to start from its fastenings; and it shakes from extremity to centre under the firm tread of the pedestrian. But there is no danger. Men pass over it with perfect safety, while the head of the timid looker-on swims with apprehension.

"We saw the first person pass over it, Mr. Ellet, the builder. His courageous wife soon followed him, and for two days, hundreds, attracted by the novelty of the thing, took the fearful journey.

"It is worth a trip to the falls to see this great work, although it is not probable that one in twenty will have the nerve to cross upon it. For, strange as it may seem, there were those who had no hesitation to slide over the awful chasm, in a basket, upon a single wire cable, yet could not be induced to walk over the bridge. And this aerial excursion is thrillingly exciting. A seat on a locomotive, travelling at the rate of sixty miles an hour, is nothing to it. When you find yourself suspended in the air, with the roaring boiling Niagara two hundred and fifty feet below you, if your heart don't flutter, you will have nerve enough to swing over Vesuvius.

"And yet the sensation is not altogether unpleasant. The ride itself, as the old lady said about skinning eels, 'is nothing when you get used to it.'"

KEEP YOUR PROMISES.

We have often been shocked at the reckless disregard which many persons manifest for the fulfilment of their promises. They are ever ready to make engagements for the future, but when the time arrives for their fulfilment, they seem to have forgotten them entirely, or at least, to treat them as though they involved no obligation whatever. Such conduct is sinful in the highest degree, and when indulged in by professing Christians, furnishes glaring evidence of essential defect in their christian character. It is also highly injurious in its influence upon society itself, inasmuch as it necessarily tends to destroy that confidence of man in man, which is so essential to the happiness of the community. It is especially detrimental to the interest of the individual himself, who is guilty of it, as he thereby forfeits the respect and confidence of his fellows. His word accordingly, is not relied upon, and he is obliged to suffer all the unhappy consequences. This sinful and injurious habit is one of the most inexcusable of which any one can be guilty. In ninety-nine cases out of a hundred, there is no absolute necessity whatever for any one to break his word. No one should ever make a promise unless he looks well into the circumstances before hand, and has every reason to believe, that it will be in his power to fulfil his promise. And whenever a promise has once been made, it should be his fixed determination to keep it, and with a particular reference to this, his subsequent conduct should be shaped. Were this course to be faithfully pursued, not only would the serious evils resulting from a disregard to one's word be avoided, but also the confidence of those around speedily gained and enjoyed, and a character thereby eventually established, that will be of more value than "ermine, gold, or princely diadems."—*Weekly Messenger.*

OCCUPATION.

The man who has no occupation, is in a bad plight. If he is poor, want is ever and anon pinching him; if rich, ennui is a more relentless tormentor than want.—An unoccupied man cannot be happy, nor can one who is occupied improperly. We have swarms of idlers among us, the worst of which are gentlemen idlers; that is the men who pursue no useful occupation, and sponge their way, often enjoying the luxuries of life, living upon the hard earnings of others. In this wide spread and expanding country, none need be without some useful occupation, all trades and professions are open, from the honest hod carrier to the highest place in the agricultural and commercial world. Those occupations that require manual labor are the surest, most healthy, and independent.—The two great professions of Law and Physic are fearfully overstocked at the present time, and it is a fact, they are on the daily increase; so much so, that "pettifoggers and quacks," are swarming our cities. But a small portion of these succeed well: a few make a bare living, while many struggle for a time, running in debt wherever they can, frequently becoming dissipated and ruined. Every boy should be put to a trade, which, when once acquired, is a guarantee for life. There are now, by far, too many sent to study law or physic, or placed in stores at an early age. If the number of these could be reduced three-fourths, and these put to different trades, it would serve to greatly increase individual happiness and aid in the prosperity of our county.

Anecdote of Patrick Henry. When the celebrated Patrick Henry, of Virginia, was near the close of his life, he laid his hand on the Bible, and addressed a friend who was with him: "Here is a book worth more than all others printed: yet it is my misfortune never to have read it with proper attention until lately." About the same time he wrote to his daughter—"I have heard it said that deists have claimed me. The thought pained me more than the appellation of Tory: for I consider religion of infinitely higher importance than politics, and I find much cause to reproach myself that I have lived and given no decided public proof of my being a Christian."

The Religious Press.—Almost all the papers with which we exchange, (says the 'Watchman and Observer,' Richmond, Va.) are making urgent application to their subscribers for arrearages due—stating what we suppose to be true in relation to most of them, that their current receipts fall far short of meeting their current expenses, while the arrears are constantly accumulating. In all such cases, it would be a great relief if old scores were paid up, and if subscribers would habitually act, as some do, upon the principle of always paying in advance.

Parental Prayer.—It is related of the Rev. Dr. Finley, that it was their practice soon after the birth of each of their children, to set apart a day for prayer, that it might be an heir of eternal life: and that they had the happiness of seeing their eight children, distinguished by their piety in their youth, and in growing in graces as their years increased. "Most of them lived to an old age, were useful in their several spheres, and greatly respected and beloved on account of their christian character."

Heads of Sermons.—The excellent and eccentric Rowland Hill, when once in Scotland, was found fault with because he had not heads and particulars in his sermon. When he next ascended the pulpit, he made an apology for past omissions, and announced that he should now have four heads—how many particulars he did not yet know—*first*, he should go round about his text; *second*, he should come up to the text; *third*, he should go through his text; and *fourth*, he should go away from his text.

Best Preservative.—When a young man has a love for reading, and of course a healthful relish for intellectual pleasure, he has become possessed of one of the best preservatives against dissipation.

Size of the female waist.—Women ought to measure 27 and 29 inches round the waist, says the Home Journal, but most females do not permit themselves to grow beyond 24. Thousands are laced to 22—some of them less than 20, and thus by whalebone, wood and steel, the waist is reduced to half its proper size.

Remedy for Lock Jaw.—A waiter in the Baltimore Sun says, if any one runs a nail or a stub into any part and lock jaw ensues, it may be cured by blowing tobacco smoke into the wound. Two or three pipes full will set the wound to discharging.

POETRY.

THERE IS A GOD!

BY C. N. PINE.

Deny it not! there is a God
Who watches o'er the earth,
By whose almighty power 'twas formed
And ushered into birth;
His pow'r is felt in ev'ry clime
Wherever man has trod,
And all His works proclaim and chime—
"There is—there is a God!"

Go to the solemn solitudes
Where nature holds her reign,
In all her grandeur, wild and rude,
O'er forest, hill and plain;
Or, to the mountain's low'ring peaks
That pierce the passing cloud,
And all, though silent, plainly speak—
"There is—there is a God!"

The whisp'ring zephyr, and the winds
The howling tempests send,
The flow'rs that bloom, and birds that sing,
The glorious faith defend;
The brook, that ripples on its way,
And cascade roaring loud,
In unison with conscience say—
"There is—there is a God!"

Who, that beholds the starry skies,
Or yet the glorious sun,
Or hears the ocean's roar, denies
There is a ruling ONE?
When lightnings flash and thunders break,
Beneath Jehovah's nod;
When Heaven frowns, the heart will quake
That doubts—"There is a God!"

When death, with stealthy step, has come
In all his dreaded gloom,
And taken from our happy home
A lov'd one to the tomb;
And when we've seen that lov'd one laid
Beneath the silent sod,
Has not the bleeding bosom said—
"There is—there is a God!"

When, in adversity's dark hour—
When love of earth has sped,
And earthly pleasures, and their pow'r
To please the heart, have fled;
Or when, in hopeless grief, we've groaned
Beneath affliction's rod,
Has not the heart, in silence owned—
"There is—there is a God!"

Though unbelieving skeptics rail
Against Almighty Pow'r,
The courage of the hearts will fail,
When comes the trying hour;
When death, with unrelenting grasp,
The feeble form has bow'd
Upon its final couch, they gasp—
"THERE IS—THERE IS A GOD!"

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$5	00	*a* 5	12½
Do.	Rye,	do. - -	3	37½	*a* 3	50
Do.	Corn,	do. - -	2	25	*a* 2	30
GRAIN—Wheat, per bushel,				95	*a* 1	00
Do.	Rye,	do. - -		62	*a*	65
Do.	Corn, new	do. - -		41	*a*	43
Do.	Oats,	do. - -		30	*a*	33
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	25	*a* 3	50
Do.	Timothy,	do. - -	3	00	*a* 3	25
Do.	Flax,	do. - -	1	00	*a* 1	10
BEEF, per cwt. - - - -			5	00	*a* 5	50
PORK, do. - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				7½	*a*	8½
BUTTER, do. - - - - -				12½	*a*	14
LARD, do. - - - - -				7	*a*	8
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				40	*a*	45
ONIONS,	do. - - -			75	*a*	87½
APPLES,	do. - - -			75	*a* 1	00
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound, - -				37½	*a*	45
WOOL,	do. - - -			30	*a*	50
SALT, per sack, - - - -			1	40	*a* 1	50
HAY, per ton, - - - - -			12	00	*a*15	00
PLASTER, per ton, - - -			4	25	*a* 4	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	37	*a* 5	50
Do.	Rye,	do. - -	3	87½	*a* 4	00
Do.	Corn,	do. - -	2	75	*a* 2	80
GRAIN—Wheat, per bushel,			1	07	*a* 1	10
Do.	Rye,	do. - -		70	*a*	72
Do.	Corn, new	do. - -		56	*a*	57
Do.	Oats,	do. - -		34	*a*	35
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	3	50	*a* 3	75
Do.	Timothy,	do. - -	2	75	*a* 3	00
Do.	Flax,	do. - -	1	30	*a* 1	32
BEEF, per cwt., - - - - -			7	00	*a* 8	75
PORK, do. - - - - - -			7	00	*a* 7	25

MARRIAGE NOTICES.

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Sunday last, the 27th ult., by William McFadden, V. D. M., John Ferguson, Printer, to Miss Elizabeth Michael, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place on Friday morning the 25th ult., Mr. Daniel W. Gowen, in the 33d year of his age, after a long and painful illness, which he bore with Christian fortitude and resignation, in the glorious hope of a blessed immortality beyond the grave.

RELIGIOUS NOTICES.

DEDICATION.

The new Bethel, or house of worship, at Hinkletown, Lancaster County, Pa., will be dedicated to the worship of God, (no preventing Providence) on the third Sabbath, being the 24th day of September.

A series of meetings will be held in said Bethel, at that time, commencing on Saturday evening previous.

The brethren of the Church, and the public generally, are respectfully invited to attend.

A public collection will be taken up on the occasion, to aid in defraying the expenses incurred by the erection of the house.

By order of the Building Committee.

WOODS MEETINGS.

By the leave of Providence the following Woods meetings will be held at the following places:

One at Uniontown, to commenceon the 13th of October.

One below Westminster, to commence on the 9th of September.

One at Mount Joy, Lancaster county, Pa., commencing on Friday evening, the 22d of September.

Ministers and the people generally are invited to attend.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1845.

CYCLOPEDIA
OF
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

By Rev'd. K. Arvine,
With an Introduction by Rev. *Geo. B. Cheever*, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

Wanted—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home and at school.

BY MISS CATHARINE E. BEECHER.

"We entreat all parents who love their daughters, and who desire to promote the welfare of their family, to procure this book." *Baltimore Advertiser.*

"Practically studied, this book is better than most boarding schools, with all their long train of accomplishments. Let all American women read it."—*Dem. Review.*

Miss Beecher's Domestic Receipt Book,

Designed as a supplement to her "Treatise on Domestic Economy."

"It is an American book, suited to our habits of living, and our ideas of frugality, and ought to be in the hands of every woman who wishes to unite elegance and economy, in the management of her household."—*Commercial Advertiser.*

For sale by Henry Perkins, 142 Chestnut street, Philadelphia.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

This excellent and interesting work contains original histories of fifty different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige Editor.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOK STORE.
No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., SEPTEMBER 15, 1848. NUMBER 10.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor,

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Cumberland County Camp-meeting.

This meeting was not so large as in former years, yet truly it was a very good, interesting and reviving time. A better meeting, perhaps, has not been held in Cumberland county for some years. Great peace and harmony, and no small degree of zeal and power characterized the meeting from first to last. About one score of precious souls were hopefully converted—a goodly number of professors were greatly revived, and some five or six were baptized in the name of the Lord.

A more full and accurate account of this meeting will be found in another column.

AGENTS WANTED.

A few more good Agents wanted for the sale of the *History of Religious Denominations.* Liberal wages will be given.

To our Delinquents.

If our delinquent subscribers will pay us $2 25 they shall have credit in full for two volumes. By this arrangement they will be released from extra pay and make it a mutual benefit.

York County Camp-meeting.

The York county Camp-meeting was large and good. We spent a few days there with much pleasure and satisfaction. The brethren in York county are zealous and faithful. What they do, they do it heartily, as to the Lord, and not to men. The Lord bless them, and keep them united and true to the church and cause of God.

For a more full account of this meeting, see contributors' department.

Advice to Christians upon Politics.

We wish to give our brethren in the Church of God, a word of advice with regard to politics. Politics is two fold; true and pseudo politics, or lawful and necessary, and unlawful, false and hurtful politics. Lawful and true politics is the art or science of government, or a prudent and necessary viudication of the principles and measures of civil government. Over heated contentions and extreme measures is pseudo politics.

Civil government is ordained of God, and when rightfully administered, is a great blessing to the people.

In a democratic government it devolves, as a duty, upon every votable citizen to guard the public wheel, by lending his personal aid to protect pure and proper principles, and to elect suitable persons for the administration of the government. Christians are, in our opinion, the best qualified persons in any government, to mould and direct public opinion. If public opinion can be got right, then it is an easy matter to administer the government properly. But to secure this object care must be taken not to adopt improper and hurtful means and measures, nor even to carry lawful ones to extremes. Here lies the greatest danger. Pure politics, is pure natural good. But pseudo politics is hurtful and dangerous.

On this point, particularly, we wish to caution our brethren of the Church of God.

Be your party politics what they may, Democratic, Whig, or Free-soil; be your party principles, in your account, ever so good and so necessary, yet remember, as Christians, you are bound to let your moderation be known; to be wise and prudent; to maintain your Christian integrity—and under no circumstances to follow the multitude to do evil, but to avoid even the appearance thereof. We hold it to be highly improper and hurtful for Christians to mix up with all kinds of noisy blustering politicians and political gatherings—to hear or make stump speeches, and to hurrah with the rowdies. Christians ought to be well informed—to judge righteously—and to act conscienciously in respect both to men and measures, at the primary meetings, and at the ballot box—and what they do even there, ought to be done prudently, peaceably and quietly. They should disdain the idea of being any thing like a crafty, designing, self-seeking and boisterous politician. Have no connection and doings with such. Take no part with the ultra, grog-shop and rowdy like movements of any party. But be wise and prudent, lest your good be evil spoken of. Remember the hurtful campaigns of 1840 and 1844. Be true to the cause of Christ. Never sacrifice your Christian character and injure the cause of religion for the sake of politics.

Doings of the Standing Committees.

OHIO.

The Standing Committee of the Ohio Eldership met at the house of David Neidigh, in Wayne county, on the 21st of August, 1848, in order to investigate charges alleged against Samuel N. Miller, by A. Megrew; and after mature investigation of his case, he was found guilty, and accordingly expelled, for insubordination and encouraging schism.

A. HOLMS,
On behalf of the Committee.

August 21st, 1848.

EAST PENNSYLVANIA.

1. Granted brother Wilson Geo. Coulter, of Schuylkill county, a preachers license.

2. Suspended Josiah Quigley from his pastoral duties, till the meeting of the next Eldership.

3. Appointed Emanuel Logue Missionary for the state of Iowa.

4. Ordered that the report on the case of J. Lenker and others, in the church at Linglestown, be carried out and submitted to by the respective parties, on pain of expulsion.

5. Decided that we have no authority, under the rules passed by the last Eldership for the government of the Standing Committee, to receive a preachers license and grant him a dismission from that body; and that we disapprove of every attempt on the part of the preachers to dismiss themselves from the Eldership, by joining a sect, or by a simple act of resignation. As no one forms a connection with the Eldership, by an act of his own, so neither can, or ought he, we think, to dissolve his connection by his own act of resignation.

To our Friends.—We wish all of our Ministers and Elders, as well as all those that feel an interest for the paper, to act as our Agents.

The Parlor Magazine.

Devoted to Literature, Morals and Religion. E. E. Miles, 135 Nassau street, N. Y. Two dollars per annum.

This is one of the very best of our monthlies, and its appearance is always hailed with pleasure. It is a successful attempt to supply this reading age with something tasteful, and attractive; and at the same time free from that overdrawn portraiture of life which creating a morbid sensibility, causes us to undervalue the realities of life.

A catholic spirit pervades its pages, and the Christian parent may safely put it into the hands of his family without fear of an irreligious tendency, or on the other hand, of the bias of Sectarianism. Its articles are all original and from some of our best writers.

A. D. W.

Missionary Collections.

We hope the preachers and elders will not neglect taking up their Missionary collections between this and the next Eldership. There will be a considerable sum of Missionary money needed to enable the Board to meet its engagements. Let all lend a helping hand, and do what they can—especially let the preachers not neglect to appoint suitable times for holding these collections, and give the people an opportunity of ministering something to the support of the poor and needy missionaries of the cross.

Our Trip to Philadelphia.

Last week we took a trip to Philadelphia. On our way we tarried over night in Lancaster, and had a pleasant interview with some of the brethren there.

Sabbath last we spent with the brethren in Philadelphia, and preached in the Howard Hall at 10 o'clock, A. M., and in the Spring Garden Market-house, at 4½ o'clock, P. M.

The cause in Philadelphia is, we think, looking up. The brethren seem to feel more encouraged, and are beginning to rally under Messiah's banner. Brother Hark is very much esteemed, and his preaching takes well with the people. O! that the Lord would revive his work, and build up his church and people in that great city. Let us all labor together in prayer to God for it.

WEST PENNSYLVANIA ELDERSHIP.

This body will hold its next annual meeting, *Deo volente*, in Brush Valley, Indiana county, Pa., commencing on the second Tuesday, being the 10th day of October next.

OHIO ELDERSHIP.

The Ohio Eldership will meet, *Deo volente*, with the Church of God in Chester township, on the third Monday, being the 16th day of October next.

Vindication of the Church,
OR
Review of Letters on Sectarianism.—No. 8.

"Convert him from the error of his way."—JAMES.

In our last piece, we scanned the *admissibles* in our brother's Letters on Sectarianism: in this, we shall point out, and descant on his *inadmissibles.*

In the first letter of our author on Sectarianism he asserts that "Sectarianism as applied to a body of Christians agreeing in sentiment, and even as indicative of an organization among themselves, is certainly not only unobjectionable, but proper and necessary." This assertion is wholly inadmissible. It is based on a false assumption. It assumes the right of forming distinct organizations, because of the existence of different sentiments; and then Sectarianism, as applied to these denominational bodies, is declared to be "proper and necessary." Now, we deny the right of creating schism in the mystical body of Christ, for any cause whatever. If a difference in opinion forms any good reason for schism or sectarianism, then when is it so repeatedly and unqualifiedly prohibited in the Scriptures? And why were the Corinthians so sharply rebuked for this sin by the Apostle? If a disagreement in sentiment justifies sectarian divisions, and makes the thing not only "unobjectionable, but proper and necessary," then there ought to be some warrant for it in the Scriptures, or at least some allowances made; but instead of this, it is utterly disallowed and condemned in every part of God's book. So that we know of no better way for those "honest Christians who differ in their conceptions of Divine truth," than to fast and pray for the unity of the faith in order to the unity of the body. For if it be true, as our brother has said, that "the Bible is really and absolutely susceptible of but one meaning, and that its doctrines form only one harmonious whole, sufficient for our guidance in all matters both faith and practice; then all we have to do, as Christians, is to buy of him eye-salve, or in other words, to pray that he would open our understanding, that we might understand the "one true meaning of the Scriptures;" and with that attainment there will be no necessity for different denominational organization. Then like the primitive Christians, we would all be members and promoters of one "Sect," falsely so called—*alias*, CHURCH OF GOD.

But again, our author asserts, in his second letter, that if a plurality of denominations be wrong, then I must regard that one whose doctrines harmonize with my views, as the proper one; and hence must discard and disfellowsbip all others as such. This (he adds) is unavoidable from the laws which govern our mental and moral constitutions, and its significance cannot fail of being perceived."

To this we would reply: "The Bible is susceptible of but one meaning"—Sectarians put different meanings on it—Hence, therefore, they cannot all be right. Nevertheless, they may not all be so grossly wrong as to forfeit their claims to a Christian character; and if not, there is no "law governing our mental and moral constitutions," which "unavoidably" leads one to "discard and disfellowsbip" another, merely because he is erroneous in some of his sentiments. "Charity suffereth long, and is kind."

Our author, futher asserts, "That the different evangelical donominations constitute a common brotherhood, which I regard as the true '*Church of God.*'" Different evangelical denominations are unknown to the Scriptures, and hence they ought not to be recognized in the church, as being proper and neeessary parts and parcels of the same.

It is further alledged, that "Angels fell from Heaven and man from Paradise, but neither from any tendency in Heaven or Paradise.—So may we prostitute and abuse this graeious permission." Sectarianism is no "gracious permission." It may be a permission, but no gracious one. Its tendency too, is very different from that of either Heaven or Paradise.

In our authors third letter he says, "In view of the fact, that you have attached yourself to a body of Christians, having sentiments, and conseequently praetice, differing from all other bodies professing to be Christian churches, you must admit; either that a plurality of denominations, arising only from different conceptions of God's truth, is admissible and proper; or, that all other bodies are not, and cannot be Christian churches." This declaration, to say the least of it, is illogical. It does by no means follow, that a plurality of denominations is right and proper, because we have associated with brethren holding different sentiments from others; nor yet, "That all other bodies are not, and cannot be Christians."—Our brother no more allows pedobaptism to be true, than we do, and yet he will admit there are pedobaptist Christians. So we disallow sectarianism, and yet admit there are sectarian Christians. If there are no saints in Babylon, the call for such to come out of her would be useless.

Fast Day.

THE first Friday in October next has been recommended by the General Eldership as a day of speeial fasting and prayer, throughout all the borders of the Church of God, for the revival of pure and undefiled religion. We hope the day will be generally and suitably observed by all the churches.

The recommendation is made in the following words, to wit:

"In view of the great deficiencies in Religious experience and practice all around us, it becomes our duty to humble ourselves in penitence before the Lord, and seek for the grace and help of the Holy Spirit to heal the backslidings and divisions that exist in some places, and that we may again see, as in days that are past, the ingathering of souls to Christ, who are now living in sin and unbelief.

They therefore call upon all the preachers, and brethren, to examine themselves wherein they may be to blame, and in humility of heart to seek mercy and grace to help in time of need.

They also recommend to all the churches to observe the FIRST FRIDAY IN OCTOBER, as a day of fasting and prayer, in connection with special meetings of several days duration."

Memorial Notice.

THE following resolutions were passed by the last Eldership, and which, it is hoped, will be borne in mind, and observed by all whom they may concern.

"*Resolved*, That all the ruling elders in attendance this year shall be entitled to full membership; but hereafter none shall be so admitted, except such as are regularly appointed to represent the several stations and circuits, equal to the number of their teaching elders.

"*Resolved*, That in the future each preacher, having in charge a circuit or station, report to the Eldership the number of preaching places on his circuit, or in connection with his station; and if any appointments are dropped, give information to the Eldership the cause of so doing."

EAST PENNSYLVANIA ELDERSHIP.

THE East Pennsylvania Eldership will hold its nineteenth annual meeting, *Deo volente* at Orrstown, Franklin county, Pa., commencing on Wednesday, the first day of November next.

The opening Sermon will be preached by brother E. H. THOMAS. Services to commence at 10 o'clock, A. M.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

CONTRIBUTORS' DEPART'T.

Hope.

DESPAIR, like leaden curtains of sable hue, hung o'er Eden's lately fair and floral face, as Jehovah took his daily round amid the shrubbery of his choice, planted by his own hand in the loveliest spot of all the worlds. Man, the demi-god of that universe in miniature, by sin had lost his title clear as chieftain there to reign. His maker's presence to him assumed the dreadful one of terror, like equinoctial storms of thunder, beneath the torrid sun. No longer the warblers of the boughs joined eheerful notes to increase the melody of his eventide and twilight songs. The spotless lilly, the bashful violet, with her deep blue eyes, all filled with sparkling tears, the florid, blushing bower rosè and wild eglentine, with every leaf that gentle zephyrs fanned, put on stern reproving and reproaching looks. The less refined and courteous orders of animated nature, the lion, the bear, the tiger, the wolf, the domesticated cur, the braying ass, the noble and ambitious horse, the fleet and neat limbed forest deer with reptile race, in sulky silence passed him by, or hissed him for his treason. What had they now, they felt, their passions to restrain, since man, their Lord had first declined from virtue's peaceful path. The winds howled dreadful ghost-like notes, to fright his soul in nocturnal visions wrapped. Earth, with her gauze of emerald carpet, shrank beneath the step of his unhallowed foot, while the chrystal fount, the limpid stream, purling their monotonous odes of sadness, and the silver-mirrored lakes, where he and "mother of all living" had been want to view their second selves, or very express images of their persons, in portraiture of pledges yet unborn, hitherto as calm as the unruffled bosom of conscious innocency, heaved up their lofty and foam crest swells or mountain waves, and tossed their ocean mane in proud defiance, driving to his guilty soul an endless hydrophobia! Forsaken by God, angels, and creation all; intelligent and nonintelligent, animate and inanimate, man wandered in despair, and viewed the world but a desolating HELL, and woman, his eternal companion in woe and misery. Annihilation then a welcome would have met, but Justice, to render sin more sinful and despair more desperate another hell on hell still heaped.

But, meanwhile, fair weeping Mercy, prostrate lay before the throne, and offered up strong cries and stone melting lamentations, with prayers of heavenly fervency, that man, a ray of hope, and moment's respite might yet fall heir to. That cloud of unmitigating wrath that densely hung o'er Jehovah's incensed brow, surcharged with all the flaming terrors found in Justice's magazine, and gathering young vengeance from restraint, by man as woman reclined upon his breast and he before his Maker stood, was seen first to tremour. In quick succession a dark narrow chasm opes, and one faint, feeble, dim, dull, dark, glimmering ray of light is seen quivering, as though it had wandered from its proper orb, and now was on forbidden ground, consecrated to woful ends. Simultoneously the lips of Deity ope, and he swears "The seed of the woman shall bruise the serpent's head."

Though wrap'd in mystery dense, the solemn
oath,
'Twas the plank of hope, to Eve and Adam
both.
On this they stood and, as creatures new, appeared
Learn'd wisdom from folly; hope of whom
they feared
Hope, with expectation and keen desire fair,
Plum'd her bright pinions then spread them
to the air,
And sailed through space of increasing light
divine,
To see what glory in seraph's heaven shine.

Thus man was made a new being, to set about duties of new relations, and new responsibilities. How changed again! How wide the contrast between despair and hope!! and yet how sudden the transit! No more sudden than that from hope to despair eternal, which shall seize the wicked, whenever he heaves his dying groan.

But let us contemplate hope, more dispassionately. The great master commentator on moral and intellectual science says, *By hope we are saved.* How pregnant with meaning is every word! It is then our all! Hope is as far from despair as holiness from sin—salvation from damnation—heaven from hell!!

We will then treat it under the following chapters.

I. *Its import and kind.*

The import thereof, is, then, first in order. Its correspondent in Greek is *Elpis*, and means first, *desire with expectation of realizing.* It differs from belief, in that men and devils believe, and that firmly too: many things they desire not, yet expect and expect many scenes, for which they have no relish. Many criminals desire freedom from their chains, shackles, hobbles, and cells. But the massive walls, the ponderous doors, the mighty bars, the complicated meanderings of prison passages, and the sleepless eye of watchfulness, constantly kept upon their most secret movements forbid expectation.

The poor and hopeless murderer, while standing on the scaffold of death, with the rope around his neck, his cap drawn over his eyes, his hands bound safely behind him, a guard of stern, faithful, well armed soldiers, forming a hollow squad about, may feel the trap door sinking beneath his feet! and entertain the most vehement desire for life, as he sinks into, and down the throat of eternal death, yet dare not expect. Or, he may penetrate the dark,

dreary, damp vista of death, to the grave, and beyond it the boundless eternity of future woe, and see, on hell-wrought canvass drawn, the history of his hopeless doom, expect it firmly but desire it not.

In that dreary world of hopeless misery, the lost sinner retrospecting his mad career of folly; and with quickened memory, that calls to mind the whole of his forgotten history of crime, may desire, with a superhuman earnestness, to enjoy the increation of his deeds of blood, or sin; but durst not expect nor look for a drop from the tip of sainted Lazarus's finger, to cool a flaming tongue, dried and scorched by fevers bred alone in hell.

And devils, with keen capacities and passions stronger than men, susceptible of anguish more acute, may expect every awful curse denounced against their guilty heads, with undoubted belief, but have no relish to desire the anointment of heaven's last vials of wrath severe.

Hope does not only imply a desire for good with the prospect of realizing, but a desire for evil, with the same prospect. A fiendish heart, may desire the injury of a fellow mortal, look on with demon-like emotions, and watch with murderous eye, every fatal step made by the object of his hatred toward the cascade of his ruin and maelstrom of certain destruction. A few instances of its former use will not be out of place here. "It is good that a man should both hope and quietly wait for the salvation of the Lord." "And when her masters saw that the hope of their gains were gone, &c." "He that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope."

2. By metonymy, the object desired and looked for, is sometimes used as the thing itself: as, Hope that is seen is not hope. By seeing, is here meant enjoying or realizing, as, Except a man is born again he cannot see (enjoy) the kingdom of God. And mine eyes shall no more see good, or, as it really means, I shall not enjoy it. So that which a man enjoys he cannot desire and look for as yet in the future. This object of solicitation and anxious expectation is called Hope.

3. By license of the same rhetorical flourish, the foundation and ground-work of this mental and moral edifice "which is Christ in you, the hope of glory," is so called.

4. In like manner also it is employed for trust, or unwavering confidence in the ability and willingness of God to accomplish his benevolent purposes; a pledge and demonstration of which he has given, in that He raised Christ up from the dead, and gave him glory; that your faith and *hope* might be in God," for it is also said, "my flesh shall rest in hope," or confidence.

We will treat of its quality or kind, in the next place.

1. There is a hypocritical hope, or hope of the hypocrite, which deceives and deludes the poor, ignorant, blind and dishonest possessor of it more, and far more *fatally* too, than any one else. This, it is said, "shall be cut off." It may gratify his sensual soul in life, when no danger appears nigh, but will not answer his purpose,

"When check'd his bosnm's power to throb,
Or when his heart with pulses drear,
Beat like a death-watch to his ear."

Then his uncandid expectations will leave him as the night-hag flees before the blazing orb nf day. Yea, "the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost!"

2. There is a living or life giving hope. One that fires and stimulates to acts of daring goodness. To this the disciples had been begotten *again*, or the second time, "by the resurrection of Jesus Christ from the dead." He had died, and with him died their hope; but God raised him, and begat them anew. And oh! what life they ever after had!

3. Hope is also abiding, or constantly a companion of him who loves his Maker. It is an inmate of the swept and heavenly garnished castle—an *every day* associate of the child of God. *Now abideth* faith, hope and charity, but the greatest of these is charity. The former two shall fail, only when fruition comes, but the last will never cease, but grow, expand, increase, enlarge, augment throughout eternity!

4. Hope is said to be blessed. "Looking for that blessed hope on the appearance of the great God, and our Saviour Jesus Christ. It is blessed for it brings blessed privileges—the resurrection of the dead, eternal life, and the long expected inheritance of the pilgrim saints, and redeemed seed of faithful Abraham.

5. And lastly, it is sure and steadfast—an anchor to the soul, cast within the vail that separates us from heaven. There, made sure to the throne of God, its jaws and beards cleave fast, and "by law of sweet compulsion, strong and sure as gravitation to the larger orb the less attracts, through matters whole domain," inclines and draws the spirit home to blissful heaven. And as the happy mariner draws each yard of cable on ship Zion's deck, the nearer he gets to the eternal shore, and is lastly welcomed by the long, and loud, and happy shouts of angel ranks, and kindred spirits redeemed from earth.

But time and space gives admonition to consider another part of the text, viz:

II. *The legitimate progeny of hope.*

'Tis said we are saved by it. Who can computate the value of the blessing? Who? Who can tell its various bearings? Who make known its endless variety of operations? We are saved by it! In this, is implicated what we otherwise would not have.

1. Deliverance from fear of fellow man. By it we are enabled to keep that command, "fear not them who are able to kill the body *only*." By it said David when rehearsing the devices of the wicked to ensnare his feet, "I will not fear what flesh can do unto me." 'Tis hope that impels the warrior when ten thousand deaths are darting at him, ten times ten thousand spears all dipped in smoky venom. 'Tis hope of unholy success, and salvation worse than ruin!

2. Deliverance from cowardly shame. How strange and yet how true, that mortal man should be ashamed of God! What millions daily are!

"Asham'd of Jesus! sooner far
Let ev'ning blush to own a star;
Asham'd of Jesus! just as soon
Let midnight be asham'd of noon;
No: when *I* blush—be this *my* shame,
That I no more revere his name."

Let *me* glory in the cross of Jesus, above all earthly hope or honor of man. There is every inducement to call forth the noblest energies of my most transcendant expectations. And, yet, what thousands are ashamed of Christ—his laws—his ordinances! all! He has said, "Whosoever therefore shall be ashamee of *me* and *my words*, in this adulterons and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Read it! hear it! see it! feel it! ye who are ashamed of your religion, only in the house of prayer. Ye who are ashamed of it in your families, in the coach, in the car, in the canal nr steambnat, hear it. He says he will be ashamed of you! But hope, immortal hope, maketh nnt ashamed. If then you have this hope, you are not ashamed.

3. It ineludes freedom from fear of death. The righteous differ from the wicked, in that he has hope in his death, but the wicked, his hope shall perish. In view of this Mount Zion's symphonic lyrist broke forth in the following strains, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

The writer of this, not long since, stood, as he supposed at least, on the confines of two worlds, not knowing which he should dwell in for the next half hour, and, as a living witness of the saving power of hope, he can truly say, that at no period of life before, or since, did he ever feel more philosophically cool and deliberately calm, than when mortality was grappling and struggling with the terror of all terrors. He truly felt as his only tie to earth, that to abide might be more profitable for those with whom he had worshipped, wept and toiled, but to die was gain. O! were you and I always in possession of that same confident hope, we would always be prepared to say from heart,

"Roll on ye suns, fly swift ye years,
And bring the promised day."

May heaven grant it so.

Yours, fraternally, G. U. HARN.

Philadelphia, Sept. 1848.

Strictures on A. D. W.'s Remarks on Calvinism.

Brother Winebrenner:—

In looking over the last number of the Advocate I was not a little surprised to notice an article over the signature of A. D. W., entitled "Which is the greater fool." I had previously been informed of Elder Maxwell's uncalled for and unjustifiable strictures on Calvinism, which could not possibly profit any person, or promote any good to the cause of true religion, but on the contrary might excite a sneer from the profane, or a laugh from the cold-hearted, while it might justly be a cause of offence to some weak disciple for whom Christ died.

But, Mr. Editor, I am told by ministers, that those who preach extemporaneously should not be censured too severely for inappropriate remarks, made in the heat of exhortation; that frequently, thoughts originating on the spur of the moment, if leisure were afforded to review, would not be advanced, and on this ground alone should I attempt an apology for the Elder.

But if Elder Maxwell's course can only be justified on the ground of hasty thoughts, not properly digested, what will be thought of a beardless youth, just verging into manhood, (however great his pretensions) appearing in the organ of a religious body with which he is not connected, and boldly endorsing (after having had leisure for reflection,) the sentiments advanced.

Must we be told by a stripling that such men as Calvin, Luther, Knox, Whitfield, Bunyan, Edwards, and a host of such worthies were engaged in a hopeless work and a bootless business, in proclaiming the Gospel of Christ. Has it come to this, in the nineteenth century, that an obscure individual, of a comparatively obscure sect, should rise up in judgment against church standards, so ancient, that they should, at least, be entitled to respect.

I confess I was pained to see you give publicity to the article. I think we should at least have sufficient modesty to manifest a decent respect for the opinions of others, however much we may differ in sentiment. "Let our moderation be known unto all men;" neither let us hope to convince by abuse; but let us "speak the truth in love;" knowing that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

HARMAN.

York County Camp-meeting.

Sidnenstown, August 23d, 1848.

Brother Winebrenner:—

Through the columns of the Advocate I wish to let the friends of Zion know that our York county Camp-meeting commenced on Friday, the 11th of August, and closed on the 16th. We had a larger camp than was expected, there being about 26 or 27 tents erected in Mr. Hart's woods, two miles from Lisburn, and about the same distance from Lewisberry.

The first discourse was delivered on Friday evening by brother Hurley, from Psalms 85: 6. On Saturday morning brother Keller preached from Revelation 2: 17; in the afternoon brother Haifleigh from Acts 12: 24, and at night brother Shaw, from James 1: 25; after which an invitation was extended to those who felt disposed to give their hearts to God. Two came forward, (although it was damp and disagreeable) but they did not find peace that night.

On Sabbath morning brother Winebrenner preached from Ezekiel 33: 11, and was followed by a warm and feeling exhortation by brother McFadden. In the afternoon brother Keller preached from 2 Cor. 5: 14, 15, and at night brother McFadden from 2 Chron. 34: 3. An invitation was given to mourners when eight presented themselves as the objects of prayer, and three of them professed religion.

On Monday morning bro. Maxwell preached from Luke 12: 32; in the afternoon brother Kiester preached from 1 Timothy 2: 8, and at night brother Hurley preached again, from Hebrews 2: 3, after which eleven mourners came out, eight of whom professed to be made happy in a Saviour's love.

On Tuesday morning brother Keller preached in the German language, from Hebrews 13: 9—15. In the afternoon brother Haifleigh preached from Col. 1: 18, after which brother Maxwell baptized eight souls in the Yellow Breeches Creek, at the Lisburn bridge. At night brother Harn preached from John 13: 17, after which the ordinances of Feet Washing and the Lord's Supper were attended to. A very solemn and feeling time seemed to prevail among the congregation. An invitation was given to mourners, when eight came forward as subjects of prayer, three of whom were happily converted.

On Wednesday morning the friends gave the parting hand,—many in all probability never to meet again until they meet at the bar of God, summoned there by the last loud trump of Gabriel.

During this meeting there were only about fourteen professed religion out of the many that attended there; but it is to be hoped that

many received impressions which will not be forgotten until they return, as did the prodigal's son, to their Father's house.

Let the Christian and the lover of the cause of God not get weary in his efforts, but toil on and labor a little longer, and though many of the wicked still refuse to submit to God, yet the promise to the faithful labourer is, that when the harvest is ended he shall receive his reward. He shall be amply compensated for his labors, by receiving a crown of unfading glory, and join the general assembly and church of the First Born which are written in heaven, and to God the judge of all and to the spirits of just men made perfect.

Yours, in Christian love,

GEO. D. SHEFFER.

Cumberland County Camp-meeting.

Agreeably to arrangements, this meeting commenced on the 18th of August. There were twenty-one tents pitched in the beautiful grove of Mr. Freese, near the turnpike leading from Harrisburg to Carlisle; three miles from the former, and fifteen from the latter place. The weather was remarkably pleasant; the congregations large and attentive, and the preaching spiritual and soul-stirring.

There were a goodly number of preachers present, and all met with a cordial reception by the brethren. Preachers present of the Eldership: J. Winebrenner, J. Flake, J. Keller, J. Hafleigh, J. F. Weishampel, J. S. Oliver, J. C. Seabrooks, J. J. Miller, J. H. Hurley, A. Swartz, Wm. McFadden, G. U. Harn, T. H. Deshiri, Wm. H. Mullenix, B. Mateer, David Maxwell and Wm. Hinney; A. D. Williams of the Free-will Baptist denomination; Kessler, Driesbach, and Snyder, of the United Brethren in Christ; and J. Fritchey, of the German Reformed church. So you perceive that we were not at a loss for laborers.

This was a real old fashioned Camp-meeting. From the first evening of the meeting there were visible omens of good. Both the preachers and people came together with full purpose of heart to labor for the Lord, and the happy result was, that the churches were revived, sinners convicted, mourners converted and believers baptized. The number of converts, about twenty. There were five believers buried in baptism with their living head, and went their way rejoicing.

Upon the whole, we had a very good meeting, and our prayer is, that there may be a better one at the same place next year.

Yours truly,

J. H. HURLEY.

Letter from Elder D. Wertz.

Marshall co., Va., Aug. 21, 1848.

Brother Winebrenner:—

One time more, in the providence of God. I wish to write to you, and the readers of the Advocate. I received sixty of your books by going sixty miles for them. I hope the time will soon come, when you will have a book agent in Pittsburg. with a supply of all kinds of books, so that all may get them there.—This would save us from a further disappointment and confusion. We have not a supply yet on our circuit. I could sell quite a number of your testaments if I had them. This book is well spoken of. Your new style, or extra bound hymn books are also in demand. The young people at the river want them. I want you to send me two dozen of them, and two dozen of the plain ones. Also two dozen of Testaments. Tell me when I can get them. I sent you the money on hand last week.

On going after my books to Westmoreland, I had the pleasure of seeing a number of old acquaintanees and brethren, yet bound for a rest beyond the grave. I preached three times for Elder Hickernell's congregation. He is still up and a doing, shoemaking, farming, store-keeping, &c., won't stop him from preaching the gospel. I had a little hope of getting sum V. D. M., to come with me on my circuit and help me in holding a few protracted meetings, but it was a dead hope. Brother Hickernell, however, will soon come and give us a call. We have not had one sermon by any of our brethren for the last sixteen months. People think, I am the only prophet in Israel. I hold one big meeting after another, and at the same time feeble in health. But God is with us, and glory to his name.

I formed another Church of God last week in this county. Thirteen professed religion at this meeting. I baptized 10 in number, and all united in church fellowship. The devil and the hypocrits got outdone once more, on the subject. The whole neighborhood is up against their silly conduct. There is a set of people in Virginia, who don't want a sinner to pray for salvation, until he is baptized.—They oppose a penetant in coming out for prayer and instruction in the meeting-house. The crying of sinners and the prayer of God's people they call the worship of the Golden Calf. All with them is water, the water of baptism. If you want regeneration, its all in baptism. If you want remission of sins, its in the water. If you want to join the church, it is go in the water. If you want to go to Heaven, it is go in the water. Their whole fabric stands on the water. Faith, repentance, Christ's blood and spirit, gospel and all religion, seems to rest on the literal stream of water. True spirituality is condemned in the most rediculous manner. To get happy and praise God, and shout for joy in a meeting, is a hell for some of these dead formalists. I don't believe in an unmeaning and useless fuss in meeting, but when God revives his people by his spirit and makes them happy, let not man forbid it. The kingdom of God, says Paul, is joy, and that in the *holy ghost*.—To this joy the ungodly and sinner, or hypocrits, are strangers. May the Lord regenerate, by his spirit, this dear people; and they will feel a better effect, than mere water birth. Some say, no man can receive the spirit unless he is first baptized. This, they say, is the only way, and now I ask, is it not plane, from scripture and reason, that faith and repentance brings us to enjoy spirituality, before baptism? This is recorded in Acts 10: 44. Peter could not withstand God in blessing the Gentile world, and in giving them the spirit, on condition of their faith and repentance: and straightway on this evidence, commanded them to be baptized. So do we, after God revives and accepts of the sinner, by faith and repentance, baptize. Salvation from sin is conditioned on faith and not on baptism, or any other outward act. By faith and repentance a sinner is not only saved from sin, but is changed is heart and receives life in the soul. Christ is formed in us the hope of glory. Baptism comes on the outside. It is called a putting on of Christ, A token of our citizenship in Christ's kingdom.

However much we are opposed in our way, God is with us, and a glorious reformation is going on. I am now at the river, in father Smith's house. In this place I preach every Sunday, to a large congregation. One came out last night to seek the pardoning love of Jesus. We have preaching again to-night.—I think a number more will soon come out.—Lord revive thy work more abundantly. If the east or west can send on a young man with grace and talents to preach the gospel, and a good recommendation, send him on as soon as possible. Our field is too large. We want help together in the harvest; come on, young men, and come out on the field of labor; God will reward you. O that we had more faithful laborers in the cause. I baptized 15 young converts on my last round; to God be all the glory.

Yours, in the Gospel,

D. WERTZ.

Letter from Elder David Neidigh.

Reedsburg, Ohio, July 25, 1848.

Brother Winebrenner:—

I again resume my pen in order to drop a few lines for the Advocate. This is evident, that when brethren hear of good news, it may be from the east or west, from the north or south, it is cheering and encouraging to the christian.

In the month of April, by the request of Elder A. Magrew, I went my way toward the south, namely to Gerico, Knox co., some distance of twenty-odd miles, to fill some appointments for brother D. Williams. When on my way some distance of about ten miles, I began to inquire for some brethren and I found some, and I left an appointment at brother S. Stoner's. When the hour of service came to hand, the people flocked in from all quarters. We soon found that the house would be too small for the congregation, and while we were contemplating how to give the people all the satisfaction that we could, a friend present, who lived near to hand, by the name of Geo. Wolf, and who had a much larger house, invited us to occupy his room that night. We did so, and endeavored to preach the plain unadulterated truth to the people. We saw, I think, that the word was well received, and I hope and trust that the Lord will reward the afore-mentioned friend and family, with a great reward. I also hope and trust, that the time is not far distant, when they may be adopted in the family of God, and crowned airs of eternal salvation. After services we were invited by different ones, to come and preach for them, We concented to their wishes, and thus we have been preaching for them every four weeks, in different places. After becoming more acquainted with the brethren and learning how matters stood there, and saw that there was materials sufficient for to commence a spiritual house keeping; we in the first place spoke to the people of Christ's kingdom and government, and after having shown from the scriptures what it takes for to constitute a Gospel church, and also spoke of the characteristicks of elders and deacons, and their duty toward the flock over which they have been made overseers, we proceeded to set things in order. In the first place we tryed to ascertain and see how many there were that would agree to worship together and observe all the commandments and ordinances of the Lord; whereupon there were six came out to take the word of God for their only rule of faith and practice. Then this small number proseeded to organize by electing their officers. Brother George Smith, elder, brother David Snowbarger, deacon. This church is called the Church of God in Lake township, Ashland county. There are others that have informed me that they will also unite with the church. May the Lord bless that part of Zion with a mighty ingathering of precious souls, is my prayer. There has also been three baptized of late, two of them were baptized the same day of the organization, Sabbath, the 16th inst. One of them had been baptized, by pouring, by a minister of the German Reformed church, a month or two prior to the 16th, just before he was buried with his Lord and Master. He spoke to an audience of upwards of two hundred people, in language of this kind; "Brethren and friends; some of you may think it strange that I come out for to be baptized, seeing that a short time ago I was baptized, by pouring. It always was my intention to be immersed, and at last I have given my consent. I once thought pouring would do, but I found it would not answer. I had no peace of mind, and can not have it, until I am immersed." Thus then he went forward in christian baptism. May the Lord bless him, is my prayer.

Yours in the bonds of christian love,

DAVID NEIDIGH, Jr.

Letter from Brother Levi Crim.

Canal Dover, May 29th, 1848.

Brother Winebrenner:—

I intend in this letter to impart a few words of instruction to the young, as far as my limited ability will permit me.

My dear young friends: Although I am not able to write a great deal, yet I feel it my duty to instruct you briefly in the right ways of God. We find in the Bible it is said by Solomon, that we should remember our Creator in the days of our youth: or to use his own language, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." Ecclesiastes 12: 1.

Young men and women, you are the very class that is spoken of in this text. You are now in the prime of life; you are looking forward with a bright hope and expectations of future happiness and a long life in this world. You are looking forward perhaps with an idea that in some future period of your life you may be settled in business for yourself, and have a vast increase of wealth and store of this world's goods. But oh! remember, dear friends, your prospects may be blighted; your hopes may be vain. Go to the grave-yard and view the tombs, and you will there see graves shorter than you; some who were younger than you; some whose prospects were just as bright as yours, yet amid their fair and blooming prospects they were called away to leave the shores of time. Death is certain—life is uncertain. We cannot trust to man, for we know not what a day may bring forth. Therefore, young friends, seize the present moment and improve it to your best interest. Forsake your evil ways and turn to God. You have an awful responsibility resting upon you. You are in a land of Bibles; you are in a land of Gospel light and liberty, where you can worship under your own vine and fig-tree, none daring to molest or make you afraid. Yet amidst all these sacred privileges you live devoid of the true merits of a Saviour's blood.

"Young man, thy fond pursuits forbear;
Repent! thy end is nigh!
Death at the farthest can't be far,
O think; before you die."

Yes, think of the precious blood that Jesus shed on Calvary's rugged brow. Think of those hands that ministered to the wants of many of our fellow men. that was torn by the cruel nails, and also those feet that was employed in travelling about to do good. And for what was all this pain and anguish endured by the glorious Son of God? It was for you, sinner, this precious blood was shed. It was for you those dear hands and feet were torn on the cross. This was the plan of redemption laid for mankind, so that those who were afar off are now made nigh by the blood of Christ. Then turn to God without delay. Fly for shelter to the wounds of a crucified Redeemer. Behold he stands waiting to receive you. He invites you in his tender mercy to come to him. He says, "Come to me, all ye that are heavy laden, and I will give you rest. Learn of me, for I am meek and lowly of mind."

May these few words, sown in weakness, be raised up in power. This is the prayer of your dearest friend and well-wisher,

LEVI CRIM.

Letter from Brother J. S. Oliver.

HARRISBURG, Sept. 5, 1848.

DEAR BROTHER WINEBRENNER:—

I feel happy to inform you that through the mercy of the Lord I am well, and I hope that these few lines may find you in the enjoyment of the same blessing.

It is two years and upwards since I embraced the love of God, through our Lord Jesus Christ; and since that time I have seen a considerable number obtain the like blessing, and heard the shout of the new-born babes. During a few camp-meetings, which I was permitted to attend through the providence of God, and various other meetings of late, I witnessed some conversions and beheld some praising the Lord their God.

For upwards of two years I have put my hands to the Gospel plough and labored for God. How far, or to what extent God has used me as an instrument in his hands to do good, I know not, but I can, and do rejoice that I labored with an eye single to his glory, and endeavored to improve the talent the Lord has given me. And during this time I found at various places a great many men preachers, and men pleasers. Some of them endeavored to employ me to preach their doctrines, but I politely informed them that I was engaged in preaching the doctrine of my blessed Lord and Savior Jesus Christ. I also told them when I underwent the new birth I was born into the Church of God. I found Jesus Christ the door, and I hope that I ever may remain in it, and not creep out into any of the Sectarian churches, as some others have done.

Yours, in Gospel love.

J. S. OLIVER.

Letter from Brother S. Hughes.

LANDISBURG, July 26th, 1848.

BROTHER WINEBRENNER:—

ENCLOSED you will find one dollar and twenty-five cents, which is due you for the Advocate. It is always a welcome visitor to our family, because its columns abound with cheering news from the different churches. And now as the season has come for Camp-meetings, we will be glad to hear the happy results which it is to be hoped will follow.

How good it is to hear of seasons of revivals, that is to say, of saints having their thirsty spirits refreshed, luke-warm professors revived, and sinners converted to God. I pray that the glorious cause of our blessed Redeemer may advance, and the church of the living God be built up and established in the faith of the Gospel. This is the desire and prayer of your unworthy servant.

Yours, in love.

SAMUEL HUGHES.

Letter from Brother Henry Barkey.

HARMONY, August 22d, 1848.

BROTHER WINEBRENNER:—

THE cause of God has sunk very low in this place. Some of the brethren moved away last Spring, so there are only a few remaining to advocate the cause. We have but little preaching, and not much desire is manifested in some places to have preaching. The truth is, there is too much indifference and coldness manifested by the preachers and members all over this whole circuit. But we hope the time may soon come, when God's work shall be revived, when sinners shall be converted to God, and the church of the living God established and built up. Yours, &c.

HENRY BARKEY.

OBITUARY OF SISTER LEACH.

DEPARTED this life, in the triumphs of a living faith, August 28th, 1848, sister LEACH, aged 51 years, 10 months and 8 days.

Sister Leach was formerly in connection with the Campbellites or Disciples, but happy for her, she was one who had looked beyond the mere act of baptism for the remission of sins; she stopped not there, but laboured for the internal evidence of the forgiveness of sin, through the blood of Jesus, and the comforts of his holy spirit to seal the testimony sure. During a protracted meeting held by the Church of God, in the winter of 1847, by brother J. Hickernell and myself, she, with her companion, united with the church. A few months afterward she was confined with consumption, which lasted for near a year and six months. She bore her affliction without a murmuring word, till death closed the suffering scene and let her happy spirit go to the arms of her dear Saviour.

She has left a husband and six children to mourn her departure. The Lord help them to be faithful, and meet her in Canaan's happy land. Funeral services by your unworthy brother, from Rev. 14: 13.

Yours, in love, as ever.

JOHN GILLESPIE.

Perryopolis, August 31st, 1848.

N. B.—*J. Reese* requests his paper to be stopped. J. G.

☞ When arrearages are paid up it shall be done. EDITOR.

OBITUARY OF Sister MARIA STONER.

BROTHER WINEBRENNER:—

YOU will confer a favor by giving the following obituary notice a place in the columns of the Church Advocate.

Sister MARIA STONER, the wife of Simon Stoner, departed this life July 16th, 1848, aged 21 years, 8 months and 16 days.

The last opportunity I had of conversing with her was about three weeks before her death. She at time was still strong in faith, and expected soon to leave this world and be with her Lord. At this time she requested me to administer the Lord's Supper to her. This she accordingly received once more with her brethren and sisters. She had been baptized by the Disciples, by immersion.

Her last words were, "O! death where is thy sting? O! grave where is thy victory? but thanks be to God who giveth us the victory through our Lord Jesus Christ." Thus she fell asleep, in prospect of a blessed immortality. She has left an affectionate companion and one child to mourn over her departure; but we trust their loss is her eternal gain.

Funeral services by ourselves on the morning of the 17th, to a large and respectable congregation, from Revelation 14: 13. "Blessed are the dead which die in the Lord," &c.

Yours, &c.

DAVID NEIDIGH. Jr.

NEWS DEPARTMENT.

The Cholera.—The Rob Roy steamer arrived at Hull on Thursday last, having left Cronstadt on the 17th. When the Rob Roy left, the worst stage of the Cholera, at St Petersburg was apparently over, and people's minds becoming more easy. The general impression was, that up to the present time, the effects of this pestilence have been more dreadful than those of 1832. The following is a return of the numbers daily attacked by the disease and the proportion of victims:

	Cases.	Died.		Cases.	Died.
June 29,	719	356	July 8,	863	574
" 30,	678	340	" 9,	764	489
July 1,	813	456	" 10,	693	479
" 2,	776	396	" 11,	692	396
" 3,	1,000	534	" 12,	606	386
" 4.	1,064	553	" 13,	654	409
" 5,	1,086	548	" 14,	525	312
" 6,	964	554	" 15,	432	294
" 7,	1,017	576			

Thus, the total numbers of deaths for seventeen days alone, is 7452. The most deplorable feature of the visitation, however, is the panic which, shortly after the ravages of the pestilence became more fearful, broke out and spread among th lower classes. Messers. Gee and Co. informed us (the Hull Advertiser,) that they have received information of not fewer than 100,000 of the poor people having simultaneously fled from the city. They were entirely unsupplied with food, and, to a large extent, were destitute of clothing. The inhabitants of the surrounding villages shrunk from them with horror.—Without assistance, and without shelter, they perished by thousands, the roads being rendered almost impassable by heaps of the dead. The deaths in this way are said to have been far more numerous than those of persons attacked by cholera in the city. The public works had all been stopped. The accounts from the interior were very distressing, particularly those from Astrachad, where the chief and his two sons had perished. At St. Petersburg, when the disease first broke out, the deaths were 1500 daily. In the earlier stage very few recovered, but latterly large numbers were being restored. It is mentioned as a curious fact, that on the first day of the visitation, the crows, with which the city abounds, all fled, but have returned since the 11th, on which day a violent thunder storm broke over the place. The Emperor had acted most bravely, visiting the city nearly every day, having suppressed by his presence one of those tumults to which such times afford such favorable opportunities to commit mischief. He never lost his self-possession, and acted throughout with that decision and promptness for which he is celebrated.

Universal Education in France.—The correspondent of the Tribune, in speaking of the proceedings of the Assembly, mentions the following projects of the Government: "It (the Government) has the credit of one really excellent measure now under consideration in the Assembly. This is a bill providing for the complete, gratuitous education of the children of France in all the elementary branches of knowledge. It provides, among other things, that the parents and guardians of children who are not regularly sent to school shall be subject to certain legal penalties; that teachers of both sexes shall receive a sufficient compensation to give them a decent living and secure respectability to their profession, while at the same time they shall be subjected to such examination as shall secure the community against the appointment of incompetent persons. The project meets with universal approbation, and will doubtless be adopted."

Sacrifice of Human life by War.—In the Crusades or Holy Wars, continuing 260 years, 2,000,000 men were butchered besides women and children.

At the battle of Waterloo, more than 50,000 perished.

At the battle of Chalons, the number slain was 153.000.

In the persian expedition to Greece, loss 200,000 men.

At the battle of Cannae, 40,000 Romans were slain. After the battle, three bushels of gold rings were found, showing the number of Roman knights who were slain.

By the will of three military despots, Caesar, Alexander, and Napoleon—six millions of human beings were butchered.

The inquisition of Spain cost that country at least 2,000,0 0 lives.

St. Bartholomew's massacre cost France 100,000 of her best citizens.

☞ Railroads are said to have been highly beneficial to the public health in Boston, in consequence of the facilities they afford for a residence and excursions in the country.

☞ The Louisa (Virginia) Railroad has been completed and put in operation to Rives' Depot, seven miles from Gordonsville.

Religious Activity in Germany.—The European correspondent of the N. Y. Observer, having described the political agitations in Germany, arising, in a great measure, from the diversity of established religions in the several principalities, and the idea of politicians, that their union, in some way is indispensable to the prosperity of the State says: "Amidst these great commotions, pious men are not idle. They feel that their duty is become greater and more pressing. The day is come to disseminate profusely in Germany, copies of the Bible, and tracts written in a popular style. They must multiply, without delay, Sunday schools, religious meetings, all the means of Christian influence. Everywhere the light of the Gospel must be opposed to the false lights of scepticism. These duties are understood by the disciples of the Saviour. Faithful pastors redouble their zeal and devotion: religious services are better attended, and the good news of salvation is received with more readiness than formerly."

From Mexico.—Another difficulty with Mexico is likely to occur, in consequence of the seizure of American vessels, which had put into Vera Cruz without knowing of its transfer by the Americans to the Mexican authorities. These vessels eighteen in number have cargoes which were admissible by our laws, but are rendered contraband by some recent Mexican law. As each vessel arrived, a Mexican officer was put on board, but it appears impossible that the present Mexican Government should attempt to enforce laws of which due notice had not been given. We are aware that such things were of every day occurrence under Santa Anna and his compeers, before the war. If Herrera's administration intend to pursue a similar policy, they will find themselves visited with more summary justice than their predecessors. We shall have no more child's play with Mexico.

Prospects for Liberia.—The New York Commercial Advertiser, to an account of a colonization meeting at the Tabernacle in that city, adds the following important items of information:

"A gentleman of New Orleans has already sent out eighty-five slaves, and is preparing many others. That gentleman's wealth amounts to several millions, all of which he is endeavoring to secure to the Liberia republic upon his decease, by preparing proper documents. Another gentleman, of Mississippi, has left $100,000 to establish a college in Liberia. Its population is now about 18,000, of whom 3,500 are from the United States."

Bank Failures.—We learn from the Cincinnati papers of the 1st inst., that the Banks there have refused to receive the notes of the Sandusky and Norwalk banks, both of which are reported broken.

Retaliatory Foreign Postage.—In consequence of a disagreement between the Post master General and the British Post office, the people now suffer from extortionary postage. Formerly, on a half-ounce letter from New York to Great Britain, there was paid, at New York, 1 cent, and on a newspaper the same; at Liverpool, 24 cents was paid for the letter, and 4 cents for the newspaper; making the whole postage 25 cents for a letter and 5 cents for a newspaper. Now, 24 cents is charged on this side for a letter, and four cents for a paper; making the postage of a letter 48 cents, and of a newspaper 8 cents to Liverpool. Adding the inland postage of 5 or 10 cents in the United States, the postage is manifestly oppressive; and all this is the result of a little want of conciliation between the functionaries of the two countries.

Mahommedan Protection.—It is one of the anomalies of this age of new and strange things, that the Turkish Sultan should be resorted to as the protector of Christians. A recent letter from Syria says: "The persecution which has oppressed the converts to spiritual religion at Damascus, has been arrested by the authority of the Sublime Porte. The Governor of Damascus has been ordered to recall those who were banished, and to see that they are not molested in the worship of God."

Gutta Percha.—What is it! This question is asked by thousands who have heard the name. It is a gum similar to that of the Caoutchouc, or India Rubber, but susceptible of more varied uses. It is thicker and heavier. Hose and gas pipes, boot and shoe soles, book-bindings, canes, buckets, bags, cloaks, coats, and various other articles are made of it.

A Reading Nation.—The American Messenger, a religious monthly newspaper of New York, has attained a circulation of 125,000 copies, increasing about 20,000 annually. It is also stated that there has been a very great increase in the circulation of religious newspapers generally within the past few years.

Breadstuffs of Russia.—The greatest competitor with the United States for supplying the world with bread is Russia. It is estimated, on good authority, that the quantity of wheat annually exported from Russian ports averages 20,000,000 of bushels.

Revival.—An exchange paper reports, as the result of a protracted meeting in Gallatin, Tenn., the addition of thirty members to the Church—a deep seriousness also pervading the community.

To mark Linen with Type.—Dissolve one ounce of asphaltum in four ounces of spirits of turpentine, and add lamp black or black lead.

Boston Philanthropy.—The wealthy men of Boston set a commendable example in the disposition of their surplus means. Hon. Abbott Lawrence has recently added $50,000 to his former donation of an equal sum for establishing a practical scientific Institution of Agriculture and Mechanic Arts at Cambridge; and his brother, who two or three years since gave $20,000 to Williams College, has the past year given $4000 to Bowdoin, in Maine. Hon. David Sears has within a short period given $10,000 each to Amherst, Harvard, and Dartmouth; while others, that might be named, have been giving their tens of thousands for Western Institutions.

Methodist Episcopal Church, South.—The statistical reports of this denomination show the number of members to be as follows: white, 334,859; colored, 127,240—total, 482,090. and the number of ministers, Itinerant, 1,400; local, 3,143—total 4,542.

Donations to Colleges.—The congregationalists in Massachusetts have just raised $100,000 for their College at Amherst, and within the last three months $150,000 have been donated to Harvard University, in the same State.

Prosperous.—The increase of Michigan is wonderful. The value of its exports amounts to $4,517,608.94, and it has 26,929 tons of shipping employed. A few years ago it was a wilderness, occupied by roving bands of Indians.

Ascent of Popocatapelt.—A party of Americans attached to the army have recently ascended to the top of this snow-covered volcano in Mexico. They planted the American flag on the summit, about 18,000 feet above the ocean.

☞The Massachusetts Peace Society offers a premium of $500 "for the best review of the Mexican war, on the principles of Christianity and an enlightened statesmanship."

Return of the American Army.—The conclusion of peace has brought the whole of the volunteers and regular soldiers back to the United States. They amounted to 1,100 officers, 26,000 rank and file, and 5,000 teamsters.

New York Canals.—More than 40,000 persons are employed, during the season of navigation, on the canals in the State of New York. More than 7,000 of them are boys.

Oregon.—Difficulties with the Indians had again occurred, and were still apprehended. The ladies were beating up for volunteers.

Annexation.—Thirteen of the Pennsylvania volunteers who passed through Cincinnati, had Mexican wives.

MISCELLANEOUS.

THE END OF FOUR GREAT MEN.

The four great personages who occupy the most conspicuous places in the history of the world, were Alexander, Hannibal, Cæsar, and Bonaparte.

Alexander, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of countless millions, looked down upon a conquered world, and wept that there was not any other world for him to conquer, set a city on fire and died in a scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and having put to flight the armies of the mistress of the world, and stripped "three bushels of golden rings from the fingers of her slaughtered knights," and made her foundations quake, fled from his country, being hated by those who once exultingly united his name to that of their God, and called him Hani Baall, and died at last by poison administered with his own hand, unlamented and unwept in a foreign land.

Cæsar, after having conquered eight hundred cities and dyeing his garment in the blood of one million of his foes, after having pursued to death the only rival he had on earth, was miserably assasinated by those he considered his nearest friends; and in that very place, the attainment of which had been his greatest ambition.

Bonaparte, whose mandates kings and popes obeyed, after having filled the earth with the terror of his name—after having deluged Europe with tears and blood, and clothed the world in sackcloth, closed his days, in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving over the deep, but which did not nor could not bring him aid.

Thus these four men, who seem to stand the representatives of all those whom the world call great—these four men, who each in turn made earth tremble to its very centre, by their simple tread, severally died—one by intoxication, or as was supposed, by poison mingled in his wine—one a suicide — one murdered by his friends—and one a lonely exile. "How are the mighty fallen!"

Essentials.—There are certain grand principles in religion which must be introduced on every occasion and repetitions in respect of them are so necessary and becoming, that no learning, ingenuity or eloquence can compensate for the omission; such as repentance for sin, faith in Jesus Christ—whatever relates to his person, love, atonement and grace; regeneration, love to God and man, and the future state of righteousness and eternal retributions.

The more full the heart of the writer or of the speaker is of the good treasure the more will he enlarge on those subjects, to the disgust of such as, under the influence of pride and unholy affections, savor not of heavenly things.—*Scott.*

Atmospheric Churn.—A new Churn has been invented, called the "Atmospheric Churn," which, by its peculiar construction, is said to be superior to others.—Butter can be had from fresh new milk in ten minutes, and from cream in five minutes. The whole affair is embraced in a box fifteen inches square, and costs but $3 to $4.

BRUCE'S ADVICE TO A BOY.

I give you in this chapter, some maxims which I hope you will read again and again, until they are so fixed in your memories, that they will influence you every day and every hour. If you are governed by them, you will become a great man; you certainly will become a *good* one, and it is much more important to be *good* than to be *great*.

Rise early, and offer up your praise to the Giver of all good. Enter steadily and fearlessly upon the duties of the day.—Be determined that no trial shall overcome your patience, and no impediment conquer your perseverance. If your object be a good one, say, "I will try to attain it."—Never to be found without an object.—Ask yourself how you can do the most good; and when you have decided, throw your soul into your purpose. *Never* do good to obtain praise. Take a red-hot iron in your hand rather than a dishonest penny. Do no bad action to serve a good friend. Be indulgent to others' faults, but implacable to your own. Wage war with evil, and give no quarter. Die for the truth, rather than live to uphold a lie. Never court needless danger, nor fly from a peril which duty imposes. Read good books, seek out good companions, attend to good counsels, and imitate good examples. Never give way to despondency. Does the sun shine: rejoice. Is it covered with a cloud? wait till the cloud has passed away.

Take good care of your education: see that your principles and your deportment are equal to your attainments. The head of Melville was highly educated, but his heart was sadly neglected. He was too learned to honor his unlettered parents; too well informed to follow the advice of his friends; and by far too polite to practice the vulgar duties of his situation. He is now spending his days in idleness, as low in the estimation of others as he is high in his own. If you wish to be a good man, a great man, or a wise man, you must begin while you are a boy, or you will never begin at all.

Be attentive to your manners. Those are the best manners which raise you in the opinion of others without sinking you in your own. A poor woman once fell and injured herself so that she could not walk, and a crowd soon gathered around her.

One polite person pitied her, another promised to make her case known: but a plain modest looking man stepped forward, paid for a coach to convey her home, slipped a piece of money in her hand, and disappeared. One kind act done with simplicity, is worth a thousand fine speeches.

SUCCESS BELONGS TO THE ACTIVE.

Christians are often sorely troubled because infidelity, superstition, wickedness and error prevail so extensively around them. It is certainly a sad sight. But it is both absurd and wicked to sit down to sigh and complain over this state of things. The world is a battle field. Truth and error, sin and holiness, here join in mortal conflict. It is a war of extermination.—The object, the destruction of truth and holiness, or of error and sin. The Christian hosts, collectively and individually, are to strive to the end. They are never at liberty to cease from the strife, or to relax their vigilance. They cannot do it conscientiously, for the Captain of their salvation forbids it; they cannot do it safely, for very soon the slumbers would be aroused by the dead cry, The Philistines be upon thee! What would be thought of the courage of a General, or of the good sense of an army, which would see from their camp one after another of their outposts driven in, and sit down despairingly to wring their hands and weep over the enemy's success, instead of rushing boldly from their tents to drive them back? General, army, camp and all, would soon be the prey of the active assailant.

Are the enemies of the truth gaining ground? It is because they are active while we are indolent. Would we turn the tide of victory, and make successful encroachments on the domains of an enemy of God and man; we must brace every nerve, grasp every man his weapon, and with stout heart and steady front, move forward. To drop all metaphor, if the friends of error are active, we must be active too. If the wickedness of the wicked increases in kind and degree, we must increase our efforts in a like or in a greater proportion. Is personal effort needed?—we must use personal effort. Is pecuniary aid needed?—we must give pecuniary aid. Is the weight of our influence needed?—we must be prepared to do, to give, to sacrifice as much for the cause of truth and holiness as they for the cause of error and vice. As much?—yes, more—far more than they. If the love of Christ constrains us not, then we are none of his. The apostles were constrained by that supreme love, and it made them far more zealous than the votaries of the gods of Greece and Rome. They were active; they were prayerful; they were successful; the cause of Christ rose, spread, and triumphed. Let us be inspired by that same love, and we shall be active, and prayerful, and successful. Then, in our day, shall the cause of Christ rise, spread and triumph.—*Chris. Chron.*

HAZLITT'S ADVICE TO HIS SON.

From Hazlitt's advice to his son going home from school, we select the following item, which contains more sound sense, and a deeper preception of human nature than is dreamt of in every one's philosophy:

The World.—Do not begin to quarrel with the world too soon; for bad as it may be, it is the best we have to live in—here. If railing would have made it better, it would have been reformed long ago—but as this is not to be hoped for at present, the best way to slide through it is as contentedly and innocently as we may. The worst fault it has is *want of charity*, and calling knave or fool at every turn will not cure this ailing. Consider as a matter of vanity that if there were not so many knaves and fools as we find, the wise and honest would not be those rare and shining characters that they are allowed to be;—and (as a matter of philosophy,) that if the world be really incorrigible in this respect, it is a reflection to make one sad and not angry. We may laugh or weep at the madness of mankind, we have no right to vilify them, for our own sake or theirs. Misanthropy is not the disgust of the mind at human nature; but with itself; for it is laying its own exaggerated vices and foul blots at the doors of others! Do not, however, mistake what I have here said. I would not have you when you grow up, adopt the low and sordid fashion of palliating existing abuses or putting the best face upon the worst things. I only mean that indiscriminate unqualified satire can do little good, and those who indulge in the most revolting speculations of human nature, do not themselves *always set fairest examples*, or strive to prevent its lower degradation.

HINTS TO PUBLIC SPEAKERS.

A relaxed throat is usually caused, not so much by exercising the organs, as by the kind of exercise; that is, not so much by long or loud speaking, as by speaking in a *feigned* voice. I am not sure that I shall be understood in this statement; but, there is not one person, I may say, in ten thousand, who, in addressing a body of people, does so in his natural voice; and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labor of a whole day's duty in church is nothing, in point of labor, compared with the performance of one of Shakspeare's leading characters; nor, I should suppose, with many of the very great displays made by our leading statesmen in the houses of Parliament. I am confident as to the first, and feel very certain that the disorder which you designate as the "Clergyman's Sore Throat," is attributed generally to the mode of speaking, and not to the length of time, or violence of effort that may be employed. I have known several of my former contemporaries on the stage, suffer from sore throat, but I do not think, among those eminent in their art that it could be regarded as a prevalent disease.—*Dr. Mackness, on Clergyman's Sore Throat.*

What Slavery Does.—In the free states every body works!

It is considered, in them, the duty of all; he alone is held in disrepute who is an idler. More. All classes really regard labor as honorable, it is for all the natural, best condition of man.

Now see the result.

The wealth of Boston is well known. We have no city in the Union so rich.—We doubt if many richer can be found in the world. How comes this? The soil around is poor; the climate is severe.—What Boston has, Boston had to make—to make by hard and constant toil.—Whence, then, her advance? Because labor is respected, and those who labor are more respected because they do so.

One fact shows this. In 1845, out of 18,037 private families in Boston, 15,744 kept no servant; only 1,069 had more than one.

Where can such a result be shown in the slave states? Labor is shunned there. In and out of the cities, it is to a great extent, considered disreputable. Nowhere, therefore, in the south have we that industry which builds up—which makes communities and states thrive, which renders a whole people self-dependent, prosperous, great.

How long shall we pay the penalty?—How long suffer from the disabilities and exactions of slavery?—*Louisville, (Ky.) Examiner.*

Baptists in Connecticut.—There are seven Associations, ninety-six pastors and stated supplies, and eighteen thousand and sixty-one members.

POETRY.

PRAYER FOR REVIVAL.

Tune.—"*Tabor.*"

O Lord, through Christ come down
As in the ancient day,
Thine own Jerusalem to crown,
Thy glory to display!

O wake Thy chosen few
To mightier faith and pray'r,
Their sinking courage to review,
And for the foe prepare!

Unfold on Zion's hill
The banner of Thy love,
To show we trust Thy mercy still,
And triumph from above!

Help us to watch the foe,
His ev'ry thought and aim,
Imparting strength to conquer, too,
And force him whence he came!

Help us to pray aright,
To bring the blessings down,
The Saviour in His glorious might,
The conquerors to crown!

Give us the heav'nly feast,
The feast of fattest things,
So ravishing to sight and taste,
Serv'd by the King of kings!

Then may the song arise
At Pentecost which rose,
That Zion, precious in thine eyes,
Has triumph'd o'er her foes!

O fill our shouts with praise,
That other lands may hear,
And trembling Christians with amaze
Thence learn to trust Thy care!

A lasting conquest this,
No triumph of a day,
But, pregnant with millenial bliss,
Extends to gen'ral sway!

Rule, mighty conqueror,
From rising land to land,
'Till Jesus' conquests are secure,
And ev'ry heart command!

Lancaster, Ohio.

[selected.]

THE DEATH OF THE RIGHTEOUS.

Sweet is the scene when virtue dies,
When sinks a righteous soul to rest;
How mildly beams the closing eyes;
How gently heaves th' expiring breast!

So fades a summer's cloud away:
So sinks the gale, when storms are o'er;
So gently shuts the eye of day:
So dies the wave along the shore.

Triumphant, smiles the victor-blow,
Fann'd by some angel's purple wing;
O Grave! where is thy victory now!
Invidious Death! where is thy sting?

A holy quiet reigns around:
A calm which nothing can destroy;
Nought can disturb that peace profound,
Which their unfetter'd souls enjoy.

Farewell conflicting hopes and fears,
Where lights and shades alternate dwell!
How bright th' unchanging morn appears!
Farewell, inconsistent world! Farewell!

Its duty done, as sinks the clay,
Light from its load, the spirit flies,
While heaven and earth combine to say,
"Sweet is the scene when Virtue dies."

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York county Circuit, Providence permitting:

One at Newberry, to commence on the evening of the 30th inst.

One at the Cross Roads, to commence on the evening of the 7th of October.

One at or in the neighborhood of brother John R. Machlan, to commence on the evening of the 20th of October.

Notice to Church Elders on the York Circuit.

The Elders of the several local churches on the York Circuit are hereby notified to meet at the Cross Roads, on Saturday the 7th of October, at 2 o'clock, for the purpose of appointing Delegates to attend and represent this Circuit at the next annual Eldership.

S. CRAWFORD.
D. MAXWELL.

DEDICATION.

THE new Bethel, or house of worship, at Hinkletown, Lancaster County, Pa., will be dedicated to the worship of God, (no preventing Providence) on the third Sabbath, being the 17th day of September.

The brethren of the Church, and the public generally, are respectfully invited to attend.

A public collection will be taken up on the occasion, to aid in defraying the expenses incurred by the erection of the house.

By order of the Building Committee.

WOODS MEETINGS.

By the leave of Providence the following Woods meetings will be held at the following places:

One at Uniontown, to commence on the 13th of October.

One at Mount Joy, Lancaster county, Pa., commencing on Friday evening, the 22d of September.

Ministers and the people generally are invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 5th instant, by the Rev. William Cooper, Mr. NEANDER WYNN, to Miss ADELINE CLYNE, both of Greensburg, Dauphin county, Pa.

On Tuesday the 29th ult., by James Mackey, V. D. M., Mr. MARTIN ANGLE, to Miss CATHERINE E. WAGONER, both of Shippensburg, Cumberland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Saturday the 2d inst., at the residence of his brother, in this place, Mr. WILLIAM KURTZ, aged 29 years.

The deceased was interred on Sabbath, in the Lutheran burying ground, where the funeral services were performed by Rev. J. F. Mesick. A very large concourse of people followed his remains to their final resting place, among which were the "Cadets," under command of Capt. Eyster, who paid the last sad tribute of respect to a departed soldier. Mr. Kurtz was one of the many, of this state, who took up arms, and wended their way amid storms and perils, to the Halls of the Montezumas. With honor to himself and to his country did he discharge the duties devolving upon him during the whole siege, and he was protected through all the dangers of the war and permitted to return to his friends ere the cold hand of death was laid upon him. He was a member of company D. 11th regiment U. S. Infantry, under command of Capt. Irvin, and was discharged at Fort Hamilton on the 16th of August. K.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$5	37½ *a* 5	50
Do.	RYE,	do. - -	3	50 *a* 3	62½
Do.	CORN,	do. - -	2	50 *a* 2	62½
GRAIN—WHEAT, per bushel,			1	10 *a* 1	12
Do.	RYE,	do. - -		60 *a*	62
Do.	CORN, new	do. - -		50 *a*	52
Do.	OATS,	do. - -		35 *a*	40
Do.	BARLEY,	do. - -		— *a*	75
SEEDS—CLOVER,		do. - -	3	25 *a* 3	50
Do.	TIMOTHY,	do. - -	3	00 *a* 3	25
Do.	FLAX,	do. - -	1	00 *a* 1	10
BEEF, per cwt.		- - - -	5	00 *a* 5	50
PORK,	do.	- - - - -	5	00 *a* 5	25
HAMS, per pound,		- - -		7½ *a*	8½
BUTTER,	do.	- - - - -		12½ *a*	15
LARD,	do.	- - - - -		7 *a*	8
TALLOW,	do.	- - - - -		8 *a*	10
HARD SOAP, (Dried) per lb.				6 *a*	7
EGGS, per dozen,		- - - -		10 *a*	12½
POTATOES, per bushel,		- -		25 *a*	30
ONIONS,	do.	- - -		75 *a*	87½
APPLES,	do.	- - -		25 *a*	30
PEACHES, (Dried) per bush.			1	50 *a* 2	00
FEATHERS, per pound,		- -		37½ *a*	45
WOOL,	do.	- - -		30 *a*	50
SALT, per sack,		- - - -	1	40 *a* 1	50
HAY, per ton,		- - - - -	12	00 *a*15	00
PLASTER, per ton,		- - -	4	25 *a* 4	50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$6	00 *a* 6	12½
Do.	RYE,	do. - -	4	12½ *a* 4	25
Do.	CORN,	do. - -	3	25 *a* 3	31
GRAIN—WHEAT, per bushel,			1	20 *a* 1	22
Do.	RYE,	do. - -		70 *a*	72
Do.	CORN, new	do. - -		66 *a*	68
Do.	OATS,	do. - -		34 *a*	36
Do.	BARLEY,	do. - -		85 *a*	90
SEEDS—CLOVER,		do. - -	3	50 *a* 3	75
Do.	TIMOTHY,	do. - -	2	75 *a* 3	00
Do.	FLAX,	do. - -	1	30 *a* 1	32
BEEF, per cwt.,		- - - -	7	00 *a* 8	75
PORK,	do.	- - - - -	7	00 *a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

DOW'S FAMILY MEDICINE.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

CYCLOPEDIA
OF
MORAL AND RELIGIOUS ANECDOTES.

No. 1. Price 25 cents.

BY REV'D. K. ARVINE,
With an Introduction by Rev. *Geo. B. Cheever*, D. D.—To be completed in 8 numbers.

"PRIVATE families will find in them an an abundant fund of pleasant reading." *N. Y. Observer.*

"Full of instruction and interest, it is likewise an invaluable work for the fireside as well as the library, and we cannot doubt that it will prove to be popular. We may add that it is highly recommended by Drs. Cheever, De Witte, Williams, Dowling, Peck, and others." *N. Y. Evangelist.*

A work of inestimable value to the clergymen and Sabbath School teacher as well as the general reader."—*Boston Paper.*

Any person obtaining four Subscribers for this, and remitting us the money, shall receive a copy of this work gratis.

WANTED—Several agents to circulate this work by obtaining subscribers, to whom liberal terms will be given. Clergymen could not do more to promote good reading among their people than by circulating this work containing as it does an inexhaustible fund of entertaining and most instructive reading. Address the publishers, post paid,

LEVITT, TROW & CO.,
191 Broadway, N. York.

To Mothers and Housekeepers.

A TREATISE ON DOMESTIC ECONOMY,
For the use of Young Ladies at home and at school.

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For sale by HENRY PERKINS, 142 Chestnut street, Philadelphia.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesio*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

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No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

TYPE FOR SALE.

THE Editor of the ADVOCATE offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

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5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

AGENTS WANTED.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate. [May 1.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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VOLUME XIII. HARRISBURG, Pa., OCTOBER 2, 1848. NUMBER 11.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms. to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Missionary Collections.

We hope the preachers and elders will not neglect taking up their Missionary collections between this and the next Eldership. There will be a considerable sum of Missionary money needed to enable the Board to meet its engagements. Let all lend a helping hand, and do what they can—especially let the preachers not neglect to appoint suitable times for holding these collections, and give the people an opportunity of ministering something to the support of the poor and needy missionaries of the cross.

Let the Elders and Deacons of the church assist the Preachers in taking up subscriptions among church members. Let them wait on all the members, both male and female, so that all may contribute their mite toward this laudable object.

Election of State and County Officers.

As the time is drawing near when the general election will be held for State and County officers; and as this election is likely to be an exciting time, we would again affectionately caution our brethren to beware of temptations, and hurtful snares. If you can cast your votes for good men and principles, do so; but do it peaceable and quietly, so that the Church of God may not be evil spoken of.

Civil, as well as Ecclesiastical government, is an ordinance of God. We must therefore, have civil as well as church officers. And in a Republican government, where the people elect their rulers, it is right for every one to vote for such men and measures, as he may prefer. If it be important that good and competent persons should bear rule; if all have an interest in the proper administration of the government; then, good and Christian men as well as others, ought to vote, and lend their aid in promoting and securing the election of such persons, as in their opinion, will make the best rulers, and adopt the best policy in the administration of the government. But, then let it be done soberly and quietly.

Mount Joy Meeting.

This meeting was well attended. The weather was fine, but too cool to be in the Woods, hence it was held in the Bethel. The house was well filled, especially on the Lord's day. A number of brethren from the neighboring towns were in attendance. The preachers in attendance, were brothers A. Swartz, Wm. McFadden, J. Keller, J. Haifleigh, Wm. Mooney, G. U. Harn, and ourself. The preaching was plain and pungent. The people were solemn, attentive and feeling.—Yet there were no conversions.

On Monday evening after preaching, a peace-making and way-preparing meeting was held. This resulted in the settlement of some difficulties. The main difficulties grew out of politics and the non-payment, in part, of church subscriptions.

How cautious brethren ought to be, not to let their political interests and partialities, become a stumbling-block in the church, to any of their Christian brethren.

The *elective franchise*, and pure politics, in general, for necessary uses, is no sin; but the abuse or misuse thereof, is the thing, that does the mischief.

How careful, also ought every one to be to redeem his promise and make good his engagements, in all his transactions with men, in church and State. The non-payment of voluntary subscriptions, without a lawful excuse is an immorality; as much so, as the willful neglect of duty in a minister; both of which ought to be considered legitimate subjects of church discipline. But in no case, ought Christians to allow themselves the right, to correct one evil with another. To do justly and to love mercy are weighty matters of law and Gospel. If however those brethren, who stand chargeable with dereliction of duty, in the matter of contribution, have paid tithes; e. i. if they have given the full amount of the tenth of all their increase, they ought to be given clear; if not, let them have an opportunity to rectify their mistakes.

The meeting was still in progress on Wednesday when we left, yet prospects but little more flattering than in the beginning. Churches ought always to set things in order, before they hold special meetings.

The Fast-Day.

This day is now near at hand. It will be on Friday next. Let none forget it. Let none neglect to observe it. In all our borders, throughout the church, let there be solemn, earnest fasting and praying. These are important Christian duties. No church will increase and prosper, without the use of these necessary means of grace.

The duty of fasting has fallen into a criminal disease, in these modern days. In primitive times, it was not so. Then, the Saints of God fasted oft. Then, the Lord had respect to their fastings and prayers, and blessed them abundantly. So, even so, it was some twenty-odd years ago. In view of all special meetings, there were special days of fasting and prayer held. The brethren all joined in observing these days appropriately. Besides, public fast-days, held by the church, there were many private and individual fast-days observed. In those days God was great in the midst of his people; grace abounded; the Gospel was glorified; sinners were converted; the Saints shouted for joy; and the church was built up and edified. Thus it will be again if the same means are used, and the same efforts made. God's appointed means are never used in vain. He who gives men and means, will also give the power. Then, dear brethren, let us wake up and give ourselves to fasting and prayer; to the ministry of the word, and to the fulfilling of all righteousness; and no doubt it will be the Father's good pleasure through the mediation of His Son, to grant His Spirit, and revive His work afresh.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

We shall try to have some at the Eldership, for the accommodation of those who may want any.

Dedication Meeting.

On the 16th of last month, we started for the Dedication Meeting, at Hinckeltown. We took the cars at 8 o'clock in the morning, met with brother A. Swartz, at Middletown, and proceeded in company with him to Mount Joy, where we met with brother J. Keller, and my two daughters, (who are both teaching in the Cedar Hill Seminery,) and after a short interview with them, we set out, in brother Keller's carriage for Hinckeltown; dined on the way at brother Joseph Long's; and thence pursued our journey to our place of destination, where we arrived on Saturday evening, and put up at the house of our excellent friend Dr. Winters, where we were kindly received and entertained during our sojourn in the place.

On Saturday evening, the meeting commenced. Brother Swartz preached, and we concluded the service. On Sabbath there were three services, morning, afternoon, and evening. We filled the morning, brother D. Hartz, the afternoon, (in German,) and brother A. Swartz, the evening appointment. The congregations were large, but the collections small, considering the wealth and size of the congregations.

There was one remarkable and novel scene at this meeting. It was this! the gathering and spreading out of Huckster tables on Sabbath morning, quite near to the Bethel.—This was something new to us, on such occasions: but we were told it is an old custom in that dark region of the country. May God pour out His Spirit, and convert the people, and then this semi-barbarous and sinful custom will soon be broke up.

The people of Hinckeltown deserve credit for their liberality, in giving their aid towards the erection of a *Bethel* in that place. The house is small, but neatly finished, and well located. It cost some 600, and odd dollars; but it is nearly all paid for. With a little more exertion they will be entirely free from debt. May the Lord prosper them temporally and spiritually. May he soon raise up a people for his name in that place, who shall walk and worship together in spirit and in truth: in whose midst he shall delight to dwell, and to whom he shall give "grace and glory," and from whom he shall withhold no good thing.

Notice to Book-Agents.

This is to give notice to our book-agents, not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

Editor.

Vindication of the Church,
OR
Review of Letters on Sectarianism.—No. 9.

"The crooked shall be made straight."—Isaiah.

In our last we commenced pointing out our brother's *inadmissibles*, in his Letters on Sectarianism. A few only were given; many more are to be found, of which we shall notice the following.

"It may be thought that a plurality of denominations is incompatible with the unity of the church. That this is not the case, may be seen at a glance. Whatever may be the characteristic of this unity, it very clearly cannot consist in harmony of opinion, or otherwise there is not and never has been a Christian church in existence."

We read of a time, when the disciples were all of one heart and one soul. There, and at that time, if not since, there was perfect unity in church. But, if there even never had been such a time, certain it is that the scriptures require unity; and if so, disunity is unscriptural: a plurality of denominations, diverse in their faith and practice, is to all intents and purposes, disunion; and therefore, must be clearly incompatible with the unity of the church, as taught in the scriptures.

Again he says: "The church is composed of several bodies, distinguished from each other by different characteristics, yet sustaining the relation of parts of the same "great whole."

The *general church* is composed of individual churches, and these sustain the relation of parts of the same body. But this is the only distinction and division of the church, of which we have any account in the scriptures. All other divisions of the church, are therefore, unscriptural and hurtful. This is self-evident, and therefore, needs neither note nor comment. Hence, the above dictum, is wholly gratuitous.

"If every sect should claim and adopt but "one" title, very clearly, with but a single exception, something else must of necessity be attached to it, in order to designate the actual differences among them. Even the exception by standing in contrast with the rest would assume a local signification; and hence they would all be "sectarian names."

"If but one sect should assume it, the case would not be materially different. The name would in consequence receive a local and sectional significance, which would make it as truly sectarian as any other."

Here is Ashdodism to perfection. It results from a mind filled with the notion of the necessity of sects. We admit no such necessity. And actually, there is no more real necessity for such an arrangement now, than in Apostolic days, at which time no such party organizations existed. Hence, the idea, that "something else must be attached to the 'ONE' TITLE," which the month of the Lord has given to his church, and to "designate actual differences among christians," is a mere chimera; a sectarian fancy.

If we allow denominational distinctions, as necessary indications of different conceptions of God's truth, then our brother's reasoning looks plausible; but with scriptural church unity, in our mind's eye, it is a perfect sectarian jargon. Abolish sects, and you have no need of sectarian names.

But then our brother says further:

"The existence of different denominations is a fact. Hence, whether right or wrong, each may and *must* be distinguished by a conventialism—a name. This, from the nature of the case, is clearly 'legitimate and unavoidable.'

"Moreover, if you recognise the members of any other denomination than your own as members of "The Church," and apply to them their "sectarian name," as you must *necessarily* do in referring to them specifically, *you are as guilty of using "sectarian names," and of "nick-naming the Church of God," as myself; or, as if you applied the same to your own denomination.* Indeed, I still insist that your name is as truly "sectarian" as ours, or any other. The only alternative you have, either in relation to "sectarianism" or "sectarian names," is absolutely to unchurch all sects but your own."

We admit the propriety of having names for things; but then, things and names may both be wrong. To divide the church is wrong, and to nick-name her is no better.

The position taken by our brother, with regard to the guilt of using sectarian names except we unchurch all the sects, is entirely falcatious and inconclusive.

The scriptures teach us, that there are Saints in Babylon, and that they may be overtaken in faults or be in the "way of error." Now, if I speak of a Saint in Babylon, or of a sectarian brother, by the name of Romanist, Baptist, Lutheran, Methodist, &c.; I cannot see how I am guilty of nick-naming the "Church of God." Besides, the use of these distinctive and sectarian appellations are no more improper in us, than to use military epithets; such as, Volunteer, Captain, Colonel, General, &c., as designations of christian soldiers. Although we disapprove of war, slavery, sectarianism, &c., yet we should feel loathe to say, that there are no christian soldiers, slaveholders, or sectarians.

Again, if the title, "Church of God" is sectarian, then God has made it such; but not so with the title, Baptist, Methodist, Presbyterian, &c.

It is yet further said:

"We are not only wasting our energies, but losing the opportunity of combating a giant evil, when we think to destroy an evil sectarianism, by repudiating and denouncing the idea of a "plurality of denominations."

A plurality of denominations,—is, we think, a fruitful source of that "giant evil," sectarianism; hence we are not wasteing our energies, when we think to destroy sects and sectarianism, by repudiating both. However, be it remembered, that sects and sectarianism, are inseperable.

"Christians are not required to relinquish what they conscientiously think to be truth." This affirmation is problematical; except it can be shown that there is no such thing as sinning through ignorance. But as this cannot be done, we affirm that ignorance, sincerity, and conscientiousness is not always an excuse for sin. Christians may be in error; and if so, they are bound to give it up. May not christians be required to relinquish infant sprinkling, slavery, war, &c.? Undoubtedly they may, although they may conscientiously think these things to be right. Even so, may they be required to give up sectarianism, though they may think it right. That cannot be right which God forbids. Sectarianism, or a division of the church into various denominations, God does forbid. Therefore, sectarianism cannot be right. No matter then, how conscientiously christians may think it to be truthful, necessary, and good; yet all this will not make it such. Hence, they may be required to relinquish it.

"A mere outward or nominal unity, without harmony of sentiment, even if it were possible, would very clearly fail to secure the desired end. There would, in that case, be a hypocritical show of that which actually does not exist—a fact of itself sufficient to evidence the futility and impropriety of such a scheme."

We have never advocated the scheme of "a mere outward or nominal unity, without harmony of sentiment." Our plan of Christian union is the Bible plan. An epitomy of this plan we find in Paul's first epistle to the Corinthians, first chapter and tenth verse. "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." This is an outline of scriptural Christian union. This unity prevailed in Apostolic times. This is the unity of the church we advocate. Let all Christians seek for this attainment. It is quite as practicable now as formerly. Let this ground be taken, and sectarianism, in all its forms and ramifications, must and will be abandoned.

In conclusion our brother says:

"It has been seen to be impossible to merge all acknowledged Christians into one ecclesiastical organization. It has also been seen that a plurality of denominations does not impair the unity of the Church of God, or originate the evils which we alike deplore, and which you call sectarianism."

These conclusions we are not prepared to admit. We have carefully read these letters on sectarianism; we have duly considered the arguments in favor of this scheme; and we are free to say, the author's conclusions, as above expressed, in our opinion, are fallaciously arrived at. If the union of all Christians into one church is impossible; if a plurality of denominations does not impair the unity of the Church of God, and originate a deplorable sectarianism; then one of two things must be true; either the teachings of the Scriptures are incorrect, or else we do not understand them. For so it is, we see and are led to directly opposite conclusions. We clearly see the possibility of merging all Christians into one church. We see that a plurality of denominations does very materially impair the unity of the Church of God, and that sect policy is, the root and offspring, of the giant evil, which originates all the sectarian evils, which we alike deplore, and against which we have entered a perpetual and uncompromising war of extermination.

In our next and concluding article, we shall show, that the Church of God, is not a sect.

Memorial Notices.

The following resolutions were passed by the last Eldership, and which, it is hoped, will be borne in mind, and observed by all whom they may concern.

"*Resolved*, That all the ruling elders in attendance this year shall be entitled to full membership; but hereafter none shall be so admitted, except such as are regularly appointed to represent the several stations and circuits, equal to the number of their teaching elders.

"*Resolved*, That in the future each preacher, having in charge a circuit or station, report to the Eldership the number of preaching places on his circuit, or in connection with his station; and if any appointments are dropped, give information to the Eldership the cause of so doing."

A Request.

To all those persons who have had my work on Feet Washing for sale, I say, I should be much obliged, if they would make immediate remittances for what of them they have sold, and try to sell the others as soon as they can. The coming Eldership at Orrstown, will be a suitable time and place, to settle with me, or with the editor of the Advocate. Situated as I have been, since the year forty-four, without any source to look to for a support, but my own; no one can fail to see the propriety of my request.

G. U. HARN.

☞ Henry Clay has placed his veto upon any use of his name as a candidate for the Presidency. He says he "*cannot consent to any use of his name in connection with the Presidency.*" This is virtually saying to the Whig party, "heal your discords gentlemen, vote for the nominee of your Convention, General Taylor.

CONTRIBUTORS' DEPART'T.

Dissertation.—No. 3.

BY ELDER C. PRICE.

In the New Testament, is contained the form, the fashion, and all the laws and ordinances of the Church of God, as given us by Christ and his inspired Apostles; and everything which is essential to our salvation, is contained within the lids of that sacred volume. It is a Divine, a complete and perfect rule of faith and practice; such a rule man needs, and none but such is obligatory upon him. He who submits to this, submits to God; but he who submits to any other, submits to that which is not Divine; and shows to the world his preference for the ways of man, to those of his God.

There is no fact more clearly taught in the New Testament than this; i. e., that there is but one true Church; (out of which there is no salvation;) which Church is represented as one body, (i. e. the mystical body of Christ) sustained and kept alive by one spirit; characterized, and distinguished by one faith; and animated, and encouraged by one hope. This Church is a *Unit*, and includes the whole family of Saints in Heaven, and upon earth. Death cannot divide the Church of God; nor does it lay in the power of his iron arm to pluck the least member from the Mystical body of Christ.

It is true, some of the family are in Asia; some in Africa; some in Europe; and some in America. And we rejoice that an innumerable company have passed over Jordan. We are as yet, in the wilderness, but are aiming for the Goodly Land; and it may be said, that time and distance prevents us from beholding, saluting, and enjoying each others company. Yet in virtue of union with Christ, our relation to each other is the same. Oh! what an endearing, and inexpressible union is this that exists, between us, and our living Head, by virtue of which we are so intimately related, and united one to another, as to be

called one body, united to one head; namely, Christ the Lord; who was manifested in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory." There eventually, through His unbounded and inexpressible love and mercy, His Church, the purchase of His blood will be gathered, and in a triumphant, and glorified state, join in one eternal Anthem of praise, and adoration to Him who has become the author of her salvation.

That there is no salvation out of the Church is a truth, that no Bible student will attempt to evade; and if so, surely it becomes every one of us to examine ourselves in order to ascertain whether we are, or are not, members of the Church, and inhabitants of the Spiritual house of God. And in doing this, we must put no dependence upon our feeling, upon our profession, nor upon our strict adherence to any human creed, any further than they correspond, and agree with the Divine, and Heavenly rules.

That we ought not to depend upon our feelings, will clearly appear when we consider the fact, that feelings arise from, and are dependent upon certain impressions, made either upon the body, or the mind; consequently, if through surrounding influence, and false teaching the impression is made upon our minds that we are right, and in a saveable and prepared state for heaven; the result of such an impression will invaribly be, that we shall feel an assurance of our acceptance with God, and our title to heaven. Although at the same time we may be entirely destitute of the least spark of grace in the soul.

There is no sect on earth, however heretical in point of doctrine and practice it may be, but can boast of its sincere adherants, or followers and as a general thing; the greater the heresy, the greater the sincerity, and devotion manfeisted by those who embrace it. Sincerity, therefore, cannot be considered as a conclusive argument in favor of a preparation for Heaven. If it could, we would be under the necessity of coming to the conclusion that every antiscriptural sect, which has stained the history of eighteen hundred years, (however different they may have been in faith and practice;) have been alike near and acceptable to God. And such a conclusion, to say the least of it, would be equivalent to another rejection of that Divine rule of faith and practice, which has been given us by the great head of the Church.—But notwithstanding this is the invariable consequence of holding up our feelings as a criterian; yet alas! how many there are, even among those who profess to be the lovers of God; who to the expense of Divine truth will submit to be guided by their own feelings in those things, that are appertaining to their souls eternal salvation; and, merely because they do not feel condemned, hastily, and blindly conclude that God holds no charge against them; nor requires anything at their hands, which they have not fulfilled.

Such a course has kept thousands from looking into the Gospel-glass, and consequently, they have lived, and died without beholding their natural deformities and imperfections; without discerning, comprehending or practicing those truths, which were, essential to there salvation. They are gone; alas! but where? we dare not say to Heaven, nor can we upon the authority of God's word promise those eternal happiness, who will pursue a like course. "He that hath a dream let him tell his dream, but he that hath my words let him speak my words, saith the Lord." Seeing therefore, the insufficiencies of our own feelings, as a rule by which to ascertain our relation to God, we would again say: "That in the examination of ourselves, we must not depend upon them, upon our profession, nor upon our strict adherence to any human creed, any further than they correspond and agree with the Divine and heavenly rules.

TWILIGHT MEDITATIONS—No. 2.

Autumn!

The last ray of Summer has departed, and what a change the last three months have wrought! Then, the plants from which man expected to gather his materials for the ensuing year, were still in growth, and all relating to their maturity was involved in doubt and uncertainty. Who knew but the Almighty would close the windows of Heaven, and thus hold back the fructifying rain, and permit the scorching rays of the summer sun to dry and wither feeble vegetation? Or else send down the mighty waters in such abundant torrents, accompanied with hail and storm, as to uproot and wash away the results of our daily toil? But neither the one nor the other has taken place to any very destructive extent. We had rain and sunshine,—each in its proper season. And every thing necessary to the comfort, and the welfare, and the pleasure of man, is in great abundance.

Autumn is here! His blasting winds will soon commence the work of destruction. The foliage of our mighty forest trees already feels the blighting operation of his hands. The frosts of Fall have changed its emerald color to a fading yellow—a certain sign of its approaching end. The beautiful and gay songsters of the woods, the decorating ornaments of nature, are collecting in flocks to leave this scene of desolation, for a warmer and more genial clime. But we stay here! to receive the full impression of the lesson which the departed summer and the approaching winter teach mortal man. Just like yonder falling leaf, we have our time of birth, maturity, and death. The decay and desolation of nature remind us of that kindred autumn which time must bring to all mankind.

There is a Spring in human life—a time when all is joy and happiness. There is a Summer, when flesh and bone, mind and intelligence, are at their highest grade of perfection. There is an Autumn, when the frosts of age bleach the hair, and wrinkle manhood's visage. There is a Winter, too, when this mortal frame will grow stiff and cold, and be returned to its mother earth. Yes! there is an end to earthly life! and, to the Christian, an end of strife.

We who are of the age of discretion, have with pleasure looked upon the returning spring of each succeeding year. 'Tis Heaven that speaks! and bids us look with joy for that approaching Spring which has no end! There is a land beyond the dreary grave, where autumn and winter are unknown, and spring abides to all eternity! "There shall be no night, nor is there need of candles." The sun who sheds his light here upon earth only at stated times, and as regularly disappears, leaving a portion of the globe in darkness, is much too frail to shine in yonder land, "for the glory of God does light it, and the Lamb is the light thereof!"

My Christian friends, let us avail ourselves of the lengthened evenings which accompany the returning autumn, to study the Great Book of Life, and make our election sure. And when the cold winter of our life sets in, which leads to the abode of death, we have the cheering assurance that "the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

And must this body die,
To mingle with the sod,
And there repose until the sky,
Announce the Son of God?

And then arise once more,
Again be clothed with life,
And then with happy angels soar
To Heav'n, to cease from strife?

There, in eternity,
Immortal souls will sing:
"O grave, where is thy victory,
O death, where is thy sting!"

H. J. BEYERLE.

Linglestown, Sept. 22, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Eighth.

Death.

Somebody once said, and it is now a current "saying," that "Socrates died like a philosopher, but Jesus Christ died like a God." To the latter part of the assertion we accord, but the former we do not believe, unless the writer wished us to infer that Philosophers were a party of fools; for Socrates rushed unbidden to eternity, he died a self-murderer, and consequently the sentence would more truly read, "Socrates died like a fool!" Thus it has been with many of the "mighty dead." What a theme for contemplation! Death!—The separation of soul from body—the exit from mortality! And yet dying unprepared, with every sin capped by the last, in the scale of wickedness, is called "dying like a Philosopher!" Just so with the world. Paint the end of a sinner in such gaudy colors and it is no wonder that the puny mortal of earth, in imagined security keeps his arm raised against his God. The one who trusts in his Redeemer, fears not death, but the sinner who flings himself from life is not to be called brave.

Death should be meditated upon, for it is a serious subject. Many have neglected preparing for it till it was too late, and they found themselves in its cold embrace;—then, alas! *there*, they repented of their folly, but it was of no avail. Witness the deaths of Altamont, Ipira, Childs, Paine, and others of which history tells. Witness the deaths of sinners of your neighborhood—aye! of your own households! Hear their anguish for misspent time, and their cries of fear as they spring into eternity! All are not as the heathen Socrates was, who calmly waited for his decease, which he hastened by poison; all are not able to rush to eternity like the unthinking horse in the battle. And even if they could do so, it would not better their condition hereafter, for Jehovah has declared otherwise.

As remarked before, the Christian is the only one who can die in real peace;—And here is a subject for meditation. A man departing from this world. He bids farewell to his wife and children, quiets their grief with the assurance that he is going to a better world, bids them to meet him there, turns his mind to his blessed Jesus, stretches forth his arms in joy, expires and is gone to glory? Witness the deaths of Christians all around you.

Therefore, when we know the certainty of death we should prepare properly for it by making our peace with God, or else we will reap the consequences of our neglect, hereafter, in a world of torment.

Martinsburg, Blair co., Pa., Sept., 1848.

Orwigsburg Camp-meeting.

Brother Winebrenner:—

This meeting commenced the 28th of August, according to appointment. At first it was rather discouraging, on account of rain. It commenced raining on the afternoon of Monday, and continued that evening, on account of which there was no preaching the first day of the meeting.

At the same time it so happened another Camp-meeting commenced, about four miles from the above, held by the "Evangelical Association." It was not very desirable that the two meetings happened to come at the same time; perhaps, however, it was all for the better.

On Tuesday morning, the second day of the meeting, the sky was clear, the weather appeared settled, the friends came up in the power of the spirit to the help of the Lord, and during the first sermon that was preached, God owned his word and blessed it; and all unitedly put their efforts together, and the result was glorious. The fire of the Lord commenced burning, and the shouts of God's children were heard afar off. Sinners commenced to inquire what they must do to be saved; some came to the altar of prayer at noon-day. Thus they showed that they were not ashamed to call upon God in open day, that he might have mercy upon their souls. This is a sure omen of good, if sinners are so powerfully convicted, that they commence seeking the Lord in open day light. At this meeting, Father, Mother, three Daughters and one Son-in-law were hopefully converted to the Lord.

As near as we know, no less than thirty souls found the pearl of great price by believing on the Lord. Sixteen happy souls were buried with Christ, in baptism. Among this number was an old mother in Israel, that used to belong to the "Evangelical Association;" but in her old age she became desirous "to fulfil all righteousness," and accordingly came out as in days of old.

During the whole time of the meeting good order was observed by all. The preaching brethren present were, brothers Winebrenner, Keller, Coulter, Hartman, Stamm, Boligh, Snyder, Oliver, and A. D. Williams, a Free-will Baptist preacher, from the State of New York. Yours, &c.,

T. STROHM.

Linglestown, Sept. 9, 1848.

Broadtop Camp-meeting.

Brother Winebrenner:—

The above Camp-meeting commenced on the 25th of August. It was held on Doctor Moore's farm, in Wells' Valley, at the place called the Gap. There were about 20 tents upon the ground. The following preachers

were in attendance, viz: Elders David Kyle and Jacob Lininger, of that circuit; Edward H. Thomas, of Martinsburg; Josiah H. Hurley, of Cumberland county circuit; J. Hafleigh, of Lancaster county circuit; J. Strawbridge, of Orrstown; S. Angle, of Shippensburg, and J. F. Weishampel, of Baltimore.

The meeting began in a good spirit, and ended in the same—love and union characterizing all its proceedings. The preachers manifested the spirit of Christ towards each other, and worked most harmonious in the yoke of the Gospel. The brethren were alive to their duties, and all had a heart-cheering and soul-refreshing season. About a dozen souls were converted to God, and eight were baptized. Owing to the great distance to a store, to get wine, the ordinances of Washing the Saints' feet and the Lord's Supper were not attended to. The preaching was plain, practical and pungent; and while the people of God were strengthened and edified by it, sinners were pricked in their hearts—so much so, that the brethren see symptoms of a coming revival in the neighborhood of the camp.

Among those baptized was a Methodist brother, who stated to the congregation that he had long fought for sprinkling and pouring, and had prevented many from obeying the Lord in Scriptural baptism; but now he was convinced of his error and would obey God rather than man. And he feels it his duty to try to undeceive those whom he has heretofore encouraged in their deception. He may prepare himself for a flood of persecution from those who hate the way that Jesus went.

The brethren of the Broadtop churches are a very lively set of people; and if I ever was among a people who enjoy themselves to their hearts' content, and give vent to the emotions of their glad hearts, these are they.

Yours, &c., J. F. W. Sr.

Reply to Harman.

Mr. Editor:—

In reading your valuable paper of the 15th inst., I observed a communication, entitled "Strictures on A. D. W's. remarks on Calvinism." I should not have taken any notice of it, had not "Harman" directed his *light* artillery against "A. D. W.," merely for being a beardless youth, just verging into manhood, and seeing with Luther, Calvin, Whitfield; (perhaps *he* is like Sampson, all his strength lying in his hair). Our church does not hold any one to be infallible; and Luther, &c., are as likely to be wrong as any other "Stripling." From "the mouths of babes and sucklings, thou hast ordained strength," and "out of the mouths of babes, thou hast perfected praise." If "A. D. W. is young, it is no fault of his, and, if I were to judge, from the term of Harman's letter, he might reap some benefit from such 'striplings,' as A. D. W."—"Let *moderation* be known" is forgotten by Harman, in the beginning of his communication, although he quotes it at the end, or he would not have abused A. D. W., for circumstances not under his control. Such language as used by Harman is not calculated to advance the cause of our meek and lowly Saviour. I believe "A. D. W.," was sincere, and he had the privilege of expressing his sentiments, when and where he pleased.—Harman is pained to see you give publicity to "A. D. W.'s" article, and why? Because it does not correspond with his own views on the subject. Should he once get a paper of his own; then, he will be able to reject or publish what he pleases. The *modesty* he prates about, I think, is not exhibited in his character; if we are to judge by his communication. If it is, he has it so disguised with *vanity*, that after the most careful analysis, I cannot discover the least trace of it. We do not "try to convince by abuse;" (A. D. W., is only a *stripling*, and wont mind abuse!) but "speak the truth in love." If such is his *love*, I would not like to incur his *hate*! Save me from my friends.

And oblige yours, &c.,

PHILO HARMAN.

Letter from Brother G. U. Harn.

My Dear Brother:—

Much is being said, by many who know but little whereof they affirm, that the forms of religion are not essential to its reality.—Now, I must be permitted to state, that it is utterly impossible for me to conceive or comprehend the idea of a religion without form. Indeed, I go farther and say, I can conceive the idea of nothing without form. The world never was a conceivable object, until form was given it. Man never existed without form. A city, a house, or a landscape, must all have form, and although the form of either may not be the thing itself, and may exist without it; nevertheless, the thing itself cannot exist without the form. So, no more can Christianity exist without her form or her Divine ordinances. Destroy her ordinances, and you destroy her identity. For this reason, I have thanked God that the misguided Friends or Quakers, have not been made the chosen witnesses of Christ's religion. Should their sentiments ever become universal, which by the way is utterly beyond possibility, some of the infallible evidences of the divinity of Christianity would fail, and with said failure, I would be led to stagger at others. For could there be a failure in one point, my mind would immediately ask, may there not be in all?—But as I have no more doubt of the divinity of Christianity than of my own identity, no more doubt have I, that, as her Divine forms or ordinances, have survived the wreck of all past ages, and boldly brested the attacks of enemies and professed friends, so they will survive the ruin of all future ages, till they have finally accomplished the wide and benevolent design of him who instituted them.

Again, I feel happy that the principles of Pedo-Baptists, have never become and can never become universal. Should they ever become so, Christianity loses several of her witnesses, by the confusion in their testimony, which renders their evidence nugatory. The Gospel of Jesus Christ witnesseth to the eye, as well as to the ear, and through both to the heart. This Gospel consists of three prominent facts, which engross the whole of the Bible, and out of which grow doctrines, commands, promises and threats. These facts are, that Christ died—that he was buried—and that He rose again: the communion is the Gospel to the eye of the former, and immersion and emersion of the latter two. For this reason, we always find baptism connected with the burial and resurrection of the dead, in the Scriptures. If there was no other argument in the Bible to settle the question, "is baptism immersion?" this one would forever do it.

But, I have been told, the ordinances of Christ were of more necessity and importance, during the first ages of Christianity, than at the present time. I lament that a fellow-minister told me so, in sober sincerity, not two years past. Now, I object to this, on the ground of the unchangeableness of the character of God. God never changes His modes of operation, unless he has announced his intention so to do, in the most unequivocal language.

Secondly, were it true, Christianity would not be the same religion it was then, and might undergo just as many changes as there are different states of society through which it passes. Now, although I am willing to grant the right to men of advocating a "progressive democracy," "a progressive march of mind," and a "progressive literature," yet a *retrogressive Christianity* is what the world needs at the present time. Christiatity never was purer than at its fountain head. I look upon the Bible as a system of *perfect* revelation from God, and the moment we leave the Bible, or depart from one of its laws, we are wondering on forbidden grounds, and no wander if we can't see so much importance to be attached to the divine ordinances as formerly. But we are told, mens' lives were the forfeitures of obedience to Gods ordinances then. Well, more than life is not unfrequently the forfeiture now. The man who has courage enough to brook the current of popular feeling of the present age, and stand for the principles of the Bible, while friends and foes oppose him, and flattering temptation allures him away, could easily make the last sacrifice, by the grace of God helping him.—See what numbers of ministers and members of the churches of God in late years, have fallen before those potent causes. It is a fact that sin deceives more by flattery, than by force. Mens' principles are flattered away from them, when they could not be forced away. Though I never made a hasty promise yet, on such subjects, do I most ardently pray never to be entrapped in such a snare. No let me die forgotten, and my name blotted from the annals of time e'er this should be the case with me.

I have also observed that wherever and whenever there is a declension of regard for the ordinances of religion; there is also a worldly luke warm, if not frozen state of piety. But says one, it is an easy matter to get men to attend to the ordinances, could we only get them to walk accordingly. Even at this point, I have no doubt there is a fatal error in many ministers. They have taught men to believe that the ordinances are nonessentials or of but little importance, and thereby stripped them of that solemnity, awe, and momentous weight and force of truth, they are intended to enjoin. Is Christ's condescension and humility of importance to Christians? then is Feet-Washing. Is His death? then is His Supper. Is His resurrection? then is Baptism. Are His cries in the gardens? then is Prayer. Throw around them all that sacredness, that solemnity Apostles did, and Saints will rejoice and sinners tremble, as in days of old. In our haste to get out of the foolery of Romanism, we are in danger of running into our own vain speculations of the opposite extreme. For myself, I believe God's sacred forms, are more dear to me every day, and shed new light on the road to glory, the more I study their beauty, and never have I a closer communion with God, than when I review them the most.

Fraternally,

G. U. HARN.

Letter from Brother J. S. Hostetter.

Much Esteemed Editor:—

Is it not a truth of ponderous import that the Bible tells us that among the great mass of God's noble creatures that inhabit the earth there are but few walking in the way which will lead them to that end for which their Creator designed them. If we go back to the Old World which God destroyed by a flood for its wickedness, which was inhabited as numerous as the heavens are bespangled with stars; we are told that out of that vast number eight souls only were saved. If we come down to the days of Sodom and Gomorrah which was indeed a great, mighty and numerous city, we are told when God was about to rain destruction upon it, that ten righteous persons could not be found in it. A Lot with three of his family left the city, and three of them only escaped with their lives. But when we come down to the days of Christ and have the declarations of Him who spake as man never spake, it still more confirms the fact of the rarity of the righteous who walk in the narrow way. Many are called but few chosen. "Fear not *little* flock, it is your Father's good pleasure to give you the kingdom." "Strive to enter in, for many shall seek to enter in, but shall not be able." Thus we learn from the sacred volume that the number of the righteous is but small, and that the majority of the great mass of mankind are travelling upon the broad road to ruin. But is it not a subject of more moment, more interest, and more deep heart feeling, that notwithstanding the number of the righteous is so small that they, "the righteous will scarcely be saved." Oh, my soul think of the matter, art thou one of the number, the small number? If thou hast intested there is still danger, thou hast great enemies to face and fight. But endure hardship as a good soldier for Jesus Christ. The query may probably arise why "the righteous are scarcely saved?" We venture to offer as an answer because of the great threefold combined enemy, the flesh, the world and the Devil.

The flesh must be crucified, and the deeds thereof mortified. O! how averse to human nature, but it must be done. If any man will be Christ's disciple he must take up his cross and follow Him. The works of the flesh are many and directly opposed to heaven and holiness, Paul to the Gal. chap. 5, gives a catalogue of the works of the flesh, which are these 'Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and (bear in mind) such like."—Now he who commits any one of these 'shall not inherit the kingdon of heaven." O! take the light and enter into the chambers of the breast, and see if any one of these is yet lurking there; if so, it is because of the indulgence and non-crucifixion of "such like" things, that many who were once on the way shall "scarcely be saved." But the world beholds its show, pomp, honor, and riches to which the heir of Salvation dare not be conformed. If thou hast been washed in the fountain of "righteousness" beware of the stains which the honors and riches of the world give. "A rich man shall hardly enter into the kingdom of heaven." Mat. 19.

But the greatest enemy is the Devil who goeth about like a roaring lion, and by his

horrid voice, and bold and devouring appearance often frightens those who are not so far out in the way of righteousness. Again, assuming the form of an angel of light he deceives many who are perhaps more strong.—Examine the first part of the fourth chapter of Matt., and behold his bold attempts upon him who was not only man, mortal man, but both God and man; and then seriously head the exhortation, "WATCH AND PRAY."

But notwithstanding the righteous are few, and scarcely saved, there is a little flock that shall receive the kingdom. Jesus is your Captain. If you strictly adhere to Him you shall conqner the world, the flesh and the Devil, for He never lost a battle. He who is able to keep us from falling, will preserve us unto eternal life—"He that overcometh, shall inherit all things."

Yours respectfully,
J. S. HOSTETTER.

Letter from Brother Wm. Frampton.

AUBURN, Ind., July 17, 1848.

BROTHER WINEBRENNER:—

I TAKE my pen in hand to give you a few thoughts on various subjects.

The first thing that I shall speak of, is the origin of the Church of God in this place. About the latter end of the year 1846, it so happened that myself and several other brethren came to this State. We found some good people, and soon joined ourselves in church fellowship to serve the living God, as did the saints of old, and it fell to my lot to take the oversight of the flock, in which office I still remain, trying to do my duty in all things. The Church appeared to grow in numbers and in the faith, until the last six months, when some became unruly and disorderly, and disturbed the peace of the church; and when I was using the proper discipline of the church in order to restore peace and love, they took the advantage of me, and like the Corinthians, set themselves up under another head, calling themselves *United Brethren in Christ*.

This has produced a very bad effect. First, they left the church under charges, therefore we cannot fellowship them. Second. It has caused opposition meetings, which thing is wrong, from the fact that it divides the flock, or Church of God. The Bible teaches one faith and one practice—union, and not division. Third. It has checked the cause of God in this place. Sinners appear harder than ever, and seem to say, how can these things be; how can people enjoy the same love and religion, and be divided! This is the language of poor infidels and sinners.

Oh what a pity the devil ever got this soul-destroying poison afloat in the world! Would to God that it would take its flight downwards, from whence it came, to rise no more. I love to see union and harmony prevail among the people of God; especially among all who take the Word of God for their rule of faith and practice. "In union there is strength." "United we stand, divided we fall."

The people here imagine vain things. Some think divisions are right, and therefore they contend for them. Others think the view of a thing the same as the thing itself. Hence they charge us with deception, saying that the Church View is a discipline, and that we use it as such. Strange indeed! Others again, indulge themselves in all manner of wickedness, and fondly hope that God will save all men, and bring all to heaven; and so they take no heed to their ways. Others take up a profession of religion and join a church or sect, and set down on the stool of do nothing, and flatter themselves that all is well. Such men—all such folks, in my opinion, do more harm than good. Some men can get drunk, tell big tales, swear a little, and at the same time profess the religion of Jesus Christ. This is vain religion and good for nothing.

But there are some, thank God, who have got down at the foot of the Cross, and like the wise virgins they have got oil in their vessels. Jesus, the hope of glory, is formed within them. These are the people with whom I want to live and die. I will close by asking an interest in the prayers of the Church.

Yours, in the Gospel.
WILLIAM FRAMPTON.

NEWS DEPARTMENT.

Gold.—An immense bed of gold, one hundred miles in extent, has been discovered in California, on American Fork and Feather rivers, tributaries of the Sacramento, near Monterey. Mr. Colton, the Alcalde of Monterey, states that the gold is found in the sands, in grains resembling squirrel shot, flattened out. Some grains weigh an ounce each. It is got by washing out the sand in vessels, from a tea saucer to a warming pan. A single person can gather an ounce or two a day, and some even a hundred dollars worth. Two thousand whites and as many Indians are on the ground. All the Americans' settlements are deserted, and farming nearly suspended. The women only remain in the settlements. Sailors and captains desert the ships to go to the gold region, and laborers refuse ten dollars a day to work on the farms. Steady working men average $10 per day. It is about 5 days' travel to the District. There flour is worth $32 per barrel; 15 lbs. Boston crackers in tin boxes, $10 a box; a cotton shirt, $10; boards $500 per 1000 feet.—A carpenter can get $100 per day. Mr. L. paid for a trough, 12 feet by 3 wide, to wash gold earth in, $150."

The Property Question.—The bishops and commissioners of the Methodist Episcopal Church, South, have had a joint meeting in Louisville, Kentucky, at which the following resolution was unanimously adopted:—

Resolved, That it is expedient and necessary, in view of the rights and interests in controversy, that the necessary suits be instituted as soon as practicable, for the recovery of the funds and property falling due to the Methodist E. Church, South, under the contract of the Plan of Separation, adopted by the General Conference of 1844.

Bank Robbery.—The Wayne County Branch Bank at Wooster, Ohio, was robbed on Friday night week, of a box containing ten thousand dollars in specie. No trace of the robbers had been obtained at last accounts.

The New York Booksellers' Sale.—The usual semi-annual trade sale of books, in New York city, took place last week.—It is estimated that the number of volumes sold, exceed 400,000, and the amount realized bn the sale was over $200,000, without including stationery. Nearly four-fifths of the books sold were school books and juvenile works, a fact which argues well for the progress of education and the spread of intelligence.—The following is a classification of the works disposed of.

Common school books,	150,612
Juvenile works,	31,796
Classical school books,	28,900
Moral and religious works,	13,095
Poems,	11,112
Miscellaneous works,	11,605
Works of fiction,	5,728
Literary works,	5,626
Phrenological works,	5,540
Historical,	4,350
Illustrated works,	4,050
Biographical works,	1,381
Medical works,	1,123
Total,	230,938

Liberia Coffee.—Chief Justice Benedict, of Liberia, has presented to the American Institute a sample of indigenous coffee, raised on his farm, near Monravia, the trees of which were collected when quite young, from the forests around, and transplanted into plantations. The quality of this coffee is said to be very fine.

The prospects of the crops in England and Ireland appears to be more favorable. It is believed there will be a deficiency, so as to lead to a considerable importation from this country at remunerating prices, but not to warrant any inordinate speculation. The crops on the continent are represented to be good, and this will keep the price of breadstuffs from being very high in England.

The accounts of the potato crop in Ireland are not so dispiriting as they were. A few days of fine weather have brightened the prospect very much, though there will still be a considerable portion of the crop destroyed by disease.

Protestant Missionaries in China.—Sixty-seven Protestant missionaries are engaged among the Chinese. They are stationed as follows:

Canton, - - - -	13
Hongkong, - - - -	13
Amoy, - - - -	9
Fuhchau, - - - -	6
Ningpo, - - - -	9
Shanghai, - - - -	15
Bankok, (Siam,) - - -	2

Of these missionaries, twenty-three are from England, forty-one from the States, and three from the Continent of Europe. Sixteen of them are Baptists, two of whom are English.

Plainfield Bank.—DIVIDEND.—By virtue of an Order, a Decree of Court of Chancery of New Jersey, the subscribers, receivers of the Plainfield Bank, will pay the certificates heretofore issued by them IN FULL according to the respective amounts thereof, upon presentation at their office, 259 Broad street, Newark, N. J., between the hours of 10 A. M., and 3 P. M. The certificates must be endorsed by the person to whom they were given and surrendered to the receivers.

JOS. C. HORNBLOWER,
JOHN S. DARCY,
JOEL DUNN,
DANIEL DODD, jr.
} Receivers.

Newark, N. J., Aug. 24th, 1848.

The payment of ONE HUNDRED CENTS ON THE DOLLAR by any Institution, which like the above, has been seizen upon, its property sold at a sacrifice, and compelled to submit to the delay, litigation, and heavy expenses of the Court of Chancery, is a practical and severe test of its perfect solvency.

Lowell.—THE CITY OF SPINDLES.—We learn from the statement put forth by the Lowell Courier, that there are now in that city twelve manufacturing companies, who own forty-seven mills, their capitals invested varying from $210,000 to $2,000,000. Altogether, there are 301,297 spindles, and 8,749 looms. There are 8,635 females, and 3,995 males employed. There are manufactured weekly 1,920,000 yards of cotton, 21,291 yards of woollen, 6,500 carpets, and 40 rugs.—637,000 pounds of cotton, and 46,000 pounds of wool, are worked up weekly; 77,810 gallons of oil, and 35,000 of lard consumed annually. Average wages per week, clear of board, of females, $2; per day of males, 80 cents.

Arrival Extraordinary.—MADRIVER RAILROAD FINISHED!—This morning at half-past ten, an engine with several cars attached, came into town from the Lake, and was received with shouts of joy by large crowds of citizens.

We could scarce believe our ears when we heard the strange sound of the whistle in the north-east, nor our eyes, when we saw the engine coming. But it is reality. The Madriver railroad is completed to Springfield, and the River and the Lake have shaken hands. Ohio is crossed by a band of iron.—*Springfield Republican, Aug.* 29.

Wool Trade in Michigan.—The wool trade in Michigan increases rapidly. The crop of the State last year was estimated at 1,700,000 pounds of which 100,000 was a surplus for exportation. In 1841 the amount exported did not much exceed 20,000 pounds. The stock of sheep has been increased during the past season, and the surplus wool of this year, it it presumed, will reach 1,500,000 pounds.

Postage on Letters to and from Foreign Countries, through Great Britain.—To send a letter from the interior of the country, there must be paid, say to New York or Boston, per half ounce, 5 or 10 cents,—then 24 cents to our government for the Atlantic postage; then 24 cents to the British government for the same; and then the postage from London to the country to which the letter is destined, which is, from London to India and China, by way of Southampton, 24 cents per half ounce; making the postage this side of the Atlantic 29 or 34 cents, and on the other side 48 cents. On letters sent across France to Marseilles, the postage is considerably more. These sums must be prepaid; and the cost of a letter from a foreign country to this, is the same.

American Board.—The financial year ended July 31st, leaving a debt upon the treasury of $59,890—a most lamentable fact. Curtailment is the unavoidable result. Hundreds and thousands of children must now be turned out of Christian schools, and sent to their heathen homes, to fall back, it is feared, into former abominations.—*Chris. Mirror.*

Sabbath Convention.—The friends of the Sabbath in Ohio, have recently held a large convention. Nearly three hundred members were present. Delegates were present from Pennsylvania, Kentucky, Indiana, and Iowa. Vigorous resolves were passed in behalf of the Sabbath, and its suitable observance by the western people. The above meeting was at Xenia, and another has been held more recently at Cincinnati.

☞ The Homestead Exemption Law of Wisconsin, is likely to effect credit and business operations in that State, it is said, very seriously. Whether the evil complained of will be as serious a one to the community as excessive credit and over trading, remains yet to be seen.

Election in Vermont.—In 124 towns, Coolidge, (the Whig candidate for Governor,) received 12,307 votes; Shafter, (Free Soil,) 8,525; and Dillingham, (Democrat,) 7071. In the same towns, the Whigs have elected 103 members of the House, the Free Soilers 51, and the Democrats 24.

Intelligence of the French People.—Everything which has a bearing upon the great experiment in France, has a deep interest. The population of the Republic is estimated at about 34,000,000, of whom 16,800,000 cannot read and write. About 2,430,000 have an ordinary education, and 1,000,000 have gone through with a course of classical studies. Under the new government, there are 8,916,000 voters.

Chicago and Milwaukee.—A recent census of the "Garden City" shows its population to be nearly 20,000. On the first of October last, it was 16,850. The increase for the year will be upwards of three thousand. The increase of the population of this city, for the year ending December 1st, was three thousand and thirty-five. The population then was 14,061. It is now about 16,000, and by the first of January next will be 17,500.

The Cherokee Nation.—The last *Cherokee Advocate* estimates the number of professed Christians amoung the Cherokees at not less than 2,500—about, or more than one-seventh of the entire population. A camp-meeting was held within the precincts of the nation last month.—It was very numerously attended, and excellent order prevailed throughout. The National Council is announced to convene at Tahleqah, on the first Monday of October. The Supreme Court meet at the same time.

The Mackerel Fishery.—A Halifax paper says, a gentleman who came up from Point Escuminac, a few days ago, says the Prince Edward Island Gazette, informs him that during the last fortnight there have been from forty to fifty American schooners about two miles from the Point, the crews of which have been busily occupied in catching mackerel; and so abundant are the fish that they have hired persons from the shore to assist them. Some of them had 300 barrels on board.

Freight Depot.—A new freight depot, is now in process of erection at East Albany, for the Albany and Boston railroad company, 750 feet in length by 133 feet in width. It is supposed 1,300,000 bricks will be required in its construction, and the cost will be $100,000. It is to be completed in November, and it will be the largest building in America.

Remarkable Prediction Verified.—Philip Olivarous, a monk of Orval, in the year 1544, predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany: "I would not be a King in 1848; I would not be a soldier in 1849; I would not be a grave digger in 1850.—But I would be what you please in 1851."

Miscellaneous.—The German farmers have formally protested in many of their journals against the transit of electric telegraph wires through their lands, as injurious to life and property, and pernicious to the crops. So much for the march of intellect in Germany.

Free School in Indiana.—The result of the late vote in Indiana on the free school question, was in 53 counties for free schools, 27,543; against them, 12,236.

Oregon Crops.—The acres of growing crops in Oregon, are estimated to be double those of any former year; and it is addmitted the crops look better, now than in any previous year. An abundaet harvest is anticipated from the present crop; sufficient to supply an emigration of fifteen thousand.

Sunday Mails.—No sunday mail is at present carried in any part of New England, and a very large number of such mails have been discontinued of late in other States, embracing lines to the amount of upwards of 30,000 miles. The saving of expense to the Department by the suspension of business upon the Sabbath, is over $60,000 per annum.

Piety of Hollanders.—The Detroit Advertiser states that recently a vessel, with more than 150 Holland Emigrants on board, lay at the docks in that city all day, rather than sail on the Sabbath. They held religious worship on board, and their hymns, sang in the native tongue, breathed the genuine accents of praise and thanksgiving.

Two Liquids make a Solid.—Dissolve muriate of lime in water until it will dissolve no more. Make also a similar solation of carbonate of potash. Both will be transparent fluids, but if equal quantities of each be mixed and stirred together, they will become a solid mass.

Active Goodness.—You cannot live *for* men without living *with* them. *Serve God*, then, *by the active service of men.* Contemplate more the *good* you can *do*, than the *evil* you can only *lament*. Allow yourself to see loneliness of nature midst its imperfections.—*Sir J. McIntosh.*

Episcopal Foreign Missions.—The Episcopal Board have in the Foreign field *fourteen* missionaries and two missionary bishops; and the receipts last year for Foreign purposes, were over $14,000.—In *Massachusetts*, there was contributed for Domestic Mission, $4205.30; for Foreign Missions, $8599.47.

☞ The late Election in Vermont resulted in the return to the State Assembly of 109 Whigs, sixty-seven Barnburners, thirty-four Hunkers, and ten of doubtful politics. The whigs have gained nine members, and the Hunkers lost thirty-nine, compared with last year. The Senate is composed of twenty whigs, eight Hunkers and one Barnburner.

Southern Baptist Board of Foreign Missions.—The receipts of this body last year were $19,500. They have five churches in China under their care, and thirteen American and seven native missionaries. They acknowledge the receipt of $500 from the American Tract Society.

Legal Decision.—The Supreme Court of the United States, in a case which was carried up to that tribunal from one of the courts of South Carolina, decided that United States Stocks are not taxable by State, and United States Treasury Notes came within the scope of that decision. Chief Justice Marshall delivered the opinion of the court.

Doctors Differing.—A suit for libel is being tried in New York, against Dr. Dixon, for a review in the Boston Medical Journal of Dr. Bedford's address. This will bring up the question of how far a critic may indulge in his slashing propensities, when the subject is the production of the profession.

Railroad Route Decided.—The Directors of the Cleveland, Columbus and Cincinnati railroad have determined on what is known as the Western or Delaware route. This route leads through or near Worthington, Delaware, Cardington, Gilead, Iberia, Shelby, and Greenwich, to Cleveland.

Cheap Postage.—Steerage passengers are now carried by the mail steamers between Quebec and Montreal, for 7½*d.* The postage of a letter, carried by the same steamers, costs 9*d.*, or 20 per cent. more than the carrying of a man, and yet we are told the steamers are making money by carrying passengers at the above rate.—*Quebec Gazette.*

The Cramp.—A towel dipped in hot water and applied to the part affected, will, it is said, afford an effective and immediate relief to the painful contraction of the muscles called the cramp.

Railroad Iron.—The ship Hampden, which arrived at Boston, on Monday week, from Newport, Wales, has on board 7591 bars of iron, weighing 1053 tons.

Effects of the Gospel.—Four newspapers are printed at the Sandwich Islands, spreading religous as well as political intelligence among a population raised within a few years from the depths of barbarism.

☞ Our letters from Yucatan represent the insurrection as suppressed; and allude to a proclamation of the Governor abolishing all duties on building materials brought to the city of Carmen for the purpose of erecting building in the city. The decree is to remain in effect one year.

☞ The receipts at the State Fair in Buffalo amounted to $6,114,96. It is estimated that at least fifty thousand persons visited it during the two days it was open to the public.

MISCELLANEOUS.

NAUVOO TEMPLE.

I shall now undertake a description of the Nauvoo Temple. It is situated upon the highest bluff of the city, perhaps one hundred feet above the low lands thereof; about one mile from the Mississippi, and may be seen from twelve to twenty miles distant in almost any direction. The material of which it is built, is limestone of a very white and transparent quality; resembling the New England marble, admitting of a very beautiful polish. The building stands east and west precisely, with front end westward, facing the river. The length of the temple is 129 feet; breadth 30 feet. Highth to square 90 feet; highth to the upper floor in the cupola is 100 feet, and from the basement to the top of the spire, 200 feet. The basement story is 20 feet high in the clear, and finished off with six rooms on each side. These rooms are about 12 by 14 feet, for the accommodation of the subjects for baptism, leaving a great hall through the centre and whole length of the basement, about 100 feet by 70. In the centre of this hall stands the baptismal fount, resting upon 12 oxen with heads out, carved in solid rock, to almost life itself, and nearly full size.—There is a flight of stone and iron stairs at each end of this fount, to go in and come out of the "Brazen Sea."

The next story is 34 feet high in the clear, 100 by 90 feet, finished off for preaching purposes. This room presents a rare specimen of Machenism, with a rostrum at each end, with pulpits fitted to eight grades of the Ministry. There are on each side of the arch of this room, and above the main body of the room, six rooms intended for school purposes, and this arrangement was intended to be carried out in each story, making in all forty-eight rooms, about 12 by 14 feet square.

The third story is like unto the second, but is not finished, is 24 feet high, and was intended for preaching purposes.

The fourth story is perhaps 14 feet high, with a row of rooms on each side, called committee rooms, with a large room through the centre, 100 feet long by 70 wide. All the rooms in this story are lightened from above, being a garret story. Each chapel is calculated to seat 3000 persons.

There are fourteen flight of stairs from top to bottom, with 186 steps. There are 40 windows to a side.

Upon the front end of the building far above the arched doors is the following inscription in letters of gold:

"The House of the Lord,
Built by the Church of Jesus Christ,
or
Latter day Saints, Commenced April 6, 1841,
Holiness to the Lord."

The cupola is mounted with a golden angel 7 feet and 2 inches long, having in one hand the Bible, and with the other blowing a golden Trumpet, as represented by the Revelator: The everlasting Gospel.

I was informed that the books showed an expense upon the building of *eight hundred thousand dollars;* yet it is thought that all told would amount to near a million of dollars.

Immediately above the pulpit is found the following inscription in large letters of gold:

"The Lord has accepted our Sacrifice, Come after us."

Upon each out side of the Temple are nine splendid polished columns, about 8 feet high: each mounted with a female head clothed with the Sun, and at the base of each column, is a large half-moon—representing the women in Revelation clothed with the Sun and Moon under her feet.

A wall is commenced around the Temple enclosing 5 acres of ground, 10 feet high, six thick at the bottom and four at the top.

THE LAW OF LOVE.

Love is the source of all our blessings, for "God is love," and "every good and perfect gift is from the Father," who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Love is the sum of all our duties, for "love is the fulfilling of the law."

Love is the badge of our discipleship—the undeniable proof thereof, "by *this* shall all men *know* that ye are my disciples."

The law of love requires that "if any man speak, let him speak as the oracles of God." That this law is often violated by some professed disciples of Jesus and ministers of His word, is evident to all who read our religious papers. Some one writes an article upon one of the thousand topics which relate either to the temporal or spiritual interests of the church; and no sooner is it published, than it is answered, and too often in a spirit which savors not of that charity which "suffereth long and is kind." Instead of a Christ-like bearing towards one another in matters which involve difference of opinion, these intellectual combatants seem to forget they "are brethren," and indulge in language which causes Christians to mourn, and the enemies of the church to triumph and say, "ah, so would we have it."

Now does not our holy religion forbid all 'strife' among brethren? The cause of Christ will *never* prosper as it should, until his followers remove "every stumbling block." Oh when will our writers for the religious press exhibit a spirit even, in their controversial productions, which will force the world to say, "*they are Christians.*"—*Zion's Herald.*

HOW TO "FEEL GOOD.

The following short story of an honest Indian, contains a volume of true wisdom:

To "feel good," or enjoy sweet peace of mind, a man must preserve a clear conscience. To lie down at night with the consciousness of having obeyed the Golden Rule against every temptation to deviate from it, is a felicity which we could wish were more extensively enjoyed by men. To sell this peace of conscience for pelf, is a miserable bargain at best, for it is worth more than all the treasures of Crœsus.

"Red men often act very conscientiously. One day an Indian solicited a little tobacco of a white man, to fill his pipe. Having some loose in his pocket, the white man gave him a handful. The next day the Indian returned in search of the man who had given him the tobacco.

"I wish to see him said the Indian."

"Why so?" inquired some one.

"Why, I find money with the tobacco,"

"Well! what of that? Keep it; it was given to you."

"Ah!" said the Indian, shaking his head, "I got good man and bad man here," pointing to his breast, "Good man say, 'Money not yours, you must return it;' bad man say, 'Tis yours, it was given to you.' Good man say, 'That not right, *tobacco* yours, *money* not yours.' Bad man say, 'Never mind, nobody know it; go buy rum.' Good man say, 'Oh, no; no such thing.' So poor Indian know not what to do. Me lie down to sleep, but no sleep; good man and bad man talk all night, and trouble me. So now, me bring money back; now, me feel good."—*Exchange Paper.*

FIVE THOUGHTS AND A RESOLVE CONCERNING THE PRESIDENTIAL ELECTION.

1, I *must vote.* To cast my vote is a duty to myself, to my country and to God. In some way I must needs *act;* be it in the fulfilment or the neglect of this duty. Neglect in this matter, is negative action. And such action will never excuse me from responsibleness for the results.

2. I must vote in the fear of God. I am responsible to conscience and to God, as truly for this, as for any act of my life. My oath as a freedom requires me to vote "without fear or favor of any man."

3. I must vote in this case especially as an American citizen. It being a national election, I am to cast my vote, *not* as a Northern or a Southern man, *not* as a New Englander, *not* as a Vermonter, or as the inhabitant of any particular State in the Union; but simply as a *freeman of the American Republic.*

4. Since I must vote as an American citizen, sectional interests must not determine my ballot, unless they are such as to determine the well-being of the nation and the perpetuity of the Union.

5. I must vote *intelligently;* with a large view of our whole country and of *all* the issues involved in the election. If to my understanding and conscience, *divers important* issues are involved, I must vote accordingly.

Resolve—long since unanimously adopted and rapturously applauded by all my best convictions, viz: That I will neither knowingly cast my vote for a *political demagogue*, nor give "aid and comfort" to him by sympathy with his followers.

SOMETHING WANTING.

A Spartan having long busied himself about the carcass of a dead man, to try if he could settle it firmly in an upright posture, perceiving how ineffectual his endeavors proved, (sometimes the head falling into the bosom, sometimes the arms flagging downward, and the whole at last falling to the ground,) told the standers-by, "There is wanting something within," meaning a soul. Thus it is in dealing with those who are "dead in tresspasses and sins." If we endeavor to hold up their countenances heaven-ward, and would have them fix their eye on eternity, we cannot hold them to it one moment; they presently incline toward the earth again. If we would set them on their feet, and make them upright; if we would set their hands at work in deeds of righteousness, justice, and truth, and have them stretch out their arms to the relief of those who are in distress: all is in vain, while there is no spirit, nor principle of motion; something is wanting within. If God's dreadful threatnings be sounded in their ears with a voice of thunder, they hear them not; if hell be set before their eyes, they see it not; if a scourge be laid on their backs, their dead flesh feels it not.—*Spiritual Bee.*

NIAGARA OUTDONE.

Among the cliffs of the Eastern Ghats, about midway between Bombay and Cape Comorin, rises the river Shirawait, which falls into the Arabian sea. The bed of the river is one-fourth of a mile in direct breadth; but the edge of the fall is elliptical, with a sweep of half a mile. This body of water rushes at first, for three hundred feet, over a slope at an angle of 45 degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty more, into a black abyss with a thundering noise. It has, therefore, a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the fall; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join our fall of the Genessee to that of the Niagara, and then treble the two united, and we have the distance of the Shirawait cataract! While we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain rill compared with its Indian rival.—*Rochester Democrat.*

GOOD ADVICE FOR YOUNG GIRLS.

Don't for get the health of the body while you are toiling to improve the mind. The following, from one of our exegange papers, is to the purpose:

"I have heard that Dr. Warren, of Boston, has said that comparatively few of the young laidies of that city have a straight spine. And every American gentleman who returns from Europe is painfully impressed with the pallid and feeble aspect of the young ladies of America.—It is undoubtedly in the school room that the foundation is laid of that feebleness of frame and general debility which characterizes American ladies. Many a child, while growing, is secluded in the confined air of the school room, perhaps without any support for the back, for hours a day: and then is sent home at six with an armful of books and a worried mind, to commit three or four lessons in the evening and morning. Her eyes become feeble, and the parents send for an eye wash.—Her back becomes tender and inclined to curve, and they purchase for the poor victim a patent shoulder brace. Her cheeks become pale and she has the commencement of a cough, and they dose her with drugs. At last her health is so much impaired that she is taken from school with a very imperfect education, and an enfeebled constitution. And she lingers out a languid and joyless life. It is a great mistake to overtask the mind and neglect the health of the body. It is as injurious to the intellectual advancement, as it is to bodily vigor. For a healthy girl, other things being equal, will make more mental progress in one hour than a feeble girl will in two."

POETRY.

TRUST IN HEAVEN.

Earth will forsake. Oh happy to have given
The unbroken heart's first fragrance unto Heaven. [*Hemans.*

Ye who have plucked earth's fairest flowers
And found them ever fading;
Ye who have lingered 'mid the bowers
Where sorrow's cloud is shading;
Ye who have tasted from that spring
Where pleasure's votaries hover,
Say, have you found the hidden thing
That will earth's sorrows cover?
Say, have you found the hidden mine
Ye have been seeking ever!
Say, have you knelt before the shrine
From which you ne'er should sever?
Oh, tell a wanderer after rest
Where streams of joy are flowing;
Say, can a lone dove find a nest
Amid the path you're going!
Why do I ask? I know too well
That there are sorrows round you;
Troubled and care-worn features tell
How hard a chain hath bound you.
It was a vision flitting by,
While gaily ye were dreaming;
It was not pleasure met the eye,
'Twas but a shadow gleaming.
Oh, tell me by each saddened brow,
By tears from fountains gushing,
Is the strong tide of memory now
O'er the sad spirit rushing?
And does it bring back many an hour,
When each full heart was swelling,
And when in one pure crystal shower
The tears your griefs were telling?
No, weary pilgrims! None will find
Who seek amid earth's treasures;
The joys for an immortal mind
Are pure immortal pleasures.
Then trust not earth! it will forsake,
Oh happy to have given
The heart's unbroken fragrance pure
To its own native Heaven. F. A. C. M.

RELIGIOUS NOTICES.

CONVENTION OF CHURCH ELDERS.

A meeting for appointing delegates to the Eldership, and for attending to other matters, belonging to the interests of the Circuit, will be held in Mechanicsburg, on Saturday, the 7th of October, at one o'clock, P. M. It is desired that there should be a general turnout on the part of the Ruling Elders of the different churches on the Circuit.

DAVID P. ROCKAFELLOW,
WILLIAM HINNY.

Notice to Church Elders on the York Circuit.

The Elders of the several local churches on the York Circuit are hereby notified to meet at the Cross Roads, on Saturday the 7th of October, at 2 o'clock, for the purpose of appointing Delegates to attend and represent this Circuit at the next annual Eldership.

S. CRAWFORD.
D. MAXWELL.

The Elders of the different churches, on the Lancaster Circuit, are hereby notified to meet at Maytown, on Saturday evening, the 14th of October, for the purpose of appointing delegates to represent this Circuit at the next annual Eldership.

JACOB KELLER,
J. HAIFLEIGH.

WEST PENNSYLVANIA ELDERSHIP.

THIS body will hold its next annual meeting, *Deo volente*, in Brush Valley, Indiana county, Pa., commencing on the second Tuesday, being the 10th day of October next.

EAST PENNSYLVANIA ELDERSHIP.

THE East Pennsylvania Eldership will hold its nineteenth annual meeting, *Deo volente* at Orrstown, Franklin county, Pa., commencing on Wednesday, the first day of November next.

The opening Sermon will be preached by brother E. H. THOMAS. Services to commence at 10 o'clock, A. M.

OHIO ELDERSHIP.

THE Ohio Eldership will meet, *Deo volente*, with the Church of God in Chester township, on the third Monday, being the 16th day of October next.

SPECIAL MEETINGS.

A special meeting will be held, Providence permmitting, at Spring Mills, Cumberland county, commencing on the 7th of October.

The brethren and the people generally, are invited to attend.

A special meeting will be held at Middletown. *Deo volente*, commencing on Saturday, the 23d instant.

PROTRACTED MEETINGS.

The following Protracted Meetings will be held on the York county Circuit, Providence permitting:

One at the Cross Roads, to commence on the evening of the 7th of October.

One at or in the neighborhood of brother John R. Machlan, to commence on the evening of the 20th of October.

Fast Day.

THE first Friday in October next has been recommended by the General Eldership as a day of special fasting and prayer, throughout all the borders of the Church of God, for the revival of pure and undefiled religion. We hope the day will be generally and suitably observed by all the churches.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED.—On the 31st of August, by Elder A. Holmes, Mr. SAMUEL BEIDLER, to Miss CAROLINE PFOUTZ, all of Holmes county, Ohio.

On the 19th ult., by Elder Holmes, Mr. HENRY S. BEIDLER, of Holmes county, to Miss ELIZABETH GISH, of Mercer county, Ohio.

On the 23d day of September, by the Rev. William Cooper, Mr. JAMES FITZGERADS, of Lancaster, to Miss CATHARINE WENRICH, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On the 20th of September, at his residence, in Rockeville. Dauphin county, Mr. WILLIAM HATTEN, aged 56 years.

Funeral service by Elder J. S. Oliver.

On Thursday evening, September the 21st, after a lingering illness, Mr. JAMES B. MORGAN, in the 56th year of his age.

On Thursday morning last, (the the 28th of September,) in this borough, Mr. JOSEPH BLACK, in the 54th year of his age.

On Thursday morning, the 28th of September, GEORGE, son of Elias and Elizabeth Zollinger, of this borough, in the 15th year of his age.

On Friday, the 29th of September, SARAH, daughter of Even and Mary Jones, aged 7 6 months and 14 days.

Funeral services by Elder J. S. Oliver.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,				$5	00	*a* 5 52
Do.	RYE,	do.	- -	3	50	*a* 3 62½
Do.	CORN,	do.	- -	2	50	*a* 2 62½
GRAIN—WHEAT, per bushel,				1	05	*a* 1 10
Do.	RYE,	do.	- -		60	*a* 62
Do.	CORN, new	do.	- -		45	*a* 50
Do.	OATS,	do.	- -		33	*a* 37½
Do.	BARLEY,	do.	- -		—	*a* 75
SEEDS—CLOVER,		do.	- -	3	25	*a* 3 50
Do.	TIMOTHY,	do.	- -	3	00	*a* 3 25
Do.	FLAX,	do.	- -	1	00	*a* 1 10
BEEF, per cwt.		- - - -		5	00	*a* 5 50
PORK,	do.	- - - - -		5	00	*a* 5 25
HAMS, per pound,		- - -			8	*a* 8½
BUTTER,	do.	- - - - -			12½	*a* 15
LARD,	do.	- - - - -			7	*a* 8
TALLOW,	do.	- - - - -			8	*a* 10
HARD SOAP, (Dried) per lb.					6	*a* 7
EGGS, per dozen,		- - - -			10	*a* 12½
POTATOES, per bushel,		- -			25	*a* 30
ONIONS,	do.	- - -			75	*a* 87½
APPLES,	do.	- - -			25	*a* 30
PEACHES, (Dried) per bush.				1	50	*a* 2 00
FEATHERS, per pound,		- -			37½	*a* 45
WOOL,	do.	- - -			30	*a* 50
SALT, per sack,		- - - -		1	45	*a* 1 56
HAY, per ton,		- - - - -		12	00	*a*15 00
PLASTER, per ton,		- - -		4	25	*a* 4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,				$5	50	*a* 6 00
Do.	RYE,	do.	- -	4	12½	*a* 4 25
Do.	CORN,	do.	- -	3	25	*a* 3 31
GRAIN—WHEAT, per bushel,				1	15	*a* 1 20
Do.	RYE,	do.	- -		70	*a* 72
Do.	CORN, new	do.	- -		60	*a* 63½
Do.	OATS,	do.	- -		35	*a* 43½
Do.	BARLEY,	do.	- -		85	*a* 90
SEEDS—CLOVER,		do.	- -	3	50	*a* 3 75
Do.	TIMOTHY,	do.	- -	2	75	*a* 3 00
Do.	FLAX,	do.	- -	1	30	*a* 1 32
BEEF, per cwt.,		- - - -		7	00	*a* 8 75
PORK,	do.	- - - - -		7	00	*a* 7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1.50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE
No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

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Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Posa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWEEDGEMENTS,

Receipts on Volume Thirteen.

Names.	Am't. paid	Names.	Am't. paid
Allen John	$ 50	N. Uman Rebecca	1 00
Bowser Solomon	1 0	Nelson Josiah	62
Bean Samuel	1 25	Ort Andrew	1 00
Bear Isaac	1 2	Oren Jesse [vol 13]	1 00
Bradley Charles	6	do do [vol 13]	1 00
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Engle Joseph	1 00	Sole J & J B	1 25
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Forney John	75	Staman Elizabeth	1 00
Fesler William	1 00	Singiser Mary	1 25
Franks William	50	Schontz David	1 50
Franks Alex	50	Shroff John	1 00
Fesler William	50	Swally Frederick	25
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Miller Thomas	1 25	Whitnight Edwin H	25
Martin D M [vols 13—14]	2 25	Wykert Nicholas	50
Markley George B	2 00	Wayne Margaret	50
McAllen Charles	5	Zearing Martin	1 00
Morgan Thomas A	50		

Meeting in Deep Creek.

On Friday, the 6th inst., we set out in company with brother T. Strohm to attend a two-days' meeting in Deep Creek valley, Schuylkill county, Pa. On our way up we stayed over night with brother David Matter, in Lyken's valley where we were kindly received and entertained. On Saturday morning we started for brother William Clinger's, in the neighborhood of the meeting, in Deep Creek valley; where we safely arrived in the afternoon of said day, and were received with great friendship. Towards evening we went about 6 miles further into Machanoy valley, and preached in a frec meeting house near brother Bolich's. On Sabbath morning we returned to the place of meeting in Deep Creek, where we held meeting during the day, in the morning and at night. The meetings were well attended, were solemn and interesting throughout.

There are a number of brethren in that valley, and also in Mahantongo valley, who are worthy of the highest commendation, for their firmness and stability, in contending for the principles of the Church of God. They have been strongly assailed, tempted and tried by the different sects around them, but hitherto they have been steadfast in the liberty where with Christ has made them free, and are determined not to be entangled again in the yokes of sectarian bondage. May the Lord bless them and keep them faithful.

The Central Railroad.

THE annual report of this road, has just been published, and is a highly interesting document. The road from Harrisburg to Lewistown will be in operation in May next. In December following, it will probably be completed to Huntingdon, at which point it will receive a large share of western trade and travel. In May following it will be opened to Hollidaysburg, and in connection with the Portage, there will be a continuous line of railway, extending from Philadelphia two hundred and eighty-seven miles, out of three hundred and fifty. The western side will be finished the same year as the eastern.

"The amount of funds required for this purpose, as stated by the chief engineer, is $6,520,000

"Of which there is secured by public and private subscription, 5,250,000

"Leaving to be provided, 1,270,000

"Add to stock the road with cars and locomotives, 1,340,000

"Total to be raised, $2,610,000

The Law of Tithes.—No. 3.

We have seen from a former article, that the tithe system is of Divine appointment.—Accordingly, we would expect, the operations of this system to result favorably, both to the giver and to the receiver. Were it otherwise, this law would reflect upon the wisdom and goodness of God: But its advantageous results to those who pay tithes, we have seen fully demonstrated, in a former article; we shall now therefore try to show, that the practical operations of this system, will result in a great blessing and benefit to the cause of God.

1st. *It is a blessing* TO THE CAUSE OF GOD, *because it equalizes the contributions of the church.* It brings every man up to the duty of giving, according to his circumstances. Now, this is altogether reasonable, right, fair, and proper. Such a principle, in the administration of ecclesiastical affairs, cannot but operate favorably, and prove a blessing to the cause of God at large. But,

2nd. *It is a blessing to the cause of God, because it will rid the church from avaricious and covetous professors.* Notwithstanding, Jehovah's express prohibition, "not to love the world nor the things of the world," nor to lay up treasure upon the earth, yet such is the deep depravity of human nature, that most men even after their conversion, will manifest an undue and inordinate attachment to the world, and labor more for honor and riches, than for the blessings of immortality. This being the fact, it is with no small difficulty that the church can be kept pure and free from worldly minded and money loaning professors.—The tithe system is, perhaps, the most effectual means of curing this evil. At any rate it will hardly fail to prove and develope the true position and preponderating attachments of the human heart; and thus give the church an opportunity of disencumbering herself of worldly and covteous professors; the doing of which, will prove a great blessing to the cause of religion.

3rd. *The tithe system is a blessing to the cause of religion, because it produces ample means for necessary uses.* The church, as well as State, must have means for necessary purposes.—Civil government cannot be sustained without means. This is self-evident. Equally obvious is it that religious worship and church operations cannot be carried on without the necessary means. The ministry and the disabled poor of the church must be supported. Bethels, or houses of worship, must be built and kept up. Cemeteries, or grave yards must be provided and taken care of. Home and foreign missionaries must be sent out and assisted. Sabbath school, Bible, and publication societies, together with seminaries, colleges and other useful institutions, ought and must be sustained. It is the province of the church to see to these necessary things. If so, the church must have means. And now the question comes up, which is the best way of raising means for religious purposes? We answer, by paying tithes. This we believe to be the best way, for various reasons; not only because it is the most equal, reasonable and scriptural, but mainly and principally, because it is the most EFFICIENT. On this plan, we say again, the most ample means may be obtained for all useful and necessary purposes, without any loss or disadvantage to any one. To make this appear, let any one take an estimate of the annual incomes or earnings of any given church, and then divide that amount by ten, and the product will show the amount that that church ought to pay annually into the treasury of the Lord, for religious purposes.

Let us suppose a case. Suppose a church numbers one hundred members, and each member, on an average, earns or has an income of fifty cents a day; this would yield an income amounting to $182,50, during the year, for each member; and this would amount in the aggregate to $18,250, the one-tenth of which is $1,825. This then would be their amount of tithes, for one year:

Let us suppose another case. Suppose the present membership of the Church of God in the United States to be 15,000; the average income of each member as above, $182,50; this would make the aggregate amount $2,737,500. The tithes, or the one-tenth of which would be $273,750.

Now this annual income would be amply sufficient to support, 100 stationed and travelling preachers; 50 domestic, and 50 foreign missionaries; 300 poor Saints; 1000 Sabbath schools; 10 seminaries; 5 colleges; and 50 scholarship. And then there would be a sufficient sum remain in to build 12, and keep up worship in 500 Bethels; circulate 50,000 Bibles, and leave a sum of $73,750 for other purposes.

RECAPITULATION.

100 Preachers at $300 each, - - -	$30,000
50 Domestic Missionaries, at $300 each, - - - - - - - - - -	15,000
50 Foreign Missionaries, at $300 each, - - - - - - - - - -	15,000
300 Poor Saints at $100 each, - -	30,000
1000 Sabbath schools at $25 each, -	25,000
10 Seminaries at $800 each, - - -	8,000
5 Colleges at $4,000 each, - - -	20,000
50 Scholarships at $150 each, - -	7,500
12 Bethels at $1,000 each, - - -	12,000
500 Do. incidental expenses at $25 each, - - - - - - - - - -	12,500
50,000 Bibles, for the poor at 50 cts. each, - - - - - - - - - -	25,000
	$200,000

This sum deducted from the annual amount of tithes would leave $73,750 for various other useful and necessary purposes.

How great the advantage and blessing to the cause of God, could such a sum be obtained and judiciously expended, every year, for the spread of grace and truth! Let the tithe system be adopted and tried, and "prove me herewith saith the Lord, and I will pour you out a blessing that there shall not be room enough to receive it."

In our next, we shall answer the objections to this system.

☞ The Miners of Pennsylvania are preparing to solicit from the Legislature, a law which shall give them a lien upon the coal mines until their labor is paid for. They are

at present exposed to severe losses by the dishonesty or delinquency of "master lumpers," and justice to honest industry, certainly demands the protection of such a law as they propose. Our New York mechanics have a lien upon all buildings which they aid in constructing. The principle is of universal application in all departments of industry, and should be a part of the common Law in every State. Labor being the first great source of wealth, should rank next to life, in our laws and Legislation.

Vindication of the Church,
OR
Review of Letters on Sectarianism.—No. 10.

In this our last and enclosing letter, on the subject of Sectarianism, we promised to show that the Church of God is no sect.—And this we argue from the following considerations:

1st. *She is never so called, except by her enemies.* Her enemies called her a SECT, in days of old. The chief priests and Jews were of all men the most bitter and inveterate enemies to the Church of God. They persecuted her from city to city. They everywhere spoke against her. Paul in his state of enmity, before his conversion, tried to make havoc of her. And subsequently, Tertullus, in opening the indictment against the Apostle, before Felix, the Roman Governor, accused him with being "a ringleader of the sect of the Nazarines." Acts 24, 5. And the chief of the Jews at Rome said; "As concerning this *sect*, we know that everywhere it is spoken against." Acts 28, 22. This accords with what Jesus said: "They shall reproach you, and cast out your name as evil, for the Son of man's sake." Luke, 6, 22.

Her enemies still call her so; but, then, their calling her a *sect* don't make her such. They called Christ, Belzebub, a deceiver, a wine-bibber, &c., but all this slang and reproach did not affect his true character, or make him anything less or anything different from what he really was. Just so with the church; nick-naming her, or maligning her, by calling her a sect, does not change her character, and make her such. She is still *the Church*, despite all her enemies, "hard speeches and misnomers." But,

2d. *She is not a sect in fact, and therefore, cannot be called so, with propriety.* The word SECT, among the Jews was used to signify, "A party holding certain opinions in religion."—Among us it denotes a schism, a separate community, or distinct organization, distinguished by certain principles and peculiarities. Sect, is from *secando*; to be separated.

There were several sects among the Jews. We read of the sect of the Sadducees; Acts 5, 7: which was built on peculiar notions, such as denying the doctrine of Angels and spirits, and a future state of rewards and punishments. There was also the sect of the Pharisees, called the "straightest sect of their religion;" Acts 15, 5—Chap. 26, 5. This sect was the largest among the Jews, and was founded in the observance and imposition of peculiar rites and customs, with an affected separation from, and contempt of, all mankind.

There are also, various sects, or denominations, in christendom in modern times; distinguished by different human names, creeds, laws, forms and regulations.

But the Church of God is a community of Saints, separate and distinct from all these.—She is "the body of Christ;" she is "the flock of God," 1 Peter 6, 2; she is God's "one new man," "God's building," which is "built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together (not divided into sects) groweth to an Holy Temple in the Lord; in whom we are all built together for an habitation of God through the Spirit;" Eph. 2, 20—22.

3d. *The Church of God is no sect because she embodies all the essential elements pertaining to true Christianity.* Her constituent elements are all those that "in every nation fear God, and work righteousness." Her constitutional law, is the "perfect law of liberty." Her rulers and teachers, are the servants of the most High God. Her ordinances are not from men, but from Heaven. Her great Head and Bishop, is the King of Kings, and Lord of Lords. Her name, is that NEW NAME, which the mouth of the Lord gave her.

Who then, but an enemy will dare to stigmatize her, by the invidious name of a sect? Sects are not characterized by the foregoing elements and attributes.

4th. *The Church of God is no sect, because, she has the Mighty God and the Everlasting Father for her author.* Sects are founded by men.—Sectarians boast of men as their founders, and glory in their sects. Not so, with the Church of God. She glories not, save in God her glory. She is built on the rock Christ Jesus. This is her glory and her strength.—Here she stands, clothed with the panoply of Heaven, designed to be in all ages, and among all people, "the pillar and ground of truth."

Now can this glorious and sacramental brotherhood, of whom the Lord Jesus Christ is the head and founder, be a sect, in the proper sense of the term? No, verily not!—Christ, so far from being the author of a sect, is the great centre of unity, and the repudiator of sects. He taught the doctrine of unity. He prayed for the oneness of the Church.—He died to break down "partition walls," and to "slay all enmities," that he might "gather together in one the children of God, that were scattered abroad."

5th. *The Church of God is no sect, because she is everywhere spoken against, by sectarians and the world, and yet she is unshaken and permanent.* She is a bush on fire, and yet not consumed.

A sect, of mushroom origin, could not have supported itself against so much fire and fagot; so much opposition, persecution and evil speaking. Even when sects are left alone they come to nought of themselves, or fall to pieces. A house or kingdom divided against itself, will come to desolation. But the work of God standeth sure, having this seal; the Lord knoweth them that are His. "This the gates of hell, i. e. all its powers, policies and numbers, shall never prevail against the Church of God. Refrain then, from her, O! ye men and sects, and all ye enemies that speak against her; "lest haply ye be found even to fight against God."

Now, from the foregoing considerations, facts and arguments, we conclude that the Church of God is very unjustly called a sect; and that these considerations, facts and arguments, ought to put to silence the ignorance of foolish men, who presume to call the Church of the Living God, a sect.

And now, having disposed of the various matters and questions involved in this controversy, we beg leave in conclusion to submit the following:

REMARKS AND INFERENCES.

1. If the Church of God is no sect, and sects and parties are unscriptural and antiscriptural, then no Christian, and especially no Christian minister ought to leave the Church of God, and join a sect.

2. If sects are unlawful then sects and denominations ought to dissolve, and Christians and Christian ministers, ought to come out from among them and join the Church of God. This they ought to do, for the following reasons.

First—Because the first Christians done so. If any got converted among the Samaritans, Gentiles or Jews, or any of the sects among the Jews; they immediately came out from among them, and joined the Church of God. So ought all true converts to do now. The example of primitive Christians is worthy of imitation.

Secondly—Because this is the best way to restore Gospel order. Let this be done, and we shall need no "world's convention"—no evangelical alliance to promote Christian union. Let this be done, and the way is prepared for the conversion of the world. Restore the unity and holiness of the church. and the conversion of the world will soon follow.

Thirdly—Because division is wrong unnatural and hurtful. 'A house or kingdom divided against *itself* cannot stand, but will come to desolation." Hence then, divisionists must see that they are pulling down, instead of building up the cause of God.

Fourthly—Because the Church of God is emphatically the true church; the church of the Bible. To her communion it becomes every child of God to belong. Whoever is ashamed of her, of him also will the Son of man be ashamed.

Fifthly—Because when Christ comes, He comes to save His Church, the Lamb's wife Then, if not now, everybody will wish to belong to her. Then membership in the Church of God will be valued more than the gold of Opher, or the treasures of Egypt. We once asked a sectarian, this simple question; what church would you like to be a member of when Christ comes? The effect was, soon sectarianism was thrown, and union with the Church of God sought and found. We remark,

3*dly*—Let those persons who are members of the Church of God, learn to appreciate their privileges, and to know how to behave themselves worthy as becometh the Saints.

Let them learn to appreciate the privileges. This is a great matter. The immunities and blessings of the church are many. All these they have the privilege of enjoying, and the enjoyment of which impose strong obligations to gratitude.

Finally—Let them learn to know how to behave themselves worthyily in the Church of God. Those who learn this lesson right, will know that it is necessary, among other things, strictly to observe the following duties:

1. To keep themselves unspotted from the world.

2. To love the brotherhood, with a pure heart, fervently.

3. To do good to all men as they have opportunity.

4. To serve God in sincerity and truth.

Post Office Address.

We have just had a visit from our old friend and brother Edward West, from Ohio, and he requested us to state for the information of his friends in the east, that his Post Office address is Loudonsville, Ashland county, Ohio.

CONTRIBUTORS' DEPART'T.

A Brief Examination of Various Sins.

GREENE CO., PA., *Sept.* 20, 1848.

BROTHER WINEBRENNER:—

SUFFER me to say a word to the wicked through the medium of the Advocate, in regard to some of the chief and most common sins which are impeding the cause of religion, I shall notice them in the following order.

FIRST, SWEARING is not only sinful, but repugnant to the laws of our land. It is sinful from the fact, that it is contrary to that part of our Saviour's Gospel which says, "swear not at all;" but let your communication be "yea, yea; nay, nay." In fact the whole Bible of inspired truth is against this common and beguiling sin. Consequently the swearer may expect his portion with the hypocrite and unbeliever, unless he quickly repents of this heaven daring sin. It is politically wrong, because the civil laws of our land positively forbid it. Therefore, I would say to the swearer, no longer indulge yourself in a practice which renders you unfit for civil and religious society. Remember, dear sinner, every time you make use of a profane word, you wound the feelings of the believing child of God, and are daily forfeiting a right to heaven and everlasting felicity. O! dear sinner, no longer persist in a practice which is destroying your standing among men, and ruining your soul. But abandon it without delay, before it proves your everlasting destruction. O! sinner, if God was as destitute of mercy and forbearance, as you are of consideration, you would long since have been in an awful perdition. May the Lord have mercy on you, and rouse you out of sleep.

SECOND. DRUNKENNESS is sinful and destructive in its character, and contrary to the written Word of God. What do the Scriptures say on this subject? why "the drunkard and the glutton shall come to poverty and drowsiness shall cover a man with rags." "No drunkard shall inherit the kingdom of heaven," from these and many other passages which might be brought forward, we must acknowledge that it is among the most woeful of all sins that are in existence. Drunkenness, is man's most deadly foe. It lays its thousands upon the right and upon the left, and makes its millions mourn. It is a sin which has spread its poisonous effects throughout the world. It has proved the downfall of nations and of individuals. It has caused many a poor woman to weep in anguish of heart, and to mourn in consequence of the downfall of a husband whom she once regarded as her best earthly friend. Yes, many a poor woman has been rendered miserable and downhearted, while seeing her husband staggering under the influence of the intoxicating draught, thus degrading himself beneath every thing that should favor the characteristics of a man. Drunkenness has parted many a man and wife—has thrown many a poor child upon the cold charities of the world—has brought gray hairs upon a weeping father's head—has

furrowed the cheeks of a broken hearted mother—and has brought many a blooming and promising youth, down from a lofty eminence to end his career in a state of wretchedness and misery in this life, and after death to reap a drunkard's reward in that lake which burns with fire and brimstone. But notwithstanding the evil effects which have emanated from the excessive use of intoxicating liquors and which have been extensively exposed and opposed by the most powerful eloquence, enough to convince the most sceptical, yet we can see the old man reeling under its baneful influence, setting an impious and ungodly example before his own children, and the rising generation at large, while he himself might be said to stand with one foot in his grave, and the other upon the margin.—Oh! when will that glorious day come when the drunkard will give up his bowl.

THIRD. SABBATH BREAKING we all know it is a sin of the most heaven-daring and impious nature, being contrary to the Word of God, and the laws of our land. We are told to remember the Sabbath day and keep it holy; therefore we see that it is appointed as a day of rest, a day when we should abstain from bodily labor, devote our time to the worship of God, and the reading of the Bible and other religious books. Sabbath-breaking is contrary to all law, either human or divine; and should be discountenanced by every lover of morality and religion. I believe that the Sabbath day should e strictly observed from the following reasons.

First. Because the Bible requires it.

Second. Because our civil laws require it.

And *thirdly.* Because our boides need rest. To be good Christians, we must obey the Bible; to be good citizens, we must obey civil laws; and to preserve health, our bodies must have some rest. But, notwithstanding the Sabbath was intended by the Almighty creator of all things as a day of rest, and to be kept sanctified, yet man, poor sinful man is constantly violating this part of God's moral law, and rendering himself a fit subject for eternal misery. O! dear sinner pause and reflect before the night of death overtakes you, for you know not but the Lord may soon give you over to hardness of heart and reprobacy of mind, and swear in his wrath that you shall never see his rest.

I am but a young convert in the cause of religion, not having yet enjoyed its blessings one short year, but notwithstanding, I can safely say to all those into whose hands this communication may chance to fall, that its blessings are truly sweet, yielding comfort and consolation which this world can neither give nor take away. I have enjoyed sinful pleasures which are but momentary, and I can say like a David, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness."

I must now come to a conclusion by stating that there have been a goodly number of people in this region converted from the error of their way, within a couple of years past; or at least to make a profession of religion, through the agency of our minister, brother Wertz; most of whom appear to be in earnest about the work. My prayer is that the cause of religion may take a fresh start in this county, and elsewhere, and run like fire, until many who are now in the gall of bitterness and the bonds of iniquity, may be truly converted. Yours, with Christian love.

STEPHEN BARNHART.

A few Serious Thoughts.

BY A. SNYDER.

WHAT is man? "Man that is born of woman is of few days and full of trouble.—He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." Job 14: 1, 2.

Man hath but a short time to stay in this world. He is not continually to remain here. There is nothing more certain to him than that he must die. Yet alas! thousands there are who, perhaps, think of nothing less than upon death. When we look around us and behold the busy tribes of flesh and blood, we find them busily engaged in the affairs of this world. Many are employed in laying up for themselves earthly treasures, while others spend their time in decorating their own bodies. But all this while time is rolling on and chasteneth the hour, when they must exchange their carnal joys and pleasures for their eternal destiny. That hour is appointed for all living. However, great and powerful man may have been upon earth; though he had thousands of his fellow creatures under his control, when death, that dreadful monster, shall seize hold of him, all his power and greatness will vanish away. His body will then sink beneath the cold clods of the valley, there to become the prey of worms, and to return to its mother dust. This penalty with all the additional ones pronounced in Gen. 36: 17—19, the high and the low, the rich and the poor, the healthy and the unhealthy, the young and the aged, yea, the infant of a day old, and the man of a hundred years, all alike pay this penalty. The troubles, difficulties and anxieties of this life too, will testify the execution, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, in the sweatof thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken, for dust thou art and to dust thou shalt return." If we look back and consider the millions who lived since Adam until the present time, and inquire for those that lived in ages before us, we are told they are gone, but where? ah! pause and see! Gone to a long eternity.

If we come down to the present age of the world and ask, where are many of those with whom we were intimately acquainted; what is the response? we may seek them among their former companions but we find them not there. We may go to their little family circle and inquire after them there, but their place knoweth them no more. But, if when we turn our steps towards the burial ground, there we behold a little mound of earth, which indicates to us, that beneath its cold clods rests in safety the dust of those who once had their day and season on the earth. There they slumber in silence and solitude. Their dust undisturbed will lie till the glorious sound of the trumpet of the archangel shall call the slumbering millions to come forth from their silent graves, to be arraigned at the bar of that Judge, who ordained on that appointed day, to reward every man according to the deeds done in the body, whether they be good or bad.

Now, dear reader, whoever thou art, hast thou seriously reflected that it is appointed to thee once to die, but after that the judgment? Doubtless, the thought hath often crossed your mind, but what is your condition? Seriously reflect upon it. If you still live without God in the world, oh! speedily turn to Him. Perhaps the hour is near, when you must go to try the reality of an unseen world. And will you still pass by all the means which God hath provided to make you eternally happy, and refuse all the invitations and promises which He hath given you, and rather choose for yourself to be cast in utter darkness, where there is weeping and gnashing of teeth, there to be the companion of infernal spirits, and to groan beneath the heavy ire of God's vengeance, while eternity shall roll its solemn round? Oh! prepare to meet thy God without delay. Fly to the arms of mercy while your day of grace is prolonged to you, and while you are invited to come and partake of the water of life freely, without money and without price.

But if thou art a Christian, let me say to you, don't get weary in well doing. Press forward to the mark of thy high calling in the Lord Jesus. Do not not lay down the weapons of your warfare, but earnestly contend for the faith of Jesus and glory of God. Be steadfast till God shall say it is enough. Then your death will be the death of the righteous; and your last end will be like his; and in the morning of the resurrection of the just, you may lift your head with joy among the children of God, and with them celebrate an eternal day in the glorious kingdom of God our Father.

Linglestown, July 13, 1848.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Ninth.

"Praise ye the Lord!"

THE above exclamation from David's Psalms would naturally present the inquiry "Why we should praise God!" The answer could be given as soon as thought would receive it. We should praise God by our life, for numerous reasons, among them a few we shall notice. Because He is our Creator; because He is our Preserver; because He is our Redeemer; because He has shown Himself benevolent, merciful, just and deserving of our allegiance.

He created us in the happiest situation, only a "little lower than the angels," and when man fell, gave him a promise of redemption. All those who did His will, He blessed, in soul and store, and in a few ages fulfilled His promise by sending His Son to redeem us by His death. What love! does it alone not deserve praise, and the hallelujahs of a saved world? Yes! and all those who accept His atonement or ransom, do thank and glorify Him for it, by their lives and with their hearts and tongues. He is good and wise in various other ways. Look at the green fields around you—the fruits, the forests, the rivers, the refreshing breezes and showers, and answer, if God is not a good Being. He is also merciful—we have often dared to raise our face to Heaven and profane his holy name and blaspheme with a proud heart and stiff neck, yet He has held in His just anger, and permitted us to live—all for our own good. He has had cause and could easily have annihilated the whole world, in a moment, but his kindness prevailed—therefore, oh, how thankful we should be to Him whose "mercy endureth forever."

He proved himself capable of taking care of us by rescuing Moses and the Israelites from Egypt—by rescuing Daniel from the malevolence of his enemies, when cast into the den of lions—by protecting the Hebrew Christians from the flames of the furnace of Nebuchadnezzar—and in other instances.—When He saw fit to try the faith of his followers, he allowed them to be tied to the stake and linger out an hour of pain there, but He always filled them with His spirit and cheered them on till their departure, when He took them to Himself. If He did let them suffer till the death *here*, He always rewarded them *hereafter* with a seat at his right hand, where they will sing praise to the Lamb forever and forever. What a happy thought to the Christian! One is excited to shout "Praise ye the Lord!" when he thinks of Heaven, where his Redeemer lives and where His followers are enjoying the smiles of God's favor, as a poet has sung—

How happy Christian souls become
Whene'er they think of Heaven,
Their ever-blessed Saviour's home
The seat of *the eleven*—
The brave disciples, who withstood
The tempter, in the strife,
And fought their way, with all the good,
To everlasting life!

Jehovah has bestowed so much care, and effected so much good for poor fallen man in so many instances that the mind becomes lost when reflecting upon his goodness. He created us, protects us, and *died* for us—what more can He do? Nothing more. Therefore, as He invites all to come to Him, we should do so, and dedicate our souls and bodies to the only Being who deserves it. And, rest assured, we will not miss our reward for so doing.

But if we do not give to our Maker what He should have, and neglect instead of praising and glorifying Him we will reap what we would deserve, a punishment for such a violation of justice.

As all is in favor of it, and as time will not now permit us to say more, we would close this ill written leaf by simply raising our hearts above and repeating what all nature echoes,

"Praise ye the Lord!"

Hollidaysburg, Blair co., Pa., Sept., 1848.

Free Grace's Strictures on Harman's Letter.

OCTOBER 2, 1848.

BROTHER WINEBRENNER:—

IN looking over the last Advocate, I noticed that a certain writer by the name of Harman, thought that brother Maxwell's expression on Calvinism, was altogether uncalled for, and finds fault with you, for publishing A. D. W.'s, remarks on the expression. The expression would seem, I admit, to men of refinement, somewhat coarse and homely, yet my opinion of it is that it is a very striking or comparison. Harman, I am glad to find, is disposed nevertheless to make some allowance for brother Maxwell; because the remark was made in the heat of Exhortation. But, he seems to think, that the *stripling*, by his comments has condemned Calvin, Luther, Knox, Whitfield, Bunyan, Edwards and a host of others.

Perhaps *he meant some of the instigators of the Blue Laws of Connecticut.* Those worthies lived in the dawn or twilight, of the reformation, and could only see men as *trees* walking. I have no doubt, if they were with us now, in the nineteenth century, under the meridian

light of the Gospel, they would perhaps not find fault with brother Maxwell's remarks or the stripling's sanction. They doubtless meant it all well enough, and I would fain hope they are saved, though as by fire. But I greatly fear that some of their works are hay, wood, and stubble, and consequently will be burnt, when they are tried by the judgment fires.

Harman, seems to think that we should at least, have a decent respect for those that differ from us in sentiment. I suppose if he had heard old Paul giving his sentiments to Barjesus, he would have judged the Apostle to be fully as harsh and caustic as brother Maxwell's homely remarks. Paul's language did not appear to be very soft and smooth; at least not to Barjesus: just as little as M.'s did to Harman. But he (Harman) seems to think that it might give an offence to some weak disciples for whom Christ died. Why does he not quote that passage right? But, I suppose when quoted right, it would be a frustration of his favorite sentiment, "once in grace always in grace." But Harman concludes by saying, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." So say I. But does this expression of Scripture class with the free grace doctrine? I guess not. The Apostle in speaking of a certain race says; "They all run, but only one obtains the prize. But not so in the Christian race that he was running. Not only the foremost one would get a crown, but all that would continue to run to the end, and not fall after the same example, unbelief. He himself feared that he "yet might become a cast away." But what does the Saviour say as it regards him that willeth? Why he says in the last of Revelation, that "Let the wicked forsake his way, and the unrighteous man his thought, and let him turn to the Lord and He will have MERCY." The Apostle Paul exhorted the converted Gentiles at one time, that they should be careful, for if Christ spared not the natural branches, but cut them off, and grafted them in, He might cut them off again, even they that were elected.

May the Lord help me and you, and Harman, Maxwell, and the beardless youth, and all others, to make our peace, calling and election sure. If our election was sure, this exhortation would be vain.

Now is the time for the candidates for the Presidency to try to make their election sure. After the election it would be nonsence to say to the one elected, make your election sure. Let Harman make the application.

FREE GRACE.

The Happy Man; An Allegory.

The happy man was born in the city of Regeneration, in the parish of repentance unto life. He was educated at the school of Obedience, and now lives in the Plain of Perseverance. He works at the trade of Diligence. Notwithstanding he has a large estate of Christian contentment, and many times does jobs of self-denial. He wears the garment of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of self-abasement, and climbs the mountains of spiritual mindedness. He breakfasts every morning on prayer, and sups every evening on the same. He has meat to eat which the world knoweth not of, and his drink is the sincere milk of the word. Thus happy he lives and happy he dies.

Happy is he, who has Gospel submission in his will; due order in his affections.—sound peace in his conscience; sanctifying grace in his soul; self-divinity in his breast; true humility in his heart; the Redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over his head. Happy the life and glorious the death of such a one. In order to attain which, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Jesus Christ and long for glory every day.

Yours respectfully,

PETER HARTMAN.

Near Wooster, Ohio.

A Good Man Fallen.

Brother Winebrenner:—

This is to inform you that brother Philip Wheldy, died August the 30th 1848; aged 59 years 6 months and 9 days.

He was attacked with a Billious Fever, which in ten days time terminated his earthly existence. He has left a family and a large circle of friends and relatives to lament their loss. But we have every reason to believe that their loss was his eternal gain.

He embraced religion under the labors of brother Wm. Smedmer, some years ago, and became a member of the Church of God at Sugar-creek, of which he continued a worthy brother until his death.

A funeral discourse was delivered to a very large concourse of people by the writer from 2 Tim. 4:7, 8. "I have fought a good fight: I have finished my course: I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.

A. HOLMES.

Milton, Sept. 20, 1848.

Letter from Brother Jos. Glenn.

Rockland, *September* 13*th*, *A. D.* 1848.

Dear Brother Winebrenner:—

I again embrace the opportunity of writing to you, to inform you that we we are still endeavoring to do all we can in this place for the cause of God, though we labor under many disadvantages here that are not elsewhere. The country is poor and the inhabitants also, but the people have a mind to work, I believe generally with some exceptions. Our borders are limited on account of the Alleghany river, which almost surrounds us, and a good part of the time it is very difficult crossing, so that we cannot enlarge our boundary; nor yet can we expect much reformation here, from the fact that there are so many who have once made a profession of religion, and like the dog that has returned to his vomit, and the sow to her wallowing in the mire; they have turned back to their old evil practices again, so that Christians can have no confidence in persons who are guilty of such God dishonoring conduct. What shall we do in the matter? shall we let them alone? yes like the barren fig tree we will let them alone till God cut them down; and I think that will not be long, for the wickedness of some I fear have come up as much before God as that of the old world which was destroyed by a flood of water. O! what an awful day will it be, when the world will be congregated, and every man receives his just doom from the Lord. When reflecting upon this matter, I have asked myself the question, shall I in that day see some of these dear souls, whom I have exhorted and prayed for declaring, there we have ate and drank at thy table, and in thy name have done many wonderful works, and after all shall they hear the awful sentence from the Judge himself, "depart from me ye workers of aniquity, I never knew thee."

But on the other hand, we can rejoice when the moments come, when we shall be freed from this cumbersome clay, and this alluring world, to find our labor is over, and we hear the sound, "child! your Father calls, come home." In view of this we live and labor, though it may lead through poverty's vale and a wilderness world, where the lion roars, yet still we will go on. Thank God, on the other side of Jordan is fair Canaan's land, a land where milk and honey flows.

But, in conclusion, we intend, God willing, to hold a meeting, commencing on the 15th instant. We expect brother Klein to be here. The brethren expect a good time. May the good Lord grant it, that we may be able to send you some good news from Zion here.—The church is warm and zealous at present, as much so as I have ever known it to be.—They are all kind hearted brethren and sisters here. May God bless them, and help them to keep the unity of the spirit in the bonds of peace.

After the meeting is over, we want to hold some meetings on our way to the Eldership in new places, and perhaps may report the results for the Advocate. No more at present, but remain your fellow-laborer in the kingdom and patience of our Lord Jesus Christ.

JOSEPH GLENN.

Letter from Brother Peter Hartman.

Dear Brother Winebrenner:—

This is to inform you that I have about five dozen of your German Testaments in my possession, several of them are bound in morocco and pocket book binding. They were brought here, by my brother George, from Fairfield county, Ohio.

As regards the Church Advocate I am much pleased with it. It has always been a welcome messenger to me and my family. I admire the manner in which it comes. Its pages are filled well with wholesome truths, and its pieces are short and generally instructive. It is a blessed periodical to familes where there are children. It always brings some new things, and children as well as old folks, are always fond of reading new things. And I think it ought to be encouraged and sustained by all the brethren of the church. However, there have appeared some few things in its columns which, in my opinion, did not appear to be in a right spirit. I mean the things with regard to those debates that filled some of its columns. I think that when brethren do not see alike in some things, they ought to reason with each other in a spirit of meekness and forbearance, and thus manifest more of a Christian spirit. For it rather appeared to me, in some of their debates, as if they aimed more at the mastery, than at the correctness of the Bible.

As to the state of religion in this region of the country, it appears to be in a very low condition. I think it is high time that the church should muster up her strength and force against the current of evil, which apparently threatens her overthrow. This is the time to try the faith and patience of the saints, and in which every one ought to march out against the mighty.

Brethren in the Lord, let us not be discouraged, for the Lord is still on the giving hand. But let us keep low down at the feet of Jesus our glorious Lord, and there implore his mercies and fully rely upon his promises with a living faith, and the promise is that we shall receive grace and strength to sustain us in the hour of difficulty and of trial, and he will bring us off ultimately victorious in Christ Jesus our Lord.

Yours in Christ,

PETER HARTMAN.

Wooster, Ohio, Sept. 17, 1848.

Letter from Brother J. H. Hurley.

Near Carlisle, Pa., Oct. 5, 1848.

Brother Winebrenner:—

By your permission I will offer a few thoughts to the readers of the Advocate on Profanity. The least pardonable of all the vices to which man is addicted, is that of profane swearing. Could he who so freely indulges in profanity and indecent language: in fine, could the profane swearer behold himself in a glass as others behold him, he would shrink from his own image as from a thing of contamination. In other vices, there may be found: more or less, some kind of excuse. The gratification of some passion, or the indulgence of some appetite may be yet as a palliation, but in this vice are no mitigating circumstances to be found,—no plausible pretext for such folly.—How often is the name of the Great Supreme appealed to, on the most trivial occasions, to test the speaker's truth when at the same time his veracity could justly be called in question, and his statement proved false.

Suppose he should be taken at his word, with his impious imprecations upon his tongue, what horror would sieze his guilty conscience! what sensations of unutterable despair would overwhelm him! And yet history furnishes many instances of speedy retributive justice being awarded the blasphemer. Such appeals are, therefore, not only wicked, but absurd; manifesting a great degree of moral depravity.

How weak and how wicked are the wild deunnciations of man! To revile, to outrage his fellow man is wicked. To revile, to outrage his Creator is horrible. Surely a man of sense will never swear.

J. H. HURLEY.

Letter from Brother Wm. Adams.

Plymouth, *September* 28, 1848.

Brother Winebrenner:—

As some of the brethren on my travels take the Advocate, I let them know, through the columns of the same, the reason of my disappointing them the last round. It was in consequence of of my being sick. I have been confined to house and bed, for something over a week, with the chills and fever. However, through the goodness of God, I am now on the mend, and as soon as I think I can venture out, I will send on my appointments by letter.

Also, if I am not at our annual Eldership, it will be in consequence of sickness. The prospects on my travels appear to be good.

Yours, affectionately,

WILLIAM ADAMS.

NEWS DEPARTMENT.

Church and State.—The new Federal Parliament at Frankfort, in Germany, is engaged in preparing a Constitution for the new Germanic Empire. They are now approaching those articles in the draft of the Constitution which concern the relations of Church and State. The scheme does not explicitly declare the principle of separation; but, in some sort, it implies it and admits its main consequences; not only the civil and political equality of all creeds, but the right of every new religious society to constitute itself without authorization by the State. M. Ullmann, Professor of Theology at Heidelberg, who has written a great deal on ecclesiastical questions, has recently published a pamphlet, designing to apprise the Assembly of the direction of his vote: "The civil and political equality of all Confessions, unlimited liberty as to the formations of sects, and the separation of Church and State." An assembly of ecclesiastics and laymen was also held at Walmar on the 12th of July, under the Presidency of M. Schwarz, Professor of Theology at Jena. After much debate, they adopted a petition to the Grand Duke, comprising the following claims: independence of the National Church, without, however, excluding State control—the construction of a scheme or ecclesiastical constitution prepared by a commission, to be afterwards submitted to a synod, two-thirds of which should be laymen; and, lastly, the union of the churches in the petty States of Thüringia in one church.

Slavery at the South.—The Washington correspondent of the N. Y. Commercial in a recent letter, expresses the following opinions on the subject of slavery at the South. We hope that his predictions and hopes will be realized. But what will Mr. Calhoun says on the subject:

"I am more and more satisfied, from all I observe, that there is a strong under current of opinion favorable to 'free soil' doctrines in this District, in Maryland, Virginia and other slave States. I have been assured by a most respectable officer of the Government that Mr. Walker has deliberately expressed the belief that a majority of the population of the State of Mississippi are heartily averse to the extension of slavery, and regret its existence even among themselves.

"The recent letter of ex-Gov. Thomas of Maryland affords evidence of the increase of the feeling in that State. Fifteen years will not pass away before slavery will be extinguished in this District, and be in a train of eradication in Maryland, Virginia, Delaware and Kentucky. If the North stand firm and immovable, through her representatives in the lower House of Congress, as I have now strong hopes that she will, in opposition to the extension of the institution into new territories, an effectual check will be given to the breeding of slaves for sale, which is the great sin and crime of the more Northern slave States."

Christians and Slavery.—A published calculation—how accurate we do not know—states that 250,000 slaves are held by Methodists, 235,000 by Baptists, and 80,000 by Presbyterians. Add 45,000 for all other denominations, and you have 600,000 slaves held by religious men.—The average number to each may be about ten, which will give us 60,000 religious men holding slaves. What ought these religious slaveholders to do? Some will say, immediately, and at all hazards emancipate their slaves. Others will say go to work immediately, and with earnestness, as citizens of the country, to procure the repeal of the laws. Others will say, commence immediately and sincerely the work of giving instruction to the slaves, to prepare them for freedom. But will any intelligent Christian say that these 60,000 slaveholders are discharging their duty, while eating and wasting the earnings of their slaves and making no effort in any way to give them their freedom.

Latest from the Mormons.—Our latest from "beyond the westward" is, that the Mormons at Sa't river have been quite successful this summer in their farming, that they have raised 20,000 bushels of grain more than is needed for the support of the colony. The country they have settled upon lies about forty miles from the Salt Lake; the length of the valley or tract is some 100 miles, the width varies, I suppose they will claim a pre-emption right there pretty strongly; and if they continue to emigrate as they have begun, they will settle the Wilmot proviso question long before any question relating to their admission as a State can be much agitated. Oregon, though now organized as a territory, will probably, as far as population is concerned, not be ready for admission as soon as California.—*Correspondent of the Ohio Statesman.*

Progress of the Cholera.—The cholera in the North of Europe is committing fearful ravages. The cases are more and more numerous every day, and great fears are felt of its crossing the Continent very soon.

The Cholera.—It is contended in England that the cholera does not attack persons who live near breweries or mineral springs in consequence of the counter influence of carbonic acid gas evolved there. All the watering places with springs that emit this gas escaped the pestilence, in Germany, Spain and England. Balston and Saratoga, it is said, escaped.

The Great Comet.—The approaching comet is undoubtedly the leading event in scientific matters. It has been seen, on the verge of our system, by Dr. Peterson, of Altona. Mr. Taylor, of Liverpool, has also had an interview with the illustrious stranger. It is two hundred and ninety-two years since it last favored our earth with a visit. It will not, however, come so near us as it did in 1264, when the display was terrific, "great, bright, and spreading a long broad tail," as described in the annals of Colmar. In the year 1556 its distance from the earth was less than seven millions of miles. It will not, during the present visit, be nearer than thirty millions of miles. In 1556 it was in its ascending node; it is now passing the descending one, as in 1264.

An International Anti-War Convention.—A convention, for the purpose of influencing the public opinion of the christian and civilized world, in favor of substituting some other and more rational mode of settling international differences than an appeal to brutal force, was to be held at Brussels on the 20th, 21st, and 22d ult. The three practical points to be brought forward for consideration were the introduction of an arbitration clause in all international treaties—the establishment of a high court of nations for the settlement of international disputes—and the general disarrangement of nations. Considerably more than one hundred gentlemen, from Great Britain alone, expressed their intention to be present. The invitation is confined to those who hold that all war is inconsistent with the spirit of Christianity.

The Temple at Nauvoo.—We are pleased to learn that an arrangement has been made with the Trustees or those having charge of the Mormon Temple at Nauvoo, by which that splendid edifice is to be devoted to a useful purpose. It has been leased for a term of fifteen years, and is to be at once converted into a college building and to be occupied for that purpose. The institution is to be under the patronage of the Home Mission Society, and immediate steps will be taken to put it into operation. A better location cannot be found in the western country for such an institution, and it will if properly conducted, receive the patronage of all the States bordering upon the Mississippi.

Commerce of New Orleans.—According to an official statement, the total value of American produce exported from New Orleans from June 30, 1847, to June 30, 1848, was $67,182,323. The total amount of tonnage entered during the same period, both American and and foreign, was 900,448 tons, and the clearances were 910,651 tons.

Romanism.—It appears from the Roman Catholic Directory for 1848, that the total number of Roman Catholic churches and chapels in England and Wales is 545; in Scotland 85, besides 22 stations where Divine service is performed; making a grand total of 630 churches and chapels. Of Catholic colleges, there are in England 10; and in Scotland, 1. Convents, 38, of which 12 are in the London district. Monasteries, 4. Of Missionary priests in England and Wales, there are 707, including priests without any fixed mission; in Scotland, 99; making a grand total of 806 missionary priests in Great Britain, including the Bishops. This is a goodly staff and well calculated to extend and uphold the interests of the Church of Rome.

No Slavery in California.—The St. Louis Republican gives the substance of an article on the subject of slavery, which appeared in the California Star of March 25. The writer states there is not a slave in California, and the power of the Home Government is inadequate to their introduction into that Territory. "Those who attempt to transfer their slaves from the east to the west of the Rocky Mountains, will meet with inevitable loss of their property. They might as well attempt to remove them to New England or Canada." It is said, "that the simple recognition of slavery here would be looked upon as a greater misfortune to the Territory than though California had remained in its former state." It declares that neither the soil, nor the climate, nor the productions of California, are suited to slave labor: that slaves could not be held in bondage there, and that Congress has no right to bequeath such a calamity to the country, contrary to the wishes of the people.

Memorial of Miss Dix.—The petition of Miss Dix to Congress for a grant of land, to be appropriated to the amelioration of the condition of the insane, contains some curious statistics. It shows that in the New England States, the insane bear a proportion to the whole population of about 1 to 600, in the Middle States 1 to 900, and in the Western States 1 to 1300. The greatest number of insane, compared with the whole population, is in Rhode Island, where the ratio is 1 in 503, and the least number in South Carolina where the ratio is 1 in 6136.

Boston Calico and Ice.—The value of domestic cotton goods exported from Boston for the month of August last, was $194,471 83. The total amount exported since January last is $1,527,371 78, an increase of 8160 packages over the same time last year. The quantity of ice exported in August was 5182 tons; total since January, 14,657 tons. Increase on the same time last year, 5,969.

The Modern Babylon.—London is ten miles long by seven miles broad. The number of houses is upwards of 100,000 and it has a population of not less than 2,000,000, of souls. Its leviathan of body is composed of nearly 10,000 streets, lanes, squares, terraces, &c. It consumes upwards of 4,369,400 lbs. of animal food weekly, which is washed down by 1,400,000 barrels of beer, annually, exclusive of other liquids. Its rental is at least £7,000,000 a year, and it pays for luxuries it imports £12,000,000 a year duty alone. It has 587 churches, 207 dissenting places of worship, upwards of 5,000 public houses, and 15 theatres.

To Cure Sheep-skins with the Wool on.—Take a spoonful of alum and two of saltpetre; pulverize and mix them well together, then sprinkle the powder on the flesh side of the skin, and lay the two flesh sides together, leaving the wool outside. Then fold up the skin as tight as you can, and hang it in a dry place. In two or three days, as soon as it is dry, take it down and scrape it with a blunt knife, till clean and supple. This completes the process, and makes you a most excellent saddle cover.

Other skins which you desire to cure with the fur or hair on, may be treated in the same way.

Reduction of Railroad Fare.—At a meeting of the several companies from Albany to Buffalo, held at Auburn on Thursday, it was resolved to reduce the fare from Albany to Buffalo, to $9,75, to take effect on the 1st of January next, viz:

Albany and Schenectady, -	$0 50
Utica and Schenectady, - -	2 25
Syracuse and Utica, - - -	1 50
Auburn and Syracuse, - -	0 80
Auburn and Rochester, - -	2 50
Tonawonda, - - - - -	1 30
Attica and Buffalo, - - -	0 90

The average East of Syracuse is about 27 cents per mile: West of Syracuse, a 1-5th cents; the entire average about 3 cents.—*Albany Jour.*

Yucatan.—Advices from Campeachy, Yucatan, to the 27th of August, have been received at New Orleans.

The whites have everywhere been successful in their warfare with the Indians throughout the Peninsula. Yucatan has been reunited to Mexico.

Mexico has afforded full pardon to the Indians on condition of their ceasing from acts of hostility, Mexico is to pay to Yucatan $140,000.

☞ The government has chartered three ships at New York to carry stores and troops to California. The rates paid are for the ship Mary and Adeline, of 690 tons, $16,000; the Rome, 750 tons, $18,000; and the Iowa, 900 tons, $23,000.

The Sultan Protecting Christians.—It is one of the anomalies of this age of new and strange things, that the Turkish Sultan should be resorted to as the protector of Christians. A recent letter from Syria, says: The persecution which has oppressed the converts to spiritual religion at Damascus, has been arrested by the authority of the Sublime Porte. The governor of Damascus has been ordered to recall those who were banished, and see that they are not molested in the worship of God.

Munificent Bequests.—The late John D. Williams, in his last Will and Testament, made the following bequests, viz: To the "Society for the Promotion of Theological Education" at Cambridge, the estate on the corner of Ann and Shoe and Leather streets; to the "Boston Asylum and Farm School," the estate Nos. 15 and 16 Blackstone street: to the "Massachusetts General Hospital" the estate Nos. 17 and 18 Blackstone street. The above named estates are valued at about $60,000. —*Boston Transcript.*

Statistics of Distilleries.—It is estimated that the present number of distilleries in the United States is 10,500, the number of gallons of liquor distilled annually is 41,502,707, which if sold at 20 cents per gallon, would produce $0,000,000,000,000 of quarrels, half a million of assaults and batteries, 100,000 thefts, 800 suicides, and about 100 murders.

A Hint to Butter Makers.—Every Dairy should have a vessel of lime water sitting in it—say half a gallon of lime to ten or twelve of water—simply to rinse everything in. The vessel can be filled as often as you please. It will be sure to remove all acidity or bad odor. Let dairy-women remember this.

Singular.—When the school house was struck by lightning in Reading, some ten years ago, a stove funnel was turned wrong side out by the fluid—just as one would turn a stocking. This is one of the most singular freaks of lightning that we remember ever to have heard of. It would probably puzzle our mechanics to imitate it.—*Lowell Courier.*

North Carolina Legislature.—The Raleigh Register, whig, contains an official list of the members elect to the legislature. The senate stands 26 whigs and 25 democrats, of which number two have since died, one of each party. The house stands 60 whigs and 60 democrats, of whom one, a whig, has since died.

A Western City.—In 1802, Pittsburg contained a long church and a few huts. It now has 100 churches, 125 clergymen, and 100 Sabbath schools.

Economy in Linen Washing.—A correspondent of a Dundee paper writes, "After many experiments made by myself and others, I find that a little pipeclay, dissolved among the water employed in washing, gives the dirtiest linens the appearance of having been bleached, and cleanses them thoroughly with about half the labor, and a saving of full one fourth the soap. The method adopted was to dissolve a little of the pipe clay in the warm water in the wash tub, or to rub a little of it, together with the soap on the articles to be washed. This process was repeated as often as required, until the articles to be washed were made thoroughly clean. All who have made the experiment have agreed that the saving of soap and labor are great; and that the clothes are improved in color equally as if they were bleached. The peculiar advantage of employing this article with the soap is, that it gives the hardest water almost the softness of rain water.

Method of Welting Iron, Steel, and Sheet Iron. —A new French Discovery.—In an earthen vessel melt borax, and add to it 1-10th of sal ammoniac. When these ingredients are properly fused and mixed, pour them out upon an iron plate and let them cool. There is thus obtained a glassy matter, to which is to be added an equal quantity of quick lime. The iron or steel which are to be sodered are first heated to redness; then this compound, first reduced to powder, is laid upon them; the composition melts and runs like sealing wax; the pieces are then replaced in the fire, taking care to heat them at a temperature far below that usually employed in welding; they are then withdrawn and hammered, and the surfaces will be found to be thus perfectly united. The author asserts that this process, which may be applied to welding sheet iron tubes, never fails.—*Rec. de la Palytech.*

☞ Rome at the present time, indulges high hopes of subduing the church of England to her authority, and it must be confessed, that she has some grounds for hope. Sixty-five members of the University of Oxford have seceded from the Established church, and conformed to the church of Rome, since 1841; and about fifty more from the Universities of Cambridge and Dublin, making a total of more than one hundred, and this is very far from expressing the whole number who have been led by their teachers, to apostacy from Protestantism.

Narrow Escape.—The son and daughter of General Taylor were on board the steamer Concordia that exploded her boilers and killed several persons, a few days ago, on the Mississippi, but they fortunately escaped injury.

A Liberal Donation.—A gentleman in the South, who was awakened through the instrumentality of a religious book, has given the American Tract Society $3,000 for the support of 20 colporteurs, with the encouragement that the same may be expected annually for four years.—*Miss. Journal.*

☞ Recently, in England, on the Great Western railroad, seventy-seven miles were passed over by an express train in seventy-eight minutes twenty nine seconds, including a stoppage of five minutes thirty-five seconds. Fifty-three miles of the journey were performed in forty-nine minutes thirteen seconds. The speed in some cases was kept up at seventy, seventy-two, and seventy-seven miles an hour.

☞ The New York Episcopal Convention has adopted, by a very large majority, a resolution requiring that all lay members of the Convention should be communicants in the Church.

MISCELLANEOUS.

RULES TO ASSIST IN A RIGHT PROSECUTION OF THE WORK OF THE MINISTRY.

BY THE REV. ROBERT NEWSTEAD.

"Study to show thyself approved unto God: a workman that needeth not be ashamed."

1. In connection with the daily and regular reading of the word of God, study deeply into the epistles to Timothy and Titus, and the character and labors of St. Paul.

2. In connection with your studies and preparations for the pulpit, mingle unceasing prayer for the light and unction of the Holy Spirit.

3. Let the love of Christ, and the love of souls, be the grand spring of all your outward efforts for the salvation of mankind. Your great business, instrumentally, is to save souls.

4. In order to solemnity and earnestness in the public ministry, "set God always before you." Consider not so much to whom you speak, as the eternal import of the message you deliver. Aim at extensive usefulness.

5. Preach for eternity; as a dying man to dying men; and, in order to it, live near the throne of grace: go from your knees to the pulpit: lift up your heart to God in ascending it; frequently repeat this act in preaching, preserving a stayed recollection of mind.

6. Live above the mere fear or praise of men, and the fascination of popularity, by constant and intentional aim at the glory of God, renewing in every ministerial act.

7. Imitate the Saviour; labor to preach by example; maintaining, in all companies and places, by cheerful gravity, the sober dignity, the courteousness, the consistency, and the spirituality of the Christian minister. The power of "the daily example of one who lives under the impression of the word which he preaches" is mighty. "His example is a universal language; the child, the man, the gain-

sayer, and the believer, alike understand it, and must read it, and taka impressions from it concerning the Lord, and eternity, and Christ, and holiness."

8. Guard against light, facetious, and worldly conversation; steadily resisting the temptation to punning and satire, witticisms and repartee; which though arising in many cases from a natural liveliness and buoyancy of disposition, can only tend to produce or spread an unseemly levity of spirit which will "eat as doth a canker," ministering to the destruction of your usefulness especially among your people, and those of uninformed minds. Gravity, with sound speech, and words that minister grace to the hearers should be as much the adorning of the youthful, as of the aged minister, and essential to the weight and influence of the ministerial character in all cases.

9. Meddle sparingly with earthly politics; and beware of any habit, though considered innocent by men, which might lower you in the estimation of any to whom you preach. Let all men see that self-denial is your every day garb, and that the messenger of the Sabbath is the minister through the week.

10. Rise early; have a regular plan for every day and hour. Be conscientiously punctual, especially in appointed duties and public services. Never trifle with other men's time; and, especially, never keep a congregation waiting.

11. Sacredly economise your own time. Employ all your leisure in studious improvement. Have ever some theme upon the mind. Avoid hurry and confusion, by avoiding procrastination and irregularity. Pursue order, and carry recollection into everything.

12. Labor after a practical improvement of the words of our Lord: "Occupy till I come." By the diligent cultivation of every talent, however humble, and by the wise alteration of reading and meditation, study and composition, fill up your time so as to be always employed, yet never weary, till He shall say, "It is enough."

AN EXCELLENT SERMON.

TEXT—"*Stop my Paper.*"

This text you will find recorded in some of the papers sent to editors of religious papers, by discontented subscribers. The text is an injunction, which, in an editorial point of view, deserves consideration. We invite your attention to the following exposition of the text:

We notice—

I. *Who are the persons who say, "stop my paper?"*

1. Those who say they are too poor, and yet can afford to take a daily, and spend four or five dollars per annum for tobacco.

2. Sometimes those who can easily afford to pay the subscription price, but are too penurious to do so.

3. Sometimes those that acknowledge it to be a "good paper," which they like to read, or "think a good deal of."

4. Those who are Church members, and would like to see the Church and missionary cause prosper.

5. Those who profess to be Christians and lament over the apathy and indifference manifested by the world towards religious periodicals.

6. Those who leave their subscription run on for a year or two, and more, and then complain because the editor exacts full payment according to terms. Such very often are the persons who threaten or terrify editors with "*stop my paper.*"

II. The "*Reasons*" for stopping the paper. These are numerous, but we have room only for about "a dozen," which we leave to the intelligent reader to judge of their weight.

1. One, *not very much engaged*, says he has "no time to read it."

2. Another, not at all poor, "says it costs too much."

3. Another, feeling no pressure, says, "times are hard."

4. Another, with plenty of cash, says, "money is scarce."

5. Another, a *good church member*, prefers a *political* paper.

6. Another, a professing Christian, thinks "there is almost too many religious matters in it."

7. Another, because it speaks "too much in favor of temperance."

8. Another, because "it had a piece he did'nt like."

9. Another, because the editor cropped off some of the "long ears" in the communications forwarded to him for publication.

10. Another, because the editor did not publish his communication.

11. Another, because the editor called on him for pay of three or four years' standing.

12. Another, because the editor or his correspondents told the truth through the columns of the paper.

Such are some of the "reasons" given for stopping the "paper;" but they are very *unreasonable* reasons, for they look more like the shadow of *excuses* than the realities of truth; and it is hoped that no subscriber may ever be tempted to fly to them for refuge, when he feels disposed to say, STOP MY PAPER.

JACOB'S LADDER.

WELSH ANECDOTE ON THE SUPPORT OF THE MINISTRY.

A Welsh clergyman, invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassments, although the church was fully able to support him comfortably, took the following singular method of addressing reproof.

In his address to the church, he remarked: "You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor.—You have done well. God we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you and feed your souls with the bread of life. But now, you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy amongst you, I have been thinking you have need to pray again. "Pray again! pray again! what should we pray again for?" Well, I think you have need to pray again. But for what?" Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again.—"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?" Why, I think if God would put Jacob's ladder down, that your minister could go up to Heaven on the Sabbath evening after preaching, and remain all the week; then he could come down every Sabbath morning so spiritually minded, and so full of Heaven, that he would preach to you almost like an angel. "O yes, that may be all very well, and if it were possible we should like it; but then we need our minister with us during the week, to attend prayer meeting, visit the sick, hear experience, give advice, &c. &c., and therefore, must have him always with us; we want the whole of his time and attention." That may be, and I will admit the necessity of his daily attentions to your concerns; but then, you will remember that if he remains here, he must have bread and cheese; and I have been told that your minister was wanting the necessaries of life while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into Heaven after the services of the day, save you the painful necessity of supporting him.—*Columbian Star.*

PROPHECIES.

The existing Revolution in Europe will involve England, Russia, and all crowned heads will be uncrowned.

The sovereignty will be lodged no longer in the head, nor in the horn, nor any other extremity, but in the body politic—in THE PEOPLE.

A Democratic, or uncrowned Confederation, will be formed of the following States, which will preserve more or less of their nationality, while combining in some species of league. All the States of Europe together with the north of Africa, and the whole of Asia, with the exception, perhaps, of some of the south-eastern portions.

At the head of this Confederation will be the Russian empire exercising a preponderating influence.

When this Democratic Confederation is first formed, it will for a while tolerate and support the Papal and other ecclesiastical organizations. Afterwards, however, it will destroy them, and the whole body politic will become infidel.

At some period during the progress of the great revolutions necessary to effect what is here indicated, a colony of Israelites will be located in Palestine, and become prosperous and wealthy.

A movement of the infidel Confederation, under the banners of Russia, will then take place, from the North, upon the colony in Palestine, which will result in the signal destruction of the entire system, and will be the introduction to a new and important chapter in the history of mankind.

The time occupied in these changes may be not more than twenty years. At any rate, in that length of time, some of the most momentous changes here indicated will occur.

Let these things be recorded in the memory of the people of God.—GREY.

CHINESE PROVERB.—A wise man adapts himself to the circumstances in which he is placed, as water shapes itself to the vessel that contains it.

He that defers his charity till he is dead, is, if rightly weighed, rather more liberal of another man's property than of his own.

Men overrate their talents, and underrate their influence.

ANTIQUITIES.

Ninevah was 15 miles by 9, and 40 round, with walls 100 feet high, and thick enough for three chariots abreast.

Babylon was 60 miles within the walls, which were 75 feet thick and 300 high, with 100 brazen gates.

The temple of Diana at Ephesus was 425 feet high, to support the roof. It was 200 years in building.

The largest of the Pyramids is 481 feet high, and 663 feet on the side: its base covers eleven acres. The stones are about 30 feet in length, and the layers are 208. 360,000 men were employed in its erection.

The labyrinth of Egypt contains 3000 chambers and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round. It had 100 gates.

Carthage was 25 miles round.

Athens was 25 miles round, and contained 250,000 citizens, and 400,000 slaves.

The temple of Delphos was so rich in donations, that it was once plundered of £100,000 sterling; and Nero carried from it 500 statues.

The walls of Rome were 13 miles.

THE JESUITS.—Boileau said of the Jesuits, that they were men "who lengthened the Creed, and shortened the Decalogue."

POETRY.

A LYRIC POEM.

The days of my youth where have they all gone?
They've faded away like vapours of morn,
Or fast have flown as the swift-footed deer,
And left me forsaken, lonely, and drear.
Away in my rear has the wild beast fled,
As o'er the prairie my foot-steps have led:
And thus I have thought, have gone like the hind,
The days of my youth, which passed as the wind.
And with their swift flight, joys I then knew,
The harmless pleasures I used to pursue;
Where now the scenes of those innocent days?
As along yon brook and those winding ways,
I've strayed to view the infant cascade,?
At the root of the maple, whence I've laid,
Till day-light had gone, and sun it had set:
The night-owl alarmed me, the dew my locks wet:
I've fled to my home, well pleased with my sight,
And mused it all o'er, in dreams of the night,
Where now have fled, the companions of youth?
The friends of childhood, who were friends in truth,
Some like myself, have wandered away far,
Some have fallen by the demon of war!
But most in the grave are silently laid!
The last debt of nature, they long since paid.
O! what has this world to keep me still here!
Since all that I love, and all that is dear,
Have hasted ahead and left me alone,
In silence to weep, to sigh, and to moan?
Come, Jesus, and take me to joys above,
And there with the friends of youth I did love,
My hist'ry of grief shall finally end,
With glorified souls my spirit shall blend!

THEOPHILUS.

Special Notices.

☞ LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscriber, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

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RELIGIOUS NOTICES.

CONVENTION OF CHURCH ELDERS.

THE Elders of the several churches on the Cumberland circuit, are requested to meet in Mechanicsburg, on the last Saturday of this month at 10 o'clock, A. M. to appoint delegates to the Eldership.

EAST PENNSYLVANIA ELDERSHIP.

THE East Pennsylvania Eldership will hold its nineteenth annual meeting, *Deo volente* at Orrstown, Franklin county, Pa., commencing on Wednesday, the first day of November next.

The opening Sermon will be preached by brother E. H. THOMAS. Services to commence at 10 o'clock, A. M.

OHIO ELDERSHIP.

THE Ohio Eldership will meet, *Deo volente*, with the Church of God in Chester township, on the third Monday, being the 16th day of October next.

SPECIAL MEETINGS.

A special meeting will be held at Middletown, *Deo volente*, commencing on Saturday, the 23d instant.

PROTRACTED MEETINGS.

One at or in the neighborhood of brother John R. Machlan, to commence on the evening of the 20th of October.

A protracted meeting will be held at Newburg, Cumberland county, commencing on Friday evening, the 10th of November.

The ministers and brethren of the neighboring churches are invited to attend.

A Request.

To all those persons who have had my work on Feet Washing for sale, I say, I should be much obliged, if they would make immediate remittances for what of them they have sold, and try to sell the others as soon as they can. The coming Eldership at Orrstown, will be a suitable time and place, to settle with me, or with the editor of the Advocate. Situated as I have been, since the year forty-four, without any source to look to for a support, but my own; no one can fail to see the propriety of my request.

G. U. HARN.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR,

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

We shall try to have some at the Eldership, for the accommodation of those who may want any.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED.—In York, Pa., on the 28th ult., by the Rev. Mr. Sewell, Mr. ISAAC KEAGEY, Printer, of Harrisburg, to Miss SARAH JANE DAUGHERTY.

On the 5th inst., near Carlisle, by Elder J. H. Hurley, Mr. JOHN YARLETS to Miss REBECCA SOUL, all of Cumberland county.

Thus you perceive that John in an early day has observed the injunction of his Maker, to leave father and mother, and cleave to his wife, &c. Go thou and do likewise.

Man was formed in solitude,
With all the glories there;
No mate for him our Father viewed,
In earth, or sea, or air.

When gently as the falling day,
The power of slumber came,
And hands Divine substract away;
Part of the living frame.

Then by his side in every grace,
A blooming virgin stood;
Bone of his bone that virgin was,
Of his own flesh and blood. J. H. H.

On the 28th of September, by Elder Josiah H. Hurley, Mr. SIMON P. WELLER, of York county, to Miss MARY A. SANDERS, of Cumberland county.

Ladies and gentlemen look at this,
Mary has made poor Simon double;
When all goes well, double in bliss;
When all goes ill, double in trouble.

J. H. H.

At the same time and place, by the same, Mr. JOSEPH MILLER, to Miss ANN ELIZA DAUGHERTY.

On the 15th ult., by the Rev. C. W. Shæffer, Mr. ANTHONY KING, to Miss HARRIET S. CUNKEL, both of Harrisburg.

On the 23th ult., by the same, Mr. DAVID BRUEBAKER, to Miss MARY ANN BACHMAN, both of Lancaster county.

On the 3d inst., by Rev. C. W. Schæffer, Mr. GEORGE TOOT to Miss RACHEL ANTRIM, both of Dauphin county.

On the 5th inst., by the same, Mr. GEORGE PIERCE, of Delaware county, to Miss ELIZABETH WILHELM, of Harrisburg.

On the same day, by the same, Mr. JACOB BOWMAN, of Lebanon county, to Miss HARRIET HERSHEY, of Dauphin county.

On the 8th inst., by the same, Mr. REUBEN HENNINGER, of Mason county, Illinois, to Mrs. CATHARINE FAGER, of Harrisburg.

On the 5th inst., by Henry Beader, Esqr., Mr. JACKSON SYLVESTER SMITH to Miss ELLEN ROBINSON, all of Harrisburg.

On the same day, by the same, Mr. DAVID SANDERS to Miss MARY BROWN, all of Harrisburg.

On the 10th of October, by John Winebrenner, V. D. M., Mr. PETER LIGHT, to Miss MARY GOSH.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On the 19th of September last, in North Queen street, Lancaster city, Pa., BARNARD HUBER, son of Barnard and Susannah Huber, aged 2 years, 4 months and 24 days.

On the 26th of September, CLEMENT HUBER, infant son of the same, aged 2 months and 4 days.

On Monday the 9th inst., at the residence of her brother-in-law, in this place, SARAH MCDONNEL, aged about 20 years.

The deceased departed this life, after a short illness, leaving a bright evidence that she had gone to joys immortal at the right hand of God.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$5 00	*a* 5	12½
Do.	RYE,	do. - -	3 50	*a* 3	62½
Do.	CORN,	do. - -	2 45	*a* 2	50
GRAIN—WHEAT, per bushel,			1 00	*a* 1	05
Do.	RYE,	do. - -	54	*a*	55
Do.	CORN, new	do. - -	52	*a*	53
Do.	OATS,	do. - -	31	*a*	32
Do.	BARLEY,	do. - -	—	*a*	75
SEEDS—CLOVER,		do. - -	3 25	*a* 3	50
Do.	TIMOTHY,	do. - -	3 00	*a* 3	25
Do.	FLAX,	do. - -	1 00	*a* 1	10
BEEF, per cwt.		- - - -	5 00	*a* 5	50
PORK,	do.	- - - - -	5 00	*a* 5	25
HAMS, per pound,		- - -	8	*a*	8½
BUTTER,	do.	- - - - -	12½	*a*	15
LARD,	do.	- - - - -	7	*a*	8
TALLOW,	do.	- - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,		- - - -	10	*a*	12½
POTATOES, per bushel,		- -	35	*a*	40
ONIONS,	do.	- - -	75	*a*	87½
APPLES,	do.	- - -	25	*a*	30
PEACHES, (Dried) per bush.			1 50	*a* 2	00
FEATHERS, per pound,		- -	37½	*a*	45
WOOL,	do.	- - -	30	*a*	50
SALT, per sack,		- - - -	1 45	*a* 1	56
HAY, per ton,		- - - - -	12 00	*a* 15	00
PLASTER, per ton,		- - -	4 00	*a* 4	25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$5 50	*a* 5	62½
Do.	RYE,	do. - -	4 00	*a* 4	12½
Do.	CORN,	do. - -	3 00	*a* 3	05
GRAIN—WHEAT, per bushel,			1 10	*a* 1	15
Do.	RYE,	do. - -	68	*a*	70
Do.	CORN, new	do. - -	66	*a*	68
Do.	OATS,	do. - -	33	*a*	35
Do.	BARLEY,	do. - -	85	*a*	90
SEEDS—CLOVER,		do. - -	3 50	*a* 3	75
Do.	TIMOTHY,	do. - -	2 75	*a* 3	00
Do.	FLAX,	do. - -	1 30	*a* 1	32
BEEF, per cwt.,		- - - -	7 00	*a* 8	75
PORK,	do.	- - - - -	7 00	*a* 7	25

PROSPECTUS

OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and edueation, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of, the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION

OF THE

History of Religious Denominations in the U. S.

THIS exeellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., NOVEMBER 1, 1848. NUMBER 13.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Special Notices.

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Meeting at Middletown.

We assisted in holding a meeting with the Church of God at Middletown, on the 22d and 23d ult. The meeting was only tolerably well attended, and the religious state of things seemed low. We had, however, a good meeting on Monday night, during the administration of the ordinances.

If any of the churches in Pennsylvania will go into the Tithe system, we venture to predict that the Church of God at Middletown will be one of the first. Although she is not now in a prosperous state, yet still there is good materials there—high-souled brethren, who will not shun to do what is right. We hope they will "mark well, behold with their eyes and hear with their ears all that God hath said concerning this law and goodly system.

A Brag Crop of Peaches.

Brother George Schoch, on Poplar Island, opposite Middletown, has a Peach Tree which yielded *fifteen bushels* and *three pecks* of peaches the last season. This is an extra and brag quantity for one tree to bear. The tree is about 15 years old, and measures 34 inches in circumference around the trunk, two feet above ground. Who can beat this?

Thanksgiving Day.

The Governor of Pennsylvania has issued his Proclamation, and appointed Thursday, thn 23d of this month, (November,) as a day of Thanksgiving and Praise to God, for the innumerable blessings conferred upon the people of this Commonwealth.

The Governor of Maryland has appointed the same day, for Thanksgiving in that State.

Let it be suitably observed by all, and especially by all the members of the Church of God.

Pennsylvania and Ohio Elections.

Pennsylvania has elected a Whig Governor and a Whig Legislature.

The Governor's election was very close.—The Whig candidate, Wm. F. Johnson, has a majority of 302 votes over Morris Longstreth, the Democratic candidate.

Israel Painter, the Democratic candidate for Canal Commissioner has a majority of 2687 over Ner Middleswarth, the Whig candidate.

The Legislature will stand, in the Senate, 21 Whigs, 12 Democrats; and in the House, 50 Whigs and 50 Democrats. Accordingly, on joint ballot the Whigs will have a majority of 9 votes.

In Ohio, Ford, the Whig candidate, is elected Governor, by a majority of about 200 over Weller, Democrat.

Eldership Notice.

At a meeting of the Church, held for the purpose of making arrangements for entertaining the Preachers and Delegates who may be in attendance at the Eldership, to be held in this place in November next, the following brethren were appointed a Committee of Arrangements, viz:—David Spencer, Emanuel Kendig, Ephraim Bear, Samuel Knisely, Jas. Parker, and Samuel Shearman.

The brethren in attendance will call with brothers SPENCER and KENDIG, near the Bridge, one mile East of Orrstown; or with brothers KNISELY or PARKER, in Orrstown; where they will be directed to their several places of entertainment, during the sitting of the Eldership.

By order of the Church,

SAM'L. SHEARMAN, *Sec'y.*

Orrstown, October 14, 1848.

Meeting at Uniontown.

According to promise and appointment we attended the special meeting at Uniontown, Md., on the 14th, 15th and 16th ult. This was one of the best meetings we have attended for some time. The church was in a good state. The congregations were large. The preaching was plain and practical. The singing and praying, and the speaking in experience meetings, was with the spirit and understanding. The ordinances were solemn and impressive. The power of the Lord seemed to be present from the beginning of the meeting, in all the services, and the result was glorious. One mourner was out to be prayed for on Saturday night—8 on Sunday night, and 9 on Monday night, after the ordinances. Some half dozen or more were hopefully converted to God. The church appeared greatly revived, and the prospects for good were highly flattering.

The preachers in attendance were C. Price, pastor of the charge; J. C. Seabrooks, from the Hagerstown Circuit; S. Fleagle and A. Appler, local preachers from the neighborhood, and our humble self from Harrisburg, Pa.

On Monday afternoon there was a council held at brother Abraham Appler's, to consult with each other on the propriety of adopting the tithe system. The Lord gave light, and love, and harmony of sentiment. All present were in favor of adopting the system.

We incline to think the church at Uniontown will become a MODEL CHURCH on this subject. The brethren of Maryland are whole-souled Christians. They seem to have the spirit of the Master—the mind of Christ. And mark this; it requires saints—holy ones, to relish, approve and carry out holy, disinterested and benevolent institutions.

The tithe system don't suit worldly, selfish and nominal professors of religion. It is too holy and benevolent in its nature and design, for carnal, sectarian, and worldly minded churches. A pure church of God, only, can willingly observe the law of tithes. In such a church, we believe, it will work wonders. It will cause rivers of living water to flow out in every direction, and cheer and bless the souls and bodies of the poor and destitute, the fatherless and widows, and the outcasts of Israel who are ready to perish.

If the Church at Uniontown will take the lead, and go into this system, as we think she will, then whoever will mark her history, and visit her ten years after this, will find her with other guess walls and bulwarks, and crowned with heavenly glory and honor. Yea then, perhaps, may be applied to her the words of the prophet Isaiah: "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-hah, and thy land, Beulah: for the Lord delighteth in thee, and thy land shall be married." Ch. 62: 3, 4. "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off." Ch. 55: 12, 13.

The Law of Tithes.—No. 4.

OBJECTIONS TO IT.

Having shown the nature and benefits of the law of tithes, we shall now answer some of the objections brought against it. And

1st. It is objected, that this law is *hard and oppressive*. This may seem to be so, in the eyes of those who have little or no faith in God and his promises; but not so with those who have faith. They neither think it *hard nor oppressive* to honor God and his cause with a part of their substance. Christians are stewards. They are God's stewards. One day they will have to give an account of their stewardship. And if then it will be found that they have dispersed abroad—that they have been ready to communicate—to be liberal to the poor, to be hospitable to strangers, and attentive to the sick and persecuted, the Judge will take it all as having been done to himself; and therefore distribute to every man according as his work *shall* have been. This consideration should induce every one to give cheerfully, according as the Lord hath dealt to every man. The Lord requires every child of his to give, in proportion as he has received. Where much is given, much is required—and where but little is given, little only is required. Tithes, therefore, regulates the *ratio* and *quota* of every man's liberality.

As this law was never found, in its practical operations, to be oppressive under the Jewish economy, we know of no good reason why it should be objected to, on this ground, under the new and better covenant. Besides, this objection is made before the time. Let the Churches once practice the system, in good faith, and then let them judge whether it is hard and oppressive, or not. But

2d. The tithe law is objected to on the ground that it was peculiar to the Jewish code, and never incorporated in the Gospel of the kingdom.

The Jewish nation was typical of the Church of God, under the New Testament dispensation. The moral and fundamental laws of that people were a sample of Christian church order. What was right then, is right yet, so

far at least as the principles of religion and benevolence are involved. If the cause of God and benevolence then justified and required the law of tithes, why not now! The cause of benevolence is the same now it was then. It is no less worthy of a liberal support. But, we are asked, why then is not this law incorporated in the laws of the New Testament? We answer, its general principles are so incorporated. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16: 2. "I have showed you all things, how that so laboring, ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts 20: 35. "Let him labor, working with his hands the thing which is good, that he may give to him that needeth." Eph. 4: 28.

These, and many other passages, clearly show,

First. That it is the duty of every one to give. To this end he must work.

Second. That every one is required to give in proportion to his circumstances, and as the Lord prospers him.

Third. That if he does so the Lord will bless him. That is, he shall be made to succeed and prosper in his temporal and spiritual affairs. Remember the words of the Lord Jesus, "It is more blessed to give than to receive." "He that giveth to the poor shall not lack." Prov. 28: 27. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24.

The duty of giving, and the principle of the law, inculcating the duty, is precisely the same in the New, that it was in the Old Testament. But the extent of the duty is not limited by the law of tithes, because under the gospel, it becomes men to do a little more than under the law. They ought not only to give tithes, but more than tithes. Zaccheus gave the one half. The Disciples at Jerusalem gave their all. They sold all that they had, and laid it down at the Apostles' feet. Acts 2: 45. Chap. 4: 34, 35. True, this was not a universal practice. It was not done by all the primitive Christians. Yet, we see that some did willingly and cheerfully, consicrate themselves and their all to God. Hence the law in the New Testament is left open, so that men may go beyond the law of tithes, in the duty and measure of giving. But as the principle is clearly recognized in the gospel, no one ought to feel himself justified in doing less, to sustain and promote the cause of God now, than what was done formerly under the law of Moses.

[*To be Continued.*]

CONTRIBUTORS' DEPART'T.

"In the midst of life, we are in death."

This quotation has been forcibly presented to my mind, by a somewhat sudden death which occurred in this place, a short time since, and which was noticed under the Obituary head in the last Advocate.

Sarah M'Donnel, daughter of Robert and Catherine M'Donnel, was born in the city of Lancaster, in the year 1828, and resided there, with her parents, for about twelve years, when her father departed this life. Soon after this, in company with her mother, two brothers and two sisters, she left Lancaster and took up her residence in Philadelphia,—about eight years since,—where she remained, notwithstanding all her friends had left there, until a few weeks since, when she came to this place on a visit, in order to wait upon a sister, who had been taken with an attack of Billious Fever. Soon after her arrival her sister became better, and in a short time was about, attending to the duties of the family: but this state of affairs was of but short duration, for on the 22d of September the entire family, husband, wife, child and Sarah, were all down upon their couches with the same disease. However, relief was soon granted to all but Sarah, who, it would seem, death from the commencement had marked for his prey.

Sarah, previous to her illness, had been quite careless and indifferent with regard to her soul's eternal welfare, but from the hour she first took sick, seriousness, and great inquiry as to what she should do to be saved, pervaded her mind, as though conscious her sickness would be unto death. This state of feeling continued until Wednesday morning, the 27th ult., when God, for Christ's sake pardoned her sins, and set her captive soul at perfect liberty. It was my privilege, with two others, to be present at the time, about five o'clock in the morning, and it was indeed soul-cheering to hear the glad song of the new-born babe in Christ, as she sang, in a voice loud, clear, and almost heavenly,

"*I do love Jesus, his name's so sweet.*"

From this time on till her death, she enjoyed much of the presence of God, and her earnest desire was, to be "absent from the body and present with the Lord." She longed to be at home, to be where Jesus is, and desired many of those calling to see her to come along, to prove faithful, and meet her in that better world, in that heavenly region, "where sickness and sorrow, pain and death, are felt and feared no more." How great the change effected by simple faith in the Lord Jesus Christ. Darkness is turned into day—weeping to rejoicing—and the fear of meeting an angry God to an earnest looking and longing to be at rest, eternal rest, and to hear the summons, "come up higher."

She departed this life, without a struggle or a groan, on Monday evening, the 9th October, at a quarter past six o'clock, calmly falling asleep in the arms of her Jesus, whilst a smile of triumph lit up her countenance as she exchanged this world of sorrow for one of eternal happiness; giving evidence to all, that "Blessed are the dead, who die in the Lord."

Her remains were followed from the residence of her brother-in-law, J. B. G. Kinsloe, to the rail-road depot, by a number of kind and sympathizing friends, from whence they were taken to her aged mother and relatives, in Lancaster, and on Wednesday afternoon, at 2 o'clock, they were interred in the German Reformed Cemetery, in that city, followed by a large number of relatives and friends, who have been left to mourn their loss. Funeral services, in Harrisburg, by Elder Jacob Flake and Rev. C. W. Shæffer; in Lancaster, by Elder Wm. M'Fadden.

Thus we see, dear reader, that "In the midst of life we are in death." Only about seven weeks previous to her death, Sarah left Philadelphia, in the bloom of youth, the picture of health, and apparently with fairer prospects of long life, than one half you meet. She left there on a mission of mercy, to attend a sister who had been laid on a bed of affliction, little thinking she would be called from this stage of action in so short a period, whilst her sister would be measurably restored to health, and the comforts which this life afford. Yet it has been even so. God's ways are not as our ways; and as He is too wise to err, and too good to do evil, He has taken Sarah—she is gone, whilst those whom she came to minister unto are left behind, to mourn the loss of a kind and affectionate sister, but rejoice that she has left this world of sin and sorrow with a bright evidence that she has gone to joys immortal, to reign at the right hand of the Father.

She was ill but two weeks and two days. How short the summons! Oh, think of it! Perhaps, dear reader, you may be the next! You, and I, may be within less than that short period, two weeks, of our eternal home! Are we prepared for the solemn change? Have we the evidence that we please God—that we are his disciples, his faithful followers? Delay not till to-morrow what can be done to-day. Now is the time, the accepted time. "In the midst of life, we are in death." Prepare! prepare for death,—for eternity,—for a seat at God's right hand. May God help you, dear reader, and *I*, and ALL, to make the better choice,—to live for Christ, that we may die in his favor, and in the end be received to joys immortal.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his sov'reign will." J. K.

Harrisburg, October, 1848.

Harman's Reply to Philo-Harman and Free Grace.

October 21st, 1848.

Brother Winebrenner:—

My "Strictures on A. D. W.'s remarks on Calvinism," appears to have called down a bevy of brethren about my ears, and I shall perhaps find before they are done, that I would have better pocketed Elder M.'s remark, endorsed as it was by A. D. W., rather than enter the field against such FEARFUL odds.

I could not, however, but be amused with some of Philo-Harman's remarks, for while he takes exception to my moderation, and calls it abuse, he forgets to practice what he preaches, and falls into the same dilemma. Again, he says "*Our church* does not hold any one to be infallible." I thought Philo-Harman, with many other of his brethren, contended *they had no church*, but they belonged to the "Church of God." How is this? Have things changed? has a new light sprung up, and is it at last discovered that we have a church that holds that "Luther, &c., are striplings, and as likely to be wrong as any other stripling?" But enough; "should I once get a paper of my own," then I shall probably publish an article for Philo-Harman's especial benefit.

I am pleased to find that Free Grace admits at least, that Elder M.'s remark was *coarse* and *homely*, although he sanctions the idea. With this I have no quarrel. He is as much entitled to his opinion as any person else, and is at liberty to spread his views as far and wide as the farthest, provided he does it *in such a manner* as not to give offence to his brethren.

Free Grace, however, has wofully jumbled the worthies of the sixteenth, and Whitfield and Edwards of the eighteenth century, with the framers of the Blue Laws of Connecticut, of the seventeenth century. He says, "these worthies lived in the dawn or twilight of the reformation, and could only see men as trees walking." Surely the dawn or twilight would not *continue two centuries*, while we should jump to the full "meridian light of the Gospel" *in one*.

But, Mr. Editor, have not you, and do you not still, exhort the brethren to seek out and enquire for the old paths? and if I mistake not, Free Grace has not been among the most backward in urging the same advice. How then does this comport with his thought that the Reformers had not the *true* light, but that their minds were so obscured that they saw men as trees walking—while now the blaze of Gospel light shines so resplendant, that "if they were among us, they would not censure Elder M.'s remark, or the stripling's sanction."

Have we indeed found the old paths, and does the present modern meridian light shine more clearly on us, than on those who first trod thereon? I confesss I am unable to discover a reason why the Reformers had not the same means to discover the true light as well as we, and if Science could lend her aid in the discovery, I am led to conclude the advantage is in their favor, and as far as ardent piety is concerned, they were not a whit behind the most ardent pietist of the present day. But further, they "contended earnestly for the faith which was once delivered to the saints," (not the externals, although these were not forgotten,) but the "faith of *the operation of God*"—the indwelling of Christ in the soul, transforming it into his own image, and I think it would be well for us had we the same amount of faith they possessed, it might lead us the more to *grow* in grace, and in the *knowledge* of God.

With regard to my misquotation of the passage, "Give offence to some weak disciple for whom Christ died," I will leave Free Grace to examine for himself, feeling assured it will be no "frustration of my favorite sentiment, 'once in grace always in grace.'" I will also add one more text for his consideration, John vi 35. "Jesus said unto them, *I am the bread of life;* he that cometh unto me *shall never hunger*, and he that believeth on me shall never thirst."

I am glad to find Free Grace agrees that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" yet he concludes it does not class with the free grace doctrine. With what then does it belong? Certainly not modern Armenianism, and if it refutes the doctrine, the doctrine must be wrong. He thinks, however, the Savior says something "in the last of Revelation as it regards him that willeth," and he quotes out of Isaiah lv, 7. "Let the wicked forsake his way," &c. I confess mercy and pardon are here suspended upon forsaking sin and turning to God, but what says Jer. xiii, 23: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Here then is a dilemma out of which the Apostle Paul helps us, Eph. ii, 1. "And you hath he *quickened* who were dead in trespasses and sins;" and in Phil. ii, 13, "For it is God *which worketh in you*, both to *will and to do* of his good pleasure.

I think Free Grace has not made a very happy hit in his simile of the Presidential election. He will observe the candidate is not yet elected, and therefore cannot make his

election sure--he is a candidate for election, and after that election is ascertained, then his business is to make it sure. Let him ponder the advice given me, to make the application. HARMAN.

Letter from Brother G. U. Harn.

PHILADELPHIA, October 9, 1848.

BROTHER WINEBRENNER:—

THERE has been, and is still, exhibiting in the Assembly Rooms, at the South-west corner of Chesnut and Tenth streets, in this city, three groups of Wax Statuary, the size of life, purporting to represent to the eye the fact of three of the most interesting scenes that have ever taken place in this world. They are the "*Last Supper*," "*Trial*," and "*Crucifixion*" of Jesus. They are all executed by Charles S. Chase. In the first group, the artist has followed the design of Leonardo de Vinci, as exhibited in his painting of that scene. I admire the order and expression of the scene. The arrangement accords well with the facts. It consists of thirteen figures, large as life. The appearance of Judas, when our Lord said "One of you shall betray me," will be observed by any one, without being told it is he. John also exhibits the very appearance we might look for in him; does not appear much agitated, surprised, nor excited to inquiry, as the rest do, but, with his clasped hands lying on the table, and sitting very erect, he seems in the deepest thought, and looks as if his eyes were ready to burst forth with tears, and his heart break with grief!! He is quite a handsome young man, of somewhat a feminine countenance, and seated immediately at the right of the Saviour. Jesus himself, seated about midway of the table, with Peter on his left, is made to answer the description given of him in the following letter, said to have been found in an ancient manuscript, sent by Publius Lentullus, President of Judea, to the Senate of Rome:

"There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as their Prophet; but his followers adore him as the immediate offspring of the immortal God.

He is endowed with such unparalleled virtue as to call back the dead from their graves and to heal every kind of disease with a word or a touch.

His person is tall and elegantly shaped, his aspect amiable and serene, his hair flows in those beauteous shades which no united colors can match, and parting on the crown of his head; his dress is that of the Nazarites, his forehead is smooth and large, his cheeks without spot, save that of lovely red, his nose and mouth are formed with exquisite symmetry, his beard is thick, and suitable to the hair of his head, reaching a little below his chin, and parting in the middle; his eyes are clear, bright, and serene. He rebukes with mildness, and invokes with the most tender and persuasive language.

His whole address, whether in word or deed, is elegantly grave, and strictly characteristic of so exalted a being. No man has ever seen him laugh, but the whole world beholds him weep frequently; and so persuasive are his tears, that the multitude cannot withhold theirs from joining in sympathy with him.

He is moderate, temperate and wise; in short, whatever the phenomenon may turn out in the end, he seems, at present, to be a man of excellent beauty, and divine perfections, every way surpassing man."

Peter represents considerable age with thinness of hair, and manifests much interest at the saying of Jesus, "one of you shall betray me."

The second group, intended to exhibit the Trial of Christ, is designed from a painting taken from an engraving found on a rock in the city of Vienna, near Lyons, on the river Rhone, in France, supposed to have been the work of Pontius Pilate himself, during the time of his banishment thither, shortly after the death of Christ. The discovery of this rock was made a few years ago, by some workmen employed in excavating the earth at the above city.

In this cluster are twenty-three different persons, eleven Romans and twelve Jews, including Pilate, Jesus, and Caiaphus. On either side of the Governor is a Roman soldier, little concerned about what is going on, but waiting the result of the trial to execute it in either way it should be concluded. A little farther to the right is the Roman Council, in a line, standing erect, while Menaxius, the scribe, and Achanius, a lawyer, are seated before them. They are all intent on the release of Jesus, for their very countenances show they believe him to be innocent. In front of Pilate stands Philipius, his attendant, presenting him a note from his wife concerning her troublesome dream.

A little in advance of the left of Pilate, is Jesus, the prisoner, seated, having his hands tightly tied with leather cords. He is calm and in deep meditation. Still farther left are the High Priest, Chief Priests, and Scribes or Lawyers: one of the latter saying as he is seated, "By our law, this man is a blasphemer, and guilty of sedition. He should be sentenced, therefore, without delay, either to death or banishment."

The whole Jewish clan seem determinedly bent on having Jesus condemned and executed, but the most conspicuous of all is Caiaphus, the High Priest. He stands erect, gorgeously attired in his priestly dress, his eyes flashing vivid rage, and his quivering lip indicates his hate against the prisoner at the bar. His hand is raised on a level with his shoulder, as he prefers his charges against Jesus before Pilate, who is seated on a costly throne, and decked with a princely robe of scarlet velvet, fringed and edged with gold fringes and lace.

Now this is all quite expressive, but I seriously object to the order, time, and facts blended together in this group. The artist makes no difference between the first trial before the Jewish Council, the second before Pilate's Court, and the third, before Herod and his Court. The whole is intended to exhibit the scene in Court, just at the moment Caiaphus says to Christ, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." This is jumbling together order, time, and facts, which the history will not admit of. It darkens the whole scene.

The language of the High Priest was not used in the Roman Court, for he had no necessity for it there; his charges in that Court were not such as to require him to adjure the prisoner, to criminate himself on that point. It was used, however, some hours previous, or very early in the morning, about day, or a little after, (for it appears they had been up all night,) in the ecclesiastical Court of the Jews. The charges preferred against Christ in this Court, were all of an ecclesiastical nature and bias.

The first was, that of an attempt to seduce the people from the true worship, by lessening their zeal for Moses and the Law.

The second was, for declaring his intention to destroy the Temple, and rebuild a more magnificent one in three days time.

The third and last was, that of blasphemy. This was more serious than all the rest, and could they have proven its truth, Christ would had to have died according to Moses' law. For the blasphemer was to be stoned. The Jewish Court decided he was guilty of this last charge, and would have executed the sentence of the law, but were deterred by the consideration of the fact that they were under Roman power at the time.

The whole multitude then arose and led him to Pilate's Court, in the Judgment hall. This being a civil Court, and not prejudiced against Christ, it was necessary to originate and prefer quite different charges. Consequently the prosecuting party bring into Court three entire new indictments, but such as they supposed would be adapted to the Roman prejudices.

The first was, "Christ is a seditious character, trying to raise a mutiny in the nation."

2d. He has taught the people of the Jews, that it is unlawful to pay tribute to Cæsar, and consequently the Roman Treasury will suffer loss by his anti-tax views.

3d. He has set himself up as a rival potentate against the Emperor of Rome, saying he is Christ a King.

These indictments all came properly under the cognizance of the Roman Judge, but on examination Pilate saw the gossamer mask which covered their hypocrisy, and having no interest to gain by condemning Jesus, he declared him perfectly innocent, and sent him to the Court of Herod, where he underwent a third trial.

Of the charges preferred here we are ignorant. It is likely they were similar to those before Pilate. Herod returned him "not guilty;" and withal Pilate delivered him into the hands of a mob, because they threatened him with a prosecution before the Court of Rome, for conspiring with Jesus, if he did not deliver him to be crucified. When nothing else could prevail with Pilate, be it said to his eternal shame, this had the desired effect!

The next error in fact is, that Christ is seated by the artist, and the history says he was standing at the bar at the time of the trial.

The last error is, that the artist groups both Romans and Jews into the Court Room, or Judgment Hall, together; whereas the history tells us the Jews went not in, and Pilate had to go out to them. They pursued this course, lest they should defile themselves. Good artists are not always the best historians in the world.

The third group, exhibiting the death-scene of Christ, is quite natural, and but a little deviation from the facts. The triumphant rage of Caiaphus is very lively in his whole demeanor. He appears to exult; but still is restless and not content. The group of females here are introduced very apropos, especially Mary of Magdala, whom, if acquainted with the Scriptures at all, no one need mistake at first sight.

Four soldiers seated, casting lots over his vesture, the amazed centurian confessing him to be the Son of God, as he raises his hand, leans backward, and holds his head high, with the difference in the visage of the two thieves, are all very forcible.

But there is none more lively than that of Christ himself, as he hangs suspended with four wooden nails or pegs, driven, one through each hand and foot. Just between the ribs that cover his heart, the soldier's spear is being pulled out of his heart, and the blood, gushing after it, runs down his naked side till it reaches the girdle thrown around his loins. But probably the most striking of all, is his languid appearance, as he grows faint in death, by the loss of blood. In this group there are twenty-five figures, making in all sixty-one.

I understand they are to be removed South in the course of a week, or there about.

Fraternally,
G. U. HARN.

N. B. I incline to think a goodly number of our country brethren have showed me and the cause they profess to want to see prosper so much in this city, but very little of that courtesy becoming Christians during their visits (for days and some for more than a week) here of late. I have known of quite a number being here this fall, and spending the Lord's day without ever coming nigh our meetings. Now, I suppose there have been not less than twenty of this description here. The Maryland brethren do not so, when they go to Baltimore. I know this by experience. Again, if no encouragement for me should induce them to come to our meetings a part of the time, THAT, for others should. So I think at least. G. U. H.

Eternity in Hell---A Fragment.

BY JOHN F. WEISHAMPEL, JR.

* * * * *

A million times a century had passed—
Innumerable scores of years had fled—
Ten thousand ages had rolled by—since earth
Had felt the fury of the Day of Wrath—
Such lengthened space elapsed since woe began
To writhe amidst the dreadful slime of Hell
That Satan tired of his work of hate
Against the fallen creatures of the world,
And wished to stop! but ah, he could not cease
For GOD had sworn *eternal* pain on those
Who knew their duty but performed it not;
Consequently, Satan felt the terrors
Of the punishment of God far greater
Than he had before: He raved more wildly—
Flew to the lowest abyss in the pit—
Groaned—then grasping scores of fiends together,
Pitched them to the utmost verge of fire,
And listened as they shrieked—then starting up,
Sped, with comet's flight, toward the broadest,
Farthest, loftiest flame that glared above him—
Hearkened to angelic songs in Heaven,
For a moment's time—then howled, till echo
Magnified the sound throughout all Hell—then,
Sinking to the plain of fire, cursed Christ,
And, though aware his efforts were in vain,
Clenched his dragon hands together, and tore
His flaming garb, and vowed destruction, and
Dared the great Jehovah to a combat!—
Playing well the Fallen Angel in the
Great Tragedy of Hell!

Among the souls
Who surrounded their Grand Master, Satan,
Was a soul from earth, receiving reward
For violating justice and the law.
Wishing that an era would soon occur,
He strove until he reached the level plain,

And gazed upon the fierce face of Justice;
Then, summoning his strength, which pain had made
Terrific and gigantic, he yelled a cry:
"*Immensity has passed—showed now be o'er!*
Say! WHAT O'CLOCK IS IT?"
He paused, and shook,
And well he might, for Justice frowned, and Pity
Hid her face—the forked lightnings vivid flashed
And ploughed the deep of flame—the thunders rolled—
Hell shuddered throughout—and from the noises
That belched above his head, he heard a loud,
A dire, angry voice reply—
Eternity!
The thunders caught the sound, and blasted forth
Eternity! Each livid flame re-spoke—
Each midnight cloud resounded with the cry—
Eternity! E'en Satan and his devils
Were forced to hiss the word—and all the cursed,
In horror and despair, fell back and shrieked:
ETERNITY! ETERNITY!! ETERNITY!!!

* * * * *

The soul that dared to ask, fell also back,
And howled, and groaned, and closed his ears with fire,
And gnashed his teeth, but yet he heard the voice;—
At last, in damned despair, he smote his brain,
And dived into the hottest gulf of woe—
Down—down—until he lost himself in Hell!

Baltimore, 1848.

Letter from Brother J. Ferguson.

CLINTONVILLE, Ohio, Sept. 23, 1848.

BROTHER WINEBRENNER:—

I have been trying to get you a few subscribers for the Church Advocate, and have the promise of six in all. You may send on six copies to my address. I have had cause to regret the course that was pursued heretofore, and to your loss. I wish to guard against it for the time to come.

It truly done my soul good when I received the Church Advocate. It brought to my recollection past and by-gone days, when I had the pleasure of mingling with my brethren in the grove, in celebrating the praise of our Lord and Master, and to hear the plain truth of God held forth in its purity. But those days are gone. I have not this privilege afforded me now. I am here, in a strange land, among strange people, but in justice I must say I have found some who I felt were the children of God. They were by times free, and willing to look over the paper wall.

I have written to brother Thomas Hickernell, requesting him to try and have something done for us at the next Eldership. I have the promise of twenty five dollars a year, to be paid in quarterly payments, to a man of God, who will preach for us once in four weeks. I think there are some honest souls in this region of Ohio, who are not so firmly wedded in the bonds of Sectarianism, but that they would come out to hear, and obey the truth.

I wish to know whether you intend visiting Ohio this season? If so, whether you could not be prevailed on to visit Columbus? Should you be able to do so, it would afford us much joy if you will come. You can reach us by public conveyance, and cheerfully would we meet you at any point you might name, and convey you to our place.

I should like you to send me one or two copies of the report of the late Eldership, and a few copies of the History of the Church, and you shall be paid for the same.

May God bless you, and make you useful in this your day and generation.

Yours, in love.

JAMES FERGUSON.

Letter from Brother Henry Sholl.

PHILADELPHIA, Oct. 18, 1848.

DEAR BROTHER WINEBRENNER:—

I desire to address you a few lines on business matters, and having time and space for a few words more, I will devote them to the subject of our operations here, among this vast and almost boundless population of human intelligeneies. You, no doubt, see our meetings published, week after week, in the Ledger, and frequently the subject. Our congregations are increasing, and pay the most profound attention to the discourses.

On last Sunday night a week, there were two forward to seek God in the pardon of their sins, but neither of them appeared to realize deliverance from their guilt.

On last evening the Hall was full, and a very good feeling pervaded our exercises. In short, things are beginning to wear quite a flattering aspect, and we have every encouragement to go on. If we consider ourselves as pioneers and laborers for God and his cause, I think a little more faith and prayer will rend in twain the powers of darkness, and crown our efforts with victory. Oh, may Heaven grant that it may be even so.

Brother Winebrenner, pray to God in our behalf, and in behalf of His cause, that Jacob, which is small, may rise and prosper. What more shall I say or ask, believing that you will invoke the blessing of heaven to rest upon us.

Yours fraternally,

HENRY SHOLL.

Letter from Brother F. A. Moore.

GAP, Sidling Hill, 7th Oct. 1848.

DEAR BROTHER WINEBRENNER:—

ALTHOUGH not personally acquainted, I claim the privilege of writing to you, from the connection that exists between the children of God, forming a brotherhood, bound together by ties stronger than that of nature, "the love of God,' which does not consist in a philanthropic or humane feeling toward our fellow creatures, but that "charity" which can only emanate from the author of all good and perfect gifts, Being possessed of this, we know that we have passed from death unto life, and have became members of the family of God.

Our camp-meeting was a joyful season. Sinners were made to cry out "what shall I do to be saved," and it was manna from heaven to the brethren. The work is still onward. Brother Lininger has since baptized two.—They are even coming out of Babylon; they will no longer be led by winds of doctrine, but take God for the man of their counsel and obey him in all things. Our meetings are lively, the Lord meeting with us gives us courage to persevere in his cause. The brethren from the sister churches visit us often. Yes, they come over from Macedonia (Broadtop) and help us, which we need, for we are weak in numbers, but strong in faith.

While we are separated by mountains and vallies, forget not to present us to a throne of grace, that we may still grow stronger and bolder in the cause, and finally all be gathered home to him that made us.

Your brother,

F. A. MOORE.

Letter from Bishop T. Hickernell.

COVINGTON, Ohio, Oct. 11th, 1848.

BROTHER WINEBRENNER:—

I will embrace the opportunity of sending you some money on Books and the Advocate, and give you some information on the prosperity of Zion's cause in the West.

I just closed a meeting in Preble county, Ohio, near Twinsborough, in the neighborhood of the Hutton's, which lasted 12 days. During this meeting I preached 15 times, and brother Sands 3 times. There were converted and reclaimed from a backslidden state, 9 in number, and 3 baptized. On last Monday we organized a church of 12 members. Brother Alexander Makee and Wm. Hutton were appointed Elders; and brother John Hutton, Deacon. During the meeting there were in all about 13 forward to be prayed for.

We also had a large meeting, recently, in Decalb county, Indiana, in the neighborhood of brother Walters. Two professed faith in the Saviour at that meeting. I have no more time to write.

Our annual Eldership, in the State of Indiana, will hold its next session on the 6th of November next, in the neighborhood of brother Philip Baker, near Laketon, Wabash county.

Yours truly.

T. HICKERNELL.

Letter from Brother A. Young.

CLINTONVILLE, Sept. 25, 1848.

BROTHER WINEBRENNER:—

BEING at the house of brother J. Ferguson, and the conversation naturally turning to things in the East, we have agreed to write you a short letter. I was glad to see a number of the Church Advocate, once more. It was like a visit from an old friend, always welcome, and you may rest assured that it was nothing but sheer poverty that kept me from taking it heretofore. But I hope that these dark days are over.

Religion, in this section of country, is something talked of, but seldom practised. I have not had the pleasure of seeing one of our preachers for the last two years; and very little expectation that I ever shall. I dare not say that I am improving in this western world; speculation, politics, dealing and double dealing is the order of the day. I would be heartily glad if we could have a servant of God to preach for us. It is now our only alternative, either become Sectarians, or stay at home. I hope, if spared, in a short time, to be able to order the two last bound volumes of the paper, as my family wants them. May God bless you.

Yours, in love.

A. YOUNG.

OBITUARY OF Sister MARY E. MUIR.

DEPARTED this life, on the 6th of October, at Port Clinton, Schuylkill county, MARY E. MUIR, aged 17 years, 3 months and 6 days.

Sister Muir embraced the religion of Jesus Christ about five years ago, among the Methodists. Since that time she walked according to the plain rule laid down in the Bible. A few years ago she became convinced of the duty of being buried with her Saviour in baptism, which she accordingly did at a camp-meeting held by the brethren, near Auburne, Schuylkill county. Thus she was not ashamed, in the days of her youth, to confess her Saviour before the world, and follow him who supported her in life, and gave her consolation while she was combating with her last enemy, death.

She has left an affectionate father and mother to mourn their sad bereavement. However, they mourn not as those who have no hope; for she died in the triumphs of faith, and in hope of a glorious immortality beyond the grave.

On Sabbath her remains were followed to the tomb by a large concourse of people, on which occasion we spoke to them from Job 14: 14.

Think! oh ye who fondly languish,
O'er the grave of your belov'd;
While your bosoms throb with anguish,
She is warbling hymns above.

While your silent steps are straying,
Lonely through nights deep'ning gloom;
Glory's brightest beams are playing,
Round your child, that's now at home.

Cease then, mourners; cease to languish,
O'er the grave of your belov'd;
Pain and death, and night and anguish,
Enter not the world above.

A. SNYDER.

Linglestown, October, 1848.

NEWS DEPARTMENT.

Interesting Baptismal Scene.—The Zion's Advocate contains a very interesting account of a baptismal scene which occurred at Ballard's Bridge, Chowan co., N. C., on the morning previous to Aug. 21st. It is copied from the Raleigh Biblical Recorder. The number of Candidates was 163, of whom 142 were whites.

"The line of candidates," says the writer, "went into the water hand in hand, and extended over one hundred yards; and a more interesting sight I never beheld. Brethren White, Waff, Leary and myself, at different parts of this extended line, were all engaged in baptizing at the same time. When through, and we began our march for the shore, the joy was overwhelming, both on the part of those on the shore to receive, and those coming out to be received."

Failure of Crops in Nova Scotia.—Halifax papers of the 25th ult., state that the corn crop in Nova Scotia is very light, and that the wheat is almost destroyed. The oat crop is not heavy, and the early potatoes are nearly all destroyed by the rot. The late crops, however, are in a better condition. Much suffering is anticipatod among the poorer of the settlers.

Late from Yucatan.—The Brig Harriet, arrived at New Orleans, brings a report that about the 22d ult., the Yucatecos had a battle with the Indians. Three officers were wounded, and five American volunteer soldiers killed and several wounded. This news reached Sisal on the morning of the 23d. Capt. Whitney could get no farther particulars.

Polished Painting.—A Mr. Ticknor of Brooklyn, has invented a species of paint, that, when put on wood or metal, can be polished so as to have a lustre like porcelain.

An Interesting Work.—Rev. Dr. Sprague, of Albany, N. Y., has projected a great work, which, when completed, will be an ornament to the country, and a proud monument to the peity, learning, and labors of the American clergy. He proposes to write, says the Evangelist, the history of the Christian ministry in this land, from its first settlement, of the various denominations, given, as far as possible, in the very words of those whose lives are to be delineated.

What a tale of self denying, disinterested, energetic and successful labors, tor the best good of man and State, will it disclose!

Kentucky California Emigrating Society.—Among the emigrating parties to California, from Kentucky, is one forming near Bloomfield, Nelson county, under the name of "the California Emigrating Society." The society consists at present of about thirty members, chiefly the heads of families. It is made up of professional men, farmers and mechanics, nearly all of them land proprietors and in independent circumstances. At the head of the society is Dr. J. H. Bascom, brother of President Baseom, of Transylvania University.

Christianity and Infidelity.—To a young infidel, who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the Doctor, "don't you see that you admit christianity is a holy religion, by expecting its professors to be holy; and that thus, by your very objection, you pay it the highest compliment in your power?"

Illinois and Michigan Canal.—There are already one hundred and fifty boats of all deseriptions running on this canal. Of these, five are packets, fifty-eight line boats, and fifty scows. The packets are among the best in the United States, and the line boats large and well built, the lake boats have flush decks, and built strong enough to navigate our inland seas, if necessary, and the river boats are principally light draught, originally intended for the Illinois and St. Joseph rivers. So says the Chicago Demoerat.

Education in Kentucky.—It appears that a tax of two cents on the $100 is about to be laid in Kentucky, to support eommon schools. A popular vote on this question has recenily been taken and powerfully sustained.

Departure of Missionaries.—The Rev. Stephen Bush and wife sailed from Boston on the 16th inst., in the ship Minstrel, for Bangkok, the capital of Siam, to join the mission of the Presbyterian Board.

Large Immigration of Jews.—The Jewish Chronicle says: "We learn from various sources of information, that such is the inseeurity and alarm of the Jewish community in these times of European 'liberty, equality, and fraternity, that a number of respectable families have been baptized into the Church of Rome to escape persecution,' and 'a thousand Jews in Pesth have resolved to depart for America.' Churches of Christ in Ameriea, will you meet these wanderers, or enable this Soeiety to meet them, on our free shores, with that gospel whieh alone ean make them 'free indeed.'"

Caution to Farmers.—In Bucks county, Pa., week before last, a farmer lost ten fine cows. They had broken into his corn-field and eaten heartily of the growing corn, when their trespass was discovered by some of the family, and they were driven into another field in which there was an abundance of water. The cattle being feverish from the large amount of corn they had eaten, immediately drank freely of the water, and in a short time the whole of them were dead. Cattle are often killed eating green corn fodder. Farmers should exereise a great deal of eare in this particular.

Northup the Murderer.—Amos Northup, found guilty last week, at White Plains of the murder of Mrs. Goodhart, was sentenced on Friday, by Judge McConn, to be hanged on the 1st of December.—In answering to the usual question before sentence, he protested that he had been wrongfully convicted, but said he had "a debt to pay" and was quite willing to pay it. The only favor that he asked was that his execution might be speedy—four days would suit him well, and four hours better.

Starved to Death.—A family of English people arrived at Cincinnati about four weeks ago, and rented rooms in the fourth ward. A lady in the neighborhood, having some suspicion a few days since that all was not right, called on the family, and learned the melancholy fact that they were in a starving condition. They had not one morsel of food for three days.—The man died the next day, and the wife a few days afterward. The children, three in number, were adopted by gentlemen in different parts of the city.

Summer Sickness.—Physicians say that the prevalence of summer siekness is not attributable to the use of fruit, so much as from sudden transitions from heat to eold, the evil consequences of which may be guarded against, to a great extent by wearing flannel next the skin.

Gen. Harrison's Homestead.—Some 233 acres of the old homestead farm of General Harrison were sold by the administrator on the 13th ult.

Female M. D.'s.—The Boston Times of Saturday says: We understand that quite a number of enterprising and intelligent women have decided to attend the course of "Female Medical Instruction," advertised in another column.—Some are coming from distant parts of New England, the eitizens defraying expenses on conditions that those instructed return and practice among them. It is said that a large number of qualified praetitioners can find immediate and profitable employment in our cities and villages.

Preventive of Railway Collisions.—In consequence of the frequent collisions of railway train or curves, a signal has been invented in England, which promises good results. It is worked by a crank, which moves a wire on poles, like the electric telegraph, and operates at a distance of three-quarters of a mile. If a train approaches, the lookout turns the crank, and a signal is made at the distance mentioned, and there is time to stop before any danger occurs.

Fires in Boston.—The Fire Department of Boston were called to sixteen fires during the month of September, besides being out twelve times, owing to false alarms and other causes. The amount of loss by fire during the month is istimated at $84,590 on which there was insurance for $52,052.

New York Canal Business.—The returns show an increase in the tolls of the third week in September this year over that of last year of $18,194 69; but a total decrease for the year, thus far, of $527,137 17. Should business thus continue to increase, most of this deficiency will be made up.

Large Hotel in Cincinnati.—Cincinnati is at last to have a hotel worthy of the queen city. The Burnet House is to be one-third larger than the Astor House, New York, and the building will cost $150,000. It is built by a company, and it is expected that Mr. Coleman of the Astor House will become the lessee.

Saving to the Government.—The new experiment of exeeuting the printing of Congress by contract, which went into operation at the beginning of the last session has saved to the Government already nearly eighty-nine thousand dollars.

Death of Mrs. Maffit.—Mrs. Maffit, wife of Rev. John Newland Maffit, from whom, however, she has been separated for about two years, died at Brooklyn, N. Y., on Friday of last week. Mrs. M. was only 18 years old.

Colored Governors.—The French government have sent two colored men as Governors, to Martinique and Gaudaloupe.

Africa.—Capture of Slavers.—The British brig Brern arrived recently, from Sierra Leone, having left on the 1st ult. Mr. Ketchum, her super cargo, informs us of the capture of four slavers, all Brazilians, which were condemned and burnt at that place. One of the vessels, a brig, prize to the British brig Alert, had on board, when eaptured, 500 slaves. The schooner Water Witch had 472. The brig Sea Lark 561. A Spanish schooner, among the number, had not yet received her cargo.—*N. Y. Jour. Com.*

A Novel Sight.—In the celebration of the 4th of July, and Weshington city, an object that attracted much notice was a living eagle, well stricken in years, but of great vigor and majesty, perched aloft above the triumphal arch on whose columns were inscribed the names of the thirty States of the Union, while the American flag spread its folds over the same. It is the identical eagle that was stationed above the areh in Alexandria when Lafayette visited that city some years ago.

Capital Punishment in Michigan.—The people of Michigan are preparing to ask the repeal of the law abolishing capital punishment. Since the law has been passed, it is said the crime of murder has enormously increased. What will the advocates of the abolition of the death penalty say to this?

Methodist Extention.—By the Methodist Missionary Board measures have been adopted for the formation of the new Conference on the Pacific coast, as authorized by the General Conference. Two missionaries, says the Zion's Herald, will be sent by next Spring to California.

Honor to whom Honor.—When the 6th article of the Prench Constitution, now under discussion in the National Assembly declaring that Slavery would not be allowed in any French Territory, was reached, it was passed without a dissenting voice. *Vive la Republique!*

Coal Mines vs. Gold Mines.—The value of gold coined in the United States Mint for the last twenty-four years, amounts to a little more than twelve millions of dollars. While the coal dug from the Mountains of Pennsylvania, is valued at over that sum *yearly*.

Loss of an American Packet-ship.—The Boston ship Ocean Monarch was burnt early last month, when but a few miles from Liverpool. She had on board nearly 400 souls, about 150 of whom were drowned or burnt to death.

A Heavy Penalty.—By the late act of Congress a fine of $5000 is imposed for each letter put on board any foreign mail steamer without pre-paying the postage.

Nonconformists Bethels.—The following table of Nonconformist places of worship in England and Wales has been compiled with care from the official publications of nearly all the religious bodies mentioned for the year 1847:

Nonconformist Chapels in England.

Wesleyan Methodist, - -	3,000
Independent, - - -	1,800
Baptist, - - - -	1,435
Primitive Methodist, - -	1,421
Roman Catholic, - - -	450
Bible Christian, - - -	391
Quaker, - - - -	346
Methodist New Connection, -	277
Wesleyan Association, - -	316
Unitarian, - - - -	220
Orthodox Presbyterian, - -	147
Lady Huntingdon's, - -	30
Inghamites, New Jerusalem, and various churches, (estimated)	500
Total,	10,423

Nonconformist Chapels in Wales.

Calvinistic Methodist, - -	759
Independent, - - - -	610
Baptist, - - - - -	312
Wesleyan, - - - - -	469
Unitarian, - - - -	30
Quaker, - - - - -	9
Wesleyan Association, - -	6
Primitive Methodist, - -	12
Various minor sects, (supposed)	80
Total,	2,317

Summary.

Chapels in England, - -	10,423
Chapels in Wales, - -	2,317
Total,	12,740

Temperance Movement in Great Britain.—The Secretary of the American Temperance Union announces the passage of a law through both houses of the British Parliament, prohibiting the sale of all intoxicating liquors on Sunday mornings and forenoons, throughout the kingdom. This has been done at the solicitation of the friends of Temperance and the Sabbath, who have for two years past, poured in numberless petitions that the Sunday traffic should be entirely forbidden. The movement is a very important one, but seems to have been overlooked by all the leading secular papers.

Suspension in the Coal Trade.—In consequence of the reduced consumption of coal this year, from the general suspension of iron foundries in Pennsylvania and other states, the Lehigh Coal and Navigation Company find themselves unable to dispose of their stock, except at prices which will not pay expenses. They have accordingly suspended their shipments from Mauch Chunk. Much distress among the operatives in the mining regions will necessarily follow this suspension.

Planet of Leverrier.—French Astronomers have concurred with Pierce and other Americans, that we have yet to discover the real planet of Leverrier, or another which, with Neptune, shall harmonize the system.

Line of Packets to California.—It is said that Messrs. A. G. Benon & Co., of New York, have established a line of Packet ships between New York and San Francisco, California, to touch at Panama and intermediate ports with and for passengers. The first ship will be the Brooklyn, Capt. Richardson, leaving here on the 15th of next month.

☞ The issue of Land Warrants is progressing slowly at Washington. Of 55,784 applications filed up to the 27th of September, warrants were returned for 33,833. There remain 21,951 to be disposed of, and about 50,000 more to be sent in, in all 71,951 warrants yet to be issued. There are about 250 issued every day, so that it will require two hundred and eighty-seven working days to complete the issue.

☞ Santa Anna's movements in Jamaica look suspicious. He has been despatching an agent to Mexico, and announces his intention to proceed to South America. It is supposed that he has formed a union with Paredes, and intends kicking up another revolution in Mexico.

☞ The number of deaths in the city of Boston in the month of August last, from dysentery and other bowel complaints, was two hundred and seventy-five.

☞ Receipts of Flour into Boston the past week, are 22,497 barrels, of which 9,872 barrels came by the Western Railroad; of Corn, 108,324 bushels.

☞ Nearly one hundred orphan students were admitted at Girard College, last week, making the whole number now in the Institution, about two hundred.

☞ Mr. O'Reilly, against whom the decision in the telegraph case, recently tried at Louisville, was given, has carried it up to the Supreme Court.

☞ Potatoes are an entire failure in Wisconsin this season from the rot, though the wheat crop is good, and the oat crop very heavy.

☞ A guillotine has been erected at Rheims, in France, the first since the revolution, for the execution of a murderer.

☞ In Croup most beneficial effects never fail to follow the giving a table spoonful of lamp oil.

☞ The Cotton crop of Texas is 20 per cent larger than the average crop of previous years.

☞ One third the potato crop in the neighborhood of Pittsburg is ruined by the potato rot.

☞ Wheat was selling at Milwaukie on the 9th ultimo, from 95 to $1 02 per bushel.

☞ Over seven hundred immigrants arrived at Boston last week.

MISCELLANEOUS.

MINISTERS OUGHT TO BE SUPPORTED.

1. There is not, in this country, a "Jacob's ladder," on which the ministers can go up to heaven, when he has finished the labors of the Sabbath, and live on angel's food—and on which he could come down again on Sabbath morning to preach to the people. The minister, therefore, while he continues in the ministry, must live in this world. But to live here, he must have life sustained by the same means which sustain the lives of other people in this world—must eat, drink, sleep, wear apparel, have shelter from the winds, and rains, the heat, and cold, &c., &c., and all these will cost something.—And the minister must, therefore, have something with which to procure these things. For this reason, then, the minister ought to be supported.

2. *Ministers are generally* POOR. This is to be expected. It is according to God's plan—and it is wise. 1st. Because being poor, they are apt to be more pious. All observation proves this. The Bible teaches the same doctrine. The Saviour said, "Blessed be ye poor, for yours is the kingdom of God." And James says, "Hath not God chosen *the poor of this world*, RICH IN FAITH, and heirs of the kingdom which he hath promised to them that love him? Those who are "rich in faith," "heirs of the kingdom," and blessed of the Saviour, are the very persons the Church ought always to desire as ministers. But these are *the poor of this world!*—And this is wise. 2d Because a man poor in this world's goods, will feel more dependence upon his people—more indebtedness to them—and will exert himself more to compensate them for the support they give him, by diligence, zeal, and fidelity in his ministry. And he is apt also to become more *devotedly attached* to his people—to love them more. This then will tend to make him a better minister. Therefore such a minister is surely entitled to a support.

3. *It is a wise and kind arragement*, that people should support their ministers, because they thereby come to feel more deeply interested in their ministers—and will be induced to attend more regularly and promptly on the preaching of the gospel and the ordinances of God's worship. A minister in a western city, a year or two since, induced an avowed Universalist, who never went to church, to give $10 toward building a Presbyterian Church near some of his property, because he knew it would enhance the value of his property; and the very next Sabbath that man came to hear that minister preach, and has continued frequently to come ever since. He never went before. There are multitudes of such cases. When people give to a minister's support, they try to get the worth of their money. For the same reason, those who contribute to missions, domestic or foreign, will feel more deeply interested in such missions, and will take more trouble and care to learn something about such missions. People ought, therefore, to support ministers of the gospel, because it promotes the success of the gospel among the people, and so does the people good.

4. Ministers must *have families*—and both they and their families must be supported. The minister ought, as far as possible, to sustain all the just relations that exist among his people; otherwise he cannot enter into their feelings, or know how to sympathize with them in their trials, their sorrows and their joys:—And much of the minister's success often arises from being able honestly to "weep with those who weep," and to "rejoice with those who do rejoice."—Even Christ, because we were partakers of flesh and blood, likewise himself also took part of the same, that he might be a faithful and merciful Highpriest; and he submitted to be tempted in all points like as we are, that he might know how to succor those who are tempted. Hence the command in 1 Tim. 3: 2, 4, 5. "A Bishop then MUST BE blameless, *the husband of one wife;* one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?)" Hence too the Apostles lays down, "forbidding to marry, and commanding to abstain from meats," as most decided proofs of an apostate church. But if ministers must have families, their families must be supported also; and if the people do not do it, the minister must do it himself.—But if he has to do it by devoting his time to some secular business; this must require his energies, both physical and mental. The result of all this would be, he will become secular in his habits, feelings and character, just as other men do—will be a poor minister—his sermons will become, generally, stupid, dull harangues, producing very little impression on those who hear them: and the church must languish under such a ministry. Besides, the minister so employed, will be unable to perform any pastoral labor as he ought. Therefore, but little good could result from the labors of a minister so situated, and no strong attachments can be formed between him and his people. It is, therefore, for the well-being of the church and the people, that ministers should be supported—that they and their families should be so sustained, that the minister will be freed, physically and mentally, from secular cares and labors.

SECTARIANISM IN REVIVALS.

Mr. Finney, a celebrated Presbyterian revivalist, in his "Lectures on Revivals," uses the following language: "*All Sectarianism* should be carefully avoided.—If a sectarian spirit breaks out, either in the preaching, or praying, or conversation, it will counteract all the good of the meeting." p. 246. We have all observed, that when Preachers set about getting up a revival, they never preach their sectarain peculiarities. We hear nothing of Calvinism then: nothing of the inability of man to obey God; no special defence of party, name, creed, or tenets. Sinners are told that they can do, and *must* do,—that all depends on *them*, and that they should not wait a moment.

Now it appears to us, that whatever will hinder a revival, will hinder the converts from adorning their Christian profession. How a doctrine or religious principle can be destructive to a revival, and wholesome for every other occasion, is rather mysterious. Are people to be converted by one doctrine and fed and educated by another? It would seem so according to this showing. Still, we think that if sectarian ism must not break out during a revival, lest all the good of the meeting be destroyed, it should not be tolerated

when it breaks out on other occasions.—The truth is, Sectarianism, in all its phases names and peculiarities, is destructive to piety, and to every good work; and there is only a clearer demonstration of its natural tendeney, when it appears in a revival. There is no difference in the thing. It is essentially 'evil, and only evil, and that continually.' All who would fear God and word righteousness should shun it, as they would shun the deadly simoom. He who can not see its evil tendencies during a revival, must be dull indeed; and he who can suppose it has any other tendency on other occasions, is but little better.

APHORISMS.

Deceit is a double-pointed sword, that generally wounds the user.

To be sillent is better than to speak foolishly.

To know when to keep silence is frequently as important as to know what to say when the time comes for speaking.

False modesty is sometimes as perfect a revealer of unseemly thoughts as no modesty at all.

Incorrect knowledge, like counterfeit money, is worth nothing.

He who climbs highest may fall furthest.

To offend rather than compromise the truth is far better than to compromise the truth rather than offend; to be driven to the first alternative is a misfortune simply, but to choose the last is a crime.

The man of few wores is not necessarily a man of few thoughts: the depths of the sea may be in commotion when the surface is noiseless.

Those pay dear for pleasantry who joke at the expense of the truth: others are very apt to conclude that if they disregard it in jest, they will also in earnest.

Bare wishing never yet brought any one good fortune.

He that is effortless will not be motionless; for the current will take him down stream.

To judge by externals is to test gold by the glitter; when, in truth, the refiner's crucible is the only plaee for proving the pure metal.—*Chris. Adv. and Jour.*

Religion.—No other subject contains half the interest that religion does, from the fact that it holds with it the moral destinies of man for both time and eternity. No other subject is so exciting to the mind; because if possessed at all, it must engross the highest affection of the soul. The elements of religious action were included in the constitution of man, by his Creator. Hence these elements are constantly urging him to a better life. Man never comes up to the best principles of his own mind, until he assumes a religious course of living. From this fact men in all countries have some kind of religion. O that the world were rightly instructed and that all men were truly wise. Then would the religion of the holy Son of God raise our sinful falling world to purity and happiness. Then would it be transformed into a pure, peaceful Eden, where God would again hold converse with man.

☞ Let no one say he cannot govern his passions nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone or in the presence of his God, if he will.—*Locke.*

WHO ARE PROPER SCHOOL TEACHERS.

1. Parents should suffer no one to teach their children who is not a thorough master of all the rudiments of a good education. This qualification is too obvious to need any proof. No one can impart to another that which he does not himself possess.

2. No man who is not the possessor of at least a good moral character is fit to train a youth. If the child has not confidence in his teacher he will not be benefitted by his instructions, and if he has he will naturally admire his character and be led to imitate it, and every one knows how much more ready youth is to imitate that which is wicked than that which is good. The example of an openly immoral teacher held up before his pupils, will effectually counterbalance all the efforts of the parents to allure them to virtue. That parent who daily offers the prayer to God for his child, that he may not be led into temptation but delivered from evil, and who yet sends him to receive instructions from the lips of an immoral teacher, is guilty of a high handed insult to his Maker. The possession of all other qualifications is not sufficient to atone for the absence of this.

3. Those whose moral and religious views are fundamentally unsound, should not be permitted to engage in this work. It will not do to be deterred by the cry of sectarianism, for we are not the advocates of sectarianism; for we are not the advocates of sectarian tenets being introduced into our schools. But we do insist that professed Christians have no right to intrust the training of their children to those who are avowed infidels, or who deny the great fundamental truths of the religion of the Bible. Every Christian must feel that religion is the most important concern of life, and that no matter what other attainments his child may make, if his religion is poisoned he is ruined for ever.—Taking this as a settled principle he can never intrust his child to one, all of whose influence will tend to corrupt his mind upon the most important of all subjects.

4. Those, and *those only*, who possess good natural abilities, a thorough knowledge of what they are to teach, an unexceptionable moral character, and correct moral and religious principles, are fit to be intrusted with this important work.—Every parent should see to it, that none but teachers of this description are employed by him. The honor and usefulness of his child in this world, and his eternal happiness in the next, depend upon it. The country and the cause of civil and religious liberty demand it of him.—With teachers of this kind, the next generation will grow up and become ornaments to the Chureh and the world.

Opinion of President Wayland.—"I think," says President Wayland, "that every Christian citizen is under obligation to vote in every case where a public officer is to be chosen. The happiness and virtue of the community, no less than security of property, depends greatly on the character of the magistracy. If I am injured in person or property by a wicked public officer, I have a right to complain of my fellow-citizens who gave him authority over me, or who, when it was in their power, did not prevent his election. A Christian in this country, above all others, has a duty to perform in this matter, and he disobeys the commandment if he does not perform it."

RELEASE OF BUNYAN.

It is not generally known—indeed it was not known at all, until very recently—that John Bunyan, the Baptist tinker, preacher and dreamer, was released from Bedford jail through the instrumentality of a member of the Society of Friends. Charles the Second, in his flight, after his defeat by Cromwell, was aided by Quakers, who cerried him in a fishing smack from Shoreham to France. After his restoration, he bethought him, by some means, of those who had indeed been friends to him. He promised the mate of the fishing smack, Friend Richard Carter, at his entreaty, to release certain of his sect then in prison. Carver named quite a number. Other dissenters, thereupon, made application to have the names of persons of their sects, then in prison, inserted in the same instrument which was to secure freedom to the Friends. Their application was granted. Over four hundred persons were named in the instrument, which fills eleven skins of parchment, and is still preserved by the Society of Friends. Among these was that of Johannis Bunyan.

LET CHILDREN SING.

All children can learn to sing, if they commence in season. We do not say that all will have that same sweet voice of the nightingale, for some have naturally mild, sweet, and soft voiccs, when they talk, while others speak in loud, strong, and masculine tones. The same is true in regard to singing.

In Germany, every child is taught to use its voicc while young. In their schools, all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going to God from every heart which can give utterance to this language from the soul.

Children, sing! yes, sing with all your hearts. David sang before the Lord, and it is meet that you should do the same; and always when angry feelings rise in your breasts, curb and check them by singing sweet and cheerful songs.—*Sab. Sch. Treas.*

Modern Preachers.—There are, in the present day, preachers, I am loath to call them ministers, who appear more solicitous to make their expressions good than their hearers, and had much rather hear their praises than their sighs, and that their auditors should admire their fine language than follow their best counsel. In such sermons there is little spoken either from the heart or to the heart, the orator and the auditory agreeing together to decive themselves. As the conversion of sinners is neither the effect nor the aim of such florid unedifying discourses, the business is transacted on both sides, as if the preacher had done his part when he has shown his wit, and as if the hearers thought they had done theirs when they have commended it.

Home's Sweetness.—One's own home is the best home, though never so small. Everything one eats at home is sweet. They who live at another's table are often obliged to seem pleased with what they dislike.

SCOLDING.

A great deal of injury is done to children by their parents scolding. Many children have been nearly or quite ruined by it, and often driven from home to become vagabonds and wanderers by scolding. It sours your temper, provided it is sweet, which is a question; if you scold, the more you will have to scold, and because you have become crosser, and your children likewise. Depend upon it, they cannot love you, as well after you have berated them, as they did before. You may approach them with firmness and decision, you may punish them with severity adequate to the nature of their offences, and they will feel the justice of your conduct, and love you, notwithstanding all. But they hate scolding. It stirs up bad blood, while it discloses your weakness, and lowers you in their estimation. Especially at night, when they are about to retire, their hearts should be melted and moulded by acts of kindness, that they may go to their slumbers with thoughts of love stealing around their souls, and whispering peace.

WHERE SHALL I SPEND ETERNITY?

A lady had written on a card, and placed on the top of an hour-glass in her garden-house, the following simple verse from one of the poems of John Clare. It was the season when the flowers were in their highest glory.

"To think of summers yet to come
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning she found the following lines, in pencil, on the back of the same card:—

"To think, when heaven and earth are fled,
And times and seasons o'er;
When all that can die, shall be dead,
That I must die no more!
O! where will then my portion be?
Where shall I spend eternity?"

Religion Wears no Mask.—There is, (says Bishop Taylor,) an universal crust of hypocrisy, that covers the face of the greatest part of mankind; but true religion is open in its articles, honest in its prosecutions, just in its conduct, innocent when it is accused, ignorant of falsehood, sure in its truth, simple in its sayings, and, (as Julius Capitolinus said of the Emperor Verus, it is 'most simple in manners, and conceals nothing.' It covers, indeed, a multitude of sins, by curing them, and obtaining pardon for them; but it can dissemble nothing of itself; it cannot tell or do a lie: but it can become a sacrifice: a good man can quit his life, but never his integrity.

A Romish Nut.—A Roman Catholic priest some time since, in Germany, entering the pulpit, took a walnut into it.—He told the people that the shell was tasteless and valueless—that was Calvin's Church. The skin was nauseous, disagreeable, worthless, valueless—that was the Lutheran Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut, and found it rotten.

A number of Missionaries sailed from Boston, a few days since, in the ship Bowditch, for India.

POETRY.

THE MAGNETIC TELEGRAPH.

BY REV. JAMES O. LYONS.

Along the smooth and slender wires,
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun;
No peals or flashes heard or seen
Their wond'rous flight betray,
And yet their works are quickly felt
In cities far away.

Nor summer's heat, nor winter's hail,
Can check their rapid course;
They meet unmov'd the fierce wind's rage,—
The rough wave's sweeping force.
In the long night of rain and wrath,
As in the blaze of day,
They rush, with news of weal or woe,
To thousands far away.

But faster still than tidings borne
On that electric cord,
Rise the pure thoughts of him who loves
The Christian's life and Lord—
Of him, who, taught in smiles and tears
With fervent lips to pray,
Maintains high converse here on earth
With bright worlds far away.

Aye! though no outward wish is breath'd,
Nor outward answer given,
The sighing of that humble heart,
Is known and felt in heaven:
These long frail wires may bend and break,
Those viewless heralds stay,
But Faith's last word shall reach the throne
Of God, though far away.

THE BIBLE.

I love the volumes of thy word;
What light and joy these leaves afford
To souls benighted and distressed;
Thy precepts guide my youthful way,
Thy fear forbids my feet to stray,
Thy promise leads my heart to rest.

From the discoveries of thy law
The perfect rules of life I draw;
These are my study and delight:
Not honey so invites the taste,
Nor gold, that has the furnace passed,
Appears so pleasing to the sight.

Thy threatenings wake my slumbering eyes,
And warn me where the danger lies;
But 'tis thy blessed Gospel, Lord,
That makes my guilty conscience clean,
Converts my soul, subdues my sin,
And gives a free, but large reward.

RELIGION IN YOUTH.

If thou dost truly seek to live,
With all the joys that earth can give;
If thy young feet would gladly press
The ways of peace and happiness;

Go, thou, with pure and fervent love,
To Him who dwells in light above,
Who sees ten thousand suns obey,
Yet listens when the lowly pray.

Cling thou to Jesus faithfully,
As vines embrace their guardian tree;
Nor shame thy pure and lofty creed;
Be His in thought, and word, and deed.

And thou shalt breathe in this low world,
An eagle chained, with wings unfurl'd,
Prepar'd, when once thy bonds are riven,
To soar away, and flee to Heaven.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

We shall try to have some at the Eldership, for the accommodation of those who may want any.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 17th ult., by Elder A. Swartz, Mr. LEWIS BRADY, of Lancaster county, to Miss SUSAN RIFE, of Middletown, Dauphin county.

On Thursday, the 19th ult., by John Winebrenner, V. D, M,, Elder JACOB J. MILLER, of Bridgeport, Cumberland county, Pa., to Miss ANNA JOHNSON, of Baltimore, Md.

On the 17th ult., by the Rev. C. W. Schæffer, Mr. JACOB BRUBAKER to Miss LEAH BERNHERD, both of Lancaster county.

On the 19th ult., by the same, Mr. JONAS BRUBAKER to Miss LEAH KELLER, both of Lancaster county.

On the same day, by the same, Mr. DANIEL ROHRER to Miss CATHARINE WITMER, both of Union county.

On the 12th ult., by the Rev. W. R. DeWitt, Dr. GEO. C. WILLIAMS to Miss ANNA SHIELDS, both of West Chester, Pa.

On the 19th ult., by the same, Mr. DANIEL HENDERSON M'PHERSON, of Franklin county, Pa., to Miss KEZIA IRWIN, of Shelby county, Ohio.

On the 19th ult., by the Rev. L. Gerhart, Mr. JACOB HENRY, to Miss ANN ALBRIGHT, both of Middletown.

On the 4th ult., at Warrenton, Fauquier county, Va., by the Rev. Geo. H. Norton, S. S. FAHNESTOCK, (U. S. Army,) to Miss CAROLINE JENNINGS, of that place.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residence in this place, on Monday, the 23d ult., Mr. SIMON LINGLE, at an advanced age.

RELIGIOUS NOTICES.

INDIANA ELDERSHIP.

The Indiana Eldership will hold its next annual session, Providence permitting, in the neighborhood of brother Philip Baker, near Laketon, Wabash county, commencing on Monday, the 6th of November, inst.

PROTRACTED MEETINGS.

A protracted meeting will be held at Newburg, Cumberland county, commencing on Friday evening, the 10th of November.

A protracted meeting will be held at Washington, Lancaster county, commencing on Saturday, the 2d of December, and to continue one week.

One will be held at Maytown, Lancaster county, commencing on the 9th of December.

The ministers and brethren of the neighboring churches are invited to attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	$5 00	*a* 5	12½
Do. RYE, do. - -	3 50	*a* 3	62½
Do. CORN, do. - -	2 50	*a* 2	56
GRAIN—WHEAT, per bushel,	1 00	*a* 1	05
Do. RYE, do. - -	54	*a*	55
Do. CORN, old do. - -	52	*a*	53
Do. OATS, do. - -	31	*a*	32
Do. BARLEY, do. - -	—	*a*	75
SEEDS—CLOVER, do. - -	3 25	*a* 3	50
Do. TIMOTHY, do. - -	2 25	*a* 2	31
Do. FLAX, do. - -	1 00	*a* 1	10
BEEF, per cwt. - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	8	*a*	8½
BUTTER, do. - - - - -	12½	*a*	15
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	45	*a*	50
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	25	*a*	30
PEACHES, (Dried) per bush.	1 50	*a* 2	00
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 45	*a* 1	56
HAY, per ton, - - - - -	12 00	*a*15	00
PLASTER, per ton, - - -	4 00	*a* 4	25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	$5 37½	*a* 5	50
Do. RYE, do. - -	4 00	*a* 4	12½
Do. CORN, do. - -	3 00	*a* 3	05
GRAIN—WHEAT, per bushel,	1 10	*a* 1	15
Do. RYE, do. - -	68	*a*	70
Do. CORN, new do. - -	66	*a*	68
Do. OATS, do. - -	33	*a*	35
Do. BARLEY, do. - -	85	*a*	90
SEEDS—CLOVER, do. - -	3 50	*a* 3	75
Do. TIMOTHY, do. - -	2 75	*a* 3	00
Do. FLAX, do. - -	1 30	*a* 1	32
BEEF, per cwt., - - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled
A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE
No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., NOVEMBER 15, 1848. NUMBER 14.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, exeept from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Presidential Election.

Tuesday, the 7th instant, was a day of conflict at the ballot box for the next President and Vice President of the United States. We subjoin the results of the election here and in other States, so far as heard from:

States.	TAYLOR.	States.	CASS.
Massachusetts, - -	12	Maine, - - - - - - -	9
Vermont, - - - - -	6	New Hampshire, -	6
Rhode Island, - - -	4	South Carolina, - -	9
Connecticut, - - - -	6	Alabama, - - - - -	9
New York, - - - - -	36	Ohio, - - - - - - -	23
New Jersey, - - - -	7	Missouri, - - - - -	7
Pennsylvinia, - - -	26	Michigan, - - - - -	5
Delaware, - - - - -	3	Illinois, - - - - -	9
Maryland, - - - - -	8	Arkansas, - - - - -	3
North Carolina, - -	11	Texas, - - - - - -	4
Georgia, - - - - -	10	Virginia - - - - -	17
Louisiana, - - - -	6	Indiana, - - - - -	12
Tennessee, - - - -	13	Wisconsin, - - - -	4
Kentucky, - - - -	12	Iowa, - - - - - - -	4
Florida, - - - - -	3		
		Total - - - - -	121
Total - - - - -	163		

Pennsylvania and Ohio Elections for Governor.

At the late elections held in this State, the vote stood as follows:

Johnston, - - - - -	168,523
Longstreth, - - - -	168,221
Johnston's majority, - -	302

We have at length official returns from Ohio, which give the following result:

Ford, Whig, - - - -	148,666
Weller, Democrat, - - -	148,321
Ford's majority, - - -	345

The total vote of Pennsylvania, was 336,-744. In Ohio, 296,987. In the two States, 633,731. A closer contest, probably, was never before recorded. The majority for the succesful candidates, out of 633,731 votes polled, being only 647.

Peace Congress.

Full accounts of the *great Peace Congress* held at the city of Brussels, the capital of Belgium, have just reached us, and we are happy to lay before our readers an early report of the proceedings of this truly magnificent and philanthropic meeting. A large number of representatives from England, Franee, Spain, Germany, Holland, Belgium, and the United States, assembled in Brussels in response to the proposition, which had before been made by different peace societies and other friends of peaee, to hold a Peaee Congress in that city, The 20th of September was the time designated for the meeting. At the first sitting of the Congress, which was held in the spacious "Hall of the Royal Society of Grand Harmony," there was a large and most enthusiastic assembly, which continued during the four sessions held by the Congress. M. Visschers, one of the most distinguished members of the Belgian government, was chosen president and four Vice Presidents were appointed, viz: for England, Wm. Ewart, Esq., M. P.; for Americe, Elihu Burritt, (known among us as the learned blacksmith;) for Franee, M. Bouvet, deputy of the Freneh National Assembly; for Holland. M. Suringar; and four Secretaries.

The President having taken his seat, addressed the Assembly in an able and eloquent speeeh, in which he set forth the objects of the meeting, the ends they hope to accomplish by this first Congress of the friends of universal peace ever held on the European continent, and proposed the order of the day—"That war is iniquitous, inhuman, and absurd, as a means of solving the difficulties of nations." This was advocated by several distinguished gentlemen, and was unanimously adopted.

The next subject which engaged their attention was the following resolution, which, after a very able discussion, was passed by acclamation:

"That this congress deems it of the greatest importance to the cause of peace to urge upon the different governments of Europe and Americe the introduction of a cluase in all international treaties, providing for the settlement of all disputes by arbitration, that war may be avoided, and the way effectually prepared for a permanent appeal to the great principles of justice, which it will be the object of a High Court of Nations to consolidate and apply."

The Congress then proceeded to the consideration of another subject, which was introduced by M. Bourson of France, recommending the propriety of invoking a Congress of Nations, the object of which shall be "*to form an international code, in order, as far as possible, to settle on a satisfactory basis most questions of differences which might arise, and generally to secure peace.*" In the discussion of this subject, there were exhibited in an high degree, learning, statesmanship, enlarged philanthrophy and the true spirit of Christian benevolence. The speeches made on the occasion were eloquent, moving and instructing. They were not mere declamation, but were characterized by sound argument and enlarged and liberal views. After much discussion, the views of the Assembly were finally embodied in the following resolution:

"That it the settled conviction of this body, that a congress of nations, composed of duly appointed representatives, is of the highest importanee, and perfectly practicable; that it would secure that long desired desideratum, a well digested and an authoritative code of laws for the regulation of international intercourse, and by constituting a high court of nations, provide an effective guarantee for the preservation of permanent and universal peaee."

And finally they passed the following, after greate deliberation and mature discussion:

"That the Congress consider it of primary importanee to direct the attention of the different governments to the neeessity of a general and simultaneous disarmament, thereby removing a fertile cause of irritation and alarm, inspiring mutual confidence, and promoting the interchange of those good offiees which are best caeulated to secure the lasting prosperity of the great commonwealth of nations."

The Congress then decided that the bureau for preparing resolutions "should be charged with the preparation, first, of an address to the governments of Christendom; and seeondly an address to the people of Europe and Americe."

Such were the subjects brought under the consideration of this benevolent assembly, and such was their unanimous action. On the last evening, a grand Soree was given in the "Salle de la Grande Harmonie," on which occasion the splendid saloon was brilliantly illuminated and tastefully decorated with evergreens, and the walls were hung with the flags of different nations and other banners bearing suitable devices. Here were assembled the hundred and fifty English and American delegates, and the Continental representatives, with the *elite* of Brussels, who all joined in the joyous congratulations of the occasion. Many happy and appropriate sentiments were given, which called forth eloquent responses from the individuals alluded to, or to whose nation reference was made; and the whole entertainment manifested the hospitality and noble generosity of the city, and the high-toned refinement, civilization and christianity of the representatives. At the close of the the entertainment, it was anounced that the exeeutive committee had unanimously decided on the following resolution:

"That three prizes of 500, 300, and 200 francs respeetively, be offered for the three best essays upon the subject brought under the notiee of the Congress assembled at Brussels for the promotion of permanent and universal peace, viz: the decision of international disputes by arbitration; the formation of a Congress and High Court of Nations; and the general disarmament of Europe. The essays will also be expected to embody the principle of the unchristian as well as unpolitic arbitrament of war, as contained in the first resolution of the Congress."

Of the merits of this great movement, we have not time to speak, but must content ourselves with the remark that it seems to us that *the importance of this cause*, and the benevolent intention of its advocates, must forcibly strike every mind which is not biassed by prejudiee or interest to oppose and traduce them; and that the ends sought to be accomplished by the philanthropists assembled at Brussels should be most earnestly advocated and prayed for by the entire christian world.

East Pennsylvania Eldership.

This Ecclessiastical body met, according to appointment, at Orrstown, Franklin county, Pa., on the first of November, 1848.

The opening sermon was preached by Bishop E. H. Thamas, from Luke 12: 42, 43.

Subject—*office, character and reward of the faithful servant of Jesus Christ.*

The sermon was not only well chosen and appropriate, but was all pure *beaten oil*, without any extrinsic admixture, with one exception, and that was perhaps, unobserved by nine-tenths of his hearers. On the whole it was altogether worthy of the noble head and heart of its excellent author. May it have a salutary influence on the hearts and lives of those who heard it, especially on the ministers of God.

The meeting was organized, by electing brother A. SWARTZ *Speaker*, and brothers J. C. Owens and W. Mooney, *Clerks*. In the short space of four days, the business was all done up, and we think, done up well. We gained, however, two full days, by holding night sessions.

The Journal of the Eldership will be found in this paper. We bespeak for it a careful and attentive persual, as it will be found a document of great interest and importance.

THE JOURNALS OF OTHER ELDERSHIPS.

We have received the Journals of the Ohio, West Pennsylvania and Iowa Elderships; all of which shall be given in our next, if there will be room for them all.

Sentence of Smith O'Brien.

The following are the words of the sentence passed on Smith O'Brien, convicted of high treason t

"That you be taken from hence, to the place from whence you came, and be thence drawn on a hurdle to the place of execution, and be there hanged by the neck until you be dead—that afterwards your heart be severed from your body, and your body divided into four quarters, to be disposed of as Her Majesty shall please; and may God have mercy on your soul."

The accounts from the manufacturing districts wore a gloomy aspects.

Vienna.

A Successful revolution has broken out in Vienna. The Minister of war has been murdered and hung up to a lamp post. The Emperor has fled, and the city is in the possession of the people. A Provisional Government is formed and a Republic proclaimed.

The Cholera.

We have the alarming intelligence that the cholera has broke out in London and Scotland. Twenty-five cases had occurred in Edinburg, twenty of which proved fatal.—Thirty cases were reported in London. The cholera, it is said, has also reached Paris.

Thanksgiving.

The Governors of the following States have recommended the observance of thanksgiving days as follow:

Maine,	Nov.	16	New York,	Nov.	23
N. Hamp.,	"	16	New Jersey,	"	23
Mass.,	"	30	Pensylvania,	"	23
Vermont,	"	16	Maryland,	"	23
Connecticut,	"	30	Ohio,	"	23
			Missouri,	"	23

Important Postal Arrangement.

The Boston Advertiser says that letters were received by the Hibernia, from Mr. Bancroft, United States Minister at London, announcing that he had effected with the British government a settlement of the difficulties in relation to the postages by the British and United States mail steamers. This will be gratifying intelligence to the pulic. The difficulty which has existed has operated severely upon those least able to bear it.

Religious Lawsuit.

We are sorry to see that our Methodist brethren have been unable to agree on the division of the property of their Book Concern, occasioned by the separation of 1844. The Southern branch met lately at Louisville, and

Resolved, That it is expedient and necessary, in view of the rights and interests in controversy, that the necessary suits be instuted as soon as practicable, for the recovery of the funds and property falling due to the Metho-Episcopal Church South, under the contract of the Plan of Separation, adopted by the General Conference of 1844.

☞ The National Education Society has selected and sent to the West, in the last eighteen months, one hundred and ten teachers.

Coal for Locomotives.—The substitution of coal in our railroad locomotives for wood has been repeatedly attempted without much success. It is said that an engine has recently been cunstructed by Mr. Winan, a celebrated locomotive builder, which promises to answer the purpose of enabling our railroad companies to save the extra expense, now incurred by the use of wood instead of the cheaper and more portable article coal.—*Bost. Trav.*

CONTRIBUTORS' DEPART'T.

Letter from Brother J. C. Seabrook.

Mount Alto, *Oct.* 22, 1848.

Brother Winebrenner:—

I now seat myself, according to promise, to let you know that I arrived safe at home, the same day I left you at Uniontown, Md. I found my aged parent prostrated upon a bed of affliction. I spent a short time at home, and then took my departure for to attend to my engagements. After regulating things to my satisfaction; the first place I visited was the Broad Fording appointment; there I learned that the meeting that was in progress when I left it last, had closed, and the result was the conversion of a few young persons of which number two have followed their Lord and master down into the rolling stream and were baptized into their living head. The church is moving along under the direction of her living head, Christ Jesus, and is bidding fair, now to do much good. Brothers Bean and McCormick are still striving to move in the old Gospel rule. May the Lord bless their labors of love, and give them souls for their hire. Brother McElroy visited the meeting on the 14th, and on Sabbath baptized the young converts. There are still deep impressions left upon the people of the neighborhood; and may God bless it to the salvation of many; so that neighbours need not say unto nieghbours, know ye the Lord, but when all shall know him from the least unto the greatest.

Yours in the bonds of the Gospel,

JOHN C. SEABROOK.

OBITUARY OF Sister ELIZABETH REEME.

Died—Oct. 28th, 1848, near Linglestown, Dauphin conty, Sister Elizabeth Reeme, aged 37 years 7 months and 5 days.

Sister Reeme embraced religion in her young days, and was an examplary member of the "Church of God," until death.

She had to suffer a great deal of bodily affliction for the last few years. A week before her end, she took very ill, and her suffering was great, but she bore it with christian fortitude; oft times asking God to speed the hour of her dissolution. Her end was calm and resigned. She left behind an affectionate husband and five children to mourn her loss; but their loss, though great is her eternal gain. On Sabbath the 29th ult., she was interred in the grave yard, attached to the "Union Bethel."

Her remains were followed by a large concourse of friends and relatives.

The funeral service was conducted by the writer.

THOMAS STROHM.

JOURNAL OF THE Nineteenth East Penn'a. Eldership.

The East Pennsylvania Eldership of the Church of God met, according to appointment, in the borough of Orrstown, Franklin county, on Wednesday, November 1st, 1848.

According to a resolution passed at the last annual Eldership, the meeting was opened with a discourse by brother E. H. Thomas: *Text*—"And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant whom his lord when he cometh shall find so doing." Luke 12: 42, 43.

Met in the Bethel at half past one o'clock, when brother Jacob Keller called the House to order, and moved that brother John Winebrenner open the meeting with reading, singing and prayer. Agreed to.

On motion of brother John Winebrenner, brothers John C. Owens and William Mullenix were appointed to constitute the Eldership: whereupon the following delegates were found to be in attendance, viz:

STATIONS.

Lancaster—Wm. Mooney, teaching elder.

Middletown—Abr'm. Swartz, teaching elder.

Harrisburg—Jacob Flake, teaching elder; J. S. Oliver, delegate.

Shippensburg and Orrstown—None present.

Baltimore—John C. Owens, teaching elder.

Newburg and Fayetteville—Samuel Wagoner, ruling elder.

Martinsburg—Edward H. Thomas, teaching elder.

CIRCUITS.

Lancaster—Jacob Keller and Jesse Haifleigh, teaching elders; J. Brenneman ruling elder.

Dauphin, Lebanon and Schuylkill—Thomas Strohm and A. Snyder, teaching elders; C. Forney, ruling elder.

Cumberland—Wm. H. Mullenix and J. H. Hurley, teaching elders.

Perry and Juniata—Thos. H. Deshiri, teaching elder.

Washington—John C. Seabrooks, teaching elder.

Uniontown—Carlton Price, teaching elder.

York—David Maxwell, teaching elder; S. Myers and George Shroll, ruling elders.

Broadtop and Woodberry—David Kyle, teaching elder; David Hoover, ruling elder.

MISSIONARIES.

William Hinny, Wm. McFadden, Jacob Lininger, M. F. Snavely, A. Appler, John Winebrenner, Joseph Strawbridge, Samuel Angle, George U. Harn, S. Bowser, S. Bigham, Jas. Mackey, Jas. Werner, D. A. L. Laverty, Wm. McElroy, Jos. Ross, Wm. McCormick, Felix Hartman, and E. Logue.

ABSENTEES.

John Stamm, Jacob Kiester, Philip Shaw, Andrew Miller, Simon Flegle, Jacob Brewer, Jacob J. Miller, Thomas Bean, John Hinkle, George McCartney, F. N. Barlow, D. Shrom, Bailey Mateer, Israel Brady, John Lenker, S. Crawford, Josiah Quigley, William Miller, S. Hoover, H. Wingert, S. Conrad, and Perry Stanton.

On motion of brother Jacob Keller, it was

Resolved, That we now proceed to organize the Eldership by electing, by ballot, a Speaker and two Clerks; whereupon brother ABRAHAM SWARTZ was duly elected Speaker, and John C. Owens, First Clerk, and William Mooney, Assistant.

On motion, it was

Resolved, That the following Rules of Order be adopted for the government of this Eldership. Which was agreed to.

STANDING RULES OF ORDER.

1. The Eldership shall hold two sessions per diem—a fore and afternoon session: the forenoon session shall commence at 8 o'clock, and close at 12 o'clock; the afternoon session shall commence at half past 1 o'clock, and close at half past 4 o'clock.

2. Each session shall be opened and closed with religious worship.

3. The Speaker and Clerks shall preside and conduct the business, according to the usage of deliberative bodies.

4. Ministers belonging to the Eldership, and Elders sent as delegates by the churches alone, shall be entitled to a vote.

5. The order of business shall be transacted as follows, to-wit:

1. Items of unfinished business.

2. New items of business of a general character.

3. Reports of the ministers and examination of their character.

4. Hearing and deciding on applications for license.

5. Miscellaneous business.

6. Stationing the preachers.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine themselves to the subject under consideration, never speak longer than half an hour at any one time, nor more than twice on the same question, except to explain, without permission.

8. All questions shall be decided by a plurality of votes, and all voting shall be done *viva voce*, except when otherwise called for. When the yeas and nays are taken, they shall be entered on the Journal; but they shall be taken on no question whatever, except when called for by one-fourth of the members.

9. When a motion is pending before the Eldership, no other shall be in order, unless it be to amend, strike out, postpone, or adjourn.

10. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

On motion,

The following Committees were appointed, viz:

1. Committee of Arrangements; brothers Joseph Strawbridge, James Parker and J. H. Hurley.

2. Committee on Journals; brothers Wm. McFadden, George U. Harn and Thomas H. Deshiri.

3. Committee on Overtures; brothers John Winebrenner, Edward H. Thomas and Wm. Mooney.

4. Committee on Licensing; brothers John Winebrenner, John C. Owens and William Mooney.

5. Committee on Education; brothers Geo. U. Harn, William Hinney and Josiah H. Hurley.

6. Committee on Finance; brothers Wm. H. Mullenix, Jesse Haifleigh and John C. Seabrooks.

7. Committee on Resolutions; brothers Josiah H. Hurley, Jacob Lininger and Thomas Strohm.

On motion, it was

Resolved, That the Eldership proceed to the election, by ballot, of a Stationing Committee.

When the hallots were counted, it was found that brothers John Winebrenner, Wm. Hinny Jacob Keller, E. H. Thomas and Abraham Swartz were elected.

On motion,

The Standing Committee was then balloted for. and the following brethren elected; John Winebrenner, Jacob Keller and Abraham Swartz.

On motion, it was

Resolved, That a Committee be appointed to examine a pamphlet published by Elder Edward West, entitled "Reasons for withdrawing from the Church of God," and report on the same. The following brethren constitute said committee: E. H. Thomas, Jacob Keller and G. U. Harn.

On motion, it was

Resolved, That brother Dixon, of the United Brethren in Christ, be invited to take a seat as an advisory member of this Eldership.

On motion,

Adjourned; To meet this evening after preaching. Session closed by brother Wm. Hinny.

—

EVENING SESSION.

Met according to adjournment. The meeting was called to order by the Speaker.

Reports of Committees being called for, the Committee on Journals made the following report, viz:

Report of the Committee on Journals.

Your Committee report that they find the following items of unfinished business on the last Journal.

1. That a committee was appointed to proffer its mediation to the Church at Mechanicsburg, and certain members expelled from the same.

The committee in the above case was discharged.

2. A committee to investigate charges against brother S. Angle.

Action on the above case was deferred for the present.

3. A special committee to whom was referred the case of brother Conrad.

The above case was laid over for future consideration.

4. A resolution referring the case of brother Dobson to the General Eldership.

5. A committee on the case of brother Andrew Miller.

The committee reported,—were re-appointed, and ordered to act forthwith.

6. Two agents were appointed to collect monies for the Relief project.

Surviving agent to report to the Standing Committee.

7. A committee to ascertain amounts due brother Winebrenner.

Action on the above case was deferred for the present.

8. A resolution requesting the ministers of the different stations and circuits to take collections to defray the expenses of delegates to the General Eldership.

The above was laid on the table.

Report of the Standing Committee.

The Standing Committee made the following Report, which was taken up item by item, viz:

1. To release brother William McFadden from his appointment on the York circuit. Adopted.

2. Not to change the appointment of elder J. G. Owens, according to the request of the church at Shippensburg. Adopted.

3. Granted liceose to John F. Weishampel. Referred to the Eldership.

4. Appointed brother Philip Shaw to Perry couoty, in the place of brother D. A. L. Laverty. Adopted.

5. Addressed a letter to the church at Newburg, relative to brother E. West. Adopted.

6. Appointed brother David Maxwell to York county, in the room of brother William McFadden. Adopted.

7. Granted license to John S. Oliver. Referred to the Eldership.

8. That brother Josiah Quigley be appointed to Newburg, Orrstown and Fayetteville for the next Eldership year. Adopted.

9. That brother Geo. U. Harn be appointed to Philadelphia as a missionary.

10. That brother Thomas H. Deshiri be re-appointed to Perry county circuit. Adopted.

11. That brother John C. Seabrooks, (assisted by brother Wm. Miller.) be appointed to the Hagerstown circuit, in the room of Thomas H. Deshiri. Adopted.

12. That brother Joseph Hazlett be written to, in reply to his letter addressed to the Standing Committee, and requested to visit Shiremanstown and Lisburn, and confess his faults publicly before the churches in said places, before he can be restored to fellowship. Adopted.

13. That brother E. Logue be written to, and informed that he is not considered in the employ of the East Pennsylvania Eldership as missionary for Iowa. Adopted.

14. Granted brother Wilson G. Coulter, of Schuylkill county, a preacher's license. Referred to the Eldership.

15. Suspended Josiah Quigley from his pastoral duties, till the meeting of the Eldership. Adopted.

16. Appointed Emanuel Logue missionary for the state of Iowa for this year. Adopted.

17. Ordered that the report on the case of J. Lenker and others, in the church at Linglestown, be carried out and submitted to by the respective parties on pain of expulsion.

Suspended until the preachers give in their report.

18. Decided that we have no authority, under the rules passed by the last Eldership for the government of the Standing Committee, to receive a preachers license and grant him a dismission from that body; and that we disapprove of every attempt on the part of the preachers to dismiss themselves from the Eldership, by joining a sect, or by a simple act of resignation. As no one forms a connection with the Eldership, by an act of his own, so neither can, or ought he, we think, to dissolve his connection by his own act of resignation. Adopted.

Report of the Committee on Overtures.

The Committee on Overtures made the following report, which was adopted, viz:

1. A letter from Pine Orchard, Carroll county, Md., commendatory of brother Carlton Price, and asking his re-appointment to the Circuit another year.

Referred to the Stationing Committee.

2. A letter from Frizzlesburg and Uniontown on the same subject.

Referred to the Stationing Committee.

3. A letter from the church at Harrisburg, asking the appointment of a preacher for the ensuing year, at the discretion of the Eldership.

Referred to the Stationing Committee.

4. A letter from J. F. Weishampel, asking a renewal of his license.

Referred to the Eldership.

5. A letter from Lancaster church, asking the re-appintment of brother Wm. Mooney for another year.

Referred to the Stationing Committee.

6. A letter from brother J. J. Miller, containing a report of his labors, and asking a renewal of his license.

Referred to the Eldership.

7. A letter from brother Hamilton, (Shiremanstown.)

Referred to the Stationing Committee.

8. A letter from the church at Baltimore, asking for the re-appointment ef brother J. C. Owens.

Referred to the Stationing Committee.

9. A letter recommending brother Buch, from a number of brethren in Baltimore.

To be read in the Eldership, in connection with his application for license.

On motion.

Adjourned. Session closed by brother C. Forney.

—

THURSDAY MORNING.

Session opened by brother Wm. M'Fadden. The Journal was read and corrected.

On motion, it was

Ordered that a part of the Jonrnal of the General Eldership be read, which was accordingly done.

On motion,

The Circular of the Pnblishing Committee of the General Eldership was ordered to be read.

On motion,

Brother Howard, a member of the Church of God. of the state of New York, was invited to take a seat as an advisory member, and gave a brief sketch of the origin and views of the Churches of God in that State and Nova Scotia.

On motion, it was

Resolved. That the members of this Eldership be requested to engage forthwith in procuring subscribers for the Biographical Sketches of the First One Hundred Ministers of the Church of God in North America, and that the sketches required of the different preachers be prepared as soon as possible.

On motion, it was

Resolved. That brothers Bishop and Cormany, preachers of the United Brethren in Christ, be invited to take seats as advisory members of this Eldership.

A motion recommending the carrying out of the Tithe System, as adopted by the General Eldership, was discussed and after some debate was indefinitely postponed.

On motion, it was

Resolved, That the report of the Committee on Education, of the General Eldership, be adopted.

On motion,

The delinquent delegates to the General Eldership were called upon to give their reasons for absenting themselves from that body.

Brother Mackey, one of the absentees being called upon, gave his reasons and was excused.

On motion, it was

Resolved. That brothers A. Brenneman and Jacob Kiester be called on to give to the Standing Committee their reasons for non-attendance as delegates to the General Eldership.

Reports of the Preachers.

STATIONS.

Brother WILLIAM MOONEY, of the Lancaster station, reported: That since the last yearly meeting he has labored in Lancaster, where he has seen some fruit of his labor, but not to that extent he desired. He requests an interest in the prayers of his brethren for his future life and success.

His report was accepted, and his license renewed.

Brother ABRAHAM SWARTZ reported: That after the last Eldership he returned to his appointment, and laboured there until Spring, and hopes some good was done. A number professed religion. In the spring he removed to Middletown, and commenced his labors, and continued there until the present time. With what success he is not prepared to say, but the church is looking for peace and prosperity. Pray for us.

His report was accepted and his license renewed.

On motioo,

Adjourned. Session closed by brother J. Flake.

—

AFTERNOON SESSION.

Session opened by brother John S. Oliver.

On motion,

Brother Caldwell, of the church of the Disciples of Christ, was admitted as an advisory member of this Eldership.

The Eldership proceeded to hear the reports of the teaching elders.

Brother JACOB FLAKE reported: That he has been laboriog in Harrisburg since last Spring. The state of the church was good when he went there, and is good at the present time. The meetings both on the Sabbath and on week evenings have been spiritual and edifying. He has preached there with much satisfaction to himself, and he hopes not without profit to others. The congregations have kept up remarkably well through the summer, and there has been a few accessions to the membership of the church. Union and good feeling have prevailed greatly, and the only question which has for a few days caused a difference of sentiment is, who shall labor there next year? and that is referred to the Eldership.

His report was accepted and license renewed.

Shippensburg and Orrstown Station: Josiah Quigly being absent, the Standing Committee was called on to explain why he did not go to Shippensburg as appointed by the Eldership: which was accordingly done. Afterwards the the following preamble and resolution was adopted.

Whereas, Josiah Quigley was put on trial before the Standing Committee for immoral conduct, which resulted in his suspension till the time of the sitting of this Eldership; and

Whereas, He has not appeared before this body to make any defence, and there is no evidence before us of his reformation, therefore,

Resolved, That Josiah Quigley be, and he is hereby expelled from this Eldership of the Church of God.

Brother JOHN C. OWENS reported: It gives me much satisfaction that, through Divine Grace, I have the opportunity of meeting with my brethren in another yearly meeting. At the seventeenth Annual Eldership held at Elizabethtown I received a renewal

of my license, and was appointed to Baltimore, after having completed mysecond year's labour in the Shippensburg and Orrstown churches. About the 25th of May last I took charge of the Baltimore church, since which time I have been laboring in my usual way to promote the interest of the Redeemer's Kingdom. During the last year I had many joys and sorrows, withal the Lord has been my strength. I have seen some converted and baptized in my charge. I still love my brethren, and feel to live and labor with them.

His report was adopted and his license renewed.

Brother E. H. THOMAS reported: That he has continued to labor in the work of the ministry in Martinsburg and neighbourhood, since the last Eldership, to the best of his abilities; and although opposition has been great and has labored under depressed spirits, yet he has seen some few souls hapily converted. Further, he has added several new appointments, viz: Sarah Furnace, Smith's Factory, and Burmingham. He considers the churches at Martinsburg and Maria Forges worthy of all commendation for their liberality in supporting the cause of the Redeemer; yet considers the Eldership should lighten the burden of the churches by making a change in the appointment for the coming year. He asks an interest in the prayers of all the brethren.

His report accepted and license renewed.

On motion, it was

Resolved, That brothers G. U. Harn and S. S. Snyder be requested to draw up a preamble and resolutions on the death of brother John C. Booth.

CIRCUITS.

Brother JACOB KELLER reported, my dear brethren: I feel myself happy to enjoy the privilege of meeting you once more in the capacity of an Eldership. Last Spring I went to the Lancaster county circuit, to which I was appointed, in connection with brother Haifleigh. I have tried to preach to the people in the best manner I could. A few have professed religion, and seven have been baptized. Our meetings in some places are good, in others they are dull: I still feel willing to preach the Word while my way remains open still feeling assured that God will help. Pray for me.

His report was accepted and his license renewed.

Brother JESSE HAIFLEIGH reported: That he was thankful to the good Lord that he was permitted to meet with the brethren. After the last Eldership he continued his labors on the Hagerstown circuit until spring, where I saw a few souls converted and baptized. Since last April I have travelled the Lancaster circuit, in connection with brother Keller. There are fourteen appointments, viz: Elizabethtown, Bainbridge, Maytown, Marietta, Mt. Pleasant, Washington, Albright's Landisville, Mt. Joy, Adamstown, Hinkletown, Jos. Long's, Springville and Colebrook. He still feels to labor in the vineyard of the Lord, and asks an interest in your prayers.

His report was accepted and his license renewed.

Brother THOMAS STROHM reported: That at the last yearly meeting he was appointed to the Dauphin, Lebanon and Schuylkill circuit, in connection with brother A. Snyder, and has tried to labor for God to the best of his abilities. The amount of good done through his instrumentality is known only to God. During the winter they were favored with a special outpouring of God's spirit at Matamoras, Paul's Valley. Some 60 souls professed to find peace in believing.—At some of our Camp-meetings the Lord favored us; in particular at Orwigsburg. Some 30 professed to embrace religion. About 100 in all, on the circuit professed to find the pearl of great price. He baptized 25 believers; and his intentions are, as heretofore, to live and die in the fellowship of his brethren.—The number of appointments are twenty-five. The amount of Missionary money collected $15,65.

Report accepted and license renewed.

Brother ABRAHAM SNYDER reported: That at the yearly meeting held in Elizabethtown, I was appointed to the Dauphin and Schuylkill circuit in connection with brother T. Strohm. So far the Lord has been with us and blessed our labors. Dear brethren, my heart is with you,—with you I wish to live, labor and die. Appointments—Matamoras, Paul's Valley, Stoney Creek, Fishing Creek, Rockeyville, Whitley's, Bamberger's, Rayson's Stouffer's, Highspire, Strock's, Linglestown, Forney's, Snodgrass', Hummelstown, Millerstown, Stumpstown, Keiser's, Pine Grove, Tremont, Deep Creek, Bolgh's, Shobell's, Steirwalt's, Kimmel's, Auburn, Port Clinton, and Orwigsburg.

His report was received and his license renewed.

Brother W. H. MULLENIX reported: That since the last Eldership he preached chiefly at Middletown and on the Cumberland circuit, to which he had been appointed by the last yearly meeting; that he had quite a pleasant time on his circuit; he loves the brethren and he is still much attached to the Eldership. He and his colleague fills at present the following appointments, viz: Mechanicsburgh, Churchtown, Keller's, Basehore's, Bowman's, Milltown, Shiremanstown, Sheperdstown, Lisburn, New Cumberland, Brightbill's, Haze's Mill, Plainfield, Spring Mills, Newville, Possom Hill, Daywalt's, Doubblin Gap, Myer's Mill, and Caule's School-house.

Report adopted and license renewed.

Brother JOSIAH H. HURLEY reported: I returned from the last Eldership to Dauphin county, and resumed my labors in connection with brother Strohm, where I labored until spring. I saw much good done. About sixty professed to find peace in believing. On the first of April, I went, according to appointment, to the Cumberland circuit and met with a cordial reception by the brethren. I commenced my labors in connection with brother Mullenix; succeded in getting up some twenty appointments; yet have seen but little good accomplished, but pray that the day is not far distant, when Zion in Cumberland, shall arise and shine, and the glory of the Lord be upon her. Brethren pray for me.

His report was accepted and his license renewed.

Brother THOS. H. DESHIRI reported: That after the last annual meeting, I returned to resume my labors on the Perry circuit until the first of April, at which time I was re-appointed to continue my services the present Eldership year. I have labored according to the ability which the Lord has given me, for an increase of piety in myself and the churches for which I preach, and also, for the salvation of immortal souls. I request an interest in the prayers of all the faithful, so that I may be successful in the cause of God in the subsequent history of my life. My appointments are; Landisburg, Shæffer's Valley, Oak Grove, Pisgah, Germany Bethel, Soule's Bethel, Isaac Breiz's, Kumler's, Wild Cat Valley, Millerstown, Turkey Valley, Pfoutz's Valley, Buffalo Valley. Raccoon Valley, Kenneday's Valley, Kenedagig, and several other occasional appointments.

His report was accepted and his license renewed.

Brother JOHN C. SEABROOKS reported: That according to the appointment of the Standing Committe in the spring, he went to the Hagerstown circuit, in which field of labor he continued until the present. He fills nine appointments at present, and is looking forward in hopes the Lord will revive his work to the glory of his name. He enlisted in the field of battle for life, and desires to die doing the will of the Lord. He asks an interest in the prayers of the Eldership, that God may make him useful in his service. Appointments, Broad Fording, Byers', Tilmenton, Burketsville, Cavetown, Emmittsburg, Hughes Forge, Wolfsville and South mountain.

His report was accepted and his license renewed.

Brother CALTON PRICE reported: That having closed my labors in the city of Baltimore, according to appointment, I went to Uniontown, where I met with a kind reception by the churches; since which time I have received the most kind treatment by the three different churches, or the members thereof, at the following places namely; one at Uniontown, one at Frisselsburg, and one at Waterloo. I have also organized a church at the Oregon School-house of twenty-eight members. My other appointments, are Union bridge, Resolution, Bock's School-house and Sandy Mount. We have had a revival in Uniontwon: 12 have been converted, baptized and added to the church. The prospects for the cause of God are very flattering. I feel closely attached to the churches and encouraged to continue in the discharge of duty, and humbly ask the prayers of my brethren.

His report was adopted and his license renewed.

Brother DAVID KYLE reported: That he has labored on the Broad Top circuit since last April. He has twelve appointments, and think's there is a fair prospect of doing good. Some eight or ten persons have been converted and a number baptized.

His report was accepted and his license renewed.

On motion,

Adjourned. Session closed by brother J. Keller.

—

EVENING SESSION.

Met according to adjournment.

The reading of the reports of the preachers was again resumed.

Brother WM. MILLER, being called upon, and not being present, on motion, his case was deferred until Friday morning.

The committee appointed to draw up a preamble and resolutions, in the case of brother JOHN C. BOOTH, reported as follows:—

Whereas, In the inscrutable Providence of our Heavenly Father, we are called upon to condole the loss of another of his children in the person of Elder John C. Booth, therefore,

Resolved, That while we bow in submission to the will of a wise God, we are deeply afflicted at the loss of so talented, pious, useful, agreeable and promising a minister, and that this case is an additional evidence of the awful uncertianly of human life.

Resolved. That we sympathise with his afflicted widow and family, and that some measure be adopted for her relief in her temporal wants, as well as the families of those preachers which may be hereafter similarly situated.

On motion of brother E. H. Thomas, it was

Resolved, That a committee of three be appointed to devise ways and means to carry out the design of the above preamble and resolutions. The committee consists of brothers Thomas, Harn and Laverty.

On motion,

Brother M. F. Snavely was called and his case laid over.

On motion,

Adjourned. Session closed by brother E. H. Thomas.

—

FRIDAY MORNING.

Session opened with prayer by G. U. Harn. The journal was read and corrected.

Brother WILLIAM HINNY reported:—That his labors through the present year have been as formerly. He feels encouraged to go on in the good cause of God.

His report was accepted, and his license renewed.

Brother ABRAHAM APPLER reported: His report was accepted, and his license renewed.

Brother JACOB LININGER reported: That he feels thankful for the privilege of meeting with his brethren in the Eldership.—He returned to his field of labor last year, and saw considerable good effected. His labors under God, resulted in the conversion and Baptism of about thirty souls. He wishes to labor for God, and save his soul.

His report was accepted, and his license renewed.

Brother WILLIAM McFADDEN reported: (Promises to give his report to the editor of the Church Advocate, shortly.

Brother J. MACKEY reported: Says he has had no particular charge for the last three years, yet he has preached but little less notwithstanding. He has no further particulars to relate.

His report was accepted, and his license renewed.

Brother D. A. L. LAVERTY reported:—That in the providence of God he is permitted to meet with you, having preached in various places, seen some good effected, and has a determination to labor for God and the promotion of his cause. He asks an interest in the prayers of his brethren, for his prosperity in the future.

His report was accepted, and his license renewed.

Brother JAMES WERNER reported: That he feels thankful that through the sparing mercy of God, he has been permitted to meet with his brethren in another yearly meeting. He has been laboring in the cause of God.—He seen some good accomplished, he is willing to continue in, and contend for the principles as set forth in the word of God.

His report was approved, and his license renewed.

Brother M. F. SNAVELY'S case was called up:

Voted, That he be permitted to go to Mechanicsburg, and use his infludnce with

the parties there to be reconciled, and if they do not, then to propose to them to refer it to the Standing Committee for their final decision. If the expelled party refuse to comply with this proposition, then he is forthwith to withdraw his fellowship there.

Brother Snavely agreed to this decision.

On motion,

Adjourned. Session closed by brother——

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AFTERNOON SESSION.

Session opened hy brother Markley.

Brother McCORMECK reported:

His report was accepted, and his license renewed.

Brother WILLIAM MILLER'S case was disposed of as follows, viz:

Whereas, Brother William Miller has declined coming before this Eldership, though he was at home and had the opportunity to do so, merely because he had sent in his license to the Standing Committee, and therefore, considered himself no longer a member; and,

Whereas, He has attempted to insult this body by sending in a highly impertinant letter, in which he in conclusion says: "I have only to say that if this is not sufficient in your estimation, I ask now, for either a discharge, or an expulsion;" and,

Whereas, This body is not prepared, in view of all they have seen and heard of William Miller, to vote him a regular dismissal, therefore,

Resolved, That William Miller be, and the same is hereby expelled from this Eldership for disorderly, inconsistant and contumacious conduct.

Brother J. ROSS reported:

His report was accepted, and his license renewed.

Brother S. BOWSER reported:

His report was accepted, and his license renewed.

Brother G. U. HARN reported:

His report was accepted, and his license renewed.

Brother JNO. WINEBRENNER reported: That he was still acting as editor of the Church Advocate, and preaching at large, as occasion and Providence indicated and required. As to his preaching, his moral and official character, these he would leave for the Eldership to judge. His determination still was to persevere in well doing, and to contend earnestly for the precious principles held and taught by the Church of God. For the older he got, the more fully persuaded he felt, that the Church of God held the true and pure principles of the Bible; and therefore, he believed they deserved to be contended for, upheld and propagated. He begged an interest in the prayers of all.

His report was accepted, and his license renewed.

Brother WILLIAM McELROY reported: My brethren of this Eldership, if I know myself I desire to be truly thankful to God, for his goodness to me, that my days are prolonged and I again have this opportunity of meeting with you in this yearly meeting.—Since I last met with you, I have been attempting to preach Christ and Him crucified, and in doing so, found comfort in my own soul. How much others were comforted, or how much good was done, through my instrumentality it is not for me to say. I still feel disposed to try and be faithful to death. I came not in among you until I had saw it to be my duty from a pure principle to do so. I am with you, and I trust to remain with you uutil death shall remove me from you. I wish to give myself into the hand of God, and of this Eldership, and in whatever way you may dispose of me I will endeavor to say; not my will, but the will of the Lord be done.

His report was accepted, and his license renewed.

Brother WILLIAM McCORMICK reported: That he was thankful to the Lord in being permitted to meet with the Eldership once more. He has been trying to preach the Gospel in his own neighborhood, and some good has been done. He still feels willing to labor in the cause of God, and asks an interest in the prayers of his brethren.

His report was accepted, and his license renewed.

On motion, it was

Resolved, That we proceed to hear the persons licensed by the Standing Committee.

The following brethren were heard:

Brother JOHN S. OLIVER reported: I received license from the Standing Committee last January, under which I have labored for the glory of God, until the present time, and I have reason to believe that God has blessed the same. I have seen upwards of eighty souls blessed in revivals. Should the Eldership see proper to grant me license I shall try to labor in the cause of God to the best of my abilities, and with an eye single to His glory.

His report was accepted, and his license renewed.

Brother WILSON G. COULTER reported:

His report was accepted, and his license renewed.

Brother JOHN WEISHAMPLE reported by letter:

His report was accepted, and his license renewed.

APPLICANTS FOR LICENSE.

Michael Bolich,	Henry Goings, col.,
Andrew Fenton,	John Buck.
Henry Soul,	

On motion,

Adjoured. Session closed by brother J. Ross.

—

EVENING SESSION.

On motion, it was

Resolved, That the committee appointed to draft a preamble and resolutions to carry out the design of a report in the case of brother John C. Booth, be requested to make their report:—

The report was received.

On motion, adjourned.

—

SATURDAY MORNING.

Session opened by brother M. F. Snavely.

The Journal of yesterday was read and adopted.

On motion,

The report of the committee to which was referred the resolutions relative to the relief of the widow of brother John C. Booth, was ordered to be reconsidered.

On motion, it was

Resolved, That no person shall be permitted to speak longer than ten minutes on the reconsideration of the above report.

After much debate, it was modified and adopted, as follows:—

Resolved, That this Eldership agree to create a fund for the relief of poor worn out preachers, preachers widows and orphans.

Resolved, That each member shall, in proportion as the Lord prospereth them, pay one half per cent of all his annual income.

On motion,

Abjourned. Session closed by brother W. Mooney.

—

AFTERNOON SESSION

Session opened by brother T. Strohm.

On motion, it was

Resolved, That the business before the house be laid over, and that the hearing the reports of the preachers to be proceeded in.

Brother S. BIGHAM reported: I can truly say in reference to my feelings, in the cause of God, I love it, and feel sorry that my labors during the last Eldership year, has not been more extensive. However, I tried to labor for the promotion of the cause of God, as much as I could. And I can further say, that I have seen some good done; and I still feel disposed for the future, to labor for the cause of Him who loved me and gave Himself for my redemption and salvation. I ask an interest in the prayers of the brethren in my behalf.

His report was accepted and his license renewed.

Brother FELIX HARTMAN reported:

His report was accepted and his license renewed.

Brother JOSEPH STRAWBRIGE reported:

His report was accepted and his license renewed.

Brother DAVID MAXWELL reported:—He says, that he has been endeavoring in his weakness to labor for God, amidst trying circumstances. He still is determined to continue in the service of the Lord, and asks an interest in the prayers of the brethren. Appointments.—Siddenstown, Andersonstown, Moore's School-house, Warrington, Marsh's School-house, Marsh Run, Cross Roads, Newberry, Yocumtown, River School-house, York Haven, Baldhills, and Auchinbaugh's.

His report was accepted, and his license renewed.

Brother EMANUEL LOGUE reported: I emmigrated to Iowa in the Spring of 1845, under the direction of this body, in order to operate as a Missionary in that new country. On arriving in Iowa, the affliction of my family as contracted on the river, with other discouragements; militated much against my entering upon the missionary field. Nevertheless, I espoused the cause as heartily as my circumstances would admit of. I have been there three years and a half, during which time I have seen but few souls converted, hut I have had some good meetings. However, I organized but three churches, who have adopted the New Testament, as the man of their counsel; and apparantly are co-working with us for the glory of God.

But during my stay in Iowa, my afflictions have been great. Providence has taken from my happy embraces, two children and a beloved and affectionate companion—the bodies of whom I have consigned to the soil of Iowa. My only and best comfort is, that my irreparable loss is their eternal gain.—But in the midst of these afflictions, feeling that I have strong ties in Heaven, I feel resolved to continue in the service of my God, and to contend for the faith once delivered to the Saints. I request an interest in the prayers of all the brethren in Christ.

His report was accepted, and his license renewed.

Brother JACOB J. MILLER reported by letter:

His report was accepted, and his license renewed.

Boother JOHN HINKLE heard from by letter: In which he requested that his case should be referred to the Standing Committee. Agreed to.

Brother ISRAEL BRADY reported by brother Keller:

His report was accepted, and his license renewed.

Brother PERRY STANTON reported by brother Price:

His report was accepted, and his license renewed.

Brother J. LENKER heard from, and his case referred to a committee of three, consisting of brothers Thomas, Snavely and Price.

Brother A. MILLER'S case was left in the hands of the former committee.

Brother H. WINGERT reporten:

His report was accepted, and his license ganted.

Brother SAMUEL CONRAD'S case was referred to the Standing Committee.

Brother JOHN STRAYER deceased.

On motion,

A committee of three were appointed to draught a preamble and resolutions, expressive of the feelings of this Eldership upon the death of our beloved brother. The committee consists of brothers Mooney, Owens and Lafferty.

Brother JOHN STAMM reported:

His report was accepted, and his license renewed.

The case of brother JACOB BREWER was referred to the committee on the case of brother J. Lenker.

Brother SAMUEL HOOVER reported by letter:

His report was accepted, and his license renewed, and adviced to preach more.

Brother THOMAS BEAN reported through brother McCormick:

His report was accepted, and his license renewed.

Brother SAMUEL CRAWFORD reported by letter:

His license was renewed, and left in the hands of the Standing Committee.

Brother J. KIESTER reported through brother Maxwell:

His report was accepted, and his license renewed.

Brother SIMON FLEGLE reported through brother Price:

His report was accepted, and his license renewed.

Brother PHILIP SHAW reported through brother Maxwell:

His report was accepted, and his license renewed.

Brother SHROM was referred to the Ohio Eldership for license, except he still desires to hold his license here.

Brother F. N. BARLOW'S case was referred to the Standing Committee.

REPORT OF THE LICENSING COMMITTEE.

The Licensing Committee reported, that brothers HENRY SOULE, MICHAEL BOLICH, ANDREW FENTON and HENRY GOINGS (colored) were recommended to the Eldership for license, and that brother JOHN BUCK be left in charge of the Standing Committee until spring.

Brothers Soule, Fenton, Bolich and Goings had their license granted by the Eldership,

and brother Buck's case was referred to the Standing Committee.

On motion, it was

Resolved, That brother E. LOGUE be appointed to address the newly licensed brethren.

On motion,

Adjourned, until after preaching this evening. Session closed by brother J. Winebrenner.

—

EVENING SESSION.

Session opened by ———

Miscellaneous business was taken up as the order of the evening.

On motion, it was

Resolved, That each member of this Eldership be requested to solicit contributions for the Eldership Fund, and forward the same to the Treasurer.

The committee on Education asked leave to report, which was granted.

On motion,

It was taken up item by item.

After some little discussion the report was adopted unanimously.

The committee on education reported, that

Whereas, It is desirable that we should have an Educational Institution ourselves, where the principles of the "Church of God," could be properly taught in connection with the ordinary sciences and literature of the age; therefore, your committee recommend the appointment of a committee of five members of this Eldership to consider the expediency of endeavoring to establish such an institution of learning, and to make a report on the same to the next Eldership. The report was adopted and the chair appointed brothers Winebrenner, Harn, Flake, Swartz and Thomas.

Rosolved, That this Eldership feels deeply interested in the formation of Sabbath-Schools and Bible classes among the children of the Churches of God, and that we call upon the ministers to urge this subject upon the minds of both parents and children, throughout the bounds of the Eldership.

On motion, it was

Resolved, That the Church of God in Baltimore, be instructed by this Eldership to procure an act of incorporation; and that brother Price be advised to deed their Bethel or house of worship to them, in trust for this Eldership, as soon as the note against the property is liquidated.

On motion,

The following preamble and resolution was passed, viz:

Whereas, This body has agreed to raise an Eldership Fund for the relief of worn out preachers, preachers widows and orphans, by each member paying one half per cent. annually, on his whole income; therefore,

Resolved, That it is hereby recommended to each individual church, in connection with this Eldership, to establish a church fund for all necessary church purposes, on the same equitable, reasonable and Scriptural principles; fixing the rates of per centage, however, at more or less, as they may see proper.

On motion, it was

Resolved, That the next Eldership be held, Providence permitting, in the borough of Washington, Lancaster county, on the last day of October, A. D., 1849.

On motion, it was

Resolved, That the names of the members be now called, in order to ascertain who will, or will not receive appointments at the hands of the Eldership.

On motion,

Adjourned, till Monday morning at 8 o'clock. Session closed by brother J. C. Owens.

—

MONDAY MORNING.

Met according to adjournment. Session opened by brother W. G. Coulter.

The journal of Saturday was read and corrected.

Miscellaneous business was taken up as the order of the session.

Brother BAILY MATEER reported thro' brother Hurley:

His report was accepted, and his license renewed.

The committee on Resolutions, reported the following which were adopted, viz:

Whereas, The stationed and travelling ministers are required to report to this body, the number of appointments; Therefore,

Resolved, That the local preachers be required to report to this Eldership the number of sermons preached by them during the year.

Resolved, That we recommend a uniformity of practice by all our ministers in the observance of the ordinances of Baptism, Feet-washing and the Lord's Supper, as held by the church.

On motion, it was

Resolved, That the money appropriated to the relief of sister Booth, be placed in the hands of brother Joseph Brenneman, to be applied as he may deem proper.

On motion, it was

Resolved, That the amount paid to the Eldership fund, by the members of this Eldership annually, together with the amount received by them as donations, be entered on the journal of each yearly meeting.

On motion, it was

Resolved, That brother Joseph Ross be requested to report as treasurer of the estate of brother Joseph H. Bamberger, which was accordingly done.

On motion, it was

Resolved, That brother Joseph Ross be instructed to pay the interest of the estate bequeathed to this Eldership by Joseph H. Bamberger, deceased, to the Board of Missions, as soon as said interest is due.

On motion, it was

Resolved, That the committee in the case of brother John Strayer, deceased, be requested to prepare their report and have it published in the Church Advocate.

The committee in the case of brother John Lenker, beg leave to report that they concur in the decision of the Standing Committee, &c., &c., &c.

On motion,

The following preamble and resolution in the case of brother George McCartney, were unanimously adopted:

Whereas, Elder Geo. McCartney has went out from us in an irregular and abrupt way, without settling his account as editor of the Gospel Publisher, and as he already disobeyed a repeated citation to appear and settle the same: Therefore,

Resolved, That the Clerks of this body be requested to write to him once more on the subject, and request him to attend to this matter without delay, according to his former promises, on pain of expulsion.

On motion.

Brother HOWARD of the Church of God, in New York State, here gave a report of the state of the church, with which he is connected.

On motion, it was

Resolved, That the report of brother Howard be placed on the journal for publication.

It is as follows:

November 4th 1848.

Dear brethren of the Eldership of the Church of God:

Having been respectfully invited to participate with you in your diliberations at Orrstown, and being requested to give you some account of the churches with whom I am acquainted, who are acting on the same principles with yourselves; I take pleasure in responding to your call.

There is a church in Ogden, Monroe county, State of New York, 12 miles west of the city of Rochester, bearing this title "Church of God." They have been standing about 30 years. They are in order and practice the same with yourselves. They number from 60 to 80 members. They have a fine meeting house, and are wealthy and respectable.—They conscientiously refuse all names except the Church of God, or Church of Christ; and reject all creeds made by men, as an imposition on man, and a reflection upon the great head of the church.

There is another church in Livingston county, organized about 5 or 6 years since, by Elder A. B. Green, an able and worthy minister of Jesus Christ. The number of members at present, I do not know. I think when I united with them, they numbered about 50 or 60.

There are also in Nova Scotia, a number of churches, called the Churches of Christ, or "Churches of God." They refuse all human church titles, and are governed alone by the New Testament, as their creed. The number of churches or members, I do not know at present; having been absent from them about five years. While there about four years, I had the privilege of baptizing about 400, besides what were baptized by other preachers acting in concert with me, on the same principles. During the time I I was laboring with them they had built four Meeting Houses, for their convenience. But how they are prospering at present, I know not.

B. H.

The committee on the case of brother Jacob Brewer reported: That

Whereas, brother Brewer has left the Eldership in an irregular way, we recommend that he be dismissed from this Eldership under charges. Agreed

On motion, it was

Resolved, That the Board of Mission be authorized to pay brother John C. Owens $20 in addition to the sum already specified and promised him.

On motion, it was

Resolved, That the Standing Committee be requested to meet forthwith and report to this body.

The following preamble and resolutions were unanimously adopted:

Whereas, brother Benjamin Howard has favored us with an account of the churches in his section of country, viz: in Ogden, Monroe county, and Springwater, Lexington county, New York, &c. Therefore,

Resolved, That we as an Eldership of the Church of God, congratulate them in their course, and wish them success in advancing the interest of the Church of God, and hope to hear from them soon again.

Resolved, That this Eldership tender their thanks to brother Howard, for his kindness in visiting us, and his labor of love among us on this occasion.

Resolved, That brother David Maxwell be requested to deliver the opening discourse at our next Eldership.

On motion, it was

Resolved, That the brethren who have neglected taking up their Missionary and Eldership collections, be requested to attend to the same as soon as possible.

The Board of Missions made the following report:

Orrstown, November 6th, 1848.

The Board of Missions report that they received the following amounts from the following Stations and circuits; viz:

LAST YEAR'S COLLECTIONS.

Received from	
Uniontown Md., by brother Keller, -	$10,00
M. F. Snavely, Plainfield circuit, - -	1,61
S. Crawford, York county do. - -	5,00
J. Haifleigh Wash. co., Md., do. - -	2,25

THIS YEAR'S COLLECTIONS.

Received from	
Cumberland circuit, - - - -	14,50
Sister Strock, - - - - -	3,00
Lancaster co., do. - - - -	22,28
Dauphin, Lebanon and Schuylkill cir.,	15,65
Perry circuit. - - - - -	4,20
Washington co., Md. - - - -	72
Middletown station, - - - -	5,00
Harrisburg do. - - - -	8,50
Harrisburg Sabbath School, - - -	1,50
Lancaster city, - - - - -	14,10
Martinsburg station, - - - -	11,72
Broad Top circuit, - - - -	6,75
Wm. Reichert, - - - - -	5,00
Shippensburg and Orrstown, - -	6,50
Total,	$138,28

The Board claim the following as a credit, to-wit:

Paid to brother	
D. Kyle, - - - - -	$19,00
J. C. Owens, - - - - -	76,50
G. U. Harn, - - - - -	22,58
Postage, - - - - - -	15
Total,	$138,23

On motion, it was

Resolved, That the thanks of this Eldership be hereby tendered to the church and people of Orrstown, for their kindness and hospitality, during the sitting of this body.

On motion, it was

Resolved, That the thanks and best wishes of this body, are also due to the Speaker and Clerks, for the able and faithful manner in which they performed their respective duties.

REPORT OF THE STATIONING COMMITTEE.

STATIONS.

Lancaster—J. H. Hurley.
Mount Joy—Wm Mooney.
Middletown—A. Swartz.
Harrisburg—G. U. Harn.
Shippensburg and Orrstown—J. Flake.
Baltimore—J. C. Owens.
Newburg, Newville and Smoketown—Eward H. Thomas.

CIRCUITS.

Lancaster—Jacob Keller.
Schuylkill—J. Strawbridge and M. Bolich.
Dauphin—T. Strohm.
York (lower end)—Wm. McFadden.
York (upper end)—S. Flegle.
Cumberland—H. Mullenix and John C. Seabrooks.
Perry and Juniata—W. G. Coulter.

Washington and Fayetteville—E. Logue.
Uniontown—C. Price.
Broad Top and Morrison's Cove—D. Kyle and J. Haifleigh.
Newburg. Orrstown and Fayetteville—G. U. Harn and M. F. Snavely from this till next spring.

The report was adopted.

On motion,

Adjourned, to meeet in Washington, Lancaster county, on the last day of October, 1849.

Session closed by brother B. Howard.

ABRAHAM SWARTZ, Speaker.

J. C. Owens, *First Clerk.*
William Mooney, *Assistant.*

NEWS DEPARTMENT.

Troops for California.—The steam bark Edith sailed from New York on Wednesday, for San Francisco, with a portion of the regiment stationed on Governor's Island. The auxiliary steamship Massachusetts is now at anchor off the Island, receiving a detachment, and will leave in a few days for the same place. The ship Iowa, also under Government orders, left on Wednesday for California; and the Silvie de Grasse, formerly a Havre packet, will take the remainder.

California.—Information has been received from California, that a large emigration from China may be expected there. Some of the "Celestials" has already made their appearance.

Movement for California.—Gen. Persifer F. Smith, appointed Governor of California, is soon to take his departure, accompanied by the gallant Capt. Tobin. They are both now in New York, from whence goes a regiment of United States soldiers also.

A Giant Pear Tree.—There is a pear tree in Illinois, 40 years old, which measures about the trunk ten feet. In 1834 it bore 184 bushels of fruit, and in 1840 it bore 140 bushels.

Telegraph Dividend.—O'Reilly's line of telegraph between Louisville and Pittsburg, divides three per cent. among the stockholders for the last three months.—During that time $50,000 have been expended in putting up a second wire between Pittsburg and Cincinnati.

The Mormon Temple.—The last Fort Madison Statesman says that a company has purchased all the Mormon property of Nauvoo, including the walls of the Temple, and that arrangements have been made to rebuild it as soon as possible.—The price paid was $12,000.

Specie.—During the past year, ending July 1, $5,500,000 were imported into the United States and $11,000,000 sent out of it, mostly to Europe.

MISCELLANEOUS.

THE CUSTODY OF TRUTH.

The truth is well worth keeping. It is to be bought, without any design to sell again. But the purchaser is to use it, not hoard it. And while he is availing himself of it, for his soul's profit and good, there be many who will strive to wrest it from his grasp, or who will endeavor to persuade him to throw it away. Hence he must stiffly cling to his prize, and bravely maintain it. In the defence of the truth, controversy is necessary, and often desirable. We are to contend earnestly for the faith once delivered to the saints. And great will be our blessedness, if we, by the grace of God, can so exhibit the value and desirableness of his truth, as to win over any of its adversaries to embrace it as their chosen portion and heritage.

And let us ever be willing to surrender ourselves to the sovereign dominion of truth, from whatever quarter it may approach us. It is a noble thing to submit to the truth, and be clothed in her celestial panoply. "He that is overcome of the truth, (says Dr. Owen,) parteth victory with him that overcometh, and hath the best share for his part." And so says that famous worthy, Thomas Hooker: "It is the honor of a man truly wise, to be conquered by the truth; and he hath attained the greatest liberty, that suffers himself to be led captive thereby." Let that man "account himself the greatest of conquerors," says good old Thomas Fuller, "whom truth hath taken captive." He has obtained a glorious conquest over himself, by triumphing over the force of error, the power of delusion, and the bondage of ignorant and sinful prejudice.—He is a far greater soul, a more illustrious man, than the conqueror of Babylon, or of Rome, or of Moscow, or of Paris. Let no man blush, except in modesty and humility, to yield to the truth he may have resisted, and to do homage to its blest supremacy. As Ben Johnson has sung—

"Nor so to yield think it the least despite,
It is a conquest to submit to right."

JOHN Q. ADAMS ON THE USE OF TOBACCO.

About three years ago an able writer published a work entitled, "The Mysteries of Tobacco;" designed to prove the injurious effects of its use. Through a friend he derived permission to inscribe the work to Mr. Adams. He gave his consent in the following characteristic letter:

Quincey, Aug. 19, 1846.

I have received your letter, and shall deem myself honored by the inscription to me of the Rev. John Lane's work on Tobacco and its Mysteries. In my early youth, I was warned by a medical friend of the pernicious operation of this habit upon the stomach and the nerves; and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco in all its forms; and though the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses: and in the space of three or four months of self-denial, they lost their stimulating power: and I have never since felt it as a privation.

I have often wished, that every individual of the human race afflicted with this artificial passion could prevail upon himself to try, but for three months, the experiment which I have made, sure that it would turn every acre of tobacco land into a wheat field, and add five years of longevity to the average of human life.

I am, Dear Sir, with great respect, your friend and Christian brother,

John Q. Adams.

HOPE.

Hope truly may be called the balm of life. Behold the invalid; long and weary months of sickness have bound him, still he will not think he must die. That bright arch of promise, the never-fading rainbow of hope, lends its beauteous colors to the dark vista of the future; and he looks forward with joy to days of health and happiness, that may never be his. View the mourner weeping o'er the grave of some almost idolized object of love; the twin sister of despair seems painted on that countenance, still above that heart-consuming grief, shines the beacon ray of hope, and points to a glorious re-union in the home of the blessed.—Visit the death-bed of the saint, and there learn the value of that enduring hope which is founded on the Rock of Ages.—His eye beams with unearthly lustre as he views by the steady ray of hope the beauties of the spirit-land.

Hope gives a romantic touch to the scenes of life; paints with its own rainbow hues the hour of death. On the contrary, visit the death-bed of the sinner, and feel, in contemplation of the despair that is painted on the countenance, the value of the Christian's hope.

Cozilla Harper.

Religion for the Young.—The young want religion, to lay the foundation of a good character. When the prophet Elisha was living at Jerico, some of the people came to him and told him that the water was very bad. Now the city of Jerico was supplied with water from a spring, which was conducted to the city, I suppose, in an aquednct of some kind. And what did the prophet do? He did not go to the streams, which conveyed the water to different parts of the city, to see if he could purify them; but he went and cast salt into the spring, and the water was made good. This is what you must do; cast salt into the spring, that the stream of life may run pure. You want your heart purified by the influence of true piety, in order that your character may be formed upon the true model.

Paper Making.—We were informed, a few days since, by a large paper dealer in this city, that it was not at all uncommon for him to have in his warehouse, and sell, at 9 o'clock in the morning, paper which was in rags a hundred and fifty miles from New York at 9 o'clock of the previous morning. A better illustration of the power of steam could not be given, or of the progress of the age. The rags are placed in the duster, thence conveyed to the troughs or vats, where (in some kinds of paper) the sizing is mixed with the pulp, and from these vats the paper passes over heated rollers, and finally between two immensely heavy iron rollers, which give it the glazed surface, and it is then cut, folded, packed, and sent to the railroad, all in the course of a few hours. —*Jour. of Com.*

MAKE YOUR BEDS, YOUNG LADIES.

When you leave school, take care of your chamber. It is a good plan to strip the clothes off your bed, and make it up as soon as you rise from it; by doing it then you can protect your hair from lint and feathers, and being lightly clothed, your movements are perfectly free, and the glow occasioned by exercise makes you on a cold morning feel less dread of cold water.

There are a good many old Bettys "round" who are always meddling with what they know nothing about, and putting on a particularly owl-like face in giving their everlasting "advice" to young ladies. There isn't a girl in New England or out of it, who doesn't know better than to make up her bed "as soon as she rises from it." Down east girls always throw the clothes over the foot board, when they rise, stir up the feathers, open all the windows, and leave the room and bed two or three hours to air, before they "make it up." You don't catch them packing away bad air, by making up their beds before sunrise.—*Olive Branch.*

MANNER OF PREACHING.

Some preachers think and care for nothing but manner. Others of nothing but matter.—They both are wide of the mark. Probably with the mass of hearers, the way in which a sermon is *delivered*, is a point of greater importance. than what is contained in it. This itself, is a powerful argument in favor of making the mode of delivering a sermon no common consideration. It is needless to say that hearers should attend to something of more importance. The minister is to take men as he finds them. The great object is, to secure their salvation. The most effective way of doing this is the one to be pursued. Suitable significant gesture; full, varied, expressive tones; earnestness of manner, good emphasis; proper management of the voice, all lend interest to public speaking of every character, but nowhere more than in the pulpit.

Pleasure of paying Debts.—What a pleasure it is to pay one's debts. It seems to flow from a combination of circumstances. In the first place, it removes that uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind; it opens a prospect of being readily supplied with what we want on future occasions; it leaves a consciousness of our own virtue, and it is a measure we know to be right, both in point of justice and sound economy. Finally, it is the main support of simple reputation.

Censoriousness. — He who blames others the most is usually the most to be blamed. A quick eye to detect the faults of another, has usually a blind side to its own. A sharp tongue is moved by an unquiet spirit and an unquiet spirit wanteth not words and complainings. To rebuke, reprove, exhort, with all long suffering and patience and prayer is one thing. To reprove sharply, and with a censorious spirit is another.—"Thou hypocrite, first cast the beam out of thine own eye, then thou shalt see clearly to cast the mote out of thy brother's eye."

PLAN FOR UNIVERSAL CHRISTIAN UNION.

Dr. Chalmers says "the time will come, when God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonised, and happy Christendom. When men's faith and their affections will come into more direct contact with heaven's original revelation; and the spirit of good will to man, which prompted heaven's message, will be felt in all its freshness and power: when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence."

The Lord hasten that blessed day!—Nothing could contribute so much to practical holiness, and heavenly joy and usefulness, amongst those who are truly "hungering and thirsting after righteousness." And why not realise it *now*? God's Bible is ever perfect; and if it was not, no man dare add any thing to it,—and if he dare, every attempt to improve it, like every one in the past, must only show his utter weakness and incompetency for a work so great. We may just as well be united now, on the Bible alone, as in any future age, if the leaders of the people would act well their part.

REVIVALS OF PURE RELIGION.—These blessed seasons of Zion's prosperity must not be forgotten. The brethren and sisters must be reminded of those happy hours, when God in a special manner was blessing them with his favor, and sinners were seeking God for pardon and salvation.

The churches must be exhorted to think, and converse upon this important matter, and never let it be forgotten that REVIVALS OF PURE RELIGION have made our churches, and given us what spirituality and power we have so richly enjoyed. O Lord, "wilt thou not receive us again: that thy people may rejoice in thee?"—*Chris. Herald.*

A BARBAROUS CUSTOM.—It is said the fashion of seating the ladies at the farther end of slips or pews at church, originated in consequence of the anticipeted attacks from the savages in the early settlement of our country. The men placed themselves at the outer end, for the double purpose of protecting the females or being ready to get out without obstruction, in case of an alarm. If this be true, it may well be said to be a *barbarous* custom: and since it is so inconvenient, let it not be persisted in to the annoyance of a whole congregation, by four or five gentlemen stepping into the broad aisle, to let a lady pass in.

DRUNKENNESS IN SWEDEN.—This vice is severely punished in Sweden. Whoever is found drunk, for the first time is made to pay a fine of two dollars; for the second time, six dollars—the third, nine dollars, besides losing his vote, and on the following Sabbath he is fastened to a post near the church door; for the fourth time, he is confined to the penitentiary six months. The punishment is still more severe on those who are found drunk at fairs and public places. There is no excuse for drunkenness, and no ardent spirits are permitted to be given to soldiers, students, servants, &c. The informer is entitled to half the fine. The laws on this subject are read once every year from the pulpit.

Special Notices.

☞ LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held at Washington, Lancaster county, commencing on Saturday, the 2d of December, and to continue one week.

One will be held at Maytown, Lancaster county, commencing on the 9th of December next.

The ministers and brethren of the neighboring churches are invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 2nd instant, by the Rev. C. W. Schæffer, Mr. JOHN ROBERTS to Miss HANNAH E. DOWNING, both of Perry county.

On the 9th instant, by the same, Mr. JACOB CHARLES to Miss MARY E. GERMAN, both of Dauphin county.

On the same day, by the same, Mr. JOSEPH ESHELMAN, of Lancaster county, to Miss ANN HEISE, of Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Monday morning the 6th inst., Mrs. CATHARINE PEIPER, in the 60th year of her age.

On the evening of the 5th of October last, MARY GERRATY, in the 83d year of her age.

At Point Isabel, of yellow fever, on the 22d of September last, Captain JAMES H. PRESTISS, of the U. S. Army.

On the evening of the 6th instant, Mrs. WOLFENSBERGER, wife of Geo. W. Wolfensberger, of this place.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4	80	*a* 4	87½
Do.	RYE,	do. - -	3	37½	*a* 3	50
Do.	CORN,	do. - -	2	44	*a* 2	50
GRAIN—WHEAT, per bushel,			1	00	*a* 1	05
Do.	RYE,	do. - -		54	*a*	55
Do.	CORN, new	do. - -		43	*a*	45
Do.	OATS,	do. - -		31	*a*	32
Do.	BARLEY,	do. - -		—	*a*	75
SEEDS—CLOVER,		do. - -	3	25	*a* 3	50
Do.	TIMOTHY,	do. - -	2	25	*a* 2	31
Do.	FLAX,	do. - -	1	00	*a* 1	10
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		8	*a*	8½
BUTTER,	do.	- - - -		12½	*a*	15
LARD,	do.	- - - -		7	*a*	8
TALLOW,	do.	- - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		45	*a*	50
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	30
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	45	*a* 1	56
HAY, per ton,		- - - - -	12	00	*a*15	00
PLASTER, per ton,		- - -	4	00	*a* 4	25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$5	37½	*a* 5	50
Do.	RYE,	do. -	3	87½	*a* 4	00
Do.	CORN,	do. - -	3	00	*a* 3	05
GRAIN—WHEAT, per bushel,			1	10	*a* 1	15
Do.	RYE,	do. - -		68	*a*	70
Do.	CORN, old	do. - -		66	*a*	68
Do.	OATS,	do. - -		33	*a*	35
Do.	BARLEY,	do. - -		85	*a*	90
SEEDS—CLOVER,		do. - -	3	50	*a* 3	75
Do.	TIMOTHY,	do. - -	2	75	*a* 3	00
Do.	FLAX,	do. - -	1	30	*a* 1	32
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE
No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15. 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION
OF THE
History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., DECEMBER 1, 1848. NUMBER 15.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Result of the Presidential Election.

States for Taylor & Fillmore. Electoral votes.		States for Cass & Butler. Electoral votes.	
Massachusetts,	12	Maine,	9
Vermont,	6	New Hampshire,	6
Rhode Island,	4	South Carolina,	9
Connecticut,	6	Alabama,	9
New York,	36	Ohio,	23
New Jersey,	7	Missouri,	7
Pennsylvinia,	26	Michigan,	5
Delaware,	3	Illinois,	9
Maryland,	8	Arkansas,	3
North Carolina,	11	Texas,	4
Georgia,	10	Virginia	17
Lonisiana,	6	Indiana,	12
Tennessee,	13	Wisconsin,	4
Kentucky,	12	Iowa,	4
Florida,	3	Mississippi,	6
	163		127

Total vote 290. Necessary to a choice 146.

Taylor's majority, 36.

Presidential Election.

Summary of majorities as far as heard from.

Popular Vote.

Majorities for Taylor.		*Majorities for Cass.*	
Massachusetts,	25,000	Maine,	3,000
Rhode Island,	3,000	N. Hampshire,	14,000
Connecticut,	3,200	Virginia,	3,000
Vermont,	10,000	South Carolina,	9,000
New York,	60,707	Ohio,	10,000
New Jersey,	3 200	Indiana,	3,000
Pennsylvania,	12,000	Illinois,	4,000
Delaware,	500	Michigan,	5,000
Maryland,	3,200	Wisconsin,	1,000
North Carolina,	4,000	Iowa,	900
Georgia,	2,000	Missonri,	10,000
Kentucky,	12,000	Arkansas,	2,000
Tennessee,	6,000	Mississippi,	1,000
Louisiana,	1,000	Texas;	3,000
Florida,	500		
	146,307		68,900

Total majority for Taylor, near 77,407.

Journal of the West Pa. Eldership.

This Journal we were not able to get into the present paper; but it shall appear in our next, and perhaps also the Journal of the Indiana Eldership.

Death of Capt. Morton.

Capt. R. H. Morton, who has twice been the Native American candidate for Canal Commissioner, died at his residence in this borough, on the morning of the 20th November, after a lingering illness. He was much esteemed by all who knew him.

Dissertations on the Law of Tithes.

We have published our articles, or dissertations on the Law of Tithes, in pamphlet form. The articles have been revised and greatly improved. Those who may want them for distribution, will please send us their orders. Price, 25 cents per dozen, or $1 50 per hundred.

Eldership Fund.

Our readers will have observed, in reading the Journal of the late Eldership, that that body has concluded on establishing a *fund*, for the support and relief of worn out ministers, and for deceased ministers' widows and orphans. For this purpose, they have concluded and agreed to pay annually, one half per cent of all their income, towards this fund. They have also enjoined it on each member of the Eldership to solicit contributions for the said fund, and to forward the same to brother J. Ross, the Treasurer.

The Hymn Book Project.

It will be recollected that the General Eldership determined on getting up a new Hymn Book, and expected the Western Eldership to appoint a part of the Hymn Book Committee, and thus secure a general co-operation in this project. But from the Journal of these Eldership, it would seem, that no action was taken on the subject, by any of those bodies.—Hence we are at a loss to know how they view the matter, whether favourably, or otherwise.

Can the Standing Committees of those bodies do any thing to help on with this project?

CIRCULAR.

Harrisburg, *Nov.* 1848.

Brother

The undersigned beg leave to address you on the subject of furnishing them with a series of letters, embracing a Biographical Sketch of your past life and times. You will please to observe the following order in making out the sketch, viz:

1. In the first letter, give an account of your birth and parentage—your rearage and education—your occupation, and general character or manner of life.

2. In the second letter, give an outline of your conversion and call to the ministry.

3. In the third letter, give a history of your experience, trials, travels, labors and success in the ministry.

4. In the fourth letter, narrate facts, incidents, anecdotes, remarkable conversions, and record reminiscences of whatever else may be thought interesting and edifying.

Please to follow this arrangement, as near as you can—write plainly and legibly, and limit each letter to about one sheet of foolscap or letter paper.

Write one letter per month, from this time, so that the whole may be sent in by the first of March next.

Address, John Winebrenner, or Jacob Flake, Harrisburg, Penn.

JACOB FLAKE,
JACOB KELLER,
JOHN WINEBRENNER,
E. H. THOMAS,
JOSEPH ROSS,
JOHN S GABLE.

N. B.—You are also requested to act as agent for the several works which the General Eldership have authorized the Board to publish; to-wit: Biographical Sketches—J. H. Bamberger's Journal, and Large Hymn Book, for congregational use.

Please collect all the subscribers you can between this and next Spring.

Remarks on the foregoing Circular.

The above Circular, and several Prospectuses were addressed to the preaching brethren in the West, by mail, and, put into the hands of the preachers at the late Eldership, with the request to exert themselves forthwith, to procure subscribers for the different works, and then send in without delay the result of their efforts. As the preachers are requested to write their Biographies, in letter form, between this and the first of March next, it is desirable that the subscribers for the work should be collected immediately, in order that the Publishing Committee may know whether to print the book: and if so, how many. The preachers and agents for the works, will please, therefore, do all they can between this and New Year, and then report progress.

Church Funds.

The Eldership has also recommended to the churches, to establish a church fund in each individual church for all benevolent purposes, on the tithe system; fixing the rates of per centage at more or less, as they may see proper.

Now we hope the churches will go into this matter immediately. It is both a rational and a Scriptural plan, which must commend itself to every man's conscience, who wishes to do what is right. The plan also is mighty plain and simple. Let the church meet and adopt the system. Then let them choose or appoint a Treasurer. This is all they have to do. Then let the Elders assess the members: and direct the Deacons to collect it quarterly and pay it over to the Treasurer. This fixes the whole matter, so far, at least, as the establishment of the fund is concerned.

But then for the disbursing of it, that is, for the proper appropriation of the funds, the church council, the Elders and Deacons, should always judge and decide. It is their proper business to decide how much the preacher or preachers are to have—how much is to be allowed to the poor—how much is to be applied to the Missionary cause—how much to the Bible cause, &c., &c. For any and all these purposes, the council will fix the amount, the Clerk will draw an order on the Treasurer, one or more of the Deacons will endorse the order, draw the money and pay it over. The Treasurer will keep a regular account, and make a report to the church once a year.

Thus every thing will be conducted regularly, pleasantly and in order; and every one find that the system works a hundred per cent better than the old helter-skelter plan.

The Law of Tithes.—No. 5.

OBJECTIONS TO IT.

(Continued from No. 13.)

3d. It is further objected, that paying tithes tends not to temporal thrift and prosperity; but that the more we give the poorer we get; and that if it were not so, giving would have a tendency to make us selfish.

This may all sound well enough in the ears of misers and skeptics. It is a consoling article in their creed, and just suits their money-loving and selfish hearts.—But, then, it so happens that the sum total of this objection, is sheer assertion, without one jot or tittle of proof. Not a single text is ever pretended to be addueed or referred to, in proof of the objection.

True, it is sometimes alleged, that many liberal men have lived and died poor. But what of that? Does that make void the promises of God? Not at all. It no more follows, that, because some liberal men have not made much by giving, or have got poorer by giving, therefore, *tithing* is not *thriving;* than, that it follows, because some good men have prayed amiss, therefore, prayer is unavailing:—or, because some good men, have preached the gospel, without witnessing any of its saving effects, therefore the gospel is not the power of God to Salvation. The falacy of this objection, is so apparent, that it needs no further refutation. We shall let it pass, without any further notice, in hopes it will soon die of its own imbecility.

It is enough to know, that our position on this subject, is sustained by the soundest and best arguments, drawn from the immutable word of God, and from the concurrent testimony of God's people, in all ages. Thousands have proved God with their tithes, as well as with their prayers, and they have found his promises to be yea and amen.

4. The tithe system is objected to, because it involves the principle of *coersion*. Well suppose it does, if the law or system is right, what harm is there in coersion? Is there not more harm in men refusing to do what is right, than in the exercise of moral force? All church power, is moral power. The tithe law, therefore, can only involve the principle of moral coersion: and in the exercise of which we can see no harm, especially when it is done by the proper authority of each individual church, and for the sole and noble purpose of getting men to do what is right. Coersion ought to be used, whenever men rebel against that which is lawful and right. However, as we said before, this law is not to be enforced by the civil power, nor by the authority of the General or Annual Elderships, but by the power and authority, rightfully vested, in the churches themselves. They have the sole right to adopt and enforce this law; and when they do it no man has a right to object, but to be in subjection, as it becometh saints. See 1 Cor. 16: 16. 2 Cor. 11: 9. Hebrews 13: 17. 1 Peter 2: 13, 14.

5. This system is likewise objected to because all acts of benevolence, it is said, ought to be voluntary, and should be induced by moral and religious principles. If christian men were all perfect, or if moral and religious principles were strong enough in all men to bring them up to duty, then this theory might work well enough; but this is far from being the case. When, therefore, it is known and admitted, that moral principle is not strong enough to induce men to do what is right in this matter, and that the cause of God is greatly suffering in consiquence of it, what then is to be done? Indulge men in wrong and let the cause still suffer on? No verily not. There is neither good reason nor religion in this policy. What then, we ask again, is to be done to remedy this evil? Why show every one his duty—and show him that to do it, is *his* interest and the interest of the cause; and then, if he hear not the church, let him be to thee as a heathen man and a publican.

6. The introduction of this law is further objected to, because it is resisted by some, and is likely to produce contentions and divisions in the church. In reply to this we would say the principle of voluntary contributions, is also resisted, and has precisely the same tendency; and not only so, but under it, the cause of God suffers great loss and detriment. The voluntary principle has been tried in various places, and under all circumstances; and it has seldom or never given any thing like general satisfaction. Hence, it has been improved or shifted from one thing to another; sometimes to the Peru-system, and then to the multiform Society system, and yet after all it has proved a failure, to a very great extent. Why then should this system be advocated and adhered to, and the tithe system resisted and condemned? Let the latter system be once fairly tried by the churches, and if it works no better than the former, then let it be repudiated, but not until then.

But why should it cause contentions and divisions in the church? Because it is said, it will accumulate treasures, and where treasures are, there it is likely difficulties will arise. If treasures are accumulated for selfish purposes, it may be so; but not so, when we lay up treasures in heaven (the church) for benevolent purposes: and when we act as wise and faithful stewards, in dispersing these treasures abroad, for the glory of God. Besides, if the children of this world can manage their financial affairs—receive and disburse the public revenues, without any material difficulties, why may not the children of the kingdom do the same? It has been done in olden times, and we believe it can still be done with perfect safety.

If, therefore, there are any disposed to be contentious, and to cause divisions, because of the bringing in vogue of a law of God, let them know that the Church of God has no such custom.

7. This law is still further objected to, because (as it is said,) it contemplates and fosters a priestly selfishness. This objection is wholy gratuitous. The objector perhaps, in this case, judges others by himself. There is more reason, at least, to suppose him governed by a selfish principle, then the recipiants of tithes whether ministers or paupers. The *receivers* of tithes, can at best, only expect a living, whereas the *givers* may object, for the sake of hoarding; which is sheer selfishness. But to relieve the objectors mind on this point, we will say for our part, we want none of these funds, except that part, for which we render official and equivent services. Nor do we want our brethren in the ministry to have any more of them, than what is actually necessary for their support, whilst they are in the service of the church, or when they become worn out in the same. Those of us, who are not in the actual service of the church, will agree to pay tithes, instead of receiving them, for the good of the cause. This then, ough tto do away all petty objections on this point.

Mode of Electing President and Vice President.

The Presidential electors chosen by the people, cast the votes of each State.—These electors assemble in the capitols of their respective States, in conformity with the proclamations of the Governor of each State, on the first Wednesday of December, inst., and vote for the candidates of their choice. Having recorded their vote, copies of it are made, and forwarded to Washington by special messenger. The The votes of all the States are opened in the presence of both Houses of Congress, and the result placed on record.

Railroad to the Pacific.

The importance of a Railroad to the Pacific Ocean is expected to occupy a prominent place in the President's Message to Congress next month. The public united in favor of the undertaking, but much diversity of opinion prevails as to who shall build it, and what route it shall pursue. There are routes through Missouri and Oregon to Astoria: through Arkansas, Santa Fe and California to the Bay of San Francisco; and through Texas, New Mexico and California to a point near San Diego. All these are within our own territories. Under our Postal Treaty with New Greneda, we have control of the route across the Isthmus of Panama, a distance of thirty-eight miles from the Atlantic Ocean to the Pacific Ocean. In Mexico there is a still better route, at the Isthmus of Tehuantepec, the control of which we had in our hands during the occupation of Mexico. One great argument ie favor of the Oregon route is the fact that it passes through a good farming country, capable of supporting a population which would not only build the road, but protect it when built, and furnish a large amount of trade and travel for its support.

CONTRIBUTORS' DEPART'T.

A Scrap from Virginia.

There is at this time, in one of the beautiful vallies of Virginia west of the Blue Ridge, a nice little farm, skirted on two sides by the base of lofty mountains; one of which is covered with lofty poplars and sturdy oaks, whose wide-spread branches add beauty and magnificence, while they afford a thick shade for the evergreen laurel whose beautiful foliage bids defiance to the fiercest blasts of boreas. At the base of the other flows a small creek, clear as a mirror, winding in a thousand meanderings. There sport the finny tribe, the silvery speckled trout as it passes with the velocity of an arrow over cascades and waterfalls, surprise the spectator who may chance to ramble to the place. Often does the angler resort thither, and secure by the stratagem of his profession those beautiful inhabitants of the limpid element.

The farm house, a neat little building, occupies a spot of high ground between the cloud-capped mountains, from which the most ravishing prospect opens to the delighted eye. Immediately in front of the house, through a deep ravine, you behold highly cultivated meadows and upland fields, and in the far distance the lofty top of a third mountain, whose high bluffs appear to tower beyond the clouds.

In this retirement, where nothing but the hunters horn and the report of his unerring rifle are heard for days together, and where the timid deer is his most frequent visitor, lives a veteran, whose head is silvered over by the frosts of many winters. His eye hath lost its fire, and his cheek is marked with deep furrows, the conjoint labors of *time* and of *trouble*. His dame holds on with pertinacious grasp to the wreck of beauty; though the colour hath fled from her once rosy cheek, the symmetry of her person and beauty of her countenance bear ample testimony to the power of the destroyer of all that is lovely in this mundane system.

Three sons, and as many daughters, have grown around their table like olive branches. The symphonious sounds of their morning songs awake the early forest songsters, who join their melody in unison to praise the great God, the contributor of every good gift. The hour of vespers brings them together again, after the toils of the day are ended, to recount the mercies of that wise Ruler and disposer of events, and to offer thanks for His benefits. Thus passes the week, without confusion.

On the morning of the Lord's day their songs are not reserved for a later hour, as is so common, but frequently before the melodies of the forest is tuned, while the hoarse hooting of the owl breaks the silence that reigns around, does their early song of praise silence the uncouth sound of this nightly visitor. The sound of a church going bell never sa-

lutes the ear of this worshipping family. They require no chiming bell to remind them of the hour of worship, for as soon as the "king of day" pours his rays of light upon the mountain top, the PATER-FAMILLIAR, with a Bible under his arm, and his aged companion, may be seen a little in the advance, with slow and steady steps following the meanderings of the creek, until they enter the open lawn, in the direction of a small, old-fashioned meeting house, the exterinr of which gives evident proof that its builders were men of yore. A little in the rear may be seen the rest of the family, with joy-beaming countenances, following on. They are attired without any of the gaudy plumage of fashion, but with neatness and modesty; for the good old lady hath taken care to instruct them in the high duties they owe to a bountiful Creator, and to teach them the design of life, instead of how to make killing fancy dresses and uncomfortable bishops; hence they have never been among the worshippers at the shrine of fashion, so as to become intoxicated with the pride and deformity of her votaries.

But we will pass with them to the house of God, where all are received with a hearty shake of the hand. The old gentleman advances to the pulpit, for he is the proclaimer. All appear absorbed in thought. For a time quietude reigns in the house, until it is broken by a song of praise. After the singing service is ended, and the blessing of God invoked, the venerable old proclaimer reads a portion of the good book. All eyes are on him, and all hearts lifted in supplication.

Oh how I have trembled when the subject related to domestic life. When with a clear voice, and with his peculiar emphasis he would read, "Train up a child in the way he should go," &c. The duties of parents were so clearly explained and so directly fixed that I often trembled from a sense of my duty. But when the subject of the Resurrection of the dead was to be discoursed on, he was eloquent, and his hearers were carried along, if a may so speak, to the spiritual world without experiencing the pangs of death. His voice, his gestures, and even his white hair appeared to add to his eloquence, I shall remember to the day of my final exit, with what peculiar emphasis he would exclaim, "Now is Christ risen from the dead, and become the first fruits of them that slept." CLERICUS.

Siphon Grove, Nov. 6th, 1848.

"Blessed are the dead which die in the Lord."

THIS was the happy privilege of MARGARET, wife of Samuel L. Swormstedt, who died at her residence, in Westminster, Md., on Wednesday morning, the 8th of November, 1848, aged 43 years.

In her life there was nothing very remarkable which would be of any benefit to be known, more than she was a consistent christian, a kind and faithful wife, a fond and indulgent mother, and devoted to her family and domestic duties almost to a fault; so much so, that for her to leave home even for a day was a great cross. No where was she so contented and happy as at home, attending to her duties as a good wife, mother and housekeeper: provident and economical in an eminent degree. In all these respects she was constant and diligent beyond what is common, for more than 23 years.

In her last illness, (which continued for about four months) under that form of disease called Consumption, the most formidable and distressing of all others, she manifested such patience, submission and resignation as to excite the wondor and astonishment of all who witnessed it. Willing to live, yet ready to die, her trust was in Him whose grace was richly and freely given, and who afforded her help in time of need. But in her death there was something so extraordinary and triumphant as to make the believer joyful and glad—the sinner fear and tremble, and infidelity to totter and fall. It was a great and glorious privilege (though enjoyed but by few) to be in the chamber where the dying saint met her fate. All her life she was timid and distrustful of herself, afraid of Death and the cold grave, and the dread of these at times almost overwhelmed her. "Oh," she would say, "the thought of breathing shorter and shorter until the last breath, how awful." She sometimes feared that notwithstanding she felt calm and secure as to her future prospects, yet she might be deceived, and miss of heaven at last; and these thoughts caused her great anxiety, for she wanted to know for herself that she was sure of heaven, and nothing short of this could afford her real joy. Her mind remained in this state of anxiety, until a few hours before her death.

Sometimes the tempter would suggest, 'what if you are mistaken and should not gain heaven at all—if I am mistaken I am now dying and 'tis too late to rectify it." She was assured it was but a temptation for the trial of her faith, and was encouraged still to hope and rely on the many and precious promises made to her. In this way she was induced to believe it *might* be a temptation; for she still had a hope which had never left her even in the darkest hours. But how to conquer and gain the victory she knew not, "Life," she would say, "is sinking apace, die I must, and that very soon, and I can't find relief: Oh what shall I do?" She was reminded that although she was dying, the darkest hour was often just before the break of day—that she should rebuke the tempter and he would flee from her—that God *would* give her grace to conquer and take her home to rest. At this moment light from heaven broke in upon her, and her soul was set at perfect liberty, and suddenly clapping her hands she shouted—"Victory—victory, glory to God he has given me the victory; *now* I know I am bound for heaven—*now* my happy soul can tell that Jesus has done all things well—soon I shall see him as he is, and praise him as I ought. She said "God had now given her dying grace, just when she needed it, and she felt that it was nothing to die." She then became calm, and deliberately called on all in the room by name, gave to each her hand and blessing, and enjoined on them to meet her in heaven, where she knew she was so rapidly going. She then repeated the arrangements she had formerly made respecting her fuueral, and selected the text—"Blessed are the dead which die in the Lord," as the one for her funeral sermon, told her weeping husband not to grieve at her loss but to take good care of her children. Here her strength and voice failed—and when she could no longer speak, agreeably to a previous request by her husband, that she should give a sign if all was well, and that it was (as she had frequently said) nothing to die, she raised her hand pointing to heaven with a firmness and duration supernatural for her situation; but He who had sustained her thus far, gave her ability to point towards her heavenly home, as if she had said—All is well—*there* I am going, follow me; and after a short struggle she fell asleep in Jesus.

The directions she had given in the choice of the spot for her grave, and for the funeral ceremonies, were carried out agreeably to her request. The funeral sermon, at her request was preached by the Rev. Charles A. Reid, from the text before given. Oh, Lord! let my last end be like hers. For this I promise, by the help of God's grace, to live.

This tribute of respect to her memory and worth, is written by one who knew her best and loved her most.

Dear Saviour, let thy beauties be
My soul's eternal food,
And grace command my heart, away
From all created good.

Oh who in such a world as this,
Could bear their lot of pain,
Did not one radiant hope of bliss,
Unclouded yet remain.

That hope the blessed Lord has given,
And points beyond the skies,
That hope unites our souls to heaven,
Where pleasure never dies.

And now
——'Tis finished, 'tis done, the spirit's fled,
The Christian is gone, the Christian is dead.
Her spirit is living thro' Jesus' love,
And now is enjoying a kingdom above.

Her languishing head is at rest,
Its thinking and aching are o'er,
Her quiet, immovable breast,
Is heaved, by affliction, no more.

Her eyes she so seldom could close,
By suffering, prevented from sleep,
Now sealed in their mortal repose,
Have strangely forgotten to weep.

Salutation, Peace be with thee.

PHILADELPHIA, Nov. 19, 1848.

BROTHER WINEBRENNER:—

I ARRIVED here on Saturday afternoon, and feel thankful for the privilege of again walking the streets of my native town.

I do not expect to be in Harrisburg next Sabbath, and therefore you will have the goodness to preach yourself, or if you must be elsewhere, you can probably get brothers Miller and Oliver, or some other labourers, to serve on that day.

I likewise wish to be absent the following Sabbath, Dec. 3rd, and will be thankful to you for preaching in Harrisburg on that day. I know you will do the best you can to oblige me, especially as I have not been away since Spring (except to the Elderships.)

I went this morning to Mr. Barnes' church, and heard a good discourse from an agent for the Mission Board.—*Text*, Matt. 12: 30. "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." It is remarkable that I do not remember ever hearing a discourse on that saying. They have set up a large and fine organ, which I do not like as an accompaniment to the plain and lovely hymns of Watts, and other evangelical poets. The organ in its loud and powerful tones seems to answer better in the chanting and anthems of the Episcopal church, than in any other form of worship. Possibly it might do in the Hebrew singing of the Jews in their synagogues, but they do not like to change from the ancient usages of their fathers, which have been handed down from days of old. In gospel days we are to sing Psalms and Hymns, and Spiritual Songs, singing and making melody in our hearts to the Lord.

Winter is coming on us rapidly, and to-day is quite cold; yet thanks be to God for health; and bread to eat, and raiment to wear, and wood and coal to burn. The earth is the Lord's, and all it contains; and He has given it to the children of men. Therefore he who hath a large share therein, let him distribute to those who have very little to make them comfortable. Will not a *close* and *covetous man* lose his soul, as well as the *adulterer* and *drunkard?*

We have not spoken out on this subject as we should do, and our people think they are going to heaven, while they are heaping up, and holding fast to earthly treasures and possessions, just as if Jesus our Lord had not forbidden it.

I hold and preach the doctrine which "our beloved brother Paul" taught—"By grace are ye saved through faith"—and I well know that when the faith is genuine it will bring forth the fruits which so richly filled up the life of Jesus who went about doing good to the souls and bodies of men.

"His life is our example,
His death our only hope."

P. S. *Nov.* 20.—I heard a good discourse last night from the words of Paul to the Galatians, 3d chapter: "The law is our schoolmaster to bring us unto Christ." It was preached by T. H. Skinner, formerly of Philadelphia, now of New York. Very likely you and others will recollect him twenty years ago. The sermon taught, that the great design of all the Old Testament, and New Testament revelations, is, to bring men to Christ, and to keep them there, shut up to him in faith and love. O what a happy lot. It is a great thing for the soul to find rest in Christ—even while passing through this weary world.

"They go from strength to strength,
Through this dark vale of tears;
Till all arrive at length,
Till each in heaven appears."

J. FLAKE.

OBITUARY
OF
Brother JACOB M'ALLISTER.

BROTHER M'ALLISTER departed this life, at his residence in Bainbridge, Lancaster county, Pa., on Sabbath afternoon, November 19th, 1848, in the thirty-third year of his age, after an illness of about three months which he endured with patience and an entire submission to the Divine will.

The subject of this memoir was converted a number of years ago, at the great revival that broke out at this place under the faithful labors of brother J. Ross. He was truly a Christian; faithful in his personal, relative and religious duties. He exhibited in his general character many excellent virtues and Christian graces.

He filled the office of deacon a number of years, and which office he used well, to the satisfaction of the whole church.

About six months ago he was also elected Superintendent of the Sabbath School of the Church of God. He was beloved by all, and very useful among us. His disease was consumption: he took his bed about three months ago. He suffered much during his illness, but bore it all with remarkable patience and calm submission to the will of God.

Towards his end he would exhort those around him to prepare to meet him in heaven. He remarked at one time, I have done the will of God, as far as I knew how and now

the Lord will do all things well. Frequently he would say, soon, soon; and then he would say, I'm going home.

He remained sensible and serene in mind till about three o'clock in the afternoon, when he closed his earthly pilgrimage in triumph, and died without a struggle or groan.

In the death of brother M'Allister the Church of God at Bainbridge has lost one of its best members—his wife a kind and affectionate husband, and his four little children a tender and indulgent Father.

Fare-thee-well, thou faithful brother,
Fare-thee-well, a long farewell;
From this world unto another,
Thou hast gone in bliss to dwell.

Fare-thee-well, kind husband, father;
Hearts bereaved, have sighed, farewell.
Thine may once around thee gather,
All with thee, in bliss to dwell.

The occasion of his funeral was solemnized by brothers Keller and Peek, by a discourse from Ecclesiastes 9: 5. It was truly an affecting time. AMOS HICKS.

Glad Tidings.

GREEN COUNTY, Oct. 5, 1848.

BROTHER WINEBRENNER:—

I AM on my way to the Eldership, and by the way I would remember the fruits of Zion. Truly I am happy to know of the prosperity of the cause of religion. And no wonder. If the angels rejoice over one sinner that repenteth, why may not we also?

Since I wrote to you last about ten professed religion, nine were baptized, and fourteen received into church fellowship. A number are seeking the pearl of great price. May they not seek in vain. May God bless the brethren, young converts, mourners and all who are under my care. Reformation will go on if the churches are faithful, live holy, in peace, and in true obedience to the commands of God. I have confidence they will continue in the faith. I think the Lord is about doing a great work. Pray on my brother. Look around you. See the multitude who are in sin, and on the way to destruction. Work! This is the day of salvation! Your house is on the rock. Build on, until heaven shall reward you for all your labor of love in his kingdom. Your humble servant.

D. WERTZ.

Letter from Brother E. Logue.

TRENTON, Iowa, Sept. 20, 1848.

BROTHER WINEBRENNER:—

THESE few lines will inform you of some of our doings in Iowa. In consequence of the afflictions of my family I have not, however, been preaching much this season.

On the 16th inst., we commenced a meeting at father Neff's, two miles west of this place, where we had a profitable and happy time in waiting upon the Lord. There were two persons forward for the prayers of the Church; the saints were much revived, and we had quite an interesting time in attending to the ordinances of the Lord's house, such as washing the Saints feet and partaking of the Lord's Supper.

During the above meeting the ministers and elders present convened together on Monday, the 18th, to consult each other in reference to a more orderly system of co-operating as a brotherhood in the kingdom and patience of Jesus. The result of their meeting I send you for publication, in the shape of the proceedings of the first Eldership held in Iowa.

Yours, in love.

EMANUEL LOGUE.

JOURNAL
OF THE
Thirteenth Eldership in Ohio.

THE Ohio Eldership of the Church of God met, agreeably to adjournment, in the Chester meeting house, in Chester township, Wayne county, Ohio, on the 16th of October, 1848.

After the meeting was opened in the usual way, by brother John Beidler, it was

Resolved, That brothers Abraham Holms and David Baker be appointed to constitute the Eldership: whereupon the following delegates were found to be in attendance, viz:

CIRCUITS.

Stark County—Henry Murray and J. M. West, teaching elders; Samuel Peters, delegate.

Sugar Creek—Abraham Holms, John Beidler, and Isaac Whisler, teaching elders; Jacob Beidler, James Keplinger, and Alexander Wilson, ruling elders; Samuel Metzler, delegate.

Wooster and Mohican—Archibald Megrew, David Neidigh, John Funk and Peter Hartman, teaching elders; Levi Stull, John Snyner, David Baker, Daniel McFadden and Henry Bear, ruling elders; Henry Funk, Daniel George, George Smith, Charles Huff, and Seth Hollinger, delega es.

Ashland—Daniel Williams, David Shriner, James Neil and John Briggle, teaching elders; Abraham Stevens, Daniel Baker, delegates.

Paris—William Adams, teaching elder; J. J. Bear, delegate.

ABSENTEES.

Henry Rook, George Thomas, E. Ingraham, David Shroy, Samuel Scott, Samuel Sherieh.

On motion, it was

Resolved, That we now proceed to elect a Speaker and two Clerks, by ballot; whereupon brother A. MEGREW was elected Speaker, and J. M. WEST, Journalizing Clerk, and DAVID BAKER, Transcribing Clerk.

On motion, it was

Resolved, That we adjourn for half an hour. Session closed by brother A. Megrew.

AFTERNOON SESSION.

Session opened by brother J. Neil.

On motion,

Resolved, That we take into consideration the inconsistent course of members of this body in identifying themselves with Secret Societies. After some consultation and discussion it was

On motion,

Resolved, That we cannot hold such as members of this body who still persist in holding a connection with Secret Societies.

On motion, it was

Resolved, That we now proceed to nominate a Committee of three, to examine the Journal of the last Eldership, and report the items of unfinished business. The committee consists of brother William Adams, Abr'm. Holms and James Neil.

On motion, it was

Resolved, That a Committee of three be appointed on Overtures. Brother Daniel Williams, John Beidler and James Keplinger were appointed said committee.

On motion, it was

Resolved, That a Committee of three be appointed on Resolutions: whereupon brother Henry Murray, Isaac Whisler and John J. Bear were appointed to constitute said Committee.

On motion, it was

Resolved, That the Standing Committee hand in their Report; which was accordingly done, and the same was received and adopted.

On motion, it was

Resolved, That agreeably to the request of the brethren of the church at Chester, we attend to the ordinances on Wednesday evening.

On motion,

Adjourned. To meet to-morrow morning at 8½ o'clock.

Session closed by brother H. Murray.

TUESDAY MORNING,

Session opened by brother A. Holms.

On motion,

The Journal of yesterday was read and corrected.

On motion,

Resolved, That the Committee on Overtures report; which was accordingly done and their Report was adopted.

On motion,

Resolved, That we cannot receive charges against a member of this body, from a person who has been legally expelled from any organized Church.

On motion,

The Eldership proceeded to hear the reports of the teaching elders.

Reports of the Preachers.

Brother JAMES NEIL reported: That during the last Eldership year he has been trying to preach some, and had baptized two. He said he still feels a desire to do all the good he can, and finally through the grace of God be permitted to enjoy the kingdom of heaven.

His report was accepted and his license renewed.

Brother JOHN BEIDLER reported: That he had been travelling more since the last Eldership than heretofore, though he underwent more severe trials and temptations than he has ever experienced, in one year, since God converted his soul; nevertheless, he still feels to take courage to spend and be spent in the Gospel ministry and service of God. He loved his brethren and the cause of God, and feels like living and dying with his brethren, and with them to enjoy, after death, joys that are immortal.

His report was accepted and his license renewed.

Brother HENRY MURRAY reported: That he returned home from the last Eldership, held in Smithville, and continued his labors in connection with brother Holms until last spring, and then took charge of the Stark County Circuit, where he has continued to labor till the present. He also stated that during the last year he had seen some conversions, and enjoyed some precious seasons, and had been trying to preach to the people to the best of his ability. During the past year he had baptized five, and been out West 140 miles, on a missionary tour, and was well pleased with his trip, and the good treatment he received from his brethren and sisters in the West. His prayer was that the Lord might bless them, and abundantly revive his work among them. He also stated that he had been to Jefferson county, and that the prospects in that country are good for establishing the true principles of the Gospel. Also that there was peace and union on his Circuit. He expressed his love to his brethren, and the cause he had espoused and was trying to propagate, and hopes to continue faithful with his brethren till death, and with them to share joys that are immortal.

His report was accepted and his license renewed.

Brother ISAAC WHISLER reported: That he was thankful to God for the privilege he now enjoys, of meeting with his brethren in another yearly meeting, but must confess that he had preached but little the past year, in consequence of arrangements he had made in temporal matters previous to his receiving license from the Eldership. He also stated that he had some bodily affliction during the summer season, but intends for the future, by the help of the Lord, to arrange his temporal concerns so that he can get out more to preach the Gospel of Christ, which he believes to be his duty. He loved his brethren and the cause of God, and desired an interest in the prayers of the church, that he may become useful in winning souls to Christ.

His report was accepted, and his license renewed.

Brother PETER HARTMAN reported: That he was thankful to the Lord in being permitted to meet with the Eldership once more. He felt to rejoice that they manifested more of a friendly disposition towards him than he had expected. As it respected his preaching the Gospel, he had not preached much the past summer, in consequence of some difficulties which had occurred. However, he felt resolved, by the help of God, to continue preaching the Gospel as far as the Lord may open his way. As it regarded his intention of serving God and making his way to a better world than this, it was still the desire of his heart, by the help of God, to make his way, with the brethren, to the kingdom of glory. His prayer was that peace, love, and union might dwell with us.

His report was adopted and his license renewed.

Brother WILLIAM ADAMS reported: That his health has been poor since the last Eldership, but that he has been preaching as much as he consistently could. He loves the brethren and cause of God, and intends to spend and be spent in the Gospel ministry, that in the end he may receive a crown of never fading glory.

His report was received and his license renewed.

Brother ABR'M. HOLMS reported: That he has been trying, by the grace of God, to labor in the Gospel-field; that he, in connection with some of his brethren, held a number of protracted meetings through the winter season, at which the people of God were built up in the faith of the Gospel. About 30 professed to realize the pardon of sin, and that he had baptized fifteen. He still feels like continuing in the work of the Lord. He asks the prayers of his brethren that he may be faithful, and finally with them to enjoy everlasting happiness.

His report was accepted and his license renewed.

On motion,

Adjourned for half an hour. Session closed by brother John J. Bear.

AFTERNOON SESSION.

Met according to adjournment. Prayer by brother D. Baker.

On motion,

The hearing of the reports of the preachers was again resumed.

Brother JOHN BRIGGLE reported: That he had preached some the past year, but on account of his domestic concerns could not preach as much as he would like to have done. He further said he loved the brethren and the cause of God, and felt resolved to serve God while he lived, and hoped finally to get home to heaven.

His report was accepted and his license renewed.

Brother J. M. WEST reported: That he feels thankful that through the sparing mercy of God, he has been permitted to meet with his brethren in another yearly meeting. He said that through the last year he had suffered much bodily affliction, yet the Lord had been his comforter; and although he was not able to preach much, yet he assisted in holding some interesting meetings, and had attended to holding prayer and class meetings as often as he could. He was still resolved, by the help of God, to work, together with his brethren, in pushing forward the Gospel car of salvation, so far as his domestic concerns will permit. He loves the cause of God, and also his brethren, and hopes with them one day to share joys immortal. He desires the prayers of his brethren.

His report was approved, and his license renewed.

Brother DAVID SHRINER reported: That he felt thankful to God for the privilege of meeting with his brethren in the Eldership, and was glad that peace and harmony reigned among them. He was resolved to continue in the service of the Lord while he lives, that when done with the world he may enjoy eternal happiness.

His report was accepted, and his license renewed.

Brother JOHN FUNK reported: That he was thankful to the good Lord that he was permitted to meet with the brethren in another Eldership meeting, and also felt glad to see the spirit of love and peace manifested among them. He had tried to preach occasionally, on Sabbath, in his weak manner, and still feels determined to contend for the doctrine of the Bible, and for the plan of co-operation. He loves God and the brethren, and feels determined to defend the cause of God as long as he lives. He asks an interest in the prayers of his brethren.

His report was accepted, and his license renewed.

Brother DANIEL WILLIAMS reported: I have had some special seasons last winter in preaching the Gospel, and seeing sinners brought into the kingdom of God's dear Son. But you are all aware of the difficulty and distress which I passed through last Spring, and which caused me to labor under great distress of mind. But thanks be to God for his grace, which has brought me through so far. As for preaching, I have been trying to do the best I could. The brethren every where appear very kind, yet there is not that spiritual energy that I would like to see. There is peace and harmony among them generally, as far as I know. Some few embraced religion during the summer. I am still looking for better times, and do sincerely ask an interest in the prayers of my brethren, desiring to live and die with you, and with you to live eternally, and share joys that are immortal, at God's right hand.

His report was accepted, and his license renewed.

Brother ARCHIBALD MEGREW reported: That he felt happy to enjoy the privilege of meeting his dear brethren once more in the capacity of an Eldership. He stated that he had been trying to preach the Gospel of Christ to the best of his ability; that he had held a number of protracted meetings during the winter season. saw some souls converted, and had some glorious seasons of grace, as well as seeing the churches revived and encouraged. He stated, also, that he had waded through many sorrows and difficulties, in consequence of being under the necessity of opposing certain men and things. Stated also that he had baptised some 20 in the last year, and is still resolved to preach the Gospel, and is looking for better times. He desires an interest in the prayers of his brethren, and he wishes to live and die in the Church of God.

His report was accepted, and his license renewed.

Brother DAVID NEIDIGH reported: That he felt thankful to God he had the privilige to meet once more in an Eldership meeting. He stated that he had organized a church in Lake township, Ashland county. He had seen some conversions, had baptized four, and if care is taken much good may be done in that place.

His report was accepted and his license renewed.

Absentees.

Brother SAMUEL SHERICH was heard from.

His report was adopted and his license renewed.

Brother SAMUEL SCOTT was not heard from.

Brother E. K. INGRAHAM was not heard from.

Brother GEORGE THOMAS was not heard from.

Brother HENRY RUPP was heard from.

His report was accepted and license renewed.

Brother D. SHROM not being present

On motion, it was

Resolved, That a Committee of three be appointed to visit brother D. Shrom; whereupon brothers J. Beidler, C. Huff and S. Hullinger were appointed said committee.

On motion, it was

Resolved, That a Standing Committee of five brethren be appointed for the ensuing year: whereupon brothers Seth Hullinger, J. Beidler, A. Megrew, Isaac Whisler and David Baker were appointed said committee.

On motion, it was

Resolved, That we now hear the applicants for license.

Brother JOHN J. BEAR arose and gave a brief account of his conversion and call to the ministry, &c. Being considered worthy, a license was granted him. Addressed by brother A. Megrew.

On motion, it was

Resolved, That we adjourn to meet this evening at candle-lighting.

Adjourned; Session closed by brother J. Beidler.

—

EVENING SESSION.

Session opened by brother D. Williams.

On motion,

Resolved, That we take into consideration the Constitution of the General Eldership.

After mature deliberation, considering that body a delegated body for the transaction of general business, and it cannot consistently act further than they are instructed by their constituents; therefore it was unanimously

Resolved, That we cannot accede to the present Constitution, as framed by the General Eldership; but that, nevertheless, we are in favor of a General Eldership, which shall be composed of delegates from the several Annual Elderships, and that said General Eldership shall transact such business as is of a general character and for the Annual Elderships, such as publishing books, papers, &c., but not to legislate laws for the government of either the Church or the Annual Elderships.

On motion, it was

Resolved, That this Eldership organize a Missionary Society, for the purpose of raising a Missionary and Charity Fund.

Resolved, That a committee of three be appointed to form rules for the government of said Missionary Society. Brothers Daniel Williams. Peter Hartman and Seth Hullinger were appointed said committee.

On motion, it was

Resolved, That the Committee appointed on the Missionary Society report; but was laid over till to-morrow.

On motion, it was

Resolved, That brother A. Holms baptize brother John J. Bear to-morrow morning at 8 o'clock.

On motion,

Adjourned, to meet to-morrow morning at 9 o'clock.

Session closed by brother Shriner.

—

WEDNESDAY MORNING.

Met according to adjournment. Session opened by brother Rumley.

The Journal of yesterday was read and and corrected.

Brother A. Holms reported that agreeably to appointment he had baptized brother John J. Bear.

On motion, it was

Resolved, That we ascertain where to hold our next yearly meeting.

The following named churches, by their Elders and Delegates, then petitioned for it, viz: the Church at Bethlehem, Madisonville, Chester, Union, Moreland and Brandywine.

Voted, That our next Eldership meeting be with the Church of God at Madisonville, in Wayne township, Wayne county, Ohio, on the third Monday in October, 1849.

On motion, it was

Resolved, That the Standing Committee be charged with the arranging of the Camp-meeting.

On motion, it was

Resolved, That the Standing Committee meet for this purpose, on the first Saturday in May, 1849, at the house of brother John Briggle, in Ashland county, two miles West of Ashland.

On motion, it was

Resolved, That a Stationing Committee of five be appointed. Brothers A. Megrew, A. Holms, Isaac Whisler, Henry Murray and D. Williams were appointed said committee.

On motion,

Adjourned for half an hour. Session closed by brother I. Whisler.

—

AFTERNOON SESSION.

Met according to adjournment. The session was opened by brother A. Megrew.

On motion, it was

Resolved, That we now ascertain who will travel the coming year; whereupon the following brethren volunteered to travel, viz:—Henry Murray, William Adams, Abm. Holms, Daniel Williams, John J. Bear and Archibald Megrew.

On motion, it was

Resolved, That we resume the consideration of the Missionary Society. Whereupon, after some amendments their report was adopted, and is as follows:

Constitution of the Missionary Society.

Article 1. This Society shall be called the Ohio Eldership Missionary and Charity Fund Society of the Church of God in Ohio.

Art. 2. The object of this Society shall be to employ, send out and support both Domestic and Foreign Missionaries; and likewise to support superannuated preachers, widows and orphans.

Art. 3. Any person paying, annually, not less than twenty-five cents, shall be a member of this Society.

Art. 4. Any person paying the sum of ten dollars, or upwards, shall be a life member of this Society.

Art. 5. Any person subscribing the sum of ten dollars, or upwards, and paying the interest annually of the same, shall be a life member of this Society.

Art. 6. All the members of the Ohio Eldership, who are members of this Society, shall appoint a Board of Missions, competent to transact all the business of the Society, and the Eldership shall have the power to elect a Chairman, Treasurer and Clerk. to carry on the operations of the Society during its recess, as the Board of Missions shall direct.

Art. 7. The Society shall meet at every regular meeting of the Annual Eldership, at which time the Board of Missions shall exhibit a particular account of the funds of the Society—of their receipts and expenditures, of the missionaries employed by them, and the places where they have labored.

Art. 8. All the ministers of the Church of God, and all such as shall be appointed by them, shall have full power and authority to act as agents in behalf of this Society, and to exert themselves in getting members to the same, and to receive their yearly subscriptions and donations.

On motion, it was

Resolved, That a Board of Missions be appointed, by nomination. The following brethren constitute the Executive Committee of the Board of Missions: A. Megrew, Chairman; Seth Hullinger, Treasurer, and Peter Hartman, Clerk.

On motion, it was

Resolved, That we adjourn to meet after the ordinances are attended to this evening.

Session closed by brother J. M. West.

—

EVENING SESSION.

Session opened with prayer.

On motion, it was

Resolved, That Elder E. Logue, of the Iowa Eldership, be invited to take a seat in this Eldership.

On motion, it was

Resolved, That the Stationing Committee be requested to report. They reported as follows:

REPORT, OF THE STATIONING COMMITTEE.

Stark County Circuit—Henry Murray.

Sugar Creek Circuit—Abraham Holms.

Wooster Circuit—including the Church at Moreland, and by request to preach alternately with Abraham Holms at Dalton—Archibald Megrew.

Ashland Circuit—including the Franklin

Prairie and Jeromeville churches—Daniel Williams and John J. Bear.

Tiffen Circuit—William Adams.

Church in Lake Township—David Neidigh.

MISSIONARIES.

John Beidler,	J. M. West,
John Funk,	James Neil,
John Briggle,	Isaac Whisler,
Henry Rupp,	George Thomas,
David Shriner,	Samuel Scott,

Peter Hartman.

On motion, it was

Resolved, That brother Samuel Scott be transferred to the Iowa Eldership.

On motion, it was

Resolved, That the Clerk of the Board of Missions draw up subscriptions and forward them to each preacher in charge of a Circuit, as soon as possible.

On motion, it was

Resolved, That this Eldership return their thanks to the brethren and friends in the neighborhood of Chester, for their kindness and hospitality exhibited to us during our stay among them.

On motion, it was

Resolved, That the members of this Eldership arrange their matters so as to stay one week at the next annual Eldership, so as to spend more time with the brethren and friends in preaching and other religious exercise.

On motion, it was

Resolved, That we return our thanks to the Speaker for the faithful performance of his arduous task as Speaker of this body.

On motion, it was

Resolved, That the Journal of this Eldership be signed by the Speaker and Clerks.

On motion, it was

Resolved, That we adjourn to meet at Madisonville, the Lord willing, on the third Monday of the tenth month, 1849.

ARCH'D. MEGREW, *Speaker.*

J. M. West, *Journalizing Clerk.*

David Baker, *Transcribing Clerk.*

JOURNAL
OF THE
First Eldership in Iowa.

At a meeting of the teaching and ruling elders of the Church of God, in Iowa, convened at brother Neff's, two miles west of Trenton, Iowa, on Monday the 18th of September, 1848, to hold consultation in reference to a more orderly system of co-operation as a brotherhood, their proceedings were as follows:

The session was opened with reading and prayer by elder E. Logue, and after some deliberations, we mutually resolved upon forming ourselves into a regularly organized Eldership of the Church of God in the state of Iowa, and proceeded to ascertain the number present worthy of membership, which was as follows, viz: Jonathan Hawk, Sam'l. Scott and Emanuel Logue, teaching elders, and Jacob Smith, John Z. Myers and A. G. M'Cormick, ruling elders.

The meeting then proceeded to elect a Speaker and Clerk, by nomination; whereupon J. HAWK was elected Speaker and E. Logue, Clerk.

The teaching elders then reported.

Brother J. HAWK reported. His report was accepted.

Brother S. SCOTT reported. His report was adopted.

Brother E. LOGUE reported. His report was approved.

On motion, it was

Resolved, That this Eldership believes that brother E. Logue has received very improper treatment from those persons who sent for him to come to this country.

The following Resolutions were then, on motion of brother E. Logue, considered and and adopted.

Resolved, That the New Testament of our Lord and Saviour Jesus Christ is the only authoritative rule of faith and practice in matters of religion, and that it is an all-sufficient law for the rule and government of the church and people of God.

Resolved, That according to the New Testament no persons are legal subjects or members of the Church of God, but those who are born of God.

Resolved, That it is the duty of the members of this Eldership, with the members of the several congregations, to do all they can to extend the borders of the church, and to keep the same pure, by contending earnestly for the faith and practice of the Apostles and first churches.

Resolved, That this Eldership disapprove of secret and lodge meetings, such as Masonry, Odd Fellowship, Sons of Temperance, &c., and that no persons belonging and attending to those meetings shall be members of this body.

Resolved, That we approve of a General Eldership, composed of delegates from the several Annual Eldership, and that said General Eldership should transact such business as is of a general character for the Annual Eldership and the Church general; such as publishing books, papers, &c., but not to enact laws for the government of either the Church or the Annual Eldership.

Resolved, That we highly approve of Sabbath Schools, when properly conducted, and that we will use our influence in establishing and properly conducting the same in our several districts.

Resolved, That we consider the Teaching and Ruling Elders of the Church as the proper persons to license and recommend to the Church and to the world those who are to preach the Gospel and administer the ordinances of God's house.

Resolved, That no persons are properly fit for the Gospel ministry but those who are experimentally converted to God, and whose preaching and practice are in harmony with the Gospel of Christ and the practice of the first church.

The above resolutions being adopted, we then proceeded to ascertain who would receive license from this body; whereupon

JONATHAN HAWK requested license, which was granted.

SAMUEL SCOTT requested license, which was granted.

E. LOGUE requested license, which was granted.

On motion, it was

Resolved, That all the ministers in good standing shall have their license renewed at each annual meeting.

The Eldership then proceeded to ascertain who would travel, and preach the coming year.

Brother E. LOGUE consented, in case he could be sustained as such.

Brother J. HAWK promised to preach as a local preacher, and assist in holding protracted meetings as much as he could.

Brother SAMUEL SCOTT promised to do the same.

The following resolutions were then read and adopted:

Resolved, That brother E. Logue be traveling preacher the coming year, and that we will do all we can to see him sustained.

Resolved, That inasmuch as the Church in Iowa is yet weak and not able to support a preacher, and yet greatly in need of a traveling minister, that we therefore humbly solicit the assistance of our brethren and friends in the East, assuring them that traveling preachers of the Church of God are greatly needed in this new western country.

Brother E. Logue wishing to spend the winter in the East, asked leave of absence from Iowa till next Spring, which was granted him.

On motion, it was

Resolved, That brothers J. Hawk and Sam'l. Scott attend to the churches and appointments during E. Logue's absence.

On motion, it was

Resolved, That brother E. Logue transcribe the journal of this meeting, and send a copy of the same to the Church Advocate for publication; and that a copy of the same be preserved in the hands of brother S. Scott until our next annual meeting.

On motion, it was

Resolved, That we now adjourn, to meet again, Providence permitting, on the third Monday in September, A. D. 1849.

Prayer by the Speaker.

JONATHAN HAWK, Speaker.

E. Logue, Clerk.

NEWS DEPARTMENT.

Religious Movement in Vienna.—A new and most important feature is given to the state of this city. German Catholics and Christian Catholics are preaching there to immense congregations. Gartner, preacher to the university, has challenged Puali, Christian Catholic preacher, to a public controversy.

There are sermons in the Odean daily. They say that the times of Luther have returned, and that the people of Vienna never took such a part in religious matters as at the present day. The Frankfort Parliament has opened the way for a second secession of the mass from Romanism, like that which took place in Silesea and other parts of Germany, by passing the 14th article of the new constitution, which allows the establishment of what they call New Societies.

Great Robbery in Washington.—A telegraphic dispatch to the Baltimore Sun, dated November 9th, says:

Our city is in a state of great excitement this morning, from another cause besides politics, the National Institute having been robbed again of the gold and diamond snuff-box presented by the Emperor of Russia, as well as the diamond necklace, valuable coin, &c., that were stolen, and so mysteriously recovered from Baltimore.

They have made a general sweep this time, carrying off property valued at $20,000. A reward of $1,000 is offered for the recovery of the stolen articles.

Revival.—The Texas Presbyterian reports a most interesting work of grace at Huntsville in that state. Many eminent men, among them Gen. Davis, and Gen. Samuel Houston are reported as subjects of the work.

The Ice Manufacture.—The announcement of the discovery of a successful process for manufacturing ice is by many persons regarded as a joke; but it is sober earnest. The experiments which led to the grand result have been continued for many months in Cincinnati; all the machinery has been made there; and, lastly, the ice itself has been produced in quantities which show that the thing is neither a humbug nor a chimera. Jack Frost's "occupation's gone," most indubitably.

The Franking System.—A distinguished Senator has recently avowed that he, with an associate committee, has franked and sent in the mails one million five hundred thousand political documents since the last session of Congress. If the Post Office department can pay its own way and yet spare enough to transmit these millions of political trash free, it is fully time that the rate of postage be reduced again.

Mormons.—The steamer Grand Turk, on her last trip from New Orleans to St. Louis, brought up 225 English emigrants, who profess the Mormon faith, and are destined for Salt Lake. It is said that between 300 and 400 more are on their way from Liverpool, having taken passage in the ship John Prince, which sailed about the 1st of October.

The Four Cities.—The aggregate vote of the four cities of Philadelphia, New York, Baltimore and Boston, at the late Presidential election, was 141,934. The vote in the cities, respectively, was as follows:

Philadelphia,	42,267	Baltimore,	21,811
New York,	53,158	Boston,	13,347

Yucatan.—The Indians of Yucatan have again mustered an army of eight or ten thousand men, and driven the Government troops out of the town of Yaxcaba, with the loss of 200 men. A reinforcement of 200 men had been sent from Merida to the assistance of the defeated troops.

The Territories.—According to an official statement from the Secretary of War, and Commissioner of Indian Affairs, the number of Indians in Oregon, New Mexico and California is 72,139; In Oregon, 22,209; Upper California, 16,930; New Mexico, 31,900.

Missouri Iron.—The great mass of iron deposit, known as the "Pilot Knob," is about to be wrought. It is one of the greatest of known wonders, and is said to contain iron ore yielding 60 to 70 per cent. sufficient to supply the world.

Female Medical Instruction.—Arrangements have been made for educating female practitioners in Maine. In various towns and cities money has been raised, and committees appointed to select suitable females to go to Boston to receive instruction.

Despatch.—Five miles of the Galena and Chicago Railroad have been completed, and a freight train set running. This train carries out the timber and iron as it is needed to extend the road. About 1,500 feet of the road is finished daily.

The best kind of Emigration.—The National Education Society has collected and sent to the West, in the last 18 months, 110 teachers.

To make Shoes Water Proof.—Take bees wax, tallow or mutton suet, equal parts, resin, a tenth part of the whole, melt and mix together, apply hot to your shoes, and they will last twice as long, and you will never have to complain of wet feet; the leather will absorb a quantity of the mixture, and it must be applied hot, until the shoes are thoroughly saturated, both soles and uppers.

China.—In 1825 there was opened in Cochin-China, a canal, twenty-three miles long, eighty feet wide and twelve feet deep. It was begun and finished in six weeks, although carried through large forests and over extensive marshes. 20,000 men worked upon it day and night, and it is stated that 7,000 died of fatigue.

Mail to Oregon.—The Washington correspondent of the Baltimore Sun says: "The Postmaster General has concluded an arrangement with Wm. H. Aspingwall, Esq. President of the Pacific Steam Company, for the transportation of mails, monthly, across the isthmus, between Chagres and Panama. This completes the mail communication from New York to Astoria, and goes into operation to-day, (Dec. 1st.)

To cleanse the Teeth and improve the Breath.—To four ounces of fresh prepared water, add one once of Peruvian bark, and wash the teeth with this water in the morning and evening, before breakfast and after supper. It will effectually destroy the tartar on the teeth, and remove the offensive smell arising from those that are decayed.

Road to California.—A meeting of the citizens of Fort Smith, (Ark.,) and vicinity, was held on the 23d November, at which resolutions were adopted calling on the General Assembly, at the next session, to bring before Congress the subject of opening a road from Fort Smith to Santa Fe and California up the Arkansas and Canadian Rivers.

An Important Invention.—The Winchester Republican has been shown the model of a furnace, (for which a patent has been taken out by Mr. Lorenzo Serbert,) for the purpose of making malleable iron from the ore. It seems calculated to produce a saving of forty dollars per ton over the present mode.

Arkansas Lead.—The mines near Little Rock are said to yield lead ore containing 6 per cent. of silver, or nearly $2,000 worth to the ton—according to recent assays made by accomplished chemists.

Louisville.—According to the most recent estimates, the population of Louisville, Ky., is now 46,500, the number of buildings 7,000, and the value of property, real and personal, $13 949 514.

☞ The project of the Railroad to the Pacific coast is revived by Hon. Richard W. Thompson, of Indiana, who has commenced a series of letters on the subject, in the National Intelligencer. He intends to bring forward a plan at the next session of Congress.

☞ According to Professor Mansfield, the population of Cincinnati, with Covington and Newport, amounts to 120,000, that of all Hamilton county to 140,000. Of the above, 40,000 are Germans.

MISCELLANEOUS.

HOW TO GIVE.

At a missionary meeting among the negroes in the West Indies, these three resolutions were agreed to:

1. We will give something.
2. We will give as God has enabled us.
3. We will give willingly.

As soon as the meeting was over, a leading negro took his seat at the table with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, who threw down on the table a small silver coin. 'Take dat back again,' said the negro who received the money. 'Dat may be according to the first resolution, but not according to the second.' The rich old man accordingly took it up and hobbled back to his seat in great rage. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table saying—'Dar, take dat.' It was a valuable piece of gold, but it was given so ill-temperedly that the negro answered again—'No, dat won't do yet. It may be 'cordin' to de first and second resolutions but not 'cordin' to de last;' and he was obliged to take up the coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came to the table, and with a smile on his face, very willingly gave a very large sum to the treasurer. 'Berry well,' said the negro, 'dat am 'cordin' to all de resolutions.'

Swedenborgians in the U. States.—The Princeton Review has an article on this subject, from which we gather a few facts. In 1844 it appears that the regular preaching force of that body was twenty-five ministers, that the number of the congregations was forty-eight. As to pecuniary resources, the treasurer received in 1844, $161,83. Swedenborg stated that in the year 1852 is to be the decisive destiny of his church. If its doctrines be not then extensively embraced it is to be counted as false. His religious writings consist of twenty-seven large volumes—*rudis indigestaques moles*. He rejected a large portion of the Scriptures as not inspired. He received 14 of the books and rejected most of the leading doctrines of the orthodox system,—such as Trinity, the Atonement, Justification by Faith, Regeneration by the Spirit of God, and the Resurrection of the Body. His system in many leading features, corresponds with that of Mohammed.—*N. E. Puritan.*

The Two Crowns.—A French officer, who was a prisoner upon his parole, met with a Bible; he read it and was so struck with its contents, that he was convinced of the folly of skeptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said, in his vincication, 'I have done no more than my old schoolfellow, Bernadotte, who has become a Lutheran.' 'Yes, but he becomes so,' said his associates, 'to obtain a crown,' 'My motive,' said the Christian officer, 'is the same; we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in Heaven."

THE GREAT METROPOLIS.

London in length is eight miles, in breadth three, and in circumf rence twenty-six. The following statistics we find in a late London paper: Number of streets, lanes, alfeys, and courts, 8,000: number of squares, 65; churches and chapels, 246; meeting houses for dissenters, 307; chapels for foreigners, 43; synagogues for Jews, 6; seminaries for education, 4,000; institutions for promoting the arts and sciences, 10; asylums for the indigent, 122; asylums for the sick and lame, 17; dispensaries, 13; charitable institutions, 704; courts of justice, 58; number of inhabitants estimated at 2,000,000. Professional men connected with the law, 4,940; number of vessels trading in the river Thames in the year, 13,300; wagons going from and returning to the metropolis in the same period, 40,000, the exports and imports to and from the Thames, annually, are estimated at £66,711,222; property floating in the city every year, £170,000,000.

Western Virginia.—Virginia, west of the Allegheny Mountains, says one of our exchanges, is a spacious region—has the climate and soil of southern Ohio—is healthy, mainly fertile, and well watered, with facilities for reaching markets, which are every year improving. Yet the population is very scanty, and nine-tenths of the country covered with the primitive wilderness. Land is extremely cheap there—far cheaper than in the new states. It is but natural that the current of emigration should, at some time, set toward this region. Efforts have recently been made to attract thither the better class of emigrants from the old world; and we learn that 30.000 Welsh and Scotch farming settlers will come out before long, having already purchased small tracts there.

Bathing.—Those who wish to keep the body clean, and free from colds, would do well to bathe themselves with cold water, every morning, as soon as they rise; for then the temperature of the body is more uniform.

The best mode that I have found, is as follows:—As soon as you rise, turn two or three quarts of water into your washbowl; first wet your head, neck, and shoulders, thoroughly, and let it trickle down your body; then rub yourself briskly with a coarse towel. The whole time need not occupy more than one minute. The quick action of the muscles prevents a chill. Many individuals require only a wet towel to be passed over the body and then a dry one; however, this will depend on the state of the nervous system, etc.

A Good Work in Progress.—The Erie County Bible Society, N. Y., held its annual meeting at Aurora, on the 21st of June. The report which was presented embraces only three months of the year—the time the society has been in operation. The agent of the society, Mr. Homer Hendee, has prosecuted his labors with untiring zeal and fidelity, having thoroughly explored and supplied 7 towns, and part of another. He has visited 2992 families. He found 517 families destitute of the entire Bible; fifty-nine families refused to receive the Bible, all of whom were Roman Catholics, except two. He has distributed 1507 Bibles and Testaments: of this number, 1188 were sold, and 319 given away.

TO KEEP BIRDS FROM FRUIT, &c.

The following plan which I discovered by accident, is, I think, perfectly efficacious. One of my servants having by chance broken a looking glass, it occurred to me that the broken pieces suspended by a string, so as to turn freely in every direction, would give the appearance of something moving about, which would alarm the birds. I accordingly tried the plan, and found that no bird, not even the most fool-hardy of them, (a nest of newly fledged sparrows) dare come near. They had attacked my peas. On suspending a few bits of looking-glass amongst them, the marauders left the place. The tomtits attacked my seckel pears. (which they seemed very partial to;) a bit of a looking-glass suspended in front of the tree put a stop to the mischief. My grapes were next much damaged before they were ripe, by thrushes and stirlings; a piece of looking-glass drove these away, and not a grape was touched afterwards. I have tried many plans, but never found any so effectual as the above.—*Garden Chronicle.*

A Good Wife.—A friend of ours who has been spending a few weeks in the country, and who visited some of the private dwellings of the rustic inhabitants, tells of a singular old man who lives near Brookfield. He is somewhat noted for his odd expressions. He was one day visitited by a small party of ladies and gentlemen, who went to hear his "talk." "Now young gentlemen," said he, "I will give you some directions how to tell a good wife. A good wife will be like throe things, and she will *not* be like them.—She will be like the snail, who stays at *home*, and she will not be like the snail who carries all he has on his back. She will be like the echo, that speaks when spoken to, and she will not be like the echo, always to have the *last word*. She will be like the town clock, that speaks at the right time, and she will not be like the town clock, *heard all over town*."

Educate your Children.—To them will soon be confined the destinies of this republic, and if they grow up in ignorance farewell to the realization of a father's fondest hopes. Scatter free schools broadcast throughout the country, and you will soon have a population whose intelligence will keep pure and sacred those laws and institutions that were dearly earned; and which if once lost can never be regained. An educated people will always be free, and in proportion as the mass is enlightened, so will be the security of our liberties. The ballot box cannot safely be trusted in any other hands. It is the ignorant who follows blindly submissive to the will of the dictator; it is the educated who look judge and act for themselves.

Fruit.—The fruit harvest throughout the country, with but slight exceptions, has been remarkably fine. Apples were never better, and no fruit is more profitable to the farmer for household use, or serves more purposes in general cookery and preserving. More attention is every year being paid to the culture of this fruit, most of our good farmers either planting choice trees or grafting indifferent ones. Less cider is made than formerly, the facilities for reaching markets making it more profitable to sell the apples. Thousands of barrels are shipped from this country to Europe.

POETRY.

THE REDEMPTION OF MAN.

BY JOHN F. WEISHAMPEL, JR.

Who can tell the dreadful terrors
Of the scene at Salem's side,
When the Son of God, a ransom
For a world of sinners, died—
When, between two malefactors,
He was basely crucified!

Who can sing aright the goodness
Of the God who reigns above—
Thus to send his first begotten,
To redeem us in his love,
And the mockings of the wicked
Suffer meekly as the dove?

Is there on the page of history,
In the ancient times or late—
In the land of lowest bondsmen,
Or in power's regal state.—
On creations wide dominion—
Records of a deed as *great!*

No! the thought is base and futile—
Such a deed can ne'er be told;
Earth has never held a mortal
Who could with this Jesus hold—
And the soul that dares assert it,
Is a rebel, Satan-sold.

Then, oh! how we should adore him,
And his matchless mercy sing;
"God *and* Saviour! *none are o'er him!*"
Let this shout the welkin ring,
And the distant winds of Heaven
Shall a happy echo bring!

Woodbury, Sept. 26, 1848.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 22d of October, by the Rev. J. F. Mesick, Mr. JOHN BERRYHILL to Miss SUSAN LYNE, both of Harrisburg.

On the 9th of November, by the Rev. Wm. McFadden, Mr. WILLIAM BOND to Miss CATHERINE C. FUNK, both of Harrisburg.

On the 11th ult., by the Rev. L. Gerhart, Mr. CHARLES STACKHOUSE to Miss MARY MARSHALL, both of Harrisburg.

On Sunday, the 19th ult., by Elder John S. Oliver, Mr. ROBERT SUMMERS to Miss SARAH MEDLAM, both of Rockeyville, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 18th of September, in Woodbury, Blair county, Pa., FRANCES CATHERINE, daughter of David and Margaret Kyle, aged 15 months and 12 days. Funeral services by by Elder E. H. Thomas.

On the 25th of October, at Rockyville, Dauphin county, ISABELLA, daughter of Franklin and Sarah Shew, aged 3 years, 8 months, and 2 days. Funeral services by Elder John S. Oliver.

On Tuesday, the 21st of November, at her residence, in Rockyville, Mrs. ELIZABETH HATTEN, aged 50 years. Funeral services by Elder John S. Oliver.

Special Notices.

☞ LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meetings will be held, Providence permitting, on the Cumberland circuit:

One at Churchtown, commencing on the 2nd of December.

One at Plainfield, commencing the 8th of December.

One at Newville, commencing on the 15th of December.

One at Shiremanstown, commencing the 22d of December.

One at Lisburn, commencing on the 29th of December.

WM. H. MULLENIX,
JOSIAH H. HURLEY.

The following protracted meetings will be held, Providence permitting, on the Dauphin and Lebanon Circuit:

One at Highspire, to commence on the 9th of December.

One at Linglestown, to commence on the 23d of December.

One at Millerstown, Lebanon county, commencing on the 31st of December.

THOS. STROHM,
A. SNYDER.

A protracted meeting will be held at New Market, in York county, Providence permitting, commencing on Saturday, the 9th of December.

A protracted meeting will be held at Washington, Lancaster county, commencing on Saturday, the 2d of December, and to continue one week.

One will be held at Maytown, Lancaster county, commencing on the 9th of December next.

One will be held at Elizabethtown, Lancaster county, commencing on the 23d December.

The ministers and brethren of the neighboring churches are invited to attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4	80	*a* 4	87½
Do.	RYE,	do. - -	3	37½	*a* 3	50
Do.	CORN,	do. - -	2	44	*a* 2	50
GRAIN—WHEAT, per bushel,			1	00	*a* 1	05
Do.	RYE,	do. - -		54	*a*	55
Do.	CORN, new	do. - -		43	*a*	45
Do.	OATS,	do. - -		31	*a*	32
Do.	BARLEY,	do. - -		—	*a*	75
SEEDS—CLOVER,		do. - -	3	25	*a* 3	50
Do.	TIMOTHY,	do. - -	2	25	*a* 2	31
Do.	FLAX,	do. - -	1	00	*a* 1	10
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		8	*a*	8½
BUTTER,	do.	- - - - -		12½	*a*	15
LARD,	do.	- - - - -		7	*a*	8
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		45	*a*	50
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	30
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	50	*a* 1	56
HAY, per ton,		- - - - -	12	00	*a*15	00
PLASTER, per ton,		- - -	4	00	*a* 4	25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$5	25	*a* 5	31
Do.	RYE,	do. -	3	87½	*a* 4	00
Do.	CORN,	do. - -	2	90	*a* 2	95
GRAIN—WHEAT, per bushel,			1	10	*a* 1	15
Do.	RYE,	do. - -		68	*a*	70
Do.	CORN, old	do. - -		66	*a*	68
Do.	OATS,	do. - -		33	*a*	35
Do.	BARLEY,	do. - -		85	*a*	90
SEEDS—CLOVER,		do. - -	3	75	*a* 4	00
Do.	TIMOTHY,	do. - -	2	75	*a* 3	00
Do.	FLAX,	do. - -	1	30	*a* 1	32
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

PROSPECTUS

OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

JUST PUBLISHED.

SECOND, IMPROVED AND PORTRAIT EDITION

OF THE

History of Religious Denominations in the U. S.

THIS excellent and interesting work contains original histories of FIFTY different denominations—eight of which are new and additional—four are re-written, and consequently also new—and a number of the old ones are much improved and enlarged.

It is likewise embellished with 24 splendid portraits of prominent and distinguished men, whose names are associated with some of the leading denominations.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work; so that it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ Editors with whom we exchange will please copy this, and oblige EDITOR.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR: "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., DECEMBER 15, 1848. NUMBER 16.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. All communications and letters addressed to the editor, except from regular agents, whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Presidential Election--Full Official Returns.

	Taylor.	Cass.	V. Buren.
Maine, - - - - - -	35,273	40,195	12,157
Massachusetts, -	61,072	35,281	38,133
3 towns not ret'd,	228	117	130
	61,300	35,398	38,203
Delaware, - - - -	6,440	5,910	80
New York, - - - -	218,551	114,592	120,519
New Jersey, - - -	40,009	36,880	849
Pennsylvinia, - -	186,113	172,661	11,200
Vermont, - - - - -	23,122	10 918	13.837
N. Hampshire, -	14,781	27,763	7.560
Connecticut, - - -	30,314	27,046	5,005
Ohio, - - - - - - -	138,396	154,862	35,456
Maryland, - - - -	37.702	34,528	125
Rhode Island, - -	6,689	3 600	705
Tennessee, - - - -	64,459	58,452	
Alabama, - - - -	30,515	31,315	
North Carolina, -	44,000	35,319	
Georgia, - - - - -	47,693	44,736	

Scattering vote in New Hampshire, 1,112; and in Connecticut, 23.

In New York there were about 2,000 votes for the Gerrit Smith ticket.

National Election.

The first President, under the new Government of France, was balloted for by the people, on the 3d of December, (Sabbath.)—The selection of the Sabbath for election day, shows a disrespect for the Sabbath, which threatens the dissolution of the government before it shall be fairly established. "If France," says the Gospel Banner, "in her new Republican principles, is to have no more regard for the Sabbath than that, well may the friends of rational liberty entertain fears for the duration of the present order of things. No people can maintain Civil Freedom without a primary and vital respect for religious institutions.

Electoral College.

The College of Electors for President and Vice President of the United States, met in the Senate Chamber in the Capitol, on the 6th inst., and organized, by calling the Hon. Thos. M. T. M'Kennan, of Washington county, to preside, and electing Dr. Thomas Foster, of Harrisburg, clerk. Their twenty-six votes were all cast for Zachary Taylor for President, and Millard Fillmore for Vice President.

The college held a session on Thursday morning, and after having completed all their business, adjourned *sine die*.

Gen. Joseph Markle was appointed messenger to carry the returns to Washington.

Notice to Debtors.

Those brethren and agents who know themselves to be indebted to us, for subscriptions for the Advocate, or on account of books, will oblige us much, by making remittances immediately. We stand in need of funds, and hope our debtors will relieve us.

The Cholera.

A ship from Havre arrived in New York last week, with this disease on board. Several cases have since occurred at the quarantine hospital on Staten Island, a majority of which terminated fatally. One case is reported in the city. A vessel from Bremen, has also introduced it into New Orleans.

New Subscribers.

Will not our friends make a little effort in behalf of the Church Advocate just now?—We should like to add a few hundred new subscribers to our list, to commence with the New Year.

Congress.

On monday, the 4th instant, Congress met for the closing session under the present administration.

Meeting at Maytown.

We have just returned from a protracted meeting at Maytown, Lancaster county.

There was nothing very special, save that general appearances were good.

We have long been of opinion that if the brethren there would build a Bethel for the Lord; the cause under God, would soon rise in that place. There are a few rich brethren residing there, who have ample means for to do it, if once they get a willing mind for it. From what we heard one of them say, and from what we were told another one had said, we incline to the opinion, it won't be long before they will show their love to the Master's cause by building Him a house. The Lord grant it may be so.

Dedication Meeting.

The New Bethel at Andersontown, York county, Pa., will be dedicated to the worship of God, no preventing Providence, on Sabbath before New Year; being the 31st inst. A series of meetings will be held there at that time, commencing on Saturday evening preceding. The brethren from far and near, and the public generally, are respectfully invited to attend.

Revival Intelligence.

Brother Benjamin Howard writes that revivals of religion are in progress, in Fouts's valley and in Millerstown, Perry county, Pa. Brother Hurley informed us that a good work had begun above Carlisle. In the west also, there are several revivals in progress.—Thanks be to the Lord for His goodness and tender mercies, towards the children of men.

Holden's Dollar Magazine.

We have received two numbers of Holden's Dollar Magazine, and we are much pleased with its contents. For the choiceness of its Literature and Art, we think it is not surpassed by any Magazine in the country. We take pleasure in recommending it to the community as worthy of their patronage. We refer our readers to the prospectus on the 8th page of our paper.

The Oberlin Quarterly Review.

After this long delay occasioned by the calamity with which our readers are familiar, the Editors and Publisher of this Review, have at length determined upon its continuance. The next number, the first of Volume IV., will be issued early in January next.—The friends of the Quarterly have manifested a decided unwillingness, that it should be discontinued. No practicable pains will be spared by the Editors and Publisher to render the work all that those friends desire it to be, and what the interests of truth and the exigencies of the age demand of such a publication. As the continuance of the work is now no longer problematical, we would make to our friends an earnest appeal to aid us in filling our list of subscribers. Their aid is greatly needed. A few hundred additional subscribers would enable us to procure a kind and variety of reading matter, which would greatly enhance the value of the publication to each of our readers.

Our future volumes will commence with the year, and the numbers may be expected early in the months of January, April, July and October.

Editors and Publisher,
Oberlin Quarterly Review.

F. Brenneman's Dyspeptic Medicine.

Brother Frederick Brenneman, near Maytown, requested us to give notice, for the benefit of suffering humanity, that he prepares a most excellent medicine, for the cure of dyspepsia, or indigestion, which he will be happy to furnish, wholesale or retail, to all person who may see proper to give him a call or send their orders. The Medicine is for sale also at this office. Advertisement and certificates of cure in our next.

President's Message.

The last annual Message of President Polk, is a long and elaborate document.

After recounting the distinguished mercies of a gracious Providence, our unequalled domestic happiness and prosperity, and our venerated and Pacific relations abroad, the President congratulates the nation, on the immense additions to our territorial possessions, in our late treaty of peace with Mexico. By the acquisition of Texas, California and New Mexico; we have had added to our territory 545,012,720 acres of land, comprising immense mines of gold, silver, copper and quicksilver.

The President recommends the establishment of territorial governments in New Mexico and California, but reprobates the idea of Congressional interference with the institution of slavery. This vexed question, he thinks, should be left to the people of those territories; that they have the sole and exclusive right to settle it as they may see proper. Query. Would the President agree to let this rule work any way they choose?—Suppose the Mexicans and Indians in those countries, would enslave the emigrants from the United States, what would he think of such a pecaliar institution?

Touching our commercial and financial affairs he says: "The Secretary of the Treasury in his annual report, will present a highly interesting statement.

The imports and exports, are as follows:

Value of imports, - - - - - $154,977 876
Value of exports, - - - - - 154,032,131

RECEIPTS AND EXPENDITURES.

Receipts, - - - - - - - - - $35,435,750
Expenditures, - - - - - - - - 42,811,970

The Sub-treasury system, and the Tariff act of 1846, are greatly extoled and recommended.

During his (Polk's) administration, eight important treaties have been negotiated with different Indian tribes, and Indian lands to the amount of more than 18,500,000 acres have been ceded to the United States.

The Post Office Department, under the present rates of postage, are rapidly increasing, and the general results highly gratifying.

Receipts amount to, - - - - - $4,371,077
Expenditures amount to, - - - 4,198,845

Reduction of letter postage to the uniform rate of 5 cents, is recommended.

The mal-policy, of what is styled, "the American system," is rigidly and unsparingly critized. In what estimation political animadversions in a Presidential Message, will, and ought to be held, the public are fully capable of desiding.

The power of the Executive veto, is strongly advocated, and objections answer.

The Message concludes with an appropriate invocation for the blessing of God, upon the present session of Congress.

The Law of Tithes.—No. 6.

CONCLUDING REMARKS.

(*Continued from No.* 15.)

1. This law ought to be *studied*. The subject itself is sufficiently grave and important to demand the serious attention and investigation of ministers and people. It ought also to be studied and preached, because many are grossly ignorant on the subject. It ought to be studied in order to be understood; and it ought to be understood, in order to be carried out.

2. This law ought to be *obeyed*. The Bible requires it. Reason requires it.—Man's own interest requires it. The cause of God requires it. All this we have shown in the preceding dissertations. In this opinion we are not alone. Great, wise and good men in all ages have shown the same things. Take a corrobirating proof or two. "Give the Lord his honor with a good eye and diminish not the first-fruits of thy hands. In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness. Give to the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. For the Lord recompenseth, and will give thee seven times as much." Eccle. 35: 8—11. "Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little: For thou layest up a good treasure for thyself against the day of necessity. Because that alms do deliver from death, and suffereth not to come into darkness. For alms is a good gift to all that give it in the sight of the Most High." Tobit 4: 7—11.

3. This law is of great *utility*. This also we have shown in the former articles. This the preceding proof texts show.—And the best commentary and proof of all will be found in the practical observance of the law itself.

4. This law will set aside and preclude the necessity of Christian men going out of the church to form connections with worldly associations. Here is the best Savings Institution. Here is the best Beneficial Society. Here is the best Fire Insurance Company. Here is the best Banking Company. And here is the best Benevolent and Moral reform Association. Come then, O! ye people of the living God, and put your money into the best *treasury* under the whole heavens, even into the Banking-house of our God.

5. Let this law govern you when you make your wills. Pay tithes whilst you live, and will tithes when you come to die. If the nonpayment of tithes, in life, was robbing God, the withholding of tithes, in making your last will and testament is no better. There is a radical error among Christians, on the subject of making wills and bequests. For the most part they bequeath all their property to thier children or near kinsmen. Or, if they chance to have none, then they bequeath it all to worldly Institutions or to the State, whilst the church and cause of God is entirely forgotten, or slightly remembered by few. Herein, such brethren are utterly at fault. We have often wondered why it is so; why so many forget God and his church, in making their wills, seeing they owe their all to him and his people, for what they are and have.—Surely these things ought not so to be.—Every Christian ought, at least, to will the tenth part of all his estate to the Church of God. In many instances more than that, may and ought to be given; but less than that, is, perhaps, no better than sacrilege or robbery. O! ye saints of the Most High God, remember we beseech you, that "both riches and honor come from God;" that all you have you received from his bountiful and munificent hand. How long then will you refuse or neglect to make to yourselves friends with the mammon of unrighteousness? How long will you hesitate to prepare to give of your own proper good, of gold and silver, or its equivolent, to the house of God, which is the Church of the living God? When will you learn willingly and of a ready mind to consecrate your gain to the LORD, and your substance to the Lord of the whole earth? O! if indeed you love God with all your heart and soul—if you love your brethren as yourselves, and if you really prefer Jerusalem (the church) above your chief joy; then we charge you before God and the Lord Jesus Christ, that "you do good, that you be rich in good works, ready to distribute, willing to communicate," and that you be sure to give the Lord his due offering, and remember the church, in your last will and testament.

The New Congress.

Thus far the elections have resulted in the the choice of 71 Whigs and 51 Democrats. These take the place of 63 Whigs and 61 Democrats. Whig gain 16.

CIRCULAR.

HARRISBURG, *Nov.* 1848.

BROTHER

The undersigned beg leave to address you on the subject of furnishing them with a series of letters, embracing a Biographical Sketch of your past life and times. You will please to observe the following order in making out the sketch, viz:

1. In the first letter, give an account of your birth and parentage—your rearage and education—your occupation, and general character or manner of life.

2. In the second letter, give an outline of your conversion and call to the ministry.

3. In the third letter, give a history of your experience, trials, travels, labors and success in the ministry.

4. In the fourth letter, narrate facts, incidents, anecdotes, remarkable conversions, and record reminiscences of whatever else may be thought interesting and edifying.

Please to follow this arrangement, as near as you can—write plainly and legibly, and limit each letter to about one sheet of foolscap or letter paper.

Write one letter per month, from this time, so that the whole may be sent in by the first of March next.

Address, John Winebrenner, or Jacob Flake, Harrisburg, Penn.

JACOB FLAKE,
JACOB KELLER,
JOHN WINEBRENNER,
E. H. THOMAS,
JOSEPH ROSS,
JOHN S GABLE.

N. B.—You are also requested to act as agent for the several works which the General Eldership have authorized the Board to publish; to-wit: Biographical Sketches—J. H. Bamberger's Journal, and Large Hymn Book, for congregational use.

Please collect all the subscribers you can between this and next Spring.

Remarks on the foregoing Circular.

The above Circular, and several Prospectuses were addressed to the preaching brethren in the West, by mail, and put into the hands of the preachers at the late Eldership, with the request to exert themselves forthwith, to procure subscribers for the different works, and then send in without delay the result of their efforts As the preachers are requested to write their Biographies, in letter form, between this and the first of March next, it is desirable that the subscribers for the work should be collected immediately, in order that the Publishing Committee may know whether to print the book: and if so, how many. The preachers and agents for the works, will please, therefore, do all they can between this and New Year, and then report progress.

CONTRIBUTORS' DEPART'T

A Sermon for Autumn.

BY A. D. S. ILLIANS.

TEXT, Isa. 64: 6—"*And we all do fade as a leaf.*"

NATURE and Revelation harmonize. The one is a boundless scroll, on which is inscribed man's earthly origin, duty and end.—The other is a glorious and merciful manifestation of "Christ crucified;" and a life of glory beyond the tomb, through faith in His name. Differing only in degree, they are harmonious in teaching; Revelation beaming the light of inspiration where the rays of nature were unable to penetrate. Yet where the etching of God's own finger, is plainly legible in the book of nature, man is begirt with a solemn duty to read and understand. Let us therefore consider the lesson which the Prophet finds in "*the fading autumn leaf.*"

And this is peculiarly fitting as the north-blasts are sighing around our dwellings. The flowers and the birds are gone, and no merry carol is heard from the neighboring forests.—The fierce frost king has gamboled over hill and valley, over heath and meadow, and everywhere left the indubitable traces of his prowess. Summer has fled away with its vesture of green, and autumn with its cloak of grey and its stormy sky, is here. The fields and the woodlands show evident marks of change and decay; while the leaf, "fit emblem of man's frailty," sundered from its parent stem, is quivering in the breeze, or torn by the merciless blast. We shall enquire:

I. IN WHAT RESPECT MANKIND FADE AS A LEAF.

1. *Physically.* We may be strong to-day. The vigor of youth and health may course our veins and there bloom may mantle our cheeks. The firm step and the steady hand may be nerved for the rough struggles and elbowings of earth. Indeed, every physical energy may be possessed in its fullest developement.

But around us are those whose trembling limbs are bearing them to the grave, to mingle again with their parent earth. Their hands are feeble now, their locks have faded and are powdered with the snow of age, elasticity and vigor have departed, and helplessness sits brooding over the recollections of the past.—Life's strength has fled, and left them, like the autumn leaf; for a moment quivering in the breeze, ere they fall to be seen no more. And if we are now young and strong, time will soon furrow our cheeks, our limbs will grow weary, our steps will become faltering, and we will all eventually fade and moulder in the tomb. And this may be long before old age shall have whitened our locks or palsied our strength. Some unlooked for providence may suddenly stagnate the vital current, and cut us down as a summer's frost blanches the leaf in the midst of its beauty.

2. *Intellectually.* The child becomes a man. Emotion stirs the fountains of the soul, and thought sends quick-winged messages to be re-echoed from a thousand hearts. He struggles courageously amid the din and conflicts of life, and perhaps wins an envied eminence among his fellows. Some of the sublime but hitherto hidden truths of philosophy may, perhaps, be revealed by his persevering investigations. Or, it may be that he sways the multitude by strains of impassioned eloquence; kindling the eye and firing the heart

with "thoughts that breathe and words that burn."

But even if he stand on a proud eminence of intellectual power, to which the great and strong men of past ages, never dared aspire, yet his intellect will fade in dim dulness away. It may not be that the intellect itself loses its power. It may only be a refreshing slumber, from which, in another state of existence, it will awake with increased vigor. But here on earth, connected as it is with frail mortality, its manifestations grow weak, and fade into childhood again. Little by little do these powers give way, until they are lost in the winter of the grave. And these powers too, may fade ere death opens its dreary caverns. The vacant stare, or the wild piercing gaze of the maniac, very frequently invites us to contemplate what all are liable to be, long before the sands of life are run.

3. *In the enjoyment of earth.* Earth's joys charm and beguile awhile. They cause the pulse to beat faster, the heart to throb more wildly, and intoxicate the sensibilities with a whirl of giddy pleasures. The passions are inflamed with sensual enjoyments, and the voice of conscience is stifled by the clamors of depraved appetites. A thousand fascinating enchantments bind a spell upon the soul that is not easily broken, while new delights appear in the distance, but to recede from the confidant grasp.

And yet these lose, one by one, their power to please. The heart becomes weary of the arduous pursuit, and impatient of the long delay of fondly anticipated enjoyments. And when the cheat is discovered, when it is seen that all is a splendid bubble that invariably bursts and vanishes beneath the grasp, the soul turns away with loathing and wretchedness. And just in proportion as reflection and thoughtfulness are exercised, will the deception become apparent, and the empty illusion grow dim and disappear? even the most thoughtless cannot escape the conviction that these enjoyments are insufficient to satisfy the cravings of the spark within, that restless and inquiet spirit, longs for that which earth cannot give; *for Heaven and immortality!* Let us now enquire:

II. IN WHAT MANNER MANKIND FADE AS A LEAF.

1. *Silently.* The footfall of autumn, when it comes to drive away the bright flowers and the beautiful verdure of summer, is inaudible. We hear nothing but the requium of the sighing winds, as they chant the dirge of the fading leaf. Ere we are aware the fields and the forests have put on their robes of grey to greet the frost king in his wintery garb. And so stealthily does he come, that he chills us with his icy breath before we had thought that summer was gone.

Man, in like manner, fades silently. No sound comes to tell him that life is waning and fading. No echoing footsteps give warning that decay and death are hurrying on, and age wreathes the temples with grey, ere time imparts the consciousness that youth has departed. His allotted days hasten away, but their strides are not heeded; and when the tottering step and palsied frame admonish him that decay and finally death have come, he is astonished; for he had not realized that he had thus faded away. And when the clods of the valley rattle upon his coffin, they scarcely arrest the momentary attention of the living; who hurry along as if but a leaf had faded and fallen.

2. *Certainly.* However green the robe of summer, however blandly blow its breezes, or however brightly smiles its radiant sun: yet autumn certainly comes with its mildew and blight. Every leaflet gamboling in the breeze, is inevitably destined to feel its chilly breath, and may not stay to hear the requium chanted over its resting place. Even if it fall not by the first or the second stroke, it must eventually resign its beauty and its life. There is no alternative.

And man too, fades certainly. The seeds of mortality are sown in his very constitution. The art of the physician or the philosopher cannot eradicate them, and sooner or later they spring up, and flourish upon the ruins of mortality. "It is appointed unto men, to die!" is a mandate written not only in the scroll of nature, but in the Book of books—the Book of life, through faith in Christ. No efforts can arrest or suspend the stern decree. When we look into the "narrow house," we feel an instinctive conviction that it will one day be *our* home. In its chambers we must all ere long repose. Honor, friends, wealth, affection or sympathy may smooth the pathway of life, eradicate many a deep and poisonous pang, may wipe away many a tear from the sorrowing eye, and avert almost numberless ills; but these, and all that earth can give, are utterly powerless against age, decay and death. These yield to no panacea, to no remedy. All fade and die!

3. *Suddenly.* A long tedious process is unnecessary to bleach out the beauty of the summer's foliage. The leaf often is blasted in a single night, or some sweeping storm tears it from its root to wither and die. Yesterday it was fresh and fair; blooming with the inimitable pencilings of nature's art: today it is prostrate and faded; an unsightly and loathsome wreck of what it was. A few autumn leaves may for some time withstand the storm and the frost, but most are withered by their earliest touch.

And so do we fade. Infancy, ere it has scarcely learned the accents of fondness and affection, furnishes trophies for the grave.—The young and the buoyant are but touched by the storms and the frosts of life, ere they lie down and die. Strong, sinewy manhood has no power against the encroachments of sorrow, disease and the grave. The noble form in an hour droops, and withers, and decays. How many have we seen thus suddenly fade from our earthly vision? Bright hopes, fond expectations and sunny dreams of long life were theirs, but death came, and they fell, fitly shadowed by the suddenly faded leaf.—Anxious and loved friends were all to them that friends and loved ones could be, but it availed not. Death would not heed tears, or supplications, or affection. Stern tyrant of the grave! he will not relent for one single moment; even if he come amid a scene of gaity or mirth, where souls are all unfit to die. And if he come not until old age, yet how suddenly have the years fled, gone, and forever vanished.

4. *Finally.* When the leaf is once faded, it is blanched forever. Its beautiful hues never return to it again; and when broken from its stem, it falls, and remains forever fallen. Other leaves may bloom in vigor and beauty, but the faded and fallen bloom no more. They cannot come again with their pristine loveliness, nor can aught call back their sweetness and grace.

And when man fades, he fades without hope of recalling his strength, his vigor, or his life. Earth has no power to recall them. It has no magic that can awake the dead, or restore the joys that have fled. Friends may weep at the grave of the departed! and plant flowers over their dust, but they heed it not, to come to our embrace, as in days that have passed. Earnest supplications and untiring efforts are alike unavailing. They will not, cannot return. Every sand of our life falls into the hand of the Omnipotent, and is withdrawn from time and earth.

But here nature fails. It can go no farther. It cannot draw aside the veil that hides eternity, and tell us what we shall be hereafter. The valley of death is shrouded by a darkness too dense to be penetrated by its rays; and by its light, man fades in a dark cloud, hanging over an abyss of night. It is utterly ignorant of the one way, the only name by which man can be saved and live again in heaven, where celestial verdure and beauty reigns eternal. But Christ crucified, salvation by faith in His name, leads away up to the regions of purity, light and holiness.—There none shall say "I'm sick," there age shall no more impair our strength, our enjoyment, or our life. Intellect there expands and progressively developes itself forever, and the pleasures of that region are ever blooming, without the fear of frost, mildew or storm.

Will we not then learn a lesson from the fading leaf? and turning from earth's vanities, secure an inheritance among them that are sactified; that as we fade here, we may be prepared to live in Heaven!

New Bethel.

BROTHER WINEBRENNER:—

I AGAIN avail myself of the opportunity of addressing the readers of the Advocate, and the church in general. It is with almost unutterable pleasure, that I can inform you of the noble undertaking of the brethren of this place and neighborhood. By a little exertion, perseverance and imitation of the Hinkletown folks, they, with the assistance afforded by a few true and worthy friends, have accomplished that long contemplated object, which for some length of time has been spoken of, but not acted on, until three months ago, to wit: The erection of a Bethel, or house of worship, which they have so long been almost destitute of. But now it is in progress, and in a few weeks we expect to see it dedicated to the service of God. Although the brethren generally have acted liberally and generously in the matter, yet nevertheless, we are still under the necessity of soliciting some aid from others, towards the completion of said house. We are aware that the Lord hath said, "Bring ye all the tithes into the storehouse, that there may be meet in mine house, and prove me now herewith, if I will not open the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it:"—Malachi 3; 10.

The brethren of Newburry, and adjacent places, have come to the conclusion to prove the Lord in the matter of tithes. May others follow suit. Yea! more than their tithes are they willing to give towards this benevolent design of building a house for the Lord.

Yours, &c.,

WILLIAM KRAMER.

Smoketown, Dec. 8th, 1848.

N. B. The brethren of the church and the public generally, are respectfully invited to attend at the time of the decication of said hause, which will be made known in the succeeding number of the Advocate.

Letter from Brother Jacob Myers.

ALLEGHENY CITY, November 27th, 1848.

BROTHER WINEBRENNER:—

UPON your request I undertake to write a communication. But what shall I write to cheer the hearts of good folks? To communicate good things, and tell the truth—all thruth, in regard of the churches within the bounds of the West Pennsylvania Eldership, is rather a difficult task. And to portray matters as they really are, might, instead of raising the sinking arms of Christians, only sink them lower; and also aid the reproach peculiar to me as "*creaking old Myers.*"

I confess, that I have too much of a complaining disposition. This very complexion in my nature has deprived me of many a happy moment. But, on the other hand, I am also aware, that what I possess too much of the above, others have too little. Running to the opposite extremes, is a prone in our natures, which too many of us I fear, have not overcome yet.

While I hardly every find myself as I ought to be, frequently hating my *very dearself*, on accoant of my obstinate old Adamic nature, which is so repugnant to the control of grace; I have scarcely so much charity as to adjudge others much superior to myself, because I *can't* help it, when I judge the tree by the fruit.

Numbers then, who are the opposite to me, those who are of a volatile disposition, or in other words, of choleric complexion, pass often too lightly, over matters of such stupendous worth, as religion. They connive at sin, palliate evils, indulge in errors, plaster with untempered mortar, and cry peace, peace, when there is no peace.

The churches throughout the Western Pa. Eldership, as much as I can learn, are in a drooping languid state; save those under the pastoral care of Bishop Wertz. Those I understand are doing tolerably well. I have seen so few of the preaching brethren within one year, that had it not been for the last Eldership, I might have presumed them defunct. I cannot visit throughont the country, and they come very seldom here. Their visits to this place, are *like angels' visits*, few and far between.

Two potent causes I assign as being contributory to so sinking a declension in the churches under consideration.

The first is—too great a proselyting zeal to make and constitute church members of certain characters, before they are radically converted. I have frequently with pain, beheld the practice of urging persons from the anxious bench into the water, and from thence into the church; recognizing them then as privileged members in full, and members of God's Church. Persons, who in reality, when interogated knew so little of the plan of salvation, that they could not even tell how many offices are peculiar to the Saviour. Therefore persons who have told us, they had their sins forgiven, and that on no other evidence then, because they felt a little exalted and happy.

I might enlarge on this, but for brevity, I proceed to the second cause of the state of things, which is—too little real Gospel preaching calculated to awaked people. Preachers

should be especially apt to teach in this respect. Jesus says: "Come to me, all ye that are weary and heavy laden; I will give you rest." So far, so good. Many have obtained this rest at all events, measurably so, by coming to Christ. But here too many stop and neglect to step to the following passage, which says: "Learn of me, for I am meek, &c." Hence, they are not educated in the school of Christ. One great reason, why there are so few really humble Christians, exercised in the faith and patience of Jesus, is they learn not to bear His yoke, which is easy, and his burden which is light.

Infants know very little; it therefore becomes nursing fathers and mothers, to teach such babes in Christ to become wise to salvation.

Thus, in consequence of improper treatment and nursing, many have sickened; others were crippled, yet others remain dwarfs in religion, while some have *died*. At least they are in a state of *suspended animation*.—The application of proper remedies, made up from receipts found in the Bible, would restore such to Spiritual consciousness and life.

The church at Pittsburg, was during the past summer, for awhile in an apparent thriving condition; quite a number had united, by letter and otherwise. Some thought it was the aurora of a bright day for the church here. But alas! lately a pestilence, not at noon-day, but in the morning commenced its ravages, and had laid some prostrate enough to cause the friends of Zion to weep. Now when the dead, dying, wounded and missing are counted, a few veterans only remain, and among them is their untiring laborer in the Vineyard brother Joseph A. Dobson.

Brother Kroft and I, had commenced to labor among the Germans of Allegheny city, where there are some few faithful ones; with some prospects of success; but the want of a suitable preaching house compels us to desist from our enterprize; unless we can procure a place of which we have as yet no knowledge.

Penuriousness among church members, may also be *a partial* cause of so great a Spiritual declension. Most of the preachers here are poor at any rate, those who feel it their duty to travel; churches want preaching—they want steady preaching—and good preaching. They tell the preacher: "Put your trust in God, and there will always be a way provided. Now, I have ever found, when I trusted in God, and not in those brethren who referred me to Him, that I was always provided; but on the contrary, I was disappointed.

Present exigencies compel a preacher to have a circuit of about 200 miles; the churches like angels' visits, "*few and far between*," each gets a sermon or two about every four or six weeks. Udder such starvation, I would ask, what good can result? The little good that is done is all evanescent by the next time, the preacher comes around.

According to my humble notion, almost every church might have a preacher for itself' then there would be preaching every Sunday. Some few churches would support a preacher, if the members only believed it and had the faith in God's word; that "the more they sow out, the more they could reap;" and that by giving to His cause they lend to Him, and shall have a profit of 400 per cent.

Other churches again, that are not strong enough in funds, might have preaching by ordaining a gifted brother—one who is apt to teach—he could then officiate for them on Sabbath days; while through the week he could follow some honorable calling, in order to support himself and his family. Should he then fall in arrears by laboring on other days during revivals; the church could then contribute something to him, without making herself poor.

Churches might all have their stationed preachers in this way. The moneys from collections and otherwise, could then be given to the missionaries, to spread the cause farther.

My opinion is, stationed preachers are indispensable for the building up of churches. I am not so much in favor of circuit preaching, by which the churches have only preaching once every two or three, four or six weeks.—I have in twenty odd years, seen too much the deliterious effects of such a course of proceedure.

It is however, *a glorious* plan for stingy professors to keep their money, which they love so dearly. Such bless God, that since they have embraced religion, it has only cost them twenty-five cents a year; whereas before, when they were Lutherans, Presbyterians, &c., it *used* to cost them from $15 to $20 per annum. But I would say to such, as the Methodist preacher said on a certain occasion: "*God have mercy on your stingy soul brother.*"

The want of support has driven most of our preachers back to some temporal business, in order to live and keep out of debt.—And then many professors, as soon as they know a preacher had to make his living by work, they despise him as a preacher; they judge then, he is incapable of teaching them.

Finally, God will give grace to the humble, but he resisteth the proud. Brethren do you understand this? More anon. Farewell!

JACOB MYERS.

Letter from Brother John Stamm.

HINKLETOWN, Lancaster county, Pa., November 4th, 1848.

BROTHER WINEBRENNER:—

THIS is to inform you and the readers of your paper, once more, what the good Lord had done for us at Hinkletown. Two years ago this fall, the Lord commenced to work in the hearts of the people, and converted one soul, and convicted others. Our meetings became warm and Spiritual; a few joined in with us, and before brother Strohm (the circuit preacher.) left, a little church was organized, which consisted of four members only. Since that time, the Lord has added a few more. After brother Strohm left, I took some of the appointments; and instead of every four weeks, I preached every two weeks, in the morning and evening. In this way we went on with our meetings, having our hearts filled with gratitude and love to God our Father.—But in order to put a stop to this work, the Board of Directors of the school, agreed not to let any more meetings be held in the school houses, in this township. I did not myself feel clear before God to leave the house, and let those few souls starve for the want of food, with our friends and neighbors that attended our meetings. Hence, we defended ourselves as well as we could, and a few of our neighbors who have manfully stood by my side, and helped to plead our cause and rights; we gained the victory so far, that we kept the school house for Sunday and Sunday evenings.

But, now it is shut against us. When we found that this would be so, that the key would be turned on us, we resolved to make an effort to build a meeting house, and we bless the Lord that he has put it into the hearts of a few to make the effort; and with the aid of other good hearted men and women, we have succeeded in this undertaking far beyond our expectation.

The people of Hinkletown have done very well in this good work, of getting a house of worship erected. They deserve praise for what they have done, and hope the Lord will bless them for it. O! that the Lord would draw them to himself, that they may learn to serve Him in this house, in Spirit and in Truth. The brethren of the different churches in the county have also done nobly, in sending their aid. Also, the citizens of Lancaster, and others through the county have aided us with liberal hands. They have our thanks; may the Lord reward them.

There are several churches in the county, that we have not called on as yet, we hope they will do there part when called on, as others did.

But we have the House finished and dedicated, and while the school house is locked against us, we can worship God in the "new built Bethel," whilst there are none to hinder us, or to make us afraid. Thanks be to the Lord for his goodness.

In addition to this, we have established a "*Sunday School*," a few weeks ago. The school is well supplied with both teachers and scholars. God grant that this institution may all be for the good of souls, and especially for the inhabitants of Hinkletown.

Thus you see, that much has been done in the two years, since the Lord began to work in this place. *First*, we have established a regular ministry; *second*, we have built a Bethel; and *third*, we have established a Sunday School.

I do hope and pray that the next good thing that our eyes shall see in this place, may be the outpouring of God's Spirit, and the conversion of sinners. O! that the set time may speedily come, to favor Zion in this place.

Yours as ever,

JOHN STAMM.

JOURNAL OF THE Sixth West Pennsylvania Eldership.

THE Eldership of the Church of God in West Pennsylvania met, according to appointment, in the meeting house, in Brush Valley township, Indiana county, Pa., on the 10th day of October, A. D. 1848.

The meeting was opened with the usual exercises, by brother Munson W. Cook.

On motion of brother John Hickernell, it was

Resolved, That Elders W. Vance, and J. A. Dobson, be appointed to constitute the Eldership; whereupon, the followiug members were found to be present, viz:

CIRCUITS.

Harmony and Venango—Jacob M. Kline, teaching elder.

Rockland—Joseph Glenn, teaching elder.

Cambria and Westmoreland—John Hickernell and Benjamin Ober, teaching elders; and Andrew Fetterman, Abraham Sherrick, Daniel Walters and George Barkstresser, messengers.

Greene county—Dan'l Wertz, teaching elder.

Athens county, Ohio—Seth S. Richmond, teaching elder.

Adams county, Ohio—Munson W. Cook, teaching elder.

Peryopolis Church—John Gillespie, teaching elder.

Pittsburg and Westnewton Churches—Joseph A. Dobson, teaching elder.

MISSIONARIES.

Elders William Vance and Abraham Osmore.

ABSENTEES.

Elders Christian Cobaugh, John Hoves, Jacob Myers, Lewis Kroft, Abraham Latshaw and Henry Barkey.

On motion, it was

Resolved, That we now adjourn to meet tomorrow morning, at 9 o'clock.

Session closed by prayer.

WEDNESDAY MORNING.

Met according to adjournment. Session opened by brother Vance.

On motion, it was

Resolved, That we now proceed to organize, by electing a Speaker and Clerk; accordingly, JOHN HICKERNELL was elected Speaker, and JOSEPH A. DOBSON, Clerk.

On motion, it was

Resolved, That a committee of Overtures be appointed, consisting of three: whereupon, brothers W. Vance, M. W. Cook and B. Ober, were appointed said committee.

On motion of brother Kline, it was

Resolved, That brother Lowmiester, of the United Brethren church, be admitted to a seat in the Eldership, as an advisory member.

On motion, it was

Resolved, That the Standing Committee give in their report.

Report of the Standing Committee.

The committee reported: that they met in Pittsburg, and made the following arrangements, viz:

1. They appointed Elder John Gillispie, to the charge of the Pittsburg church, in room of J. A. Dobson.

2. They removed or re-appointed, Elder D. Wertz, to Greene county circuit; Elder S. S. Richmond. to Athens county circuit; and W. Vance, to Peryopolis church.

3. They also authorized brother M. W. Cook, to receive certain churches and preachers in the South, into fellowship; giving the preachers written permits, to preach the Gospel, till the ensuing Eldership; signing them on behalf of the Standing Committee of the East Pennsylvania Eldership of the Church of God.

Their report was adopted.

On motion of brother Osmore, it was

Resolved, That the delegates appointed to attend the meeting of the General Eldership, be now called upon to give in their report.

There being none present but bro. Kline, he assigned his reasons for not attending to the appointment. After due investigation and hearing. He was exonerated from blame.

Brothers MYERS and TINSMAN were heard from: That their circumstances were of such a nature, that they could not well attend, the meeting of the General Eldership. Owing to its being moved from its original appointment: Therefore,

On motion, it was

Resolved, That brothers Myers and Tinsman be exonerated from blame.

On motion, it was

Resolved, That we now adjourn, to meet this afternoon at 1 o'clock.

Session closed by brother Osmore.

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AFTERNOON SESSION.

Met according to adjournment. Session opened by J. A. Dobson.

On motion, it was

Resolved, That we hear the report of the Committee on Overtures.

Report of the Committee on Overtures.

The Committee reported: That they received twelve communications, from different churches and preachers; eight of wich are to be read in the Eldership, and the ballance to be handed over to the Stationing Committee.

Their report was adopted.

On motion, it was

Resolved, That we adjourn to meet to-morrow morning, at 9 o'clock.

Session closed by the Speaker.

—

THURSDAY MORNING.

Met according to adjournment. Session opened by brother D. Wertz.

On motion, it was

Resolved, That the Journal of yerterday be read and corrected.

On motion, it was

Resolved, That we now hear the report of the preachers.

On motion, it was

Resolved, That the preachers withdraw while their characters are examined.

Reports of the Preachers.

Brother J. KLINE reported: That he continued his labors since the last Eldership, on the circuit which was assigned to him, and that he had expected brother C. Cobaugh would come on, to assume his appointment in the Spring, but was much disappointed, and that brother Hoves was in difficient circumstanced; not having the necessary means to travel, &c.; consequently, could not get to his appointment, till late in the Spring. Then of course, the churches were not supplied with as much and regular preaching, as they had expected; but that he had done the best he could, under existing circumstances.

As it regards the state of things on the circuit, he regrets that there was not more good done during the year. Yet he felt grateful to the great Head of the church, that some souls were converted, and added to the number of the faithful. However, there were a considerable number converted, baptized and added to the different churches on the circuit. As it regards his future intentions, he still feels inclined to preach the same old Gospel, that he embraced ten or eleven years ago.—But, as for travelling next year, he cannot promise at present; but will do all for God, and the Eldership, that is in his power.

His report was accepted and his license renewed.

On motion, it was

Resolved, That we adjourn to meet this afternoon, at 1 o'clock.

Session closed by brother Glenn.

—

AFTERNOON SESSION.

Met according to adjournment. Session opened by brother Ober.

Brother JOSEPH GLENN reported: That he feels thankful to God, for the privilege to meet with his brethren in an Eldership capacity. He further stated, that he has labored to the best of his ability, that his labors are extended into Clarion county, in connection with his appointment, and that he saw some good effected. His intentions are as ever before, he wishes to continue in the field of labor, till the Lord will call him home.

His report was accepted and his license renewed.

Brother JOHN HICKERNELL reported: That he feels rejoiced to meet with his ministerial brethren once more, for the purpose of transacting business for the glory of God, and the spreading of His Gospel. He stated, that he has labored, on the route assigned to him by the last Eldership, to the best of his ability, and that the churches on the circuit are in tolerable good standing, looking up for better times; prospects are bidding fair in many places. His future intentions are as heretofore, to blow the Gospel trumpet. But, he wishes to be exonerated from taking a circuit the coming year. Yet is willing to give himself into the hands of the Eldership, to do with him as they in their wisdom may see proper.

His report was accepted and license renewed.

Brother B. OBER reported: That he was much rejoiced to meet with his brethren, in an Eldership meeting; that he has preached and labored on the circuit, in connection with brother Hickernell, to the best of his ability, and that he is not in the least discouraged; but feels to live and die in the service of God. He is willing to travel the coming year, if it is the Lord's will, and if the brethren see proper to renew his license, and give him an appointment.

His report was adopted and his license renewed.

Brother JOHN GILLESPIE reported: That he feels grateful to God, that he is permitted to meet with his brethren, to report to them his labors in the Gospel ministry; That he has preached as often as circumstances would permit, and that he has opened some new appointments, &c.; he intends to submit in future to the disposals of the Eldership.

His report was accepted and his license renewed.

Brother WM. VANCE reported: That he feels happy to meet with his brethren in this Eldership; that he has labored to the best of his ability, in the Peryopolis church, according to the oppointment of the Standing Committee; that he is not discouraged in the least, but wishes to labor, and to suffer, and to die with his brethren in the ministry. He stands at the command of the Eldership.

His report was accepted and his license renewed.

Brother DANIEL WERTZ reported; That he feels grateful to God, that he is permitted once more to meet his breathren in an Eldership meeting; that he had resumed his labors on the Greene county circuit last Spring, according to the appointment of the Standing Committee; that he had enlarged his field, and extended his borders, through the northern part of Virginia; that God had blessed and crowned his labors with success. He had organized several churches, that the number of converted and added to the churches, were about one hundred or more; and that he baptized eighty-three since the last Eldership.—He stated that the prospects in that country are flattering; and that he wished to continue his labor in that country, in order to open up some more new places in Virginia.

His report was accepted, and his license renewed.

On motion, it was

Resolved, That we now adjourn to meet this evening after preaching.

Session closed by Elder D. Wertz.

—

EVENING SESSION.

Met after preaching, according to adjournment.

On motion, it was

Resolved, That we continue to hear the reports of the preachers.

Brother JOSEPH A. DOBSON reported: That he felt thankful to God, to meet with his brethren once more in the Eldership; that he had continued his labors in the church in Pittsburg, according to the wishes of the brethren; that he saw some good effected, some converted and baptized, &c.; and that the state of things in Pittsburg, are tolerable good and prosperous at present. He further states he wishes to double his diligance in the ministry of the Gospel. He is willing to stand at the command of the Eldership, on the following conditions: If the churches or circuit, assigned to him, by the Eldership will agree to move him, and support him and his family. He desired an interest in the prayer of the brethren.

His report was accepted, and his license renewed.

Brother MUNSON W. COOK reported: That he feels grateful to God, to meet with his brethren in an Eldership capacity; that he met with many difficulties on the mission assigned to him, by the last Eldership; that he had labored and travelled extensively in the southern part of Ohio; that he had opened many new places and appointments, and that he got across the Ohio into Virginia, where he now proposed to move his family; that he saw much good done; that prospects were good, that numbers in that country, were favourable to the doctrine of the church and Bible. His determination still was to serve God, in preaching the Gospel, until the Lord shall call him home from the field of labor.

His report was adopted and his license renewed.

Brother ABRAHAM OSMORE reported: That he is glad to see and meet with his ministerial brethren, once more, but is sorry to say, that he has not labored so extensively, nor preached as often as he ought to have done, during the last Eldership year, owing to his medical practice. But his future intentions are, to make the necessary arrangements to devote his time more fully to the ministry of the Gospel.

Brother JOHN HOVES reported by letter:

His report was accepted and his license renewed.

Brother CHRISTIAN COBAUGH was heard from, by letter sent to brother Kline. After due consideration, it was

Resolved, That his case be referred to the hands of the Standing Committee, for further consideration, with discretionary power.

Brother JACOB MYERS reported by letter:

His report was accepted, and his license renewed.

Brother LEWIS KROFT was heard from, by L. A. Dobson.

His report was accepted and his license renewed.

Brother HENBY BARKEY reported by letter:

His report was accepted, and his license renewed.

Brother ABR'M LATSHAW was heard from, by brother Kline.

His report was accepted, and his license renewed.

On motion, it was

Resolved, That we now adjourn to meet tomorrow morning at 8 o'clock.

Session closed by the Speaker.

—

FRIDAY MORNING.

Met according to adjournment. Session opened by brother J. Glenn.

On motion, it was

Resolved, That we now hear the applicants for license.

Brother JORDAN, formerly a member and minister of the Free-will Baptist church, made application for license by letter: When

On motion, it was

Resolved, That his case be referred to the hands of the Standing Committee, with discretionary power.

MISCELLANEOUS BUSINESS.

Whereas, None of the delegates to the General Eldership, attended to its last session. Therefore,

Resolved, That this Eldership feels sorry for this failure.

On motion, it was

Resolved, That the Eldership of the Church of God in West Pennsylvania, do discountenance, and disapprobate all secret societies, such as Sons of Temperance, Odd Fellows, Free Masons, &c.

Whereas, There is an article added to the constitution of the General Eldership in their last session at Martinsburg, Pa.; and inasmuch as we do not understand its meaning, or design of said article. Therefore,

Resolved, That this body inquire of those whom it may most concern, to give us satisfactory information.

On motion, it was

Resolved, That we now adjourn to meet this afternoon, at 1 o'clock.

Session closed by Elder J. Gillespie.

—

AFTERNOON SESSION.

Met according to adjournment. Session opened by Elder Vance.

Whereas, There has been heretofore a neglect, on the part of preachers in attending to their appointments: Therefore.

Resolved, That the Elders in those churches thus neglected, make due information to the Standing Committee, so that they may take the necessary steps and measures to remedy the evil complained of.

Whereas, Missionary funds are much needed; Therefore,

Resolved, That all the preachers on their respective stations and circuits, take up a collection in every church and preaching place; and hand the money over into the hands of the Eldership, at its next session; and that the same be applied to missionary purposes.

Resolved, That the ministers, or preachers of the several stations and circuits, advise the churches, to take up subscriptions, for their support; and that the same be presented to the next annual Eldership.

Resolved, That the preachers on their several circuits and stations, use their influence, to establish Sabbath Schools in the churches,

and throughout their charges; and that the schools be established on the American Union principle.

On motion, it was

Resolved, That hereafter each preacher give an account of the number of churches, and preaching places on his circuit, and the number of sermons preached during the Eldership years.

On motion, it was

Resolved, That we now adjourn to meet this evening, at candle light.

Session closed by the Speaker.

EVENING SESSION.

Met according to adjournment. Session opened by Elder Dobson.

On motion, it was

Resolved, That a Stationing Committee of four be appointed. Whereupon, brothess J. Hickernell, Joseph A. Dobson, Wm. Vance and Daniel Wertz, were appointed said committee.

On motion, it was

Resolved, That the Stationing Committee now withdraw, make out and give in their report.

REPORT OF THE STATIONING COMMITTEE.

The committee accordingly made out and presented their report as follows, viz:

Mason County, Va., and Adams County, Ohio, Mission—Munson W. Cook.

Athens County Circuit, Ohio—Abraham Osmore.

Marshall County Circuit, Va.—Daniel Wertz.

Greene County Circuit, Pa.—Elder John Gillespie.

Westmoreland and Cambria County Circuit, Penn'a.—in connection with the Peryopolis church—Elders John Hickernell, Benjamin Ober and William Vance.

Rockland, Venango and Harmony Circuits—Elders Joseph A. Dobson and Joseph Glenn.

Pittsburg Station—Elder Jacob Myers.

On motion, it was

Resolved, That the report of the committee be adopted.

On motion, it was

Resolved, That a Standing Committee of be appointed. Whereupon, John Hickernell, Joseph A. Dobson and William Vance, were appointed said committee.

On motion, it was

Resolved, That this Eldership tender their hearty thanks to the church and friends of Brush Valley township, for their kindness and liberality manifested toward the members of this Eldership, during its session.

On motion, it was

Resolved, That we now adjourn to meet again, on the fourth Wednesday of October, 1849, in Marshall county, Virginia.

JOHN HICKERNELL, *Speaker*.

JOSEPH A. DOBSON, *Clerk*.

NEWS DEPARTMENT.

Revival in Oberlin—Anti-Slavery.—The Oberlin Evangelist stated a few weeks since, that there was an interesting work of grace progressing in the village of Oberlin. And a private letter, lately received, states that, not long ago, at the close of a powerful sermon by Professor Finney, one hundred persons, including several promising students of the Oberlin Collegiate Institute, arose for prayer.

New York Railroads.—In a late number of the Buffalo Courier we find the following highly interesting article:

There is in the State of N. York about 778 miles of railroad completed, on which cars are running. The cost of construction has amounted to the sum of $20,944,142. The number of passengers of all sorts, who passed over them in the year 1847, was $3,866,848. From this and all other sources the gross earnings of the various companies, during the same period, was $3,084,211. Expenses, including those of running and repairs, $1,452,361; leaving $1,631,850 as a profit.

Taking out of view the expenses incurring in re-laying their roads, their receipts having steadily increased and each successive year shows that they are doing a more profitable business.

Below will be found a statement exhibiting the total income of five companies during the years 1846 and 1847:

	1846.	1847.
New York and Erie, - -	$185,614	$254,118
Albany and Schenectady,	125,836	164,,74
Attica and Buffalo, - -	86,492	123,810
Auburn and Rochester, -	290,160	394,766
Buffalo & Niagara Falls	33,954	47,630
	$721,964	$985,688
		721,964
Increase in one year, - - - -		$263,734

Their increased expenses for running and repairs during the same time was $118,106.

Important Decision.—The American Law Journal for November, contains an interesting decision of Judge Hays, President of the District Court of Lancaster. The Postmaster gave the advertising of the list of letters to the paper having the largest circulation in the city of Lancaster, and the editor claiming the largest general circulation brought suit against the Postmaster. The court decided that under the act of Congress of 3d March, 1845, the advertisement must be inserted in the paper "having the largest circulation" generally, and that inserting it in a paper having the largest circulation in the city or town where the paper is printed is not a compliance with the law.—*Phil. Ledger.*

Ploughs for California.—The steamer Saracen came down from Pittsburg yesterday, with her hurricane deck completely covered with plantation wagons and ploughs—the latter article goes to the wilds of California, to assist in sowing the seed of civilization, and making splendid farms, where it is said gold dust is plenty.—*Cincinnati Chron.*

Queen Victoria.—Queen Victoria, having learned that a little child three years of age, was saved from the wreck of the Ocean Monarch, and that no trace of its family could be discovered, has taken charge of, and intends to protect and educate it at her own expense.

Arrival of Rothschild.—Baron Rothschild arrived in the Cambria at New York on Saturday. He is the head of the Frankfort branch of the great banking house.—The house has had considerable experience recently in European revolutions, and is devoting more attention to America and its resources, with a view to permanent investments in our public stocks, railways, steamships, &c. One of the family, it is rumored, will settle in this country, and aid Mr. Augustus Belmont, their New York agent in extending the business of the firm in the United States, Mexico and South America, and eventually to the East Indies and China.

☞ O'Reiley's Telegraph line in Kentucky, is to be cut and broken, by order of the United States District Court. The object of this order is to prevent its being used in the transmission of intelligence, and to protect the interests of Morse and company, who claim the exclusive right to the invention. The Commissioner of Patents at Washington has refused to give Mr. Baine a patent for his Electric Telegraph, on the grounnd that Morse's invention embraces the same principle. These cases will probly be carried up to the Shpreme Court of the United States.

Example to Railroad Directors.—The Directors of the Madison and Indianapolis railroad, at a meeting recently held, "unanimously ordered, that it shall not hereafter be competent for any officer of this company to cause or permit any car of this company to be run on the Sabbath for any purpose whatever; and that the President of this Board give notice to the public, in sueh manner as he shall deem best, that hereafter the cars of this company will not be run, either for passengers, freight, or otherwise, on the Sabbath."

U. S. Senator from Alabama.—The Governor of Alabama has has appointed Ex-Governor Fitzpatriek, U. S. Senator, to fill the vacaney occasioned by the death of the late Hon. Dixon H. Lewis.

Closing of the Canals.—The Erie canal, if not previously closed by ice, will positively be closed on the 9th of December, by order of the Canal Commissioners, in order that the work of enlargement may commence. The receipts this season amount to $3,217,852 39, and may reach 3,300,000 before the close of navigation.

Cancer.—We published a paragraph a few days since, stating that a poultice made from the common cranberry, was excellent in cases of cancer. The Tusculoosa (Ala.) Observer of a recent date, states that a Mr. Bell, who suffered for eight years with a cancer in the nose, was entirely cured by using a poultice made from the common cranberry.

For California.—We learn from the Bee, that a company of one hundred men are about embarking from Boston for California. Each man puts into the concern from $300 to $500, which will be appropriated to the purchase of a vessel and a cargo of goods suitable to the traffice on the Pacific coast. Arrived at California, a portion of the company will proceed to the gold region, and the balace will remain by the ship to dispose of the cargo, &c., &c.

Abolition of Slavery in Kentucky.—The Philadelphia Republican has an extract of a letter from a gentleman travelling in Kentucky, dated at Lexington, October 27th, 1848, which says:

"I hsve the satisfaction to advice thee that there is no doubt of the passage of an enactment, which will have in its effect the gradual abolition of slavery. It is to be brought forward by Henry Clay, in the Convention that is to meet next winter, to revise the Constitution, and its success is undoubted."

☞ The rapid increase of American Steamships is preparing the way for a most perfect mail communication between the United States and other countries.—Our own continent is now united in an admirable arrangement extending to both the great oceans. In a few months we shall have weekly communication by American steamships between this port and Liverpool or Southampton, and next year, a semi-weekly line between New York and England.

MISCELLANEOUS.

AUREÆ SENTENTIÆ.

1. They are the true disciples of Christ, not who *know* most, but who *love* most. *Spanheim.*

2. Love and action do necessarily evince each other. True love cannot long lurk unexpressed; it will be looking out at the eyes, creeping out at the mouth, breaking out at the fingers' ends in some actions of dearness, especially those wherein there is pain and difficulty to the agent, profit or pleasure to the object beloved.—O Lord! in vain shall we profess to love thee, if we do nothing for thee!—*Bishop Hall.*

3. *Little* things and *lawful* things may impede our salvation.—*M. Henry.*

4. The flower of youth never appears more beautiful than when it bends towards the Sun of righteousness.—*Ibid.*

5. Prayer is this—to look into the Bible, and see what God has promised; to look into our hearts, and ask ourselves what we want; and to look up to God to give us what *we* want and *He* has promised, as the purchase of Christ's blood; expecting that, though we be most unworthy, yet He will be as good as His word.—*Anon.*

6. Paul had three wishes, and they were all *about* Christ: that he might be *found* in Christ; that he might be *with* Christ; that he might *magnify* Christ. —*Anon.*

E. M. L.

RAILS FROM BOSTON TO CINCINNATI.

The Pennsylvania railroad, now in course of construction, from Harrisburg to Pittsburg, at the head of the Ohio river, will be two hundred and fifty-one miles in length, making the whole distance from Philadelphia to Pittsburg, three hundred and fifty-eight miles. This line crosses the Allegheny mountains at Sugar Run Gap; and from Harrisburg to the base of the mountains, a distance of one hundred and thirty-three miles, the line follows the valley of the Juniata river, and has no grade greater than twenty-one feet per mile. The curvatures are easy, and the road adapted to high velocities. The mountain is ascended on the eastern side by 12 3-10 miles of a grade of eighty feet per mile, similar to that on the western railroad of Massachusetts. The summit of the mountain is then passed by a tunnel seven hundred yards long, and the line from the summit to Pittsburg, is one hundred and six miles long, with a maximum grade of fifty-two feet per mile.

The railroad distance from Pittsburg to Cincinnati will be three hundred and thirty miles, by the way of Massillon, Wooster and Columbus; while the distance by the Ohio river, is four hundred and ninety-five miles, or one-half longer than the railroad, and the railroad may be traversed in about one-fourth of the time required by steamboats on the river. The railroad in Ohio, for the greater part of its length, will traverse the elevated table lands of that state, which are very favorably for railroad construction.—*Jour. of Science.*

AGES OF THE PRESIDENTS.

The following have been the ages of the Presidents of the United States, at the time of their election to the executive chair:

	Ages.		*Ages.*
1. Washington,	57	7. Jackson,	61
2. John Adams,	61	8. Van Buren,	54
3. Jefferson,	57	9. Harrison,	67
4. Madison,	57	10. Tyler,	50
5. Monroe,	57	11. Polk,	49
6. J. Q. Adams,	57	12. Taylor,	64

The average of the above ages is about 57½ years, and it is a curious circumstance that five of our twelve Presidents have been of the age of 57 at the time of their election. Harrison was the oldest of the Presidents, and Polk the youngest when elected.—*William's Manual.*

APHORISMS.

Deceit is a double-pointed sword, that generally wounds the user.

To be silent is better than to speak foolishly.

To know when to keep silence is as good frequently as to know what to say when the time comes for speaking.

False modesty is sometimes as perfect a revealer of unseemly thoughts as no modesty at all.

Incorrect knowledge, like counterfeit money, is worth nothing.

He who climbs highest may fall furthest.

To offend rather than compromise the truth is far better than to compromise the truth rather than offend; to be driven to the first alternative is a misfortune simply, but to choose the last is a crime.

The man of few words is not necessarily a man of few thoughts: the depths of the sea may be in commotion when the surface is noiseless.

Those pay dear for pleasantry who joke at the expense of truth: others are very apt to conclude that if they disregard it in jest, they will also in earnest.

Bare wishing never yet brought any one good fortune.

He who is effortless will not be motionless; for the current will take him down stream.

To judge by externals is to test gold by the glitter; when in truth, the refiner's crucible is the only place for proving the pure mental. J. F.-CHAPLAIN.

Talbot county, Md., Oct. 3, 1848.

SCRIPTURE EXPOSITION, No. 175.

"*Be instant in season.*" 2 Tim. 4-2.

Paul in several of the first verses of this chapter charged Timothy to be diligent, constant, and faithful in preaching the Gospel. And the same is a charge to ministers now. Instant means pressing, urgent, importunate, earnest. Ministers will be so, if their hearts are warm with the love of Christ. He who delivers a cold, lifeless message, and appears indifferent, as if he hardly believed it was true, is unworthy of the sacred office.—Instant also means immediate, without intervening time. Ministers should be ready at all times faithfully to invite, warn reprove and rebuke, whether there is revival or no revival; whether the times be prosperous or adverse. And again, instant means quick, making no delay. Ministers should be at the stated places of worship, and at all the appointed meetings at the precise time fixed for meeting, and begin at that moment, whether the people are present or not. If there are those that interrupt by coming in afterwards, they should be reminded of the importance of being there in season. When ministers are late to their appointments, or when they wait beyond the time for the people to get in, there is a manifest slackness unworthy of those who profess to be engaged in the best and most important work. "Order is Heaven's first law." "Punctuality is the life of business," and the "King's business requires haste." F.

CORRECT SPEAKING.

We advise all young people, to acquire in early life the habit of using good language, both in speaking and writing, and to abandon as early as possible the use of slang words and phrases, The longer they live the more difficult the acquisition of such language will be; and if the golden age of youth—the proper season for the acquisition of language—be passed in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money in not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears; to form his taste from the popular speakers, writers, and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time that pedantic precision and bombast, which bespeak rather the weakness of a vain ambition than the polish of an educated mind. There is no man, however low in rank, who may not materially benefit his financial condition by following this advice, and cultivating at the same time such morals and manners as correspond in character with good words.

POETRY.

MY BIBLE.

My Bible! 'tis a book divine,
Where heavenly truth and mercy shine,
And wisdom speaks in every line,
And speaks to me.

My Bible! in this book alone
I find God's holy will made known;
And here his love to man is shown—
His love to me.

My Bible! here with joy I trace
The records of redeeming grace;
Glad tidings to a sinful race:
Good news to me.

My Bible! here it is I read
How Jesus did for sinners bleed;
Oh, that wondrous love indeed!
Christ bled for me!

My Bible! source of comfort pure,
To those who trials here endure,
The hope of heaven it renders sure;
Best hopes for me!

I love my Bible! may I e'er
Consult it oft with faith and prayer,
That I may see my Saviour there,
Who died for me!

THE GOLDEN MAXIM OF SIR MATTHEW HALE.

A Sabbath well spent
Brings a week of content,
And health for the toils of the morrow;
But a Sabbath profaned,
Whatsoe'er may be gained,
Is a certain forerunner of sorrow.

Special Notices.

☞ LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meetings will be held, Providence permitting, on the Cumberland circuit:

One at Linglestown, to commence on the 23d of December.

One at Shiremanstown, commencing the 22d of December.

One at Mechanicsburg, to commence, Providence permitting, on Friday, the 5th of January, 1849.

One at Lisburn, commencing on the 29th of December. WM. H. MULLENIX,

The following protracted meetings will be held, Providence permitting, on the Dauphin and Lebanon Circuit:

One at Millerstown, Lebanon county, commencing on the 30th of December.

One at matamoras, Powels valley, to commence on the 6th of January, 1849

One at Rockyville, to commence on the 13th of January, 1849.

One will be held at Elizabethtown, Lancaster county, commencing on the 23d December

The ministers and brethren of the neighboring churches are invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 30th of November, 1848, by the Rev. J. C. Baker, Mr. JACOB S. HILSCHER, to Miss MARTHA LONG, both of Lancaster county, Pa.

On the 7th inst., at Millersburg, by the Rev. C. W. Schæffer, Mr. E. C. EBY, of Harrisburg, to Miss SARAH E. FAUNCE, daughter of Sam'l Faunce, Esq., of Millersburg, Pa.

On the 7th inst., by the Rev. G. H. Stecher, Mr. PETER EBERSOLE, to MARY ANN SEIDER, both of South Hanover township, Dauphin county, Pa.

On the 26th of September, by the Rev. T. Strohm, Mr. JOHN STUHM, to Miss ELIZA ROADS, both of East Hanover tp., Lebanon county, Pa.

On the 16th of November, by the same, Mr. ADAM FARTIG, to Miss BOLIGH, both of Schuylkill county, Pa.

On the 22d of November, by the same, Mr. LEVI KEPPEL, to Miss ELIZA MICHEL, both of Fishing Creek valley, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In the city of New York, on the 25th of November, Hon. DIXON H. LEWIS, U. S. Senator from Alabama. He was both an amiable and able man, and highly respected by all parties.

On the 2d inst., near Linglestown, brother EMANUEL FORNEY, aged 24 years and 4 mos.

In Carlisle, on the 2d inst. JAMES R. COULTER, (Printer.) formerly of this place, in the 32d year of his age.

In Thompsontown, Juniata county, on Sunday, the 27th November, SARAH M'LAIN, eldest daughter of Jacob L. and Mary Adaline Abrams, aged 5 years, 10 months and 15 days.

This interesting child was sick but a few hours, when she was removed from this world of sorrow and affliction, to reign with her Father in Heaven. Her disease was Croup. During her life she was doated upon by her parents, and in her death, they have been deprived of a very promising child. In this dispensation, hard as it may seem, they have reason, however, to rejoice, that she has been removed from the sorrows and afflictions of this world, to dwell in one of unalloyed happiness.

Fond parents, cease your mourning—
Your first-born is no more;
She's now a lamb, adorning
God's fold, on Canaan's shore!

He took your much-loved treasure,
To blissful scenes above;—
Ah! think—and think with pleasure—
She LIVES on Jesus' love!

With feelings of deep sadness,
Ye'll doat on looks and words;—
That "she's with Christ in gladness!
Sweetest relief affords.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	70	*a*	4 75
Do.	Rye,	do. - -	3	25	*a*	3 37½
Do.	Corn,	do. - -	2	37½	*a*	2 50
GRAIN—Wheat, per bushel,			0	90	*a*	0 95
Do.	Rye,	do. - -		55	*a*	56
Do.	Corn, new	do. - -		40	*a*	43
Do.	Oats,	do. - -		30	*a*	31½
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	25	*a*	3 50
Do.	Timothy,	do. - -	2	25	*a*	2 31
Do.	Flax,	do. - -	1	00	*a*	1 10
BEEF, per cwt.		- - - -	5	00	*a*	5 50
PORK,	do.	- - - -	5	00	*a*	5 25
HAMS, per pound,		- - -		8	*a*	8½
BUTTER,	do.	- - - - -		12½	*a*	15
LARD,	do.	- - - - -		7	*a*	8
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		45	*a*	50
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	30
PEACHES, (Dried) per bush.			1	50	*a*	2 00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	50	*a*	1 56
HAY, per ton,		- - - - -	12	00	*a*	15 00
PLASTER, per ton,		- - -	4	00	*a*	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	00	*a*	5 12½
Do.	Rye,	do. - -	3	75	*a*	3 80
Do.	Corn,	do. - -	2	75	*a*	2 80
GRAIN—Wheat, per bushel,			1	02	*a*	1 06½
Do.	Rye,	do. - -		68	*a*	70
Do.	Corn, new	do. - -		50	*a*	52
Do.	Oats,	do. - -		33	*a*	35
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	3	75	*a*	4 00
Do.	Timothy,	do. - -	2	75	*a*	3 00
Do.	Flax,	do. - -	1	30	*a*	1 32
BEEF, per cwt.,		- - - -	7	00	*a*	8 75
PORK,	do.	- - - - -	7	00	*a*	7 25

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

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See what the Press says of Holden:

* * "The Editor's table is very rich and amusing—in some respects equal to that of the Knickerbocker."—*N. Y. Evangelist.*

HOLDEN'S DOLLAR MAGAZINE.—The August No. of this sterling journal is now upon our table. In glancing over its contents we are forcibly struck at the superior arrangement of every thing appertaining to Literature and Art. The articles are all of a high order—far surpassing any thing that appears in "Graham's," or "Godey's Lady's Book." The typography of the No. before us, is most excellent, vieing in whiteness of paper and clearness and distinctness of type, with any similar work published in the United States. —*Republican, Jarkson, Tenn.*

Over *three thousand, five hundred* similar notices have been received, but these must suffice.

The object of the Editor has been to give a *Three Dollar Magazine, for one third price*, and a glance at Holden's will show the result. Now, he only asks the support of the community, and in return will give improvements as they are demanded.

☞ Now is the time to subscribe, as those sending first will receive the first impressions of the engravings. The No.'s can be furnished from July 1848, if wished by subscribers—that month commencing the previous volume.

TERMS FOR 1849—(IN ADVANCE.)

1 copy, - - -	One Year, - -	$ 1 00
5 copies, - - - -	" - - -	4 00
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P. S.—Editors copying the above Prospectus and this notice, and noticing the Magazine editorially, will be entitled to the second volume of Holden's Magazine handsomely bound in muslin and guilt-edged, and in addition a splendid full-length Engraving on tinted paper, of Horace Greely, Editor of the New York Tribune, drawn by *Darley*, and engraved by Richardson. The book will be mailed to such papers about the 15th of January, when it will be ready, on the reception of a paper containing the advertisement and notice marked. Editors copying this and *noticing monthly*, will also receive the Magazine each month for the coming year.

Connel's Magical Pain Extractor.

IT is now conceded by medical men that CONNEL'S MAGICAL PAIN EXTRACTOR, manufactured by Comstock & Co., 21 Courtland street, N. Y., is the greatest wonder of the 19th century. Its effects are truly miraculous. All pains are removed from burns, scalds, &c., and all external sores, in a few minutes after its application, healing the same on the most delicate skin, leaving no scar. It is equally beneficial in all kinds of inflamatory diseases, such as sore Nipples and Eyes; Sprains, Rheumatism, White Swelling and Ulcers, Bruises, burns, Chilblains, Erysipelas, Piles, Tic Doloreau, &c. We might add as proof to all we say, the names of many eminent physicians who use it in their practice, and hundreds of the clergy who praise it to their people. Kind parent keep it constantly on hand, in cases of accident by fire life may be lost without it, but by its use all burns are subject to its control, unless the vitals are destroyed. Caution.—Remember and ask for Connel's Magical Pain Extractor, manufactured by Comstock & Co., N. Y., and take no other. All Clergymen of all denominations supplied gratis with Connel's Magical Pain Extractor, for themselves and the poor of their congregation.

All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense.

☞ Sold in Chambersburg, by the only agent David Oaks; in Carlisle, by Charles Ogilby; in Shippensburg, by J. C. & G. B. Altick; in Hagerstown, by Ogilby; in Harrisburg, by Wm. Bell & Son; Also, in every town in Pennsylvania and Ohio.

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it *is* believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *duo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE
No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

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such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the offies of the *Church Advocate.*
Price 50 cents per bottle. Aug. 1.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., JANUARY 1, 1849. NUMBER 17.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names.	Am't. paid	Names.	Am't. paid
Anglemyer Joseph	1 00	Hege's David	62
Ashton Thos	48	Heer Benj	2 00
Boyd David	50	Keller Eld Jacob	1 00
Bear Ephraim	50	Leininger Jacob	25
Bidsley Jonathan	1 25	Long Adam	50
Brady Cath	1 0	Livergood Geo	1 50
Baker Philip G P $4 00	1 00	Lichaw David [vol 12]	62
Boyer Wm	2 0	Long Joseph	1 00
Buttel Don	1 25	Metzger Geo	25
Camp Henry	6	Miller John	50
Chew John H [vol 13—14]	2 25	Mc Clan Jas	25
Cobaugh Christian	1 75	Myers Susan	1 00
Carpenter Mical	2	Magennes Cath	1 50
Copenhoy	2	Moller Henry	1 50
Cosgrove Wm	1 0	Miller Wm	1 37
Deshirt J H	1 0	Miller John	1 50
Domon J J	0 62	Noll John	50
Eckard Josiah	6	Prior Jacob	1 00
Enedick John P	1 00	Reese Wm	50
Eppley Geo	1 00	Rohrer David	1 25
Garber Aaron [vol 13—13]	2 50	Rush Abraham	1 00
Getter Philip	6	Rodabaugh Andrew	1 00
Getter Geo	1 50	Ross Henry	1 00
Gibson Robt	1 25	Stouffer Jacob [vol 12]	62
Gingrich Joseph	1 2	Do do do (vol 13).	75
Golden Henry	1 25	Stauffer Christian	75
Geesey Joseph	1 00	Shoeman Sam	1 50
Hoover David	1 25	Strom Eli David	1 50
Hair Adrian for 9 mo	75	Sines Isaac	1 50
Hutton Henry	1 50	Prister David	1 50
Heck Geo	2 0	Worns Simon	50

Chaplains of Congress.

The Chaplains of last session are re-elected. Rev. Mr. Slicer, for the Senate, and Rev. Mr. Gurley for the House.

☞ A panorama has been got up, and is now exhibited in Philadelphia, of Gen. Taylor's campaign in Mexico, and is said to be one of the most agreeable entertainments of the day. The whole story is told on canvass, and in a style that at once attracts the eye and interests the mind. The spectator has all the marches, battles and leading adventures; with views of the towns, cities, mountains, rivers &c., &c. The work we learn is executed with much artistic skill, and excites no little admiration.

Post Office.

A bill providing for the reduction of postage on letters and newspapers, and correcting the abuse of the franking privilege, was made the order of the day for the first Tuesday in January.

Lutheran Female Seminary.

A committee of ministers from several Synods of the Lutheran church, has resolved to establish a Lotheran Female Seminary in York, Pa., in case $5,000 be raised by the citizens for that purpose.

Legislature.

The Pennsylvania Legislature will meet on to-morrow, (being the 2d inst.) The parties being a tie in the House, it is thought by some, that the scenes and squables of Ohio, may be acted over by that body.

The Governor will be Inaugerated on the third Tuesday of January, (being the 16th instant)—the United States Senator on the —— and the State Treasurer on the ——.

The Whigs being invested with the ruling power, will now have a fair chance to make their acts and doings an exponant of their better and cherished principles.

New Year.

"The year rolls round and steals away."

The year 1848 has rolled round and fled away. In its round, and stealth, and flight, it has carried off from time to eternity, not less perhaps, than thirty-odd millions of human beings, whose destinies in bliss or wo, are now irrevokably fixed. Awfully solemn thought!

Besides this, it is a no less solemn reflection, that countless millions of sins of crimson dye, have been committed against God, which are now recorded in Heaven's book, against millions of impenitent sinners; and which, if not repented of and cancelled will unavoidably, eventuate in their endless ruin.

But, then the counterpart of this dark picture, exhibits a bright and cheering sight.—Emanuel's friends have been up and doing—they have prayed and wrought and conquered. Great and mighty changes in church and state, have been brought about for the bettering of the condition of millions, mentally, politically and morally. Happy thought!

O! 'tis pleasant, 'tis reviving
To our hearts to hear each day;
Joyful news from far arriving,
How the Gospel wins its way:
Those enlight'ning,
Who in death and darkness lay.

The Advocate also, has been gaining favor in the eye of the people, within the past year. Our list in some places has declined, in others it has increased.

On the whole it is gaining. We hope it will soon do still better. Action and effort, on the part of its friends, is all that is necessary. We feel thankful for the interest many have taken to extend its circulation. May we not hope, that it will continue and increase. For the good of the cause, we sincerely wish it.

From the friendly actions of the general, and the several annual Elderships, we are happy to think, the paper is generally recieved with favor.

True, there are still some few croakers and delinquents in the camp, but then, He who turned Baalam's cursing into a blessing, may convert them from the error of their way.

To do justly and to love mercy is the best policy, under all circumstances. This policy has preserved and brought us thus far, and under it we hope still to persue the even tenor of our way, believing it to be the only sure way of securing the favor and approbation of God and good men. For it is written: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

To err, is human. To be faultless, is angelic. To love God and man is Christian. Perfect love is the measure of Christian perfection. To be holy is to be happy. And to be holy, happy and useful, is and ought to be the Christain's highest ambition.

Biographical Letters.

Some of the brethren have commenced sending in their biographical letters. We are pleased to find the circulars so promptly complied with, and this noble enterprize so universally approved. We hope there will be a general and simultanious consert of action, both in writing for the work, and in preparing the way to circulate it.

As the first one hundred ministers of the Church of God, have now an equal opportunity of doing good, by telling the story of their life and times, we hope no one will sin against God by neglecting to improve the same. Let each one study to write, to be useful. Follow the order recommend in the circulars.—Those brethren who did not receive a circular through the mail, will please to refer to this and the previous number of the Advocate, for a copy thereof. The committee did not know the Post Office address of some of them, and hence they are all addressed through the paper. Let all then fall to work immediately, and write out their biography, in four successive letters, between this and the 1st of March, without fail. If but a half dozen hang back and neglect to write, it will delay the publication. To avoid this, let one and all be punctual. One-third will be allowed to agents.

Congress.

Congress has not as yet done much business. A motion was offered in the House, by Mr. Root, of Ohio, that the committee on territory be instructed to report a bill providing territorial governments for New Mexico and California, and excluding slavery therefrom. On taking the question, 103 voted for, and 80 against the resolution. In the Senate, on Wednesday last, the same question in fact was brought before the that body, in an indirect way, on a motion to refer to the appropriate committee a petiton from the people of New Mexico, praying Congress to organize a territorial government over them, without slavery. The motion was carried by a vote of 33 to 14. This is regarded as in some measure, a test of the strength of the *non-extension* party in Congress. Party spirit in Congress is high on this subject. The question of extension came up last session, and was not disposed of. It is probable that there will be more talk than action during the short session, and if Congress does not soon settle it, the tide of emigration will put the matter at rest without their intervention. A very few years will find the social fabric erected in California, and perhaps also in N. Mexico.

News from Italy.

The news from Italy shows that the spirit which has been evoked there, has not yet been laid. Accounts reach us of tumult after tumult, and the end is not yet.

The most prominent news is from Italy. The Prime Minister of the Papal States was assassinated on the 15th ult., at the entrance of the Chamber of Deputies. He had acted in such a manner as to excite the bitter hostility of the people. On the morning of his death he had lined the streets with armed men, and on his way to the Chamber of Deputies, when near the very spot Cæsar fell, he publicly showed his contempt for the crowding populace, both by gesture and by words. At once a young man rushed from the crowd and plunged a dagger into his neck. He was borne into the rooms of Cardinal Gazzolti, where he expired in about five minutes. The murderer escaped in the confusion that ensued upon his attack. The day after his assassination, by preconcerted arrangements of the popular leaders, a vast crowd gathered in the great Square del Popolo. They marched to the Pope's palace, on the Qairinal, with a demand contained in printed papers, that were scattered about among the people. They presented five Fundamental points; 1, Promulgation and Full Adoption of Italian Nationality; 2, Convocation of a Constituent Assembly and realization of the Federal Pact; 3, Realization of the vote of the War

of Independence given in the Chamber of Deputies; 4, Adoption, in its integrity of the Programme of Mamiani, fifth of June; 5, Ministers who have public confidence, Mamiani, Sterbini, Campello, Sabceti, Foscom, Lunati, Sereni, Galletti. At 1 o'clock, these points were presented to the Pope, who soon sent back a reply that he would consider them. But this was not enough. The people went on step by step, in their revolutionary course. The announcement that the Pope refused to accede to their request, and said: he "would not brook dictation," roused them. The fight soon began. Fire arms were in constant requisition, and ladders were brought to aid the mob in their attempt to scale His Holiness's abode. This was enough. The Pope yielded; the mob triumphed; a new ministry according to their demand was appointed; order was once more restored.

Slave Case in Cumberland County, Pennsylvania.

There was quite an interesting case before the Court of Cumberland county, Pa., in November last.

The plaintiffs, Catharine Oliver and others, of the State of Maryland, instituted a suit against Daniel Kaufman, of that county, for aiding the escape, and harboring 13 slaves, claimed as the property of the plaintiffs.—Messrs. Watts and Biddle were engaged for plaintiffs, and Gallagher, Graham, and Adair for defendent. A great number of witnesses were produced by plaintiffs' counsel, who proved that the slaves were brought on the evening of the 24th of October, 1847, to the barn of Kaufman, and after remaining there part of the night, were taken in his wagon across the Susquehanna river. Several witnesses were called, who were immediate neighbors of Kaufman, and obstinately refused to answer any questions or inquiries propounded by the court or counsel. Being apparently determined to keep silent, they were given into the custody of the Sheriff and conveyed to jail. But after remaining there a short time, they concluded it was better to come forward and give evidence. The defendent's counsel took the ground that a case of this kind did not come under the jurisdiction of this Court. Able and lengthy speeches were made by the counsel on both sides, and the Judge's charge, though brief, was to the point.

The jury retired, and after being out about 18 hours, returned a verdict of $2,000 damages for the plaintiffs.

Sabbath Convention.

A Convention for the promotion of the better observance of the Sabbath, assembled pursuant to public notice, in Christ's Church, Gettysburg, on the 29th day of November, 1848, at 10 o'clock, A. M.

The Convention was organized, by appointing

Hon. GEORGE SMYSER *President.*

John Dickson, sen., Col. James D. Paxton, Gen. D. Middlecoff, Prof. M. M. Stover—*Vice Presidents.*

John Johnson and A. R. Stevenson, Esq.—Secretaries.

Hon. George Chambers, chairman of a committee appointed at the last Sabbath Convention, made the following report:

Chambersburg, Nov. 25, 1848.

To the Sabbath Convention to be assembled on the 29th instant.

The committee appointed by the Sabbath Convention which was assembled at Chambersburg, in January last, to present a memorial to the Managers of the Cumberland valley railroad company, asking a suspension of transportation and travel on their road on the Sabbath—Report:

That they proceeded to discharge the trust confided to them, by preparing and presenting a memorial on the subject to the officers of that company, a copy of which is herewith furnished.

To their memorial they received promptly a respectful reply, in which, on the part of this company, a desire is expressed to effect that suspension, as soon as engagements and Government control would permit.

Very respectfully,

GEORGE CHAMBERS, *Chairman.*

The business committee made report, and asked leave to sit again. Leave was granted, and the following resolutions were reported, and after some modifications, were unanimously adopted;

RESOLUTIONS.

1. That the religious observance of the Christian Sabbath, as a day set apart for rest from labor, and for the special worship of Almighty God, is a duty divinely imposed, and of moral and perpetual obligation.

2. That the observance of the Christian Sabbath is eminently conducive to the existence of enlightened and active piety.

3. That the Divine command, "Remember the Sabbath day to keep it holy," is not obeyed, unless the whole time (except so much as is required for the performance of works of necessity and mercy,) is exclusively occupied in such exercises as directly conduce to the spiritual and eternal welfare of ourselves and others.

4. That we regard the Sabbath as an important gift of Heaven to the laboring portion of the community, and that to require or tempt them to continue their secular toils on that day, is a gross interference with the benevolent provision of the Divine Being in regard to them.

Resolutions 5 and 6 were referred back to the committee, to be reported at the evening session.

The following resolutions, reported by the Business Committee in the evening, were then taken up separately, discussed, and with slight amendments adopted unanimously:

5. That as in no nation, the body of the community has ever risen to a high degree of general intelligence and virtue without the observance of the Sabbath; and as such general intelligence and virtue are essential to the prosperity and permanence of our free institutions: therefore patriotism, no less than Christianity calls on us to labor to promote the better observance of this holy day.

6. That the documents addressed to this Convention by the Hon. George Chambers be read to the Convention. The "memorial" and "reply" referred to in Mr. Chambers' report, made at the morning session, were accordingly read.

7. That this Convention tender their sincere thanks to the committee appointed by the Convention at Chambersburg, to memorialize the President and Managers of the Cumberland valley Railroad company, against running their passenger trains on the Lord's day; for the fidelity and marked ability with which they have discharged the duty entrusted to them; and congratulate them on their success in effecting the cessation of one of the Sabbath trains.

8. That as the use of the public works on the Sabbath is attended with a lamentable depravation of morals in the community, residing on the line of them, and does not even secure any permanent pecuniary advantage to individuals, companies, or the Commonwealth; we therefore earnestly and respectfully request the proper authorities, to direct that these works shall not be used on that day; and we feel fully assured that the action herein proposed will receive the cordial approbation of the community represented in this Convention.

9. That a committee of *five* be appointed, respectfully to address his Excellency, the Governor of this commonwialth, and request him to invite the attention of the Legislature to this subject,—and that said committee, (should it be thought by them neeessary,) be authorized to memorialize the Legislature in such manner as they shall think will most effectually secure the end desired.

Upon its adoption, the Convention appointed the following persons to carry it into execution, viz: Hon. George Chambers, Wm. Heyser, Esq., Frederick Smith, Esq., Hon. Moses McClean and A. R. Stevenson, Esq.

10. That in their efforts to promote the better observance of the Sabbath, the friends of the cause should take courage from the success which has already attended their efforts in different parts of our land, as wall as be urged on in the discharge of their duty by the numerous providential indications of the Divine displeasure on the desecration of that holy day.

11. That the ministers of the various religious denominations be earnestly requested to assign to Sabbath sanctification a *prominent* place in their public enforcements of moral duties.

12. That, as the power of early habits is great, we earnestly exhort parents, Sabbath-school teachers, and those who have apprentices committed to their care, that they put forth their most strenuous efforts in training the rising generation to a careful performance of its appropriate duties.

13. That, as many who have suffered the last penalty of the law, have traced their wicked habits to a neglect of this Divine institution, we solemnly warn all, but especially the young, to beware of indulging in what are erroneously considered minor desecrations, which directly tend to open violations of its requirements.

The following additonal resolutions were unanimously adopted:

Resolved, That as the transportation of the mail, and the opening of Post Offices upon the Sabbath or Lord's day, are not only not called for by the public interests, but are believed to be in violation of the Constitution of the U. States: Therefore,

Resolved, As the sense of this Convention, that both should be discontinued.

On motion, it was

Resolved, That a committee consisting of Washington Crooks, Esq., Robert M. Bard, Esq., Hon. Samuel Hepburn, R. G. M'Creary, Esq, and Wm. W. Paxton, Esq., be appointed to memorialize Congress in relation to the subject referred to in the the above resolution.

On motion, it was

Resolved, That the Editors of the different newspapers published in the counties here represented, be requested to insert the proceedings of this Convention, together with the memorial to and reply from the Cumberland Valley railroad company, in their respective papers.

[*Memorial and Reply in our next.*]

CIRCULAR.

Harrisburg, *Nov.* 1848.

Brother

The undersigned beg leave to address you on the subject of furnishing them with a series of letters, embracing a Biographical Sketch of your past life and times. You will please to observe the following order in making out the sketch, viz:

1. In the first letter, give an account of your birth and parentage—your rearage and education—your occupation, and general character or manner of life.

2. In the second letter, give an outline of your conversion and call to the ministry.

3. In the third letter, give a history of your experience, trials, travels, labors and success in the ministry.

4. In the fourth letter, narrate facts, incidents, anecdotes, remarkable conversions, and record reminiscences of whatever else may be thought interesting and edifying.

Please to follow this arrangement, as near as you can—write plainly and legibly, and limit each letter to about one sheet of foolscap or letter paper.

Write one letter per month, from this time, so that the whole may be sent in by the first of March next.

Address, John Winebrenner, or Jacob Flake, Harrisburg, Penn.

JACOB FLAKE,
JACOB KELLER,
JOHN WINEBRENNER,
E. H. THOMAS,
JOSEPH ROSS,
JOHN S GABLE.

Committee.

N. B.—You are also requested to act as agent for the several works which the General Eldership have authorized the Board to publish; to-wit: Bingraphical Sketches—J. H. Bamberger's Journal, and Large Hymn Book, for congregational use.

Please collect all the subscribers you can between this and next Spring.

Remarks on the foregoing Circular.

The above Circular, and several Prospectuses were addressed to the preaching brethren in the West, by mail, and put into the hands of the preachers at the late Eldership, with the request to exert themselves forthwith, to procure subscribers for the different works, and then send in without delay the result of their efforts As the preachers are requested to write their Biographies, in letter form, between this and the first of March next, it is desirable that the subscribers for the work should be collected immediately, in order that the Publishing Committee may know

whether to print the book: and if so, how many. The preachers and agents for the works, will please, therefore, do all they can between this and New Year, and then report progress.

CONTRIBUTORS' DEPART'T.

Four Sabbaths in the City.

BY JACOB FLAKE.

SABBATH, December 10.

I HAVE been four Sabbaths in Philadelphia. Walking round, looking at men and things, listening, reading, trying to become wiser, and seeing and feeling the necessity of being better, more devout, and pure, and good.

I have thus given room for other brethren to preach, and pray, in my place in Harrisburg, during my absence. While I have been enjoying myself here, and trying to increase in grace and knowledge, I hope my absence has not been a loss to those, with whom my lot is cast this year.

I have tried for a good while past to cast off *bigotry*, and *sectarianism*, and to live and walk with the Lord, and with his people. He has those who fear and love Him, in the large cities, as well as in the villages, and towns, and farm houses, and cottages. You will find some in the large church, as well as in our Bethels.

But how do I know the Lord's people? I answer—because they have the faith, and Spirit, and life of Jesus. Perhaps they do not see and do in all things as our Bethel brethren, but if they love our Lord Jesus Christ, then I love them, and hold them as belonging to the Church of God on earth, and on their way to Zion.

The brethren. When any one asks me what I am, and who I belong to, I answer that I belong to the brethren. The name I like very much. Jesus said, all ye are *brethren*. Paul speaks of the "*brethren*;" and Peter calls one, our "*beloved brother*." It is, short, and expressive, and very pleasant to the ear and heart.

And who do the brethren belong to? They belong to Christ Jesus. He, and they, form the "Church of God."

"One company, they dwell in Him,
The same above, beneath;
Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To His commands they bow;
Part of the host have crossed the flood,
And part are crossing now.

Faith in Jesus, and the life of Jesus. When I was ordained to preach the Gospel, by the laying on of the hands of pious ministers who had been long in the work, I was first asked the usual question, "Have you faith?" I answered yes. The meaning of the question was, have you the faith which unites the soul to Christ Jesus, and brings pardon, and peace, and power to overcome sin.

The life of Jesus on earth was pure, and good, and useful. So, at least in a measure, must be our life if we belong to Him. Jesus was sanctified in soul and body. His life was a life of sanctification. So our faith in Him must sanctify us in soul and body. Sanctification is a great and glorious reality—it is no fancy or dream—but must be experienced by each and every one whose feet will tread the streets of the holy city of the New Jerusalem.

You had better pray and labor for it. Repent and confess. Believe with all your heart in Christ Jesus, as the great atoning Saviour who died for sinners. Who died for all—for every one—for you. Begin now.

O! blessed Lord—"To me the rest of faith impart,
The Sabbath of thy love."

SABBATH, Dec. 17.—I have been sick for several days. I had packed up my little things to go up towards Harrisburg, on Friday morning, but was taken sick the preceding evening. I feel better to-day—but still weak and ill—yet thank God able to be about. O! what a blessing to walk about in the Lord's free air, and sunshine.

This morning I went to a church, very near where I sojourn when in the city.—I stay at my brother-in-law's house, which is the only home I have.

So I went to the house of prayer. It is a large church and congregation, to whom Mr. Patterson (now dead,) formerly ministered.—Their present pastor E. S. Ely was there, but did not preach this morning, as there was a stranger present from Montreal, and he prayed and preached.

The strange preacher prayed very good, and not too long for me, besides reading the first chapter of St. Peter's first epistle. Is not reading the scriptures omitted in many of our meetings? Reflect and amend. He prayed plain and humble, as ought to be, in addressing the great and ever blessed One above.

He took for his text, "Except a man be born again he cannot see the Kingdom of God."—His introduction was from the whole tour of our Saviour's discourse with Nicodemus.—And then he took up the striking saying of his text.

(The strong expression "be born again" he said did not mean a Physical change in the body or its power.

A weak or sickly man would be the same after as before this great change.

Neither is it new faculties given to the mind or soul. Nor is it even the enlargement of these faculties.

A man of great intellect and energy, will be still strong and bold, after conversion, as he was before; and the man less gifted before conversion will perhaps find his faculties sharpened, and enlarged; yet it is not this mental improvement our Saviour means.

Nor is it a change of constitutional temperament. He that was warm and impetuous, or cool and steady, will have the same temperament after conversion, as before; but governed, and guided, as the passions ought to be.

Nor is it baptism—a man may be baptized, and not born again—and the soul may be renewed, and yet the person not baptized.

But it is, a change of heart, in which the supreme affections are taken from the world, and placed on God.

This change is produced by the Spirit of God, and in it the affections are turned to God; and the will yields unto Him. Just like the disobedient, child, which has long resisted, at length yields, and becomes obedient.

When this takes place you have a new life. You may now have the power, but not the will to use that power. There must be a yielding of the will, and the heart to God, and when it is done, you will say it is by the grace of God.

To see, is to experience the blessedness of the Kingdom of God. And several impressive sayings and exhortations.)

The above will give some idea of the doctrine of the discourse I listened to this morning. It was edifying to me, as to its evangelical matter and spirit at any rate. And I humbly desire to experience all included in the words of our Saviour, whether in the sermon, or no.

I have heard this text preached from by several preachers in the course of many years; preachers of different names and gifts. I do not recollect ever preaching from it myself, but my thoughts upon it are very profitable to my own soul. I feel thankful to God for the gift of praying, and of preaching.

O! Lord let my life, and soul, be precious in thy sight; deal not with me according to my many sins, and failures, but according to thy great mercy in Christ Jesus, our great High Priest, and Saviour.

Ecclesiastical Retrospect.

THE Church of God in the United States of America, has added another year to her history. It may not be uninteresting, or unprofitable to those who feel concerned for her wellfare, to survey that period which has just terminated, and to glance at the prospects which are bursting on her vision. Has the past year added to her glory, or subtracted from? Must she weep or rejoice in the retrospect of her career? Can she come and offer most sincere tributes of praise to her great and ever present Head, or must she mourn over the desertion which He has made her realize? Are her prospects saddening and mournful, calculated to make her friends feel bitter agony? or are they brilliant and exhilerated and adapted to infuse the brightest anticipations? Have we more reason to hope or to fear for her? Is her sun to go down in darkness, or shall it ascend high in the heavens, and send down rays of bright and clear illumination to guide lost sinners to happiness and heaven? Let us answer these questions soberly and truly; let us endeavor to make a true estimate of the past, and to calculate on the best data that we can, as respects the future.

No one acquainted with the Church of God in America, can entertain the belief that she has tarnished her lustre, or diminished her reputation, during the past year. Her friends have labored and their toils have burnished her into brightness, and made her to glitter on the view. In looking back there may be cause for sorrow; for some of her sons have fallen; and much has been left undone, and there are desolate spots which are visible here and there. Her sorrows however are not without allevation. Higher may be her joys, for blessings have surrounded her.

She can come, she ought to come, and express deep and fervent gratitude to the Divine Saviour, for he has been in her midst, he has spoken to the hearts of her people, and guided them by his counsel, and many have come and joined themselves in a covenant not to be broken. She has multiplied her ministering servants. Devoted youths who have given themselves to Him and His Church. He has awakened a sympathy for them who pant in labor for the salvation of souls, but who are destitute of the means to prepare for this important office. Innumerable are the reasons for gratitude and praise.

The prospects of the church are anything but discouraging. Another year is commenced under the brightest auspicious. It demands but a vigorous prosecution of the measures which have been adopted to effect much for her.

Her friends must be firm, industrious and persevering; and we may confidently anticipate that her righteousness will go forth as brightnass and her salvatinn as a lamp that burneth. To become weary in well doing in this eventful crisis, would be criminal indeed. The times, the prospects, call on us to buckle on the armor of salvation, and press forward to the battle. The Lord of hosts is with us, the victory will be ours, and the glory will be His. Let each one say:

If ere my heart forget
Her welfare, or her woe;
Let every joy this heart forsake,
And every grief reflow.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.

JOHN C. SEABROOKS.

Mount Vernon, Dec. 8th, 1848.

A Short Trip.

BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few lines for the Advocate, if you think them worthy a place in the same. I left my field of labor, (Lancaster county,) on the morning of the 30th ult., to attend our annual Eldership meeting. I stopped a few hours in Harrisburg, where I was kindly entertained by yourself and family. In the evening of the same day, I arrived at Mechanicsburg, stayed all night with our esteemed brother and friend, Wm. Hinny. Next morning I started in company with brothers Mullenix and Hurley, arriving at Orrstown in the evening, where we met a number of our brethren in the ministry.

I never attended many Eldership meetings, but on the whole, I think, this was the best one of all. My soul was cheered and edified in seeing the love and harmony among the brethren, and the good counsel and instruction, which fell from their lips. I for one, never knew what Christian fellowship was, until I came among the brethren of the Church of God, and I would not sacrifice the privileges and blessings of that holy combination, for all the interests that I have, or ever may have in this world. I went away from the Eldership much encouraged, and determined to labor more zealously in the Vineyard of the Lord.

From Orrstown I went to old Maryland, to see my friends, whom I found well; and on Sabbath, the 12th inst., I tried to preach for the brethren at Uniontown and Frizelsburg. Upon the whole the brethren seem to get along pretty well in Maryland, especially at Uniontown. At this place it pleased the Lord to pour out His Spirit upon the people, and thanks be to His holy name a goodly number have been converted. Why is it that the church at Uniontown, had a revival? Is it because God is partial? No! But because the brethren prepared the way before they commenced their meeting. They removed the stumbling-blocks, and those who would not do right; and although this was an apparent loss to the church, yet the Lord gave them more than they lost.

Brethren do you wish a revival in your

midst! then go and do likewise, and you shall have the desire of your hearts. The church at Frizelsburg, has had difficulties to contend with, but they are beginning to vanish, and the brethren are looking up for better times.

The brethren in Maryland, seem to be pretty unanimous upon the Tithe question, and I think they will soon go forward in this matter, and set a good example to the Pennsylvania brethren. I observed that the rich brethren are in favor of something of the kind, and this I think is a good sign. In meeting with the brethren in the different places referred to, I felt something like the Apostle when the brethren met him at Appii Forum, and the three taverns. I will close by asking an interest in your prayer.

Yours in the Gospel of Christ,

J. HAIFLEIGH.

Bainbridge, Pa., Nov. 24th, 1848.

A Good Meeting.

Near Carlisle, Pa., Dec. 6th, 1848.

Much Esteemed Editor:—

By this you perceive that I am yet alive, and am going to and from earth, and wondering up and down, observing matters and things in genneral. Quite recently in my perrygrinnations, I came to a certain neighborhood, where the brethren of the Church of God, with different Sectarian dodies, united in holding prayer meetiogs. Knowing this, of course I enquired how the meetings were coming on at present! Very good, first rate, was the response. Well thinks I to myself, I would like to see one. So by special request, I attended one of those meetings; and being solicited to open the meeting, I of course acceded to the request. After singing a hymn, we all bowed our knees to invoke the blessing of Heaven. But it appeared as if every one wished to take the lead, and that each one wished to be heard above his fellow. For we all commenced at once, with all our might.—And the prayer of *Jabez* was no moddle, I assure you. Now I used to hear people say, that "in union there was strength," and I do believe it. For one brother got so strong, that four men could not hold him under the bench. The brethren broke a bench, and the sisters knocked the stove down. Such ranting I never saw. The result of the meeting was, that some persons got their shins skined—some lost their shoes; some their hats; one got an eye blacked; and some left the house to save their persons. This they call a good meeting, a glorious time. Now Mr. Editor, we know that you are expert in all questions; please therefore, tell us what you think a good meeting is. Now, I am in favor of shouting too, but I think there is a time, as well as a right and wrong way for all things.

Good meetings now are all the go,
'Can we not have them too?
But may we ever honor God,
In all we say or do. H.

Omens of Good.

Cumberland county, Pa., Dec. 6, 1848.

Brother Winebrenner:—

I have again resumed my labors on this circuit, have gone one round since the Eldership, and have witnessed several conversions, and had some happy times. I feel as if the people of Cumberland are ripe for a revival this winter. The churches are looking up, and satan is getting cross. On last Saturday, I went to Plainfield to talk to the people, and finding the new meeting house not quite done, I appointed meeting for the evening in the school house. But satan tried to hinder me He manifested himself, not in a serpent, but in the shape of a pedagogue, or country school teacher, who was showing his authority by turning the key. However, there were more keys in the village beside the one in his possession and more people too, who had a better right than himself, who were kind enough to open the house. We accordingly entered and preached that night and next morning, to a large and attentive congregation. From thence, I went in the evening and talked to the people in Frankfort. Here I found the house literally cramed. The people felt the weight of truth, and were deeply impressed. Some rejoiced, others wept. And after the congregation was dismissed two promising young men came forward and gave themselves up as subjects of prayer. On the following evening they were both converted to God. These are the beginning of good times. The brethren here are about to reap a glorious harvest. The new meeting house at Possom Hill, in this place, is to be dedicated to the Lord, on the 17th of January, 1849, at which time we purpose making a special effort in this township. Pray for us.

Yours in the bonds of the Gospel,

J. H. HURLEY.

Remarks on the Tithe Law.

Dear Brother Winebrenner:—

Since I have seen several articles and arguments, in the Advocate, in favor of the Tithe system, allow me to remark, that although they are good, yet they are far behind the doctrine of John Wesley, when he says: "Do not stint yourself like a Jew rather than a Christian, to this or that proportion. Render unto God, not a tenth, not a third, not half; but all that is God's, be it more or less. By employing all on yourself, your household, the household of faith and all mankind, in such a manner that you may give a good account of your stewartship, when you can be no longer stewart; in such a manner as the oracles of God direct, both by general and particular precepts; in such a manner, that whatever ye do may be a sacrifice of a sweet smelling savour of God, &c.

See in the 4th volume of Wesley's Sermons, the sermon headed "The right use of money," in which you will find much good matter.

The mere paying of tithes, is too little for a Christian, and in itself, will not make a man better, as we may see by the example of the Pharisee, who boasted that he gave tithes of all he possessed, yet he was not so much in the eye of the Lord as the poor publican. Luke 18.

Please read that sermon, and make some applications in the Advocate, and you will do a favor to,

A READER OF THE ADVOCATE.

Revival in Hinkletown.

Hinkletown, Lancaster county, Pa., December 11th, 1848.

Brother Winebrenner:—

I rejoice greatly, that I am permitted to let you and the readers of the Advocate know, that the Lord is reviving His work in this place. Through the last week, a few came forward as subjects of prayer, and we are happy to say, the Lord appeared to them, others are seemingly much under conviction. We kept up the meeting from one Sunday evening to the other. This was the longest meeting we have ever had in Hinkletown, for God's cause. Our prayer is, that God may revive His work more powerfully. Amen! and Amen!

I remain yours, &c.,

JOHN STAMM, V. D. M.

Letter from Brother J. M. Klein.

Brother Winebrenner:—

Having a little leisure time, I will try to improve it, by writing a few lines for the paper, which you may give publicity to if you please. It may be interesting to the brethren, who feel an interest in the advance of the cause of Zion.

I shall herein give an account of several meetings, held by brother Hoves and myself; one at Slippery Rock, which commenced on the 29th of September, and lasted for several days, during which time the Lord was with His people, and sinners were convicted, and a few converted. On Monday, brother Hoves was attacked with a severe Billious fever, and confined to his room. I continued the meeting for a few days, and then closed in order to go to the Eldership.

On Sabbath following, I held a meeting in the Bethel, in Irvin township, and had quite an interesting time. In the evening I started in company with brother Glenn, one of our young friends from Clintonville and held meeting in the house of our old and much esteemed friend, brother H. Beck, when brother Glenn preached to an attentive congregation. Here we were entertained over night, and kindly treated by brother and sister Beck.

Next morning, we were joined by brother Osmore, and so started for the Eldership.—Our journey was quite a pleasant one to and from this meeting. After my return, I attended to some secular affairs for my family.

On the 21st of October, I started in connection with brother Hoves, for Fairville, Mercer county, Pa., to a meeting previously appointed. We commenced the labors on Saturday evening, and kept it up over Sabbath, without anything special. On Monday night a few came forward for prayer and found peace in believing. From this the meeting began to grow better, and continued to do so during the week.—On Sunday following, I preached on the subject of Christian Baptism, after which we repared to the water, where in the presence of a large assembly, seven happy Believers were buried with Christ their living Head, in the beautiful stream, called Neichanie. Brother Hoves having left on Saturday, in order to fill an appointment a Slippery Rock, and to baptize some few who had recently embraced the Lord. I was now left alone. On Monday night, I preached to a large congregation on church policy. After which ten in number united together on the Apostolic plan in church fellowship. Brother Samuel Weston was chosen Elder, and brother George Wareham, deacon. On Tuesday morning, I bade them farewell, and went to my other appointments. .

On the 11th of this month, I left home in company with a few of our young friends for the same place, commenced meeting in the evening and kept it up over two Saubaths; during this time, the Lord was with us and we had quite a pleasant interview. Notwithstanding the prejudicial influence of Calvinism and Sectarianism in general; sinners were convicted, and a goodly number converted. Fourteen were baptized, and seventeen received into fellowship; some having been baptized by the Baptists. During this meeting we also attended to the ordinance of Feet-washing, and the Lord's Supper. The Lord was truly with His people. O! how pleasing it is, to see all these young converts go forward in the observance of God's commandments. Although, but few of them had ever seen these things practiced, yet they were very happy in doing them. O! how solemn were the feelings of both Saint and sinner, when they saw the way that Christians trod of old. The church now numbers twenty-seven, and the reformation is still going on. When I left them, sinners were still mourning over their sins. I was very sorry to leave them thus, but my appointments called me hence. May the Lord yet save them, and make them useful members of the church. Though this church is in its infancy, and most of them are heads of families, and poor in this world's goods, yet they are making an effort to build themselves a Bethel or meeting house. We hope that ahler brethren will remember them in this, their time of need and aid them, should they be called upon to do so. May the Lord bless them in their undertaking, and help them to overcome the strong opposition with which they meet, from the enemeis of the religion of Christ.

Yours fraternally,

J. M. KLEIN.

Letter from Brother John M. Buch.

Baltimore, December 8th, 1848.

Brother Winebrenner:—

I transmit you a few thoughts, which if you think proper, may be inserted in the Church Advocate.

From the time I left the city in order to attend the Eldership, held at Orrstown, Penn'a, until I again returned; I seen and experienced various feelings and vicissitudes. I have seen that God is still merciful, that he willeth not the eternal death of any, but that all should come to repentence and live. Further more my heart was gladened on hearing saints rejoice in the possession of heart-felt religion. I also felt grateful emotions, on seeing sinners deeply convicted by the force of truth, and radically converted by the power of God; and then scripturally baptized by a proper administrator. Seeing these workings of God, I was lead to adopt the language of St. Paul; "I am not ashamed of the Gospel, for it is the power of God's salvation, to the Jew first and also to the Greek."

If I had the qualifications, their is no work that would give me more delight than working for God, and seeing his cause prospering.

On my journey to and from the Eldership, I attempted to preach (if I mistake not) nineteen times. In some places the congregations were tolerable large, in others rather small. On all occasions I felt more or less the Divine presence. I trust my weak efforts to do good may have been a blessing, at least to some souls. At one appointment, about 24 miles from Baltimore, (Sandy Mount) some appeared to be deeply convicted, who came to me after services, promising that they would at once begin to seek the Lord.

I hope the great Head of the church may bless His ministers and people in the Church of God.

1. His Ministers. It is a great pleasure to

me to hear God's word plainly set forth to the people by the preacher; not a part, but the whole message. In order to this, I suppose it is important that the minister, read, study and pray. I have thought it is no marvel, that there are so many little preachers, who think they can do all by shooting on the wing. I fear, (by many who are in the Gospel ministry,) books are neglected, the studies forsaken, and the closet almost forgotten. In view of these things, we may always look for chaly sermons; whereas, if books, studies, and fervent prayer were regularly attended to by ministers, they would come before the people with warm hearts and full heads.

2. His people. I love to hear the Lord's people pray for and defend the ministers of God; not as the manner of some is, constantly growling, and always having their mouths full of complaints to give the preacher whenever an opportunity presents. I suppose it is not easy for a preacher to labor among a people who are always on nettles, as it were, because he don't preach and act to please them. I think a good man or woman is a blessing to the minister and to the church to which they belong; but those graceless and fault-finding disciples, which infest the Christ ian Church, to my mind a hinderance, and in the way of God's work prospering.—Would to God preachers and people were all clear of old Mammon's spirit; namely that of jealousy and averice.

I am now in the city of Baltimore, working with my hands, in order to administer to my wants. However, I shall aid as much as possible in doing good here. I find it is not best for me to travel this winter, as was mentioned to me at the Eldership. I am unwilling to travel other than by license, and having an appointment from the Eldership or Standing Committee.

Our prospects in Baltimore, are on the advance. The church appears to be much encouraged. We are working and praying for the enlargement of our borders. I hope the ministers and people within the bounds of the local churches, will not forget the cause in Baltimore. No doubt, but with proper efforts, that in a course of time, old Baltimore will produce (through God,) a host that shall stand on firm Bible bases, contending for the faith once delivered to the Saints.

Your humble servant, in the Kingdom and patience of Jesus Christ.

JOHN M. BUCH.

Letter from Elder David Neidigh.

Reedsburg, Wayne county, Ohio,
November 6th, 1848.

Brother Winebrenner:—

I again resume my pen for to drop a few lines for the columns of the Church Advocate, and its readers, though I have not a great deal of special news to communicate at this time; yet still the day of small things, should not be forgotten.

According to previous appointment, I commenced a protracted meeting with the Church of God, in Lake township, Ashland county, on the 7th of October, and it continued until the evening of the 12th of the same. On the first evening of the meeting, I spoke to the brethren on the subject of prayer, followed by brother Michael Stevens, who spoke to sinners, and tried for to show them their latter end. We saw nothing special, but had the good attention of the people. On Lord's-day morning, the brethren and sisters met for prayer and experience meeting; and truly the Lord was in their midst. When the hour of preaching was at hand, the people came out to hear the word of the Lord, and we thank the Lord, that we could see it have its good effects upon some of the people. On Lord's-day evening, Elder A. Megrew came to hand, who truly was happily received by the brethren, as it was requested by the church, that, on that evening we should attend to the ordinance of God's house. Elder A. Megrew spoke to a large congregation of people, on the ordinance of Feet-washing, and answered some of the objections which are sometimes brought up by our opposers. After he had reasoned with the people out of the Scriptures on the subject, we then proceeded to attend to the same. We gave a general invitation to all God's people, to attend to this duty. We soon saw that there was a spirit of obedience in the most of the people; and accordingly, somewhere about 35 that attended to the same, and realized the truth of the saying of the Lord, "happy are ye if ye know these things and do them." In this number of obedient children, were some that call themselves Methodists, Lutherans, Baptists, Evangelical Association and German Reformed.

In my humble opinion, those humble brethren and sisters have taken upon themselves names, that the Bible does not warrant, although, in my candid opinion, these brethren are worthy of the name that the mouth of the Lord has spoken, concerning His children.—At this meeting there were only two happily converted to God, but in a general way the meeting, I think, has done a great deal of good, and I hope, that the seed that was sown at that meeting, will spring up and bring some fruit to holiness of life. This little Church of God, with which we held the above meeting, numbers at this time ten members. Our prayer to God is, that her borders may be enlarged, and that brotherly love may continue among them.

DAVID NEIDIGH, JR.

Letter from Brother D. Williams.

Haysville, Ashland county, Ohio,
December 6th, 1848.

Brother Winebrenner:—

I take my pen in hand, to inform you and the readers of the Advocate, of the good dealings of the Lord in the west. I commenced a meeting in Marion county, on the 25th of November, in connection with father Adams. We had a rejoicing time, for the Lord was there. The fourth evening, five mourners presented themselves for prayer, three of which, professed to find peace.

Being necessiated to close our meeting in Marion county, in consequence of another meeting in Huron county, about six miles west of New Haven. We arrived there the 2nd of December, and commenced to preach the truth. Through the Spirit it found way to sinners' hearts. On the third evening, two fell upon their knees, anxiously seeking for salvation. I stayed there several days. During my stay with father Adams, there were three professed to find peace in the Lord.

This is a very wicked place. The people pay but little regard to anything that is good. It is not uncommon to see them at work on the Sabbath day.

On the fourth evening of the meeting, there sat a woman on the bench near the mourners, weeping and trembling. Father Adams commenced to admonish her to get upon her knees, and call on God; when her husband came to her in great haste, took her by the arm and shook her, trying to quiet her mind. He then seated himself on the bench before her. When we went to prayer, the fire got too hot for him, and putting one hand on each ear, he made his way through the crowd, with quite a stare amongst the people. When he had his wife by the arm shaking her, his apdearance was between being scared and convicted; if you can imagine what for a countenance that is.

I am at present at Paris, in Dr. Shelly's house, and on my way to West Liberty, to commence a meeting there, hoping that the Lord will meet with us. I shall conclude for the present.

Yours in the Gospel,

DANIEL WILLIAMS.

Note.—Daniel Feigban (Figgron) has had his paper regularly sent since the first of last May, to Johnsville, Marrow county, Ohio. If there is a mistake in the name or Post Office address, it is not our fault.

Extract of a letter from Brother T. Ashton.

Springfield, Dec. 19th, 1848.

Brother Winebrenner:—

I would also state something about our protracted meeting here, which commenced on the 16th inst. in the evening. On the 28th in the evening, God came down in our midst and five professed saving faith in there Lord and Master. Five more came forward to be prayed for. May the good Lord continue to revive His work is my prayer.

Yours &c.,

THOMAS ASHTON.

NEWS DEPARTMENT.

Petition of the People of New-Mexico.—We, the People of New Mexico, respectfully petition Congress for the speedy organization by law of a Territorial Government for us.

We respectfully petition Congress to grant us a government purely civil in its character.

We respectfully represent that the organic and statute laws promulgated by authority of the United States, September 22, 1846, for the temporary civil government of New Mexico, (a copy of which is dispatched,) with some few alterations, would be acceptable to us.

We desire the following offices to be filled by appointment of the President of the United States, by and with consent of the Senate, viz: Governor, Secretary of State, United Stated Marshal, U. States District Attorney, and Judges.

We desire to have all the usual rights of appeal from the courts of this Teritory to the Supreme Court of the United States.

We respectfully but firmly protest against the dismemberment of our Territory in favor of Texas, or for any cause.

We do not desire to have domestic slavery within our borders, and until the time shall arrive for our admission into the Union as a State, we desire to be protected by Congress against their introduction among us.

We desire a local legislature, such as is prescribed in the laws of New Mexico, September 22, 1846, subject to the usual acts of Congress.

We desire that our interests may be represented by a delegate, who is to be entitled to have a seat upon the floor of the Congress of the United States.

In consideration of the fact that New Mexico contains from 75,000 to 100 000 souls, we believe that we have made no unreasonable request, and we confidently rely upon Congress to provide for us laws as liberal as any enjoyed by any of the Territories.

Santa Fe, Oct. 14, 1848,

Extraordinary Clock.—Heard at the distance of 300 miles.—The various telegraphic offices along the line from Cincinnati to Pittsburg, were thrown into some excitement last evening, by an incessant and uniform ticking, which occurred in their various registers. It appears that Professors Walkers and Locke have connected an Astronomical Clock with the line in such a manner that its beats were conveyed to Pittsburg, for determinating longitude. That a clock going in Cincinnati should tick so loud as to be heard in Pittsburg or Philadelphia, and along the intermidiate line, at one and the same moment, is an item of "Natural Magic" which a few years ago could scarcely have been predicted.—*Cin. Times.*

Mile a Minute Locomotive.—In relation to the splendid Locomotive, the "Camilla," recently built by Messrs. Hinkley, Drury and others, Boston, Mass., and which runs 60 miles per hour with ease, we have learned since the notice we published, that the driving wheels are only 6 feet 2 inches in diameter. There is only one pair of them. The Camilla is the first of a new pattern for Locomotives; and it is said will perform still better after having been used for awhile. Weight with water 20 tons.—*Scientific Amer.*

An Erratic and Aquatic Eagle.—The chief officer of the ship Alexander, of Dundee, Scotland, when about a month out from Calcutta, caught an eagle. He kept it a day or two and then released it, with a leather around its neck, bearing the name of the ship, the longitude, &c. What is quite remarkable, this same bird was caught on board an American whale ship, 2,200 miles distant from the place where it left the former ship.

☞ An Indian war has broken out in Texas. The Lipans have killed twelve or fifteen settlers near Seguin. A large force of Rangers is to be organized to protect the frontier.

International Postage.—According to Mr. Bancroft's new arrangement with the British government, the rate of postage to be charged on half ounce letters sent in steamers of both nations, will be—for carriage across the Atlantic 20 cent; and for delivery at the post office 2 cents; and for the inland transportation, at the rate charged for domestic letters. So that a letter addressed at Liverpool to N. York, and brought by a steamer from Liverpool to Boston, would be charged 27 cents, of which 20 would be paid to the steamer bringing it, whether British or American The act of June 27th, 1848, empowers the Post Master General to carry the new arrangement into operation, without waiting for further legislative action. We believe that the British government have for some time been willing to settle the matter on this basis.—*Boston Times.*

The Isthmus of Panama.—As this is the most direct route to California, and as the United States Mail steamers will soon form a monthly line from New York to San Francisco via Chagres and Panama, we have made some inquiry in relation to the journey across the isthmus. The whole distance is sixty miles, forty of which is up the Chagres river, and is performed in canoes, the balance of twenty miles is made on mules—the whole journey takes about two days. We understand that the steamboat Orus has been purchased at this port, and will be placed permanently on the Chagres river, in connection with the mail steamers, and thus will reduce the journey time across to sea to ten hours.

A company has been formed in this city for building a Railway from the Atlantic to the Pacific, across the isthmus of Panama, and the following gentlemen selected as trustees, viz:—Gen. Winfield Scott, Cornelius W. Lawrence, Esq., Mathew Morgan, Esq., Samuel Jaudon, Esq., C. A. Davis, Esq. and Judge Wm. Kent.—*N. Y. Express.*

Cheap Postage.—The French National Assembly have passed one practical measure which entitles its members to the gratitude of that great people. It has passed a bill for the reduction of postage on all inland letters, to four sous, or four cents. The same will go into effect on the first of January. Russia has also established a penny postage throughout her great empire. Shall the United States be long behind these countries in this great reform which so vitally affects the common good of the common people?

Making Light of Castor Oil.—A Mr. Morse of Alton, manufactures candles from castor oil, which emit a more brilliant light than sperm. They cost only 25 cents a pound.

Extraordinary Invention.—Among the articles of merit at the annual Fair of the American Institute, the New York Express notices flour mills, not much larger than the crown of a man's hat which will grind 60 bushels of wheat per day, into first rate flour: they can be purchased for $150, complete with bolting apparatus.—There were corn mills on exhibition which do their work admirably, with nearly the same expedition, and costing even less.—There were eight important machines for the manufacture of cotton and woolled cloths, which may be said to advance such machinery in the series of machines by which cloth is now made, to enable the manufacturer to reduce the cost several mills per yard; should a corresponding number of improvements annually appear at our Fairs for the next ten years, a yard of good unbleached shirting, will be made for one cent, per yard.

A Curious Fact.—It is an astonishing fact that in the year 1832, the cholera broke out on board the packet ship Henry the fourth, in latitude 43 deg. 30 min. and in 1848, on board the packet ship N. York, in about the same latitude and longitude, there probably being not a single degree difference in either. This may afford matter of speculation for the curious and scientific.—*N. Y. Herald.*

Convictions for Enticing Slaves.—In Talbot county, Md. Court, last week, Ben. Thomas, slave of W. H. Goat, was convicted on four indictments of enticing slaves to run away, and sentenced to the Penitentiary for 15 years and 6 months. James E. Work (white man) formerly of Baltimore, was convicted on two indictments for abducating slaves.

More California Gold.—The New York Express, states that a special deposit of $40,000 in California gold has been made at the Mechanics' Bank in that city, "on account of Lord, Warren, Salter & Co., of Broad street. Another sum of $60,000 has come to hand for another house in Broad street, and several other parcels are daily expected.

Cholera.—The British Royal College of Physicians have issued a circular, in which they distinctly say that they do not interdict any well prepared food, or prescribe any particular treatment. Want of nourishment, want of fuel and want of clothing are considered the greatest causes of cholera.

Oberlin, Ohio.—On Sabbath, November 5th, forty-nine were added to the church, most of them converts. Eight were colored persons. A considerable number who have been hopefully converted during the few past months, have not yet made public profession of their faith in Christ.

Emigration.—Land Sales.—Emigration continues to flow into the far west very rapidly. At the land office in Green Bay, during the last four months, entries to the amount of over 140,000 acres have been made, over one hundred and eighty thousand dollars having been received.

Baptist University.—The one hundred thousand dollars necessary for the endowment of their Institution in Lewisburgh, Pennsylvania, having been nearly raised, the trustees have commenced a building, which they intend to have ready for the reception of students by the first of January.

American Books for Russia.—The Courier states that one of the book-selling establishments in New York has received orders from the Empress of Russia for five copies of every new illustrated American publication, the plates of which are not copied from foreign works.

Discovery of Coal.—The Syracuse (N. Y.) Star says, that a stratum of pure anthracite coal has been found in that county, at a depth of fourteen feet below the surface, and that to all appearance, it is as exhaustless as the earth in which it lies embedded.

Conversion in Texas.—A correspondent of one of the religious journals states, that more than six hundred persons have been hopefully converted within eight months in the Colorado velley. They have united with various evangelical denominations.

Washington's last Servant.—There died at Milestown, near Philadelphia, on Thursday last, a colored man named Benjamin Kendel, said to be over one hundred years of age, and once a servant to Gen. Washington.

Exporting Apples.—Mr. Asa Smith, of Lockport, New York, goes out in the Europa, and takes with him about 2,000 barrels of choice apples, of some twenty-five different varieties, grown in Niagra county.

Blessed Change.—Voltaire's printing-press is now used to print Bibles, and Gibbon's former residence is used as a Bible depository.

National Debt.—The National Debt, according to the annual report of the Secretary of the Treasury is $69,805,104 56.

☞ The Bounty Lands claimed by soldiers in the Mexican war will exceed fourteen millions of acres, valued by the government at $18.000,000.

☞ Joseph Graham, of Ohio, has been appointed United States Consul fo. Buenos Ayres.

MISCELLANEOUS.

DEGREES IN BACSLIDING.

BY THE REV. CORNELIUS ELVEN.

Reader! he who now addresses you, remembering the adage, that 'prevention is better than cure,' has prepared the following scale of religions declension; not affirming that backsliding proceeds precisely in this order, but all these being *marks* of departure from God, any one of them should awaken alarm, and, ere you arrive at the climax, induce the cry of the Psalmist, 'I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments.'

1. Neglect of secret prayer. Job xv. 4; Isaiah xliii. 10.
2. Disregard of the Bible. Jer. vi. 19; Hosea iv. 6.
3. Forsaking the means of grace.—Neh. x. 39; Heb. x. 25.
4. Worldly-mindedness. 2 Tim. iv. 10; 1 John ii. 15.
5. Levity in conversion. Eph. v, 4; Pet. iii. 11.
6. A quarrelsome spirit. Isaiah xxix. 21: 1 Cor. iii. 3.
7. Dwelling on the faith of others.—Matt. vii. 3—5.
8. Readiness to take offence. Prov. xiv. 17; xviii. 19.
9. A murmuring, repining spirit. 1 Cor. x. 10; Philip. ii. 15.
10. A critical hearing of the Word.—1 Cor. iii. 4; 2 Tim. iv. 3.
11. Covetousness. Luke xii. 15; Col. iii. 5,
12. Light thoughts of sin, 1 Kings xvi. 31; Matt. xvii. 5.
13. Intemperance. Prov. xxiii. 29—32.
14. Love of pre-eminence. Prov. xvi. 18, 3 John ix. 10.
15. Indulgence in secret sin. Numb. xxxii. 23; Eccles. xii. 14.
16. Falling into outward sin, Prov. xiv. 4; Hosea iv. 17.

CANDIDATES FOR CONSUMPTION.

It is incalculable what an amount of female mortality is owing to wet or damp feet, and unnecessary exposure to the night air, in attending balls and parties. On New Year's we could not but notice, that notwithstanding the sloppy walking, hundreds of fragile young ladies were defying cold and consumption, with no other protection to their feet than light gaiter boots or shoes, with soles scarcely thicker than wafers. How many of these foolish girls will attain middle age? Not one in ten. They wear these wretched apologies for winter shoes, because they fear that thicker ones would look ugly.—But they ought to know, that nothing can look *well* which is unseasonable. The remark is frequently made by men, "that girl is proud of her pretty foot, or she wouldn't wear that shoe;" and if young ladies wish to avoid the imputation of vanity, as well as preserve their beauty, they will wear what is suitable for the season.

*** They that govern most make the least noise. You see when they row in a barge they that do drudgery work, slash, and puff, and sweat; but he that governs sits quietly at the stern, and scarce is seen to stir.—*Selden.*

THE WAY TO THE CROWN IS BY THE CROSS.

Every one that gets to the throne must put their foot on the thorn. The way to the throne is by the cross. We must taste the gall if we are to taste the glory. When justified by faith, God led them into tribulations also. When God brought Israel through the Red Sea, He led them into the wilderness; so when God saves a soul he tries it. He never gives faith without trying it. The way to Zion is through the valley of Baca. You must go throng the wilderness of Jordan if you are to come to the Land of Promise.—Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all that God permits them to do is to suffer. Go round every one in Glory—every one has a different story, yet every one has a taste of suffering. One was persecuted in his family—by friends, and companions; another was visited with sore pains and humbling disease—neglected by the world; another was bereaved of children; another had all these afflictions meeting in one—deep called unto deep. Mark, all are brought out of them. It was a dark cloud, but passed away; the water was deep, but they have reached the other side. Not one of them blames God for the road he led them—"Salvation" is their only cry. Is there any of you, dear children, murmuring at your lot? Do not sin against God. This is the way God leads all His redeemed ones. You must have a palm, as well as a white robe. No pain, no palm; no cross, no crown; no thorn, no throne; no gall, no glory. Learn to glory in tribulation also. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—*McCheyne.*

POPULATION AND PROPERTY OF THE UNITED STATES.

According to the Patent Office Report, the population of the United States is 20,756,000, and the aggregate of personal and real property is estimated at $8.294,560,000. New York is the richest State, her property being $1,112,000,000,—Pennsylvania next, $850,000,000; then Ohio, $740,000,000; then Virginia, $503,000,000. The remainder of the States rank as follows.:

Indiana,	$384,000,000		N. Jersy,	$166,000.000	
Tenness.	380	"	Michigan,	148	"
Kent'ky,	342	"	Conn't.,	132	"
Mass.,	310	"	Vermont,	120	"
Georgia,	320	"	N. Hamp.,	120	"
N. Car'a.,	306	"	Arkansas,	60	"
Illinois,	394	"	Texas,	56	"
Alabama,	276	"	Iowa,	52	"
Missis'ip.,	256	"	R. Island,	52	"
S. Car'a.,	242	"	Wisc'nsin	36	"
Missouri	240	"	Delaware,	32	"
Maine,	240	"	Florida,	30	"
Maryl'nd,	193	"	Dis. of Col.	18	"
Louisi'na,	188	"	Oregon,	8	"

THE SPIRIT OF SECT AND SCHISM.

TRUTH IS MIGHTY AND MUST PREVAIL.—What honest, serious, and thinking Christian has not seen; has not *felt*, the great evil of the both lamentably and alarmingly divided state of the Christian Church, especially in our own country. The monster spirit of "sect and schism," holds a perfect sway over the minds of professed Christians, and blinds their eyes in his anti-christian tendency, as to the one great and *general* object of the universal institution of Christ's Church. Every other interest and feeling, is absorbed by the envious, always contenting and never satisfied, principle of selfishness, in its own aggrandizement; and not unfrequently are the voices of conscience and truth hushed, even at the expense of their sacred value, in case their precepts or demands cross their own sectional interests. Look at the different religious parties, how they overvalue and idolize, more or less, their own peculiarities. In the cardinal doctrines of the church they profess unity, and the same faith; but why have we not, as yet, arrived at that "unity of the faith, and of the knowledge of the Son of God," unto which we all are called as Christian believers? It is because selfishness predominates and still reigns among us. This is the idol we all more or less worship, and to which are constantly offered up all higher principles and conceptions of *One, Holy, Universal Church.* This then, forms another great obstacle in the way of truth; and, if it were removed, truth would at once take a deeper hold upon our minds, and assimiliate our conduct, yea, our very ideas and conceptions of Christ's Church, more to its hallowed nature and precepts.

THE FRENCH SEWING MACHINE.

The inventor of this machine is an humble artisan, who has a great mechanical genius, and who has been engaged for thirty years in the perfection of his invention. He received a patent for it in France a few years ago, and in it is said that for more than twenty-five years, he sought in vain to make it work, and that the thought flashed all at once upon his mind regarding its true and perfect principles. The machine was introduced into London some time last year, and has attracted much attention in that city. It is very cheap; some are sold for twenty dollars, and the price varies from that to thirty. The machine is fixed on a table, and in a very small box. It is worked by a treadle, and every movement of the foot produces a corresponding action in the needle; so that three hundred stitches can easily be made in a minute. The hands are merely used to guide the material being sewn, and by turning a screw, the stitch is instantly varied. The machine will sew, stitch, and form cords and plaits. The stitch is the tambor or crotchet stitch. The whole value of the invention consists in machinery doing what was hitherto done by the fingers, and thus resolving a problem supposed impracticable. The beauty of this machine is, that it can work button-holes and embroider. M. Magnin, who exhibited it in London, wore an entire suit worked by it, consisting of coat, vest, pants, and all their appurtenances. To France belongs the credit of this invention. M. Thimonnier is the name of the inventor, and his fame will go down to posterity with that of Jacquard.—*Sci. American.*

DO THINE OWN WORK.—"Know thyself, and do thine own work," was the injunction of Plato. Never was precept uttered by a man partaking more deeply of the philosophy of wisdom. There should be no drones in this world. All persons have their own peculiar work to do, and they should do it in their own proper persons. Those who best know themselves will be the most ready to do their own work. How many allow themselves to stagnate, rust, rot, perish, body and mind, in their vain endeavors to get others to do what none but themselves can do? Alas, they know not themselves! Nature has assigned to every living thing its own appropriate sphere of duty and labor. Happy are they who seek diligently to learn the one, and work faithfully to perform the other.

Special Notices.

☞ LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

THIS is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

EDITOR.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meetings will be held, Providence permitting, on the Cumberland circuit:

One at Meehanicsburg, to commence, Providence permitting, on Friday, the 5th of January, 1849.

The new Bethel, near brother Alters, Frankfort township, Cumberland county, Pa., will be dedicated to the worship of God, on the 17th inst.

The friends and the public generally, are invited to attend.

The following protracted meetings will be held, Providence permitting, on the Dauphin and Lebanon Circuit:

One at Malamoras, Powels valley, to commence on the 6th of January, 1849

One at Rockyville, to commence on the 13th of January, 1849.

The ministers and brethren of the neighboring churches are invited to attend.

A protracted meeting will be held, Providence permitting, in the city of Lancaster, to commence on the 10th inst.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 5th of december, by Elder John Stamm, Mr. EDWARD KARL, of New Holland, to Miss MARY WENGER, of Hinkletown, Lancaster county, Pa.

On the 7th of December, by Elder Geo. U. Harn Mr. ISAAC CHEESMAN, of New Jersey, to Mrs. MARY B. TAYLOR, of Philadelphia.

On the 5th of December, Elder William Mooney, Mr. JACOB HAYMAKER, to Miss JANE JOHNSTON.

On the 28th of December, by the Rev. John Winebrenner, Mr. HENRY BEIGH, of Dauphin county, to Miss BARBARA LINGLE, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In the triumphs of a living faith, in Wooster, Ohio, on the 12th of December, ult., Brother GEORGE SMITH, a worthy and respectable member of the Church of God in that place. Aged about — years.

On Wednesday, December 20th, 1848, in Thompsontown, Juniata county, Penna., Mrs. ANNA MARGARET, wife of Mr. J. B. G. KISSLOK, aged 24 years 11 months and 16 days.

THE MARKETS.

Corrected semi-monthly for the Advocate,

By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	70	*a* 4	75
Do.	Rye,	do. - -	3	25	*a* 3	37½
Do.	Corn,	do. - -	2	37½	*a* 2	50
GRAIN—Wheat, per bushel,			0	90	*a* 0	95
Do.	Rye,	do. - -		55	*a*	56
Do.	Corn, new	do. - -		40	*a*	43
Do.	Oats,	do. - -		30	*a*	31¼
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	25	*a* 3	50
Do.	Timothy,	do. - -	2	25	*a* 2	31
Do.	Flax,	do. - -	1	00	*a* 1	10
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		8	*a*	8½
BUTTER,	do.	- - - -		12½	*a*	15
LARD.	do.	- - - - -		7	*a*	8
TALLOW.	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		45	*a*	50
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	30
PEACHES, (Dried) per bush.			1	50	*a* 2	00
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - - -		30	*a*	50
SALT, per sack,		- - - -	1	50	*a* 1	56
HAY, per ton,		- - - - -	12	00	*a*15	00
PLASTER, per ton,		- - -	4	00	*a* 4	25

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	00	*a* 5	12½
Do.	Rye,	do. -	3	75	*a* 3	80
Do.	Corn,	do. - -	2	75	*a* 2	80
GRAIN—Wheat, per bushel,			1	02	*a* 1	06¼
Do.	Rye,	do. - -		68	*a*	70
Do.	Corn, new	do. - -		50	*a*	52
Do.	Oats,	do. - -		33	*a*	35
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Clover,		do. - -	3	75	*a* 4	00
Do.	Timothy,	do. - -	2	75	*a* 3	00
Do.	Flax,	do. - -	1	30	*a* 1	32
BEEF, per cwt.,		- - - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate.* Price 50 cents per bottle. Aug. 1.

Agents Wanted.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

EAST DONEGAL, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE

MAYTOWN, Lancaster county, Pa.

I ABRAHAM RIFE, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unably to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

MARIETTA, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommanding it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. it is also a good remedy for Cramps, Cholics, and various diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan1.)

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for dilivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

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The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders.*) by sending direct to the publishers.

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The great feature of Holden is, that, while being peculiarly American in sentiment and feeling, it gathers and embodies all the beauties of the French, English and American Periodicals, while discarding their follies and vices. A combination of the Encyclopedia, the Gazeteer, the Quarterly Review, and the Weekly Newspaper, it is yet separate and distinct from all, but possessing enough of their various qualifications to commend itself to every reader.

See what the Press says of Holden:

* * "The Editor's table is very rich and amusing—in some respects equal to that of the Knickerbocker."—*N. Y. Evangelist.*

HOLDEN'S DOLLAR MAGAZINE.—The August No. of this sterling journal is now upon our table. In glancing over its contents we are forcibly struck at the superior arrangement of every thing appertaining to Literature and Art. The articles are all of a high order—far surpassing any thing that appears in "Granam's," or "Godey's Lady's Book." The typography of the No. before us, is most excellent, vieing in whiteness of paper and clearness and distinctness of type, with any similar work published in the United States. —*Republican, Jackson, Tenn.*

Over *three thousand, five hundred* similar notices have been received, but these must suffice.

The object of the Editor has been to give a *Three Dollar Magazine for one third price*, and a glance at Holden's will show the result. Now, he only asks the support of the community, and in return will give improvements as they are demanded.

☞ Now is the time to subscribe, as those sending first will receive the first impressions of the engravings. The No.'s can be furnished from July 1848, if wished by subscribers—that month commencing the previous volume.

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1 copy, - - -	One Year, - -	$ 1 00
5 copies, - - - -	" - - -	4 00
20 copies, - - - -	" - - -	15 00

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106 *Nassau Street N. Y.*

P. S.—Editors copying the above Prospectus and this notice, and noticing the Magazine editorially, will be entitled to the second volume of Holden's Magazine handsomely bound in muslin and gilt-edged, and in addition a splendid full-length Engraving on tinted paper, of Horace Greely, Editor of the New York Tribune, drawn by *Darley*, and engraved by Richardson. The book will be mailed to such papers about the 15th of January, when it will be ready, on the reception of a paper containing the advertisement and notice marked. Editors copying this and *noticing monthly*, will also receive the Magazine each month for the coming year.

Connel's Magical Pain Extractor.

IT is now conceded by medical men that CONNEL'S MAGICAL PAIN EXTRACTOR, manufactured by Comstock & Co., 21 Courtland street, N. Y., is the greatest wonder of the 19th century. Its effects are truly miraculous. All pains are removed from burns, scalds, &c., and all external sores, in a few minutes after its application, healing the same on the most delicate skin, leaving no scar. It is equally beneficial in all kinds of inflamatory diseases, such as sore Nipples and Eyes; Strains, Rheumatism, White Swelling and Ulcers, Bruises, burns, Chilblains, Erysipelas, Piles, Tic Doloreau, &c. We might add as proof to all we say, the names of many eminent physicians who use it in their practice, and hundreds of the clergy who praise it to their people. Kind parent keep it constantly on hand, in cases of accident by fire life may be lost without it, but by its use all burns are snbject to its control, unless the vitals are destroyed. Caution.—Remember and ask for Connel's Magical Pain Extractor, manufactured by Comstock & Co., N. Y., and take no other. All Clergymen of all denominations supplied gratis with Connel's Magical Pain Extractor, for themselves and the poor of their congregation.

All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense.

☞ Sold in Chambersburg, by the only agent David Oaks; in Carlisle, by Charles Ogilby; in Shippensburg, by J. C. & G. B. Altick; in Hagerstown, by Ogilby; in Harrisburg, by Wm. Bell & Son; Also, in every town in Pennsylvania and Ohio.

History of the Church of God.

THE history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

PROSPECTUS

OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *duo decemo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embelished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *Ite Pasa Ekklesia.*

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. PETERS, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1847.—1y.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., JANUARY 15, 1849. NUMBER 18.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - 1 25
3. One copy not paid till after the expiration of the first three months. 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Pennsylvania State Temperance Convention.

A State Temperance Convention is to be held in Harrisburg, on the 23rd day of this month. The Temperance Associations of Pennsylvania, of every description, are respectfully invited to send delegates to the same.

Biographical Letters.

Some of the brethren have commenced sending in their biographical letters. We are pleased to find the circulars so promptly complied with, and this noble enterprize so universally approved. We hope there will be a general and simultaneous concert of action, both in writing for the work, and in preparing the way to circulate it.

As the first one hundred ministers of the Church of God, have now an equal opportunity of doing good, by telling the story of their life and times, we hope no one will sin against God by neglecting to improve the same. Let each one study to write, to be useful. Follow the order recommended in the circulars. Those brethren who did not receive a circular through the mail, will please to refer to the previous numbers of the Church Advocate, for a copy thereof. The committee did not know the Post Office address of some of them, and hence they are all addressed through the paper. Let all then fall to work immediately, and write out their biography, in four successive letters, between this and the 1st of March, without fail. If but a half dozen hang back and neglect to write, it will delay the publication. To avoid this, let one and all be punctual. One-third will be allowed to ages.

Bonaparte, President of France.

Louis Napoleon has been elected President of France. The election returns show a majority in favor of Prince Louis similar in proportion to those already announced.

Flight of the Pope from Rome.

The revolution in the city of Rome has terminated in the flight of the Pope from his dominions, and the head of the Roman Catholic Church, one of the most popular and patriotic princes that ever ascended the Papal throne, is now an exile and a wanderer.

Election of U. S. Senator.

On Tuesday, the 9th instant, both Houses met in the Hall of the House of Representatives, for the election of a United States Senator—when, on the third ballot, James Cooper, (Whig) of Adams county, was declared duly elected. Richard Brodhead, of Bradford county, was the Democratic candidate.

The Radiator.

This is the title of a weekly Literary newspaper, in quarto form, neatly and handsomely got up, under the direction of the students of Hamilton College, at Clinton, Oneida county, New York. Terms, $1 per year, in advance. It is edited with commendable judgment and ability, and deserves well of the American public, especially of the scientific youth. Address L. W. Payne, Publisher.

Family Christian Almanac.

The "illustrated" edition of this work for 1849, published by the American Tract Society, exceeds in beauty and excellence, any thing of the kind we have met with. In addition to the usual monthly tables, it contains a large amount of wise maxims, valuable reflections and statistical facts—rising into a work of 60 pages, sold for *five cents*. We wonder that Christian parents do not invariably secure *this* for their families, instead of the frivolous and often ludicrous trash now found in most of other almanacs.

List of Delinquents.

We intend shortly to make out and publish a list of our delinquent subscribers, showing their amount of indebtedness respectively, for the Church Advocate. Those brethren who do not covet the honor of being in company with this class of our subscribers will please to do themselves the credit of falling in ranks with our more honorable corps of good paying subscribers. Hence we say to one and all, take notice, act promptly, and render honor to whom honor is due.

Governor's Message.

The Governor's Message was read in both Houses of the Legislature, on the 6th inst. It is an able State paper, exhibiting the true position of public affairs. The views and recommendations of the Governor on various and highly important subjects are wise, just and generous. The Message will be read with avidity and great interest, especially on the subject of Banks, Slavery, Relief Notes, Finance and Protection.

A Request.

Our Agents and Subscribers in the West, are respectfully requested not to send us any more depreciated currency such as Pittsburg and Allegheny city issues, Bank of Wooster, Bank of Buffalo, N. Y., &c. These, and other uncurrent notes, we find do not suit this latitude, and therefore we request payment in current money.

Our Book Agents will also please to observe this request, as well as that on our last page; *i. e.* prompt payment.

Organization of the Legislature.

The Senate was organized on the first ballot, by the election of George Darsie as Speaker.

The House, after spending four days in a fruitless balloting and party contest for victory, was finally, on the 22d ballot, organized by the election of Wm. F. Packer, (Dem.) Speaker. This result was obtained by the votes of the few Natives from Philadelphia. From the 9th to the last ballot the vote stood for

H. S. Evans, (Whig) - - -	49 votes.
W. F. Packer, (Dem.) - - -	49 "
T. C. Steel, (Whig) - - - -	1 "
S. Fegely, (Dem.) - - - -	1 "

The Year 1849.

"The Holidays" again are past. Christmas and New Years day are over, and we have been graciously permitted by an all-ruling Providence, to enter upon a new period of time—we have crossed the threshold of another year. We have entered upon the year 1849.

Hence, then, we have a continued probation. O! let us try to spend it by labors of love, and works of faith.

Along with this year of continued probation, we shall have, as heretofore, sweet Sabbath days; Divine truth; seasons for prayer; Mercies and opportunities without number, measure, or end. O! for grace to improve our Sabbaths, to obey the truth, to observe our seasons for prayer, and rightly to appreciate and make the best of our mercies and opportunities.

Biographical Letters Again.

We cannot forbear to urge the brethren again, to prompt and persevering efforts in writing out their biographies, and in soliciting subscribers, in due time, for the new work, for which the Publishing Committee of the General Eldership have issued their Prospectus, and which they would like to put to press in the Spring, if at all. The brethren will please, therefore, to move in this enterprize with energy and decision.

Ecclesiastical Notice.

The Standing Committee of the West Pennsylvania Eldership will meet for business, in Pittsburg, on Saturday, the 3d day of February next. All who may have business with said Committee will please address them at Pittsburg.

We will further state that brother Dobson has declined going to the Harmony and Venango circuits next spring, in consequence of not receiving timely notice, according to his request.

Brother John Gillespie has also declined going to the place assigned him by the Eldership; but is willing to go where there is any probability of getting a support for himself and family.

Brother Richmond offers his services for next year. JOHN HICKERNELL.

Massachusetts, a Pattern State.

Last year the people of Massachusetts voluntarily taxed themselves about a million of dollars for the support of Common Schools. There is not a native born child in the State, old enough to learn, who is not able to read and write. In the city of Boston, during the three months preceding the 10th of April last, $200,000 were expended in building public school houses. The high school just finished in Cambridge, with two other school houses, cost $25,000. Another, of splendid and costly character, was latterly finished in Charleston. Another at Newburyport cost $25,000. Within the last year, individuals have given $200,000 to Harvard College.

The State is building a reform school for vagrant and exposed children, which will cost more than $100,000. An unknown individual has given $20,000 towards it.

The State educates all the deaf, dumb, and blind.

Last winter the Legislature made an appropriation to establish a school for idiots.

These are the new charities and works of philanthropy in which Massachusetts is engaged. She has already finished such institutions as other States are engaged in establishing. She is from thirty to fifty years ahead of the age. Following her example, let all endeavor to *progress*.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - - $10 00

Remarks.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Why are there not more Revivals?

This is an important question. Can it be satisfactorily answered? We think it can. The want of more revivals may be attributed to various reasons. The principal of these, in our opinion, are the following.

1st. *The untoward and reprobate state of the unconverted.*

2d. *The inadaptation of preaching, in point of matter, manner and spirit.*

3d. *The anti-revival and unprepared state of many churches.*

1st. *The untoward and reprobate state of the unconverted.* To deep and all pervading depravity, soul destroying and wrath provoking sins and iniquities, without number, have been daily added, until the heart has become hard, and the conscience seared as with a hot iron. The repeated rejection of Christ, and the grieving of the Holy Spirit, more than any other crimes, perhaps, have produced this sad and deplorable reprobacy of the unconverted. God's truth and spirit will either melt or harden sinners. No one can long reject the Messiah, and grieve the Comforter, without falling into a reprobate state. Hence the difference between ancient and modern sinners. And hence one great reason why there are not more revivals of religion. But,

2d. *The inadaptation of preaching, in point of matter, manner and spirit, is another reason why there are not more revivals.* In the moral as well as in the natural world, means must be adapted to the end proposed.

First, then, there must be a fitness and adaptation in the matter of preaching, in order to effect a revival. The revival preacher must be discriminating. He must discriminate between truth and truth, and between means and means. Not all truth, is revival truth. Neither are all means, revival means.

Many men preach a great deal of truth, and they use a great many means, and yet they have no revivals. And why? Because neither the truth they preach, nor the means they use are adapted to the end.

Legal and scientific preaching may enlighten the head, but it seldom betters the heart. Neither will all kind of Gospel truth produce the desired effect. He that would preach revival truth, must give prominence to prominent Gospel truths. Christ, and the truth as it is in Christ, must be the principal weapons of our warfare, if we would wage a successful siege against the King's enemies. Look at the Apostles' preaching; Christ and him crucified was the Alpha and Omega of all their preaching.

Again; The *manner* of preaching must be according to pattern. The truth must be preached. But, then,

1. It must be plain and pointed. So Paul preached. 1 Cor. 2: 1—5.

2. It must be bold and earnest. So Christ preached. Mat. 7: 9.

3. It must be in faith and patience. So Paul and Silas preached. Acts 17: 2—4. 2 Cor. 4: 13.

4. It must be with much prayer and perseverance, publicly and from house to house. So they all preached. Acts 5: 42.

5. It must be with study, regularity and good order. Study to show thyself approved.—Rightly divide the word. Instant in season and out of season.

Furthermore, in a proper and Christian spirit. Take, for example, Stephen, of whom it is said, "They were not able to resist the wisdom and spirit by which he spake." Acts 6: 10. The spirit of the Gospel is a kind, sympathetic, soft, pacific and loving spirit; and they who preach the truth with such a spirit, may be said to preach in the right spirit; even in the spirit of their Master.

But who among us, we may ask, can in truth say, that he thus preaches the Gospel of Christ? Would to God, we were all such able and excellent ministers of the New Testament. O! for an increase of gifts and graces! O! for holiness of heart and life! Then we shall never be barren or unfruitful. But to pass on.

3d. *The anti-revival and unprepared state of many of the Churches, is an additional reason why there are not more revivals.*

Anciently all the Churches of God were revival churches, and all, except a few backslidden churches, were habitually prepared for a revival,—yea, many of them enjoyed continuous revivals. But it is not so now. Many churches, so called, in these days, are anti-revival, in faith and practice. And some, who claim and profess to be revival churches, are, notwithstanding, far removed from a proper state of preparedness for such a gracious and merciful event.

Some are so, because they tolerate "*accursed things*" among them: such as strifes and divisions, backsliders, robbers of God, and disorderly walkers of various kinds.

Others are unprepared for revivals, because they are not unanimous in the use of the appointed means for effecting such works of grace. They act too much on the counsel of those men whom Joshua sent up from Jericho to Ai, to view it; "Let not all the people go up," said they,—"and make not all the people to labor thither, for they are but few." Joshua 7: 3. Now, it is never good policy to divide those whom God hath joined together. Concert of action is what we want; and the more we have of it, the better we succeed. When one moves, all should move. Let all hands be strong, and work.

Other churches, again, are unprepared, because they lack moral power—because they have no anointing from the holy one. Some have not this, because they ask not—others ask and receive not, because they ask amiss. Yet, doubtless, it is the privilege and duty of all to have it. The primitive Christians were full of faith and the Holy Ghost. They lived holy, and without blemish, before God in love. Hence they were the light of the world, and the salt of the earth, and wherever they went, the hand of the Lord was with them, and revivals were got up and promoted, both among Jews and Gentiles. So, in a great measure, it would be now, if ministers and churches would keep on the whole armor of God, and always be strong in the Lord and in the power of his might.

Before churches make special efforts for a revival, let them always first go to work and see to it, that things are fully set in order, and that the whole church is ready and prepared for it. From our experience and observation for many years past, we are fully aware that many fruitless efforts are made for want of these necessary things. The secret of the whole matter is, ministers and people need more religion—more serious godliness—more true piety, and then the Lord will be with us now, even as he was with his people in days of yore.

Let us, therefore, all fast and pray more, and consecrate ourselves more fully to God, in righteousness and true holiness, and primitive and former revival days will soon come on again.

Officers of the Senate.

Samuel W. Pearson was unanimously elected Clerk, and J. M. Sullivan Assistant.

Transcribing Clerks—James T. Desmond and Isaac H. M'Cauley were unanimously elected.

Sergeant-at-Arms—Israel Gutelius.

Assistant Sergeant-at-Arms—William S. Millinger.

Doorkeeper—Solomon Sherfy.

Assistant Doorkeeper—Benjamin H. Godshalk was unanimously re-elected.

Messenger—Andrew Young.

The Cholera.

The Cholera is making alarming progress in New Orleans. From the 20th to the 23rd of December, 79 were admitted to the Charity Hospital, among whom a number have died. All classes of society fall victims to the disease. In Mobile and Memphis, (Tenn.,) the Cholera broke out on the 26th ult.

Still Later News.—A telegraphic report from New Orleans, dated the 4th inst., gives the following intelligence.

"The weather has taken an unfavorable turn, and is now wet and disagreeable. The Cholera still rages, and without better weather its extinction cannot be expected. The Board of Health reports 195 deaths for the last two days, 140 of which were from Cholera. The victims are mostly among the poorer classes."

Cases have occurred on several boats passing up the river from New Orleans, and in most of the towns on the Mississippi and Ohio as far up as Cincinnati, where many cases are reported.

At New York the disease has never spread beyond the quarantine hospital.

Sabbath Convention.

(*Continued from No.* 17.)

THE MEMORIAL.

To the President and Managers of the Cumberland Valley Rail Road Company:

The subscribers, a Committee appointed by the late Sabbath Convention, assembled at Chambersburg, respectfully represent—

That the Convention from which they derived their appointment, was a large and respectable body of citizens, composed of many Delegates from the counties of Adams, Cumberland, Dauphin, Perry and Franklin; and by their proceedings have borne their testimony to the importance and obligation of observing the Lord's day as a day of rest from all worldly business or employment: and appointed the subscribers as a Committee to address you, requesting that you would suspend the travel of your Cars on the Cumberland Valley Railroad on the Sabbath. As the Committee of the Convention, and as Stockholders of the Company, of whose affairs you are Managers, we respectfully invite your attention to the subject. The Sabbath we consider a Divine institution, by the appointment of the Almighty, and consecrated by the observance of a Christian people. By Legislative enactment from the first settlement of Pennsylvania, the violation of the Lord's day, by worldly employment, or business, was subjected to penalties.

It is to be remarked that the first Colonists, when preparing to embark for their new settlement in Pennsylvania, proclaimed as one of the fundamental laws of the Colony, "*That every first day of the week, called the Lord's day, people shall abstain from their common daily labor,*" and one of the first Laws of the first Legislature assembled in the Colony, was an act prohibiting worldly employment and business on the Lord's day, which, with little variation in terms, has continued the law of the Commonwealth until this day.

A regard to the Lord's day, as a Divine institution, and submission to the enactment and policy of positive law, has induced, throughout our Commonwealth, an observance of the day, that ought to be promoted, we think, by all who regard the prosperity of our State, and the morals of its citizens.

Our Courts of Justice and Halls of Legislation are closed on that day from the business of the other days of the week. Public opinion does not tolerate assemblies of the people on that day for any purpose except for religious worship or religious and moral instruction. As officers of your Corporation you would not consent to meet and act in the exercise of your corporate powers on the Sabbath. As the President and Managers are not disposed, or do not feel themselves at liberty to act on that day, in the sphere of their corporate capacity; why shall it by your authority, be imposed on your subordinates and agents to be engaged in transporting your cars on the Sabbath, as they do on other days, in violation of law—in corruption of such agents and to the evil example of the public?

The transportation of these cars not only leads to the desecration of the Sabbath by those employed, as well as in the travel induced, but also interrupts the order, peace and quiet of the day, in our towns and villages, attracting the attention of young and old from its observance; and at the same time interfering with and disturbing Christian worship in our churches.

We deem it unnecessary to enlarge upon the evils attendant on this travel, as they have no doubt been presented to the observation of your intelligent Board. The Committee would further represent that they are informed that the cessation of business during the Sabbath, on various Canals and Railroads in this and other States, has operated to the manifest advantage of all interests concerned in the trade of those thoroughfares. On all the Collier

Railroads of this State, business is suspended during the Sabbath, and on the Lehigh Canal, and the Delaware division of the State Canal.

The Committee are also informed that the cars are not run on any Railroad in the New England States on the Sabbath, except the train from New York which goes into Boston early on Sabbath morning.

Public opinion has, within the last two years, been strongly expressed in several respectable Conventions within the State, recommending to the Canal Commissioners and the Legislature, the cessation from travel and transportation on the public works of the State on the Sabbath; and memorials subscribed in many counties, by great numbers of citizens, have expressed their desire that there should be that cessation.

The Committee suppose that from the limited transportation on the Cumberland Valley Railroad on the Sabbath, and the disinclination of many persons to travel on that day, that the business done on the Sabbath in the running of cars, cannot be advantageous or profitable to the Company: and that to suspend the running of the cars on that day would not only relieve the Conductors, Engineers, and others from employment on the Sabbath, but be to the pecuniary advantage of the Company.

If, as Managers of the Company, you feel yourselves constrained to prosecute the Sabbath travel, unless you are relieved from such obligations to others, we ask you to make known your desire to discontinue the use of your cars on the Sabbath, and the Christian community the influence of your opinion in favor of such suspension, and that the public may know with whom the responsibility rests, whether it be any other Railroad Company or the Government agents.

GEORGE CHAMBERS,
WILLIAM HEYSER,
FREDERICK SMITH,
Committee.

THE REPLY.

Office of the Cumb. Valley R. R. Co.,
Carlise, 9th March, 1848.

To Messrs. George Chambers, Wm. Heyser, and Frederick Smith, Committee:

Gentlemen:—Your memorial has been presented to our Board, and, as frequently before, has been the subject of consideration. This enables me to say—that there is no one of our number who does not duly appreciate the efforts which good men now every where make, to induce a respectful observance of the Sabbath. Indeed, there is no right-minded man whose mere morality and suggestions of worldly expediency, do not dictate to him the propriety of a quiet and beautiful observance of the "Lord's day," while others, influenced by a higher and purer motive, are celebrating the remembrance "*wherefore*, the Lord blessed the Sabbath day, and hallowed it." I need scarcely add, therefore, that if it depended alone upon our will, the running on Sunday should cease. But it does not. We are but a link in a very long and important chain of mail communication. The Government alone controls this; and although we have already communicated to that department, who has the subject in charge, our willingness and wish to discontinue our train on Sunday, it has not met with that response which either you or me could desire. The subject is not a plain one, but on the contrary presents difficulties of no easy solution. While, therefore, we all see so plainly the great propriety and religious necessity of attaining the objeet we have in view, we should not forget, that they who make and execute the laws, are men as we are, and may think as we do, but when they come to act it is under responsibilities, and the embarrassments of political machinery already in motion, which we cannot so sensibly feel.—You will not understand us to intimate that the great moral feeling which pervades popular opinion should cease, or at all abate: on the contrary, we do not undertake to say, that some plan will not yet be projected, by which the Government may be enabled to act in perfect obedience to God's Law—"Remember that thou keep holy the Sabbath day."

We need only add that we heartily approve of the principles upon which your Conventions act, whereby to affect public opinion on this point, and that in the management of the affairs of our road, we will ever be ready to conform to any regulation which is in obedience to the precept, "In it thou shalt do no manner of work."

I am, with respect,
Your obedient servant,
FREDERICK WATTS, *Pres't.*

CONTRIBUTORS' DEPART'T.

My present Lot and Experience.

BY J. FLAKE.

Brother J. Winebrenner:—

For three weeks past I have been hindered either by being unwell, or by the inclemency of the weather, from coming up the country. I would say in my mind, now on Friday or Saturday I will go—but I was either unwell, or the rain or snow had come again. And I suppose a sick man is not much needed among you all—so I have tried to nurse myself up awhile, hoping that as my respected Brothers Winebrenner—Miller—Oliver and Ross were near at hand, my lack of service for a few weeks would be supplied. More especially, as the gifts of the brethren I have mentioned differ from mine, the change of bread might be acceptable, and profitable, to many.

Yesterday afternoon as the snow storm had ceased, I thought I would try and get at least as far as Lancaster. So I set off for the car, which leaves here at 4 o'clock, not remembering how much more snow is found up the country than there is around this large city.

As I passed along Eighth street, quite unexpectedly a dog jumped at me, and tore my coat; but through God's mercy it was not my hand. I consider it a merciful escape, for the dog may have been mad. However, I went as far as the inclined plane, and there being discouraged by the prospect of riding all night in a crowded car, with the windows open around me, and I weak and sickly—so at the bottom of the inclined plane I got out, and went back to my place of sojourning in the city.

And now, on the last day of the year of grace 1848, I bless the God that made me, and the Saviour that died for my soul's salvation, and humbly implore the help and blessing of the Holy Spirit, the Comforter.

I find myself in the faith and love of God, and of his only begotten Son, Christ Jesus our Lord. Also in peace and charity with all my fellow men.

"Through many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

Philadelphia is an exceeding pleasant place in which to live, and in which to die and be buried. New York, and New Orleans, are more wild, and restless, and foreign—partaking more of the evils and miseries of the European cities. But in Philadelphia you can serve God acceptably, and find a straight road leading up to Paradise. Such another population on the Sabbath day, or on a holiday, no other city can produce, so well behaved, so genteel, and comfortable. It is a town to live in, and feel at home. Would to the Lord that the people would hearken to the voice divine, and the fearful Cholera be kept afar off.

During the time of my sojourning in Harrisburg through the past year, I tried very hard in my preaching, and prayers, and social visiting among the people, to do them good. I hope it has not been in vain. If I am permitted again to visit Harrisburg, they had better try and get all the good they can from me while among them, for my stay will be short. I believe there are some very pious and devoted members in our Bethel church, whose names are in the book of life.

I tried hard to gain favor with the people, so as to build up the little flock in holiness, and truth, and love. I succeeded in gaining the good will of many—perhaps of more than I know of. What is of great importance among us is stability. Being rooted, and built up in Christ—in truth, and love, and holy living. May this be the experience of the dear people at the Bethel.

If the multitude who have professed conversion among the brethren at their meetings for twenty years past, had been steadfast, and followed Christ, what a different state of things we should now have. But it has been like the morning cloud, and the early dew, with very many; they are scattered again on the barren mountains of sin and folly.

O brethren of the Eldership, look at these things, and try to work in such a way that your labor will not be in vain. Build up—establish—watch over, the souls you pray for, and baptize. Teach them that true religion is not merely getting happy, but that it is bearing the cross, and living near to God, and being sanctified.

I went this evening to an Episcopal church, opposite where I make my home in the city. O the sweet, and solemn singing, and prayers, and the good and evangelical preaching. It was to me a privilege and a blessing on the last night of the year 1848.

I am closing the year in writing these lines. Many true believers are closing the year in solemn public worship, and very likely the brethren generally who worship in our Bethels are thus employed. Well, may grace, mercy and peace be multiplied to all who love our Lord Jesus Christ in sincerity. Their Lord and our Lord.

I hope to get up the country in a few days; Deo volente. Written at Philadelphia, the last day in 1848, being the Lord's day.

I.

"I saw the city of the skies,
And oft by faith light gaze,
From earth, inward the great sunrise,
Of everlasting days.

II.

Jerusalem spread out in light,
And made in all things new,
And holy for the pure in heart,
To dwell in, and no more depart.

III.

'Twas not alternate day and night,
No hand a temple rear:
The Lamb is the perpetual light,
And temple every where.

IV.

And crowds have passed the pearly gate,
Who walked our earth before,
One with the great Immaculate,
And in his arms borne o'er.

V.

And millions yet from many lands,
Shall brave the stormy strait,
Press on with suppliant hearts and hands,
And meet at Zion's gate.

VI.

And ne'er within the Jasper wall,
While endless ages roll,
Shall foe assail, or shadow fall,
On body, spirit, soul."

Sabbath.

Sabbath, in the Hebrew language, signifies rest, and is the seventh day of the week—a day set apart for religious duties, and a total cessation from ordinary labor. This is in commemoration of Jehovah's resting on the seventh day. The Israelites were also to remember and sanctify the same day in memorial of their redemption from the Egyptian house of bondage.

A difference of opinion exists in regard of the identical day. Since the majority of professing Christians take the first day of the week, called Sunday, instead of the seventh; a minority, called Seventh day Christians, insist that unless the identical seventh day is observed, the letter of the law is not fulfilled, and we are adding a certain something for which we have no command.

My opinion, however, is, that it is extremely difficult, yea, I may say impossible, for any one to arrive at any accuracy respecting the identical day through the lapse of ages, in which so many revolutions and counter-revolutions have taken place among nations, literature, chronology, &c. Contending about this, I judge to be a hair splitting business, and can be in no wise conducive to salvation.

It is the seventh part of our time that we are to consecrate in the manner of a Sabbath. "Six days shalt thou labor and do all thy work, but the seventh thou shalt rest." No matter, whether we count from Sunday, Monday, or Saturday.

That the first day of the week, now called Sunday, suits in all respects for a Sabbath under the Christian dispensation, is evident from every thing connected with it. And besides, we have the example of the inspired men, who assembled on the first day of the week for religious exercises.

Others, not always professed infidels, but professed Christians, argue, that we are under no obligation to observe one day out of seven for a Sabbath: First, because we have no express command of our Saviour, and second, because we are no more under the Law, but under the Gospel.

To such I reply, we indeed have no express or positive command from the Author of Christianity, but example from inspired men is equivalent to a precept. And second, that we are no more under the ceremonial law is also true. The one that would now go out, and gather a few sticks on the Sabbath, would not be stoned to death; but the moral law is a different thing. The love of God shed abroad

in the heart, only and alone qualifies us for keeping His commandments—or in other language—"Love is the fulfilling of the law."

Farther, when we view the utility of the Sabbath in a physical point of view, as well as moral, every Philanthropist must at one glance see the blessing of such *a day*, and the evil, consequent on all God's animated creation, were it abolished.

We see nothing but the purest wisdom displayed in all the ordinances and institutions of Jehovah; and the happiness of his creatures is the natural result of observing his statutes. No reasonable being ever repented for having been too accurate in keeping God's commandments—but, on the contrary, thousands have exhibited their keenest sorrow on a dying bed, for having neglected them. How true! "The wages of sin is death, but the gift of God is eternal life," &c.

More to the point. Our irrational brutes have not a small claim upon their lords, for a strict observance of a day of rest.

"This day," says a certain author, "seems to be considered by too many as set apart, by divine and human authority, for the purpose, not of *rest*, but of its direct opposite, the *labor* of travelling; thus adding one day more of torment to those generous, but wretched animals whose services they hire; and who being generally strained beyond their strength the other six days of the week, have, of all creatures under heaven, the best and most equitable claims to suspension of labor on the Sabbath."

These are evils greatly to be lamented; they are an insult to Jehovah, and detrimental to ourselves—besides an awful example to all who are around us, and more especially to those that we are held more directly accountable for.

To sanctify, means to set apart for a special purpose—more so still, when done relative to God, and when our temporal and eternal welfare is connected with, or dependent on it.

To sanctify this day, we should consider it in the following manner:

1st. A day of *rest*—not indeed to the exclusion of works of charity and mercy, but to rest from all our ordinary labor, business and care. For the mind ought to rest as well as the body. All are to rest: "Thy son and thy daughter, thy man servant and thy maid servant, thy cattle and the stranger that is within thy gates." But the smallest number accurately attend to it in the above manner. Many of the upper ten thousand endeavor to abstain from labor themselves, but their servants have to labor for their comfort and luxury. While lord and lady take their ease on a Sabbath morning, their servants have to prepare the horses and carriage to convey them genteely and fashionably to the *house of God*. Then, while master, mistress and children are *serving* the Lord inside, the servants have to take care of the fat, sleek and fractious horses outside. This can be seen every Lord's day, not five hundred yards from where I am now penning this communication.

Now, I ask, is this right? Have servants no souls, or are rich people able and willing to settle and balance accounts for their domestics? Ye guilty ones, answer this.

2nd. As a day of *remembrance*. This day, when both body and mind are relieved from all ordinary labor and care, we are especially qualified to remember God as our Creator, our Preserver and our Redeemer. Study to praise Him as such, and endeavor to consecrate our souls and bodies to Him, who is the author and "giver of every good and perfect gift."

3d. As a day of *meditation* and *prayer*. In which we should cultivate communion with God, and that habitual friendship with Him which is peculiar to those who know that they are his dear children, and that he loves them dearer than any earthly parent can love his offspring. This day ought to be a particular feast day to the souls of Christians, upon which they drink especially deep from the well of salvation, and feast on the "marrow and fatness of his house."

4th. As a day of *public worship*. The primitive Christians assembled on the Sabbath, or first day of the week, for religious exercises. Acts 20: 7. John 20: 19. It is true we are to worship God always, pray without ceasing, &c., but for a higher permission, special purpose, and for the good of others, we are to let our light shine in this way also, as well as otherwise. On the day, when free from temporal cares, we are well qualified to attend public worship.

5th. As a day of *joy*. Isaiah 56: 2. Psalms 118: 24. A day of feasting is naturally also a day of rejoicing. Considering fully the plan of Salvation by and through Jesus Christ, and we being the happy subjects thereof have every right to rejoice with joy unspeakable and full of glory.

6th. As a day of *praise*. Psalms 116: 12, 14. It is understood by all who have a knowledge of salvation by the remission of sins, that it is our privilege as well as our duty to praise God at all times—but especially on the day of rest; for reasons I have already mentioned in the foregoing particulars.

7th. As a day of *anticipation*—Looking forward to that holy happy and eternal sabbath, that *rest* which remains for God's people.

That land of rest; the saints delight—
The heaven prepared for me.
Where the assembly ne'er breaks up,
And Sabbath's never end.

These are but very imperfect remarks—merely the outline of what I would write on the subject were it expedient that I should monopolize all the columns of your useful and ever welcome messenger, the 'Church Advocate."

However, a word to the wise is enough. Farewell.

Your brother, &c.

J. MYERS.

Allegheny City, Dec. 13th, 1848.

An Educated Ministry.--No. I.

At the present age, when the sun of science is rapidly approaching the zenith of its glory, and constantly pouring forth a flood of unspeakable grandeur; when science and religion combined, have chased away the darkness of our earth, and the dusky forms of superstition and ignorance that long had ruled millions of the human family with a rod of terror, are visible only in the distance and are permitted no more to exercise their reign of cruelty, or consign their millions to the devouring flames; at an age like this, it would appear a work of supererogation to say any thing in justification of so popular a subject as that of general education.

But even now, with the light of the nineteenth century beaming around them, there are some who would rather see the dark waves of ignorance, with all its errors and its crimes sweeping over our land, than to behold science dispelling the darkness of night, and calming the raging storm.

But these are unworthy of even a passing notice, for being ignorant themselves they are not capable of appreciating that spirit of philanthropy which urges the education of the great mass of the people, and not only of a favored few. We cannot see how it is possible for any person, much less a Christian, to oppose the influence of education. For occupying, as it does, a close relationship to religion, it must perform with her a large share of the reformation of the world. Indeed if the world is ever to be thoroughly reformed from vice, and if the grandeur and glory of the millennial morn shall ever dawn upon our earth, I cannot conceive how these mighty results can possibly be brought about, unless the human mind be properly qualified by an enlightened system of education, for the proper appreciation of religious principle.

Again! there is another class of persons, who, though they approve of education, and make use of every exertion to secure enough, at least to transact their business, yet they believe their minister may be an ignorant man. And though they would not employ a tailor who does not understand his business, to make a coat for them, or a mechanic who was not perfectly conversant with the principles of his trade, to manufacture any article, no matter how trifling, yet they declaim against learning as a great and crying sin in a minister of the Gospel.

Before proceeding farther in the investigation of our subject, and in order to ascertain what qualifications a minister should possess, it will be necessary to notice briefly his responsibilities and his duties; and it will no doubt be admitted by all, that his qualifications, both in a temporal and spiritual point of view, must be commensurate with the obligations devolving upon him. For it would be folly to employ a man of a weak mind and weak abilities, to perform a great and responsible work. We hesitate not then in making the assertion, that the office of the Christian ministry is at once the most sacred and responsible station any human being can fill, because it involves the future destinies of immortal souls.

The Christian minister has received his high commission from his God; that commission is fraught with all the tremendous consequences of eternity. The interests of the Church of Christ are intrusted to his care.—The church and the world look to him for advice and counsel, and upon the advice given them depend their destinies in a future and an eternal world. And however much the infidel and the sceptic may despise the church and the office of the Christian ministry, yet it is their influence constantly operating, which has prevented the world from receding back into those dark ages of superstition and bigotry which have disgraced the pages of history. While the interests of the present generation, and the immortal destinies of unborn millions are thus resting upon the Christian minister, tell me, if his obligations are not tremendous. He has an important trust committed to his charge; a solemn duty to perform. Let us look at it for a moment.

Without multiplying words upon this point, or consulting the musty volumes of theological learning for an answer to this important question, let us go back through the lapse of eighteen hundred years, and there, amid the scorn and contempt of a Jewish populace, let us listen to the last memorable commission of the man of Calvary to his eleven theological students, who followed him faithfully through the trials and dangers of his eventful life.—There upon a lowly mountain, the risen Jesus communicates this grand and magnificent commission to his care-worn followers. Here, then, in a few simple words, is embodied the whole duty of a Christian minister. A duty comprehended in a few simple words; but, O! how difficult of performance. "Go," says he! "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you." This, then, is the duty of an ambassador of Christ. To go into all the world, to instruct the nations of the earth, to point the heathen idolater to the victim of Calvary's Cross, and wherever crime and wickedness abound to unfurl the crimson banner of virtue, and bid the diseased millions of earth look and live.

J. H. C.

Glade, December 13th, 1848.

Contrariety of modes in supporting Ministers.

How various are the opinions of men respecting the mode of supporting Gospel ministers.

A thinks that preachers of the Gospel should be qualified, inducted and supported, in a mode to be prescribed by the statute laws.

B is of opinion that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people.

C says it takes him as long to go to meeting and hear the preacher, as it does for the preacher to go and preach, and their obligations are therefore reciprocal.

D believes a rich preacher is as much entitled to a reward for his labors as if he was poor.

E believes that a preacher should give the whole of his time to reading, meditating, preaching, praying and visiting, and therefore he ought to be liberally supported; not in the light of alms, but in that of a Gospel debt.

F joins with E, with this proviso, that the liberal support be averaged on all the members of the church, according to property and privilege.

G also agrees with E provided the liberal support be raised by a free public contribution, without any knowledge or examination what each individual does.

H chooses to tax himself, and constable his own money to his preacher, without consulting any other.

I loves the preachers, and pays them with blessings, but the sound of money drives all good feelings from his heart.

When J hears a man preach that he does not believe is sent of God, he feels under no obligation to give him any thing; and when he hears a preacher that gives him evidence that he is in the service of the Lord, and devoted to the work, he forms the conclusion that the Lord pays the preacher well for his work as he goes along.

K likes preachers very well, but preaching rather better; he feels, therefore, best pleased when the preacher fails coming and a gape opens for himself, for he had rather work his passage, and take his turn at the helm, than pay a pilot.

L argues like a man, that the preacher ought to receive something handsome for his services, and laments that himself is in debt, and cannot communicate any thing without defrauding his creditors; at the same time he takes special care to keep always in debt for cheap farms, wild lands, or some other articles of an increasing nature.

M is a man of a thousand. He argues that the mode of supporting ministers is left blank in the New Testament, because no one mode would be economical in all places, but that the deed itself is enjoined on all, who are taught by an ordinance of heaven.

If, therefore, a *contribution* is recommended, M will be foremost to the box. When a *subscription* is judged most advisable, his name will be first on the list. If *averaging* (or tithing) is considered most equitable, he will add a little to his bill, lest others should fail. And if *no special mode* at all is agreed upon, still M, as an individual, will contribute by himself; for he reasons that if others are remiss, it is neither precedent nor excuse for him. He does not give to be seen of men, but because his heart is in it, and these Gospel debts (as he calls them) he pays with as much devotion as he spreads his hands to God. The creed of his faith which seems to be written on his heart, is "that although all the money in the world cannot purchase pardon of sin, or the smile of a reconciled God; yet religion always has cost money or worth, from Abel's lamb to the present day. And that the man who will not part with a little money, for the sake of Him who parted with his blood for sinners, is a wicked disciple."

N approves of the faith and profession of M, in every particular, but reduces nothing of it to practice.

O, like his mark, believes nothing, does nothing, and is as near nothing as anything can be.

LELAND.

Revival News.

Newport, Jan. 2d, 1849.

Brother Winebrenner:—

This is to inform you and the readers of your paper, that Elder B. Howard, after his return with me from the Eldership, visited Pfoutz's Valley, where he continued a few weeks in holding a series of meetings. His labors of love were blessed in that place. There were some converts and a few backsliders reclaimed. He organized a church in the Valley consisting of fourteen members. There are others in the place, who are under serious impressions, and it is expected that before long they will comply with the requirements of the Gospel, and come into the fold of Christ. May the Lord prosper his cause in the Valley, and make it a place conspicuous for piety.

Again; The little Church near Newport expected a visit from brothers Ross, Swartz, and yourself this Fall, in order to hold a protracted meeting, but on receiving a letter from brother Swartz stating that he could not come to our assistance. We immediately proposed holding a series of meetings, and dispatched a messenger after brother Howard, soliciting him to come to our assistance; and having succeeded in getting him, the meeting was continued for three weeks and two days, during which time sixteen professed religion, a few backsliders reclaimed, and some few who became disaffected and stood aloof from the church, came forward, acknowledged their errors, and were brought into church fellowship.

During the meeting fourteen were baptized in the Juniata river, and went on their way rejoicing—all of whom united with the church. Some of those that were baptized professed religion for a number of years, but during the meeting they learned the way of the Lord more fully, and are now disposed to take the word of God for their rule of faith and practice; and there are others who have professed religion for some years, in connection with the rest of the young converts who have said that they would obey the Lord in Christian baptism, but were disposed to defer it for the present. May they pay their vows, and ever live a pious and devoted life.

On New Year's day brother Howard, in a discourse, spoke in reference to the propriety of the Church building a meeting house for the worship of God in this place, and without a dissenting voice, measures were entered into to see what might be done, and on the same day there were $290 subscribed for the purpose, and we have no doubt but that we shall be able to erect a good house here, by next Spring, for public worship.

In conclusion, I will state, that on last evening we attended to the ordinances, and truly we had quite a reviving time, I hope a time long to be remembered. After the services were over, brother Howard gave the parting hand to all in the house, and this morning, Jan. 2d, he left us for Landisburg, at which place he intends holding a series of meetings, after which he expects, (no preventing Providence,) to visit Lancaster city, and a portion of Cumberland county. May the Lord prosper him on his journey, and give him many souls for his labor.

The preaching brethren present at our meeting, were brothers Howard, Deshiri, Sole and myself.

No more at present, but remain yours,

In the bonds of Christian fellowship,

SOLOMON BIGHAM.

Letter from Brother J. Hickernell.

Mount Pleasant, Dec. 27, 1848.

Brother Winebrenner:—

In the Advocate issued the 15th inst., I find an epistle written by Elder Myers, which gives a description of the state of things in the Churches of God in West Pennsylvania.

In the first place he states that he knows not what to write. This, I think, was correct, or he would not have contradicted former letters on the same subject.

Now, if I have any idea of the state of things on the route on which brother Ober and myself travel, they are just as I described them in a former letter to you; and I think we should know best, being among the churches preaching and exhorting for them,—of course we ought to have a knowledge of these things.

We also have had a few conversions in some of the churches since the Eldership, and a few baptisms too. As for other circuits, I cannot tell. I shall let others represent their own fields of labor. I have wondered from whom brother J. M. received his information. It cannot certainly be the travelling preachers, for he says their visits are like angels, few and far between.

He may have heard something from some one that was not acquainted with them as they are. I have known some members of a church to get wrong, and whilst in that condition, they thought all the rest were wrong. But all experienced men, however, know that this is a very common thing in churches, as well as other communities.

I can assure you, however, that that letter cannot be understood by many. And why? Because it is foreign to what they know to be the case. I know very well the more conversions, the better the times are; but we are not to despise the day of small things. If churches mention their integrity, and a few are occasionally added to their number, I shall not complain, but preach on, and say times are pretty good. For, says a certain writer, "It must be confessed, that according to the strict nature and reason of things, that weakness is the cause of complaining."

I do not say that there is one living who is exempt from weakness, yet some have a large portion of it, so much so, that the society by whom the complainer is surrounded becomes disgusted. I do not offer these remarks in allusion to brother J. M., for he has acknowledged that it is so with him, but I say so for the benefit of others who are in the habit of too much of it—preachers to members of the churches, and members to preachers. I would desire that we could all speak the same things, and walk by the same rule.

I must close for the present.

Yours, in love.

JOHN HICKERNELL.

Letter from Elder D. Kyle.

Woodberry, Pa., Dec. 29th, 1848.

Brother Winebrenner:—

I rejoice that our labor is not in vain in the Lord. Since our last Eldership we have held four protracted meetings, all of which have resulted in some good.

The first commenced on the 26th of Nov. in Newburg, Huntingdon county. At this place was held our first Camp-meeting in these parts, and I still find some of its good fruits. Our meeting was good. One found peace.

Our next meeting commenced on the 2nd of Dec. in McNeel's School-house. The people, although unconverted, received and entertained all who came, very kindly during meeting. Brother James McNeel was brought to the Lord, and has since followed his footsteps down into the water. He is the first fruit of our labor, in this neighborhood, but I hope not the last. Our way is onward, by the help of the Lord.

The third meeting was held with the Church of God in Aughwick valley. We commenced it on the 16th of December. A good work of grace is going on there. On Monday evening, the 18th, five were hopefully converted to God.

Our fourth meeting commenced on the 19th Dec. at the Stonerstown Bethel, and was a very interesting time. On Christmas two persons found peace. The brethren done nobly at all our meetings.

We commenced a meeting at this place, (Woodberry) this evening. Brother Samuel Anderson is with us. Pray for the prosperity of Zion here.

Yours, &c.

D. KYLE.

Letter from Bishop T. Hickernell.

Vanwert County, O., Dec. 18, 1848.

Brother Winebrenner:—

I owe you an apology for not having sent you the minutes of the Indiana Eldership, for publication at an earlier day. When I left home, to go to the south part of my circuit, I forgot to take them along with me, and of course had to wait till I returned home again, before I could get them ready for the press.

I would also inform you that I held another five days meeting, in the neighborhood of the Dutton's, where two more were made the happy subjects of saving grace. The church there enjoys itself well. I also had a profitable meeting in the neighborhood of brother Wiley's and Strock's, which lasted three days. Brother Robert Nelson still followed me in exhortation.

You shall hear from me soon again, and I trust to communicate some good news.

Yours, &c.

THOS. HICKERNELL.

P. S.—Why are my books not sent on? Please let the readers of the Advocate in the West know the cause: for they are always bothering me for books. T. H.

Remark.—If these botherers for books will agree to pay cash for all the books they buy, so that you can pay me in a reasonable time, I will send you all the books you want. See Notice to Agents, on the last page of the Advocate. Editor.

Extract of a Letter from Brother J. E. Rohrer.

Rohrersville, Md., Dec. 30, 1848.

Brother Winebrenner:—

A few more words and then I am done,—The Lutherans and United Brethren have had a revival in progress for the last few months, in their meeting houses in this place, and some fifty or sixty souls professed religion. The revival has now stopped, and none of the converts have been obedient to our blessed Lord as yet, in the matter of his ordinances, but we hope that there will be some of them, if not all, willing to obey our holy Master before long.

Myself and the brethren would be glad if you would pay us a visit soon, as your services would no doubt be profitable in this place. Please write soon, and let us know whether you can pay us a visit or not.

Yours, in the Lord.

JEREMIAH E. ROHRER.

Extract of a Letter from Bro. A. D. Williams.

Clinton, Dec. 27, 1848.

Dear Brother Winebrenner:—

You will hear from me again, as soon as I can find opportunity to scribble for the Advocate.

I do not see as there is anything in Harmon's articles *to answer*. They only amount to: "It is insufferable that the opinions of 'The Fathers,' and 'The Church' should be questioned; and still more so that they should be questioned by a 'beardless youth'—a stripling!'" What more is there; and what need of answering this!

My best regards to yourself and family, brother Flake and all enquiring friends.

Faithfully yours,

A. D. WILLIAMS.

More Good News.

Linglestown, Jan. 6, 1849.

Brother Winebrenner:—

The meeting at this place is still in progress, and sinners are returning home.

At Millerstown God's power was displayed also, in the conversion of three precious souls—prospects were very good, but I had to leave and commit them to the care of God. Had

there been more help there, I am satisfied that a great deal of good might have been done.

I remain yours, as ever,

T. STROHM.

JOURNAL

OF THE

Third Annual Eldership of the Church of God,

IN INDIANA.

Agreeably to appointment, the annual Eldership of the Church of God, in the State of Indiana, met in the house of Mr. Mathias Lucans, in Wabash county, at half past 8 o'clock, on Monday morning, Nov. 6, 1848.

The meeting was opened with worship by brother John Martni.

Brothers George Thomas and A. Menely were appointed to constitute the Eldership: whereupon the following brethren were reported as being present.

Teaching Elders.

John Martin, George Thomas,
A. Slyter, Christian Sands,
Thomas Hickernell.

Ruling Elders.

Wm. Phramton, J. Kilmer,
John Corban, A. Menely.

Messengers.

J. Comp, J. Meloy, Bro. Arnold.

Absentees—E. Gillespie.

On motion,

Resolved, That we now proceed to organize the meeting by electing a Speaker and Clerk: whereupon brother JOHN MARTIN was elected Speaker, and T. Hickernell Clerk.

The Standing Committee gave in their report. They reported that they had licensed brother Christian Sands, and removed the Eldership from Rome to Wabash county. Their report was adopted.

On motion,

A Committee of three were appointed on Resolutions, viz: Geo. Thomas, A. Menely and Wm. Phramton.

On motion,

A Committee on Overtures was appointed, consisting of three, viz: G. Thomas, A. Menely and Wm. Phramton.

On motion, it was

Resolved, That ministers give in their reports, and that it be optional with them to stay in the house, or to retire.

Brother JOHN MARTIN reported: That since the last yearly meeting he labored in a number of protracted meetings, where he realized seasons of refreshing from the presence of the Lord. He stated that at some of those meetings where he labored, he saw as many as 20 and 30 forward to be prayed for, and some converted, whilst others were reclaimed from a backslidden state. He said he had baptized none since the last Eldership.

His report was adopted and his license renewed.

Brother THOS. HICKERNELL reported: That he has labored constantly since the last Eldership, with the exception of eight weeks last spring, and several weeks in harvest.—During his confinement at home, he preached principally on Sabbaths. He stated that he labored in several revivals, organized several churches, and baptized about 30 since the last Eldership.

His report was adopted, and his license renewed.

Brother CHRISTIAN SANDS reported: That he has labored in connection with brother T. Hickernell since last summer, preached some in revivals, was present on some baptismal occasions, but baptized none himself.

His report was adopted, and his license renewed.

Brother A. SLYTER reported: That he labored for about six months since the last yearly meeting. Labored in several revivals, organized 3 churches, and baptized 13. But inasmuch as some charges were preferred against him, his case was referred to a Committee of five, viz: Brothers Thomas, H. Comp, A. Menely, Wm. Phramton and Hood. The committee could not act for want of testimony; therefore it was

Resolved, That his license be renewed, and handed over to J. Martin, to be given over to him as soon as difficulties between him and others are adjusted.

Brother GEORGE THOMAS reported: That he has been laboring at intervals for years past. He felt much revived since he come to the state of Indiana. He complained of his preaching not having that effect which he desires, but that he still feels encouraged to labor in word and doctrine.

His report was adopted, and his license renewed.

Absentees heard from.

Brother GILLESPIE was heard from by letter.

Applicants for license were called for.

Brother CORBAN arose and gave in his experience. But inasmuch as his gifts run altogether into exhortation, the Eldership thought it inexpedient to grant him license. Addressed by brother T. Hickernell.

Brother JOHN BLICKENSTAFF arose and gave in his experience, but stated that it was immaterial with him about the Eldership granting him license.

The Eldership took his case into consideration, and finally concluded to grant him license. Addressed by brother John Martin.

On motion,

Adjourned. To meet to-morrow morning at half past 8 o'clock.

Meeting closed by brother G. Thomas.

TUESDAY MORNING.

Met according to adjournment. Prayer by brother T. Hickernell.

The Committee on brothers Sands and Slyter's case gave in their report. Their report was adopted.

Applicants for license were again heard from; whereupon brother HOOD gave in his experience, and a license was granted him.

On motion,

A Standing Committee of five were appointed, viz: John Martin, J. Corban, G. Thomas, Wm. Phramton and T. Hickernell.

On motion,

A Stationing Committee of five were appointed, viz: Brothers A. Menely, W. Phramton, William Hood, Thomas Hickernell, J. Kilmer.

The Committee on Resolutions reported as follows:

Resolved, That we recommend to our brethren in the bounds of the Indiana Eldership to observe the 1st day of January, 1849, as a day of thanksgiving and prayer for the extension of Christ's kingdom. Agreed.

Resolved, That Christ is our only law-giver, and proved his and his disciples' divine authority by marvelous wonders, therefore we cannot believe or receive any law or constitution framed by any of our brethren as having any legal authority over this Eldership in the transactions of its business. The adoption of this resolution was postponed for further consideration.

Resolved, That the Stationing Committee report, who reported as follows:

Brother Sands is appointed to travel over the counties of Mercer, Adams and Vanwert, Ohio.

Brother Blickenstaff over the counties of Whitley, Lagrange, Steuben, Decalb and Noble counties.

Brother Thos. Hickernell travels over the whole territory, as usual.

Missionaries.—Geo. Thomas, Wm. Hood, A. Slyter and J. Martin.

Resolved, That the Eldership express their thanks to the citizens of Wabash county, for their hospitality and kindness exhibited towards them during their present session.

Resolved, That the Eldership of the Church of God in the State of Indiana, will hold its next session in a school-house, 2 miles northwest of Auburn, Decalb county, in the neighborhood of brother Wm. Phramton, on the 3d Monday of October, 1849.

Concluding prayer by brother A. Slyter.

JOHN MARTIN, Speaker.

Thos. Hickernell, Clerk.

NEWS DEPARTMENT.

Cotton Consumption in the United States.—From an article in the New York Dry Goods Reporter, we learn that the cotton consumed in the United States during 1847-8 was not far from 480,000 bales, employing $8 ,357,130 capital, 101,250 operatives, 3,012.500 spindles, and distributing weekly in wages $363,214, or $18,887,128 per annum, and for all expenses, not including cotton $491,758 weekly, or $25,562,820 annually. This interest produces 756,000 000 yards of goods, or 37½ cents to each individual.

Trade of the New York Canals.—The Albany Argus says:—From the official records made by the collectors, we have compiled our annual statement of the trade of the canals for the past season of 1848. We have accompanied it with the statement for the year 1847. The extraordinary year of 1847 brought, according to these statements, New York a debtor to the West, to the amount of $1,260,398; the present year shows a balance of $25,537,571 in favor of New York.

Gold Fever in Sandwich Islands.—Late accounts from the Sandwich Islands state that the California gold fever is raging in the Sandwich Islands with even more violence than in the United States, Nearly the whole of the inhabitants have departed for California in quest of the precious metals. Towns and villages are depopulated, and, as a matter of course, business of all kinds was completely at a stand.

A dear gift for Mr. Morse.—Was entered at the Boston custom house, a gold broch, studded with diamonds—a present from the Sultan of Turkey, to Mr. Morse, in honor of the electric telegraph. The duties amounted to $120.

Churches in New York.—There are 230 churches of all denominations in N. York city, viz: Episcopal 44; Presbyterian (including Associate Ref. Pres.) 44; Methodist Episcopal and Meth. Protestant, 25; Baptist 28: Dutch Reformed 18; Roman Catholic 18; Hebrew 10, Congregational 9; Lutheran 5; Friends 4: Universalist 4; Primitive Christians 3; New Jerusalem 2; Unitarian 2; Miscellaneous 4; Total 230.

Statistics of London.—This city has now a population of about 2,000,000, with upwards of 100,000 houses, and 10,000 streets, lanes, squares, etc. It contains 587 churches, 207 dissenting chapels, 5,000 public-houses, and 15 theatres. London is ten miles long, and seven broad; it is now growing at the rate of 12 miles of streets annually.

Steamers Lost on the Mississippi.—The Cairo Delta of the 19th ult., contains a list of the steamboat disasters which have happened on the Mississippi river, amounting in all to 251, by which it appears that 167 boats were sunk, 70 burnt, and 5 blown up.

California Gold.—A report from the Philadelphia Mint, states that nearly thirty-five thousand dollars worth of California Gold has been smelted at that institution, the quality of which was so pure as to bring it within a fraction of the standard value of gold coin.

Emigrants.—The Secretary of State has laid before Congress a statement of the number of passengers who arrived in the United States in the year ending 30th September, 1848. The total number reported for that period is 229,483, a tolerably round number.

Ho! for California.—The Savannah Republican says: On looking over our exchanges we found that 27 ships were advertised for California, at the following places: Boston, 7; New York, 10; Baltimore, 3: Philadelphia, 4; and New Orleans, 3.

Phonography in the United States Senate.—There will be four Phonographical Reporters in the Senate this session. Mr. Dyer for the National Intelligencer, and Messrs. Parkhurst, Bur, and the Rev. Mr. Marshall for the Washington Union.

Bridging the Ohio.—The Wheeling Times says that the work on the bridge across the Ohio at that place, is going on steadily, and that by the 1st of May next it will be open to travel.

☞ Smoking produces gastric disorders, coughs, and inflammatory affections of the larynx and pharynx, diseases of the heart and lowness of the spirits, and, in short, is very injurious to the respiratory, alimentary, and nervous system.

MISCELLANEOUS.

CONVERSION OF A FEMALE INFIDEL.

The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bed-side, he asked if she felt herself a sinner, and her need of a Saviour. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. 'Then,' said the Doctor, 'I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity.' He was on the point of leaving the room, when one said, 'Well, if you cannot speak consolation to her, you can pray for her.'—To this he assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell, and then arising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, 'It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner that you described me in prayer. I have seen Christ to be that all-sufficient Saviour you said he was, and God has mercifully snatched me from that abyss of infidelity in which I was sunk, and placed me on that Rock of ages. There I am secure, there I shall remain: *I know whom I have believed.*'

"THE DOG WILL BITE A THIEF AT NIGHT."

We were recently told of a man in one of the New England states, who was hopefully converted, and united with an evangelical church. In the course of his examination he "related his experience." In speaking of his past life, he said he had never *stolen*. 'I did, one night,' said he, 'go to a neighbor's smoke-house, and I thought I would take a ham, and carry it home to my family; but just as I raised my hand, to take it, that passage of *Scripture* came to my mind,

"A dog will bite a thief at night,"

and I went off and left the ham.'

This incident shows the benefit of laying up in the mind, in early life, this little proverb. It was the means of saving this man from the crime of theft. But he should have been more careful not to quote the New England Primer, however excellent, for the Bible.—*Well-Spring.*

PURE RELIGION.

"Religion is a Latin word, derived, according to Cicero, from *religere*, 'to reconsider;' but according to Servius and most modern grammarians, from *religare*, 'to bind fast.' If the Ciceroian etymology be the true one, the word religion will denote the diligent study of whatever pertains to the worship of God. According to the derivation, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power."—*Buck.*

The word religion occurs but five times in the Scriptures, and "is taken first, For the external worship of the Jews as it was corrupted by the traditions of the Pharisees. Acts 26: 5. 2d. For true godliness or real religion, even that inward piety of the heart, whereby God is truly acknowledged, feared and loved, and which inclines persons to perform all duties of love or charity toward those that are in distress. James 1: 27. 3d. For superstitions. Col. 2: 18."—*Cruden.*

Religion is a complex term, including the whole study both of God and man, and is used by the apostle in the text in contradistinction to the Pagan, Jewish and Mahomedan religions, and is commonly called '*The Christian Religion*,' but by James, *Pure Religion*,—which has God for its author, man for its subject, holiness for its object, and heaven for its end. Its real essence is the life of God in the soul, exemplified to the world by obedience or a blameless life.

THE MINISTRY AND THE PRESS.

The pastor errs egregiously who fails to give due credit to the newspaper press, as an agent of the evils he would correct, or an instrument of the good he would accomplish. The time has come when newspapers are almost universally read. The family that takes no newspaper, is now the exception to the universal custom. And if companionship with a fellow infallibly leaves some impress on the mind, much more does the weekly visit of a friend in the shape of a newspaper, beget a regard and a confidence which gives him incalculable power in leading the opinions and forming the character of those who welcome his regular arrival.

Another consideration that should stir up pastors to use their influence to have every family supplied with a newspaper of their own approval, is this: The fact would give them a direct clue to their religious views, and thus enable them to adapt their instructions to them, publicly or privately, with far more propriety than they could otherwise easily do. It would facilitate acquiring a knowledge of their views and feelings, by the ever ready topics of conversation it would suggest, and give hints as to the best method of meeting them.

But again, the universal circulation of religious newspapers, of a kindred stamp, would tend to produce homogeneousness in the congregation, every way pleasant and desirable.

Will our brethren receive these hints kindly? Thus are they given, with a sincere desire to be helpful to them, and to promote the cause we are laboring in common to promote.—*Relig. Recorder.*

REASONS FOR BEING HOLY.

A man who has been redeemed by the precious blood of Christ should be pure. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven should be holy. Are angels my attendants?—Then I should walk worthy of my companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of Heaven? Is this tongue soon to unite with heavenly beings in praising God?—Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes, and lips should be pure and holy; and I should be dead to the world and live for heaven.—*Albert Barnes.*

ADDRESS OF THE CARRIER

TO THE

PATRONS OF THE

CHURCH ADVOCATE.

JANUARY 1, 1849.

MEN stand, and gape, and gaze, and die,
Time's rushing car rolls on;
The merry laugh, the solemn sigh,
And FORTY-EIGHT is gone.

By grace, the good her flight improved,
To ever live, they lived!
They pray'd, and bless'd, and wept and lov'd,
And blessings they received!

Of these, some had a stormy year,
A darksome path to tread:
A path bedew'd by many a tear,
Tears too, for loved one's shed:
But when they fast and burning fell,
Faith whispered, "Christ does all things well."

Some thousands calmly went to sleep,
Unknown, their moral worth:
They would not, could not, dare not weep,
The first, or "last of Earth;"
The "last of Earth," they knew, though riven
From friends, would be the dawn of Heaven.

The foolish have neglected God,
Abused and murdered time,
Nor smiles, nor mercy's chast'ning rod,
Have woo'd them off from crime:
For joy and bliss they ever sigh,
Yet wander from the Cr ss and die.

The war that wasted foe and friend,
And hurried thousands hence,
Has seen its dread dishonor'd end,
And brought no recompense;
With lands and gold we're overjoyed,
But where's the price of souls destroyed?

The widow'd heart that bleeds and breaks,
The loved-one calls in vain;
The mother's tear, that more than speaks,
Calls for a son that's slain:
For rights *we* compass earth and sea,
But where is THEIR "indemnity?"

The pestilence has stalked abroad,
That flaming instrument of God,
To punish sinful men;
But when the sweeping storm has pass'd,
And heaven has hush'd the howling blast,
Too oft they sin again.

Columbia's Isle, her breathings feel,
And stalwart men already reel,
Beneath her leaden weight;
We need protection from above,
Oh let us plead our Father's love,
E'er yet it is too late!

Convulsions shake the olden world,
And Monarch's from their thrones are hurl'd,
Thrones are but fickle things;
And princes who would learn to rule,
Must take their lesson in the school,
Of Him that's KING of Kings!

For Liberty the millions pine,
And pour their offerings at her shrine,
Their richest gift of blood:
On battle field their latest breath,
Is heard for "Liberty or death,"
Amidst a gory flood.

'Twas sunny France, first spoke the word;
And swifter far than passage bird,
The glorious motto sped;
From towty cot, to lofty dome,
From Prussia's hills to ancient Rome,
The *freedom* fever spread.

Old Austria 'neath the tempest reels,
Their tyrant shows his iron heels,
Puts up his trunk and packs;
His subjects pray, to never see
His face, or crown, or family,
Our aught except his tracks.

Earth's sons have studied freedom's rules,
And just perceived that men are fools,
Where millions yield to one;
They cannot see the right divine,
Once said, like Suns, to flash and shine,
From out the gilded throne.

In Paris certain *doctors* met,
And Phillip's chair, that long had set
In state;—dissected
They found 'twas only made of wood,
And gold, and sweat, and tears and blood
As they'd suspected.

Let *freedom's* banner wave on high,
Tho' sceptre'd monarchs fall or fly,
Or do the best they can:
The world allegiance owes to God,
And His alone, no other rod,
Should lash an honest man!

He made this man to stand erect,
And gave to him an intellect,
That only force can swerve;
And be he black, or red, or white,
His is the FREE and ENDLESS RIGHT,
To "*choose whom he will serve!*"

* * * * * *

My muse abruptly takes her wings,
I cannot write of men or things,
To please myself or you:
I wish you long prosperity—
Please prove your kind regards for me,
By handing o'er the CARRIER'S DUE.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

Editor.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meeting will be held. Providence permitting, on the Cumberland circuit:

The new Bethel, near brother Alters, Frankfort township, Cumberland county, Pa., will be dedicated to the worship of God, on the 17th inst.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged w th the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 24th December, 1848, by Elder T. Strohm, Mr. William Kenneday to Miss Eliza Carson, both of Stony Creek Valley, Dauphin county.

On Sunday, the 31st December, 1848, by John Winebrenner, V. D. M., Mr. George Youngling to Miss Ellen Young, both of this place.

On Tuesday, the 2d inst., by the same, Mr. Robert R. Church, of Cumberland county, to Miss Catherine S. Smith, near Middletown, Dauphin county

On Thursday evening, the 4th inst., by the Rev. C. W. Schaeffer, Mr. George Bergner to Miss Catherine Uhler, both of this place.

At Hummelstown, on the 4th inst., by John Phillips, Esq., Dr. John A. Strehley, of said place, to Miss Elizabeth Zinn, daughter of John Zinn, of Harrisburg.

On the 4th inst., by the Rev. L. Gerhart, Mr. John J. Mozer to Miss Charlotte Bauer, both of the vicinity of Harrisburg.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,				$4	75	a 4 80
Do.	Rye,	do.	- -	3	00	a 3 52
Do.	Corn,	do.	- -	2	37½	a 2 50
GRAIN—Wheat, per bushel,					95	a 1 00
Do.	Rye,	do.	- -		55	a 56
Do.	Corn, new	do.	- -		43	a 44
Do.	Oats,	do.	- -		30	a 31¼
Do.	Barley,	do.	- -		—	a 75
SEEDS—Clover,		do.	- -	3	50	a 3 75
Do.	Timothy,	do.	- -	2	25	a 2 31
Do.	Flax,	do.	- -	1	00	a 1 10
BEEF, per cwt.		- - - -		5	00	a 5 50
PORK,	do.	- - - - -		5	00	a 5 25
HAMS, per pound,		- - -			8	a 8½
BUTTER,	do.	- - - - -			12½	a 15
LARD,	do.	- - - - -			7	a 8
TALLOW,	do.	- - - - -			8	a 10
HARD SOAP, (Dried) per lb.					6	a 7
EGGS, per dozen,		- - - -			10	a 12½
POTATOES, per bushel,		- -			45	a 50
ONIONS,	do.	- - -			75	a 87½
APPLES,	do.	- - -			25	a 30
PEACHES, (Dried) per bush.				1	50	a 2 00
FEATHERS, per pound,		- -			37½	a 45
WOOL,	do.	- - -			30	a 50
SALT, per sack,		- - - -		1	50	a 1 56
HAY, per ton,		- - - - -		12	00	a15 00
PLASTER, per ton,		- - -		4	00	a 4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$5	12½	a 5 25
Do.	Rye,	do.	-	3	25	a 3 50
Do.	Corn,	do.	- -	2	75	a 2 80
GRAIN—Wheat, per bushel,				1	10	a 1 12½
Do.	Rye,	do.	- -		68	a 70
Do.	Corn, new	do.	- -		56	a 58
Do.	Oats,	do.	- -		30	a 32
Do.	Barley,	do.	- -		85	a 90
SEEDS—Clover,		do.	- -	3	75	a 4 00
Do.	Timothy,	do.	- -	2	75	a 3 00
Do.	Flax,	do.	- -	1	30	a 1 32
BEEF, per cwt.,		- - - -		7	00	a 8 75
PORK,	do.	- - - - -		7	00	a 7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for dilivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice.) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work. (*subject to their orders.*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial

Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIAMS.

East Donegal, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

Maytown, Lancaster county, Pa.

I Abraham Rife, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unably to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

Maquetta, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two boules of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommanding it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonfut three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1848—1y.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

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THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the *second* highest number, a set of our own publications, as above specified.

3. For the *third* highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the *fourth* highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the *fifth* highest number, a Hymn Book and Testament.

6. For the *sixth* highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Biographical Letters Again.

We cannot forbear to urge the brethren again, to prompt and persevering efforts in writing out their biographies, and in soliciting subscribers, in due time, for the new work, for which the Publishing Committee of the General Eldership have issued their Prospectus, and which they would like to put to press in the Spring, if at all. The brethren will please, therefore, to move in this enterprize with energy and decision.

A Request.

Our Agents and Subscribers in the West, are respectfully requested not to send us any more depreciated currency, such as Pittsburg and Allegheny city issues, Bank of Wooster, Bank of Buffalo, N. Y., &c. These, and other uncurrent notes, we find do not suit this latitude, and therefore we request payment in current money.

Our Book Agents will also please to observe this request, as well as that on our last page; *i. e.* prompt payment.

List of Delinquents.

We intend shortly to make out and publish a list of our delinquent subscribers, showing their amount of indebtedness respectively, for the Church Advocate. Those brethren who do not covet the honor of being in company with this class of our subscribers will please to do themselves the credit of falling in ranks with our more honorable corps of good paying subscribers. Hence we say to one and all, take notice, act promptly, and render honor to whom honor is due.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - - $10 00

Remarks.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

State Treasurer.

Gideon J. Ball, of Erie county, was elected State Treasurer by the Legislature of Pennsylvania, on Monday, the 15th ult., on the fifth ballot. The final vote stood, Ball (Whig) 65; Plumer (Dem.) 59; Thomas D. Grover (N. A.) 5.

Inauguration of Louis Napoleon.

On Wednesday, the 20th of December, the ceremony of the proclamation of the election of President took place in the National Assembly, and M. Marrast, in a loud voice, though somewhat broken by emotion, declared Louis Napoleon to be the President of the French Republic—Democratic and indivisible—from that day to the 2d Sunday in May, 1852, and invited the new President to come forward and take the oaths required by the Constitution.

Louis Napoleon advanced to the tribune, and swore to remain faithful to the Republic, and to forward its interests in all respects. He then read the following Address to the Chamber in a firm voice, and with good success.

Citizen Representatives: The suffrages of the nation, and the oath I have just taken, trace out for me my future conduct. I shall follow it as a man of honor. I shall regard as enemies of our country all those who shall attempt to change by illegal means what all France has established. Between you and me, Citizen Representatives, there cannot be any real difference of opinion. Our wishes, our desires, are the same. I wish, like you, to place Society on its true basis; to strengthen Democratic institutions, and to alleviate the miseries of that generous and intelligent people which has just given me such a striking proof of its confidence.

The majority which I have obtained not only penetrates me with gratitude, but it will give to the new Government that moral force without which there is no authority. With peace and order our country can again improve—can cure its wounds, bring back the men that have been misled, and calm down their passions.

Animated by a sincere spirit of conciliation, I have called around me capable and patriotic men, who, in spite of their political origin, are ready to devote themselves, with you, to the application of the Constitution, the improvement of the honor and the glory of the Republic. A Government coming into power owes a debt of thanks to its predecessors, when the deposit of its authority is handed over to it intact, and in particular I owe it to Hon. Gen. Cavaignac to say that his conduct is worthy of the generosity of his character, and that sentiment of duty which is the first quality of a Statesman. [Hear, hear.] We have, Citizen Representatives, a grand mission to fulfil—to found a Republic in the interest of all, and a quiet and firm Government which shall be animated by a sincere desire of Progress, without being either Reactionary or Utopian. Let us be the men of the Country, not the men of a part, and with the aid of God, we will at least do good if we cannot achieve great things.

ABRIDGED PROCEEDINGS OF THE Pennsylvania State Temperance Convention.

According to public notice, a meeting of the State Temperance Convention was held in Harrisburg, on Tuesday, the 23d ult.

The Convention was organized by appointing REUBEN C. HALE, Esq., President; and Hon. George R. M'Farlane, Secretary.

Several Committees were appointed.

The Committee on Business reported the following Resolutions:

1. *Resolved*, That the true relation of civil law to the Temperance reform, is a question of acknowledged difficulty and importance, and deserving of the special consideration of this Convention. And that a Committee of five be appointed to examine the laws of the State bearing upon this question; to inquire whether any changes are desirable and expedient at the present time, and if any, to report them in due form and the measures proper to be used to secure their passage.

2. *Resolved*, That we recommend to the friends of Temperance the formation of Ward, Borough, Township, County and State Associations. The local or subordinate Associations to be composed of members of both sexes, and all ages and conditions, each member to contribute to the fund of the Association, the small sum of one cent a week. The surplus of funds thus collected, after paying the necessary expenses of the subordinate Association, to be deposited in the treasury of the County Association. The County Association to be composed of delegates appointed by the subordinate Associations. The duties of the County Associations shall be to supervise the various means of forwarding the cause of Temperance, each in its own county. To employ the requisite number of Temperance Lecturers, whose duty it shall be to lecture in the county, at such points as are occupied by the subordinate Associations. The State Association to be composed of delegates appointed by the County Associations, whose duty it shall be to assemble at least once in each year, at some central point, and by interchange of sentiment to recommend to the County Associations, and through them to the Subordinate Associations, what they may deem to be the most advisable course to be pursued in uniting the combined energies of the whole

State for the promotion of the Temperance cause.

3. *Resolved*, That one grand object of the Association shall be, to aid to the utmost extent in their power, to enforce all laws of the State that will tend to advance the cause of Temperance, and the enforcement of all penalties against those engaged in the traffic of intoxicating drink contrary to the laws of the State.

Hon. George R. M'Farlane, from the Committee on Resolution No. 1, made a partial report, citing the various Acts of Assembly touching the License question.

Dr. J. Patrick, from the same Committee, submitted the following preamble and propositions to the consideration of the Convention.

Whereas, It is the opinion of this Convention that the traffic in intoxicating drinks is sinful in its nature and ruinous in its consequences, and that the only effectual remedy for the evil is to be found in the entire prohibition of their sale, but that in consequence of the information which this Convention has received from several sources, that at this time they cannot procure from the Legislature a law so extensive in its operation as to thus destroy the trade. And whereas, this Convention is desirous to have all measures brought into operation which are calculated to restrain the traffic and to free our beloved Commonwealth from this overflowing evil, therefore without losing sight of the high mark of a law which will entirely prohibit the sale of all that intoxicates, be it by this Convention

Resolved, That we respectfully ask the members of this Legislature for the passage of such a law as they in their wisdom may deem best calculated to subserve the interests of this people, and which will contain the following provisions:

1st Provision. That instead of its being discretionary with the Courts, that it shall be obligatory upon the 12 certifiers to appear in open Court and testify to the truth of the statements set forth in their certificate.

2d Provision. That the taverns shall be so classed as to pay a license tax in proportion to their business; the tax to be so levied as to yield a revenue of 100,000 per ct. instead of 30,000, in accordance with the provision of the law as reported to the Legislature of the last session.

3d Provision. That none other than regularly licensed tavern keepers or manufacturers shall be permitted to sell any spirituous, vinous, fermented or other strong drinks as a beverage, under sufficient penalties.

4. *Resolved*, That Christianity includes all the essential principles of the Temperance Reform, and that in the present exigency of the Temperance cause, every orgaization of Christians, and every Christian minister is emphatically called upon to make diligent efforts to secure a final triumph of Temperance principles.

5. *Resolved*, That we greatly deplore the increasing ravages of Intemperance among the youth of our country: that we deem the proper and judicious enforcement of Temperance principles upon the youthful classes of society an important and efficient auxiliary in the advancement of the Temperance cause, and earnestly recommend to religious denominations to establish Temperance Societies in their Sabbath Schools.

6. *Resolved*, That this Convention deeply deplore the apparently increased amount of Intemperance, especially on the Sabbath, commonly called the Lord's day, and that it be earnestly recommended to all the friends of sobriety, order, morality, intelligence and truth, that they use their utmost endeavors effectually to arrest this great evil.

7. *Resolved*, That this Convention earnestly recommend to the friends of the cause throughout the State, the establishment and support of Temperance Houses in every county town under proper and efficient management, and that we deem it highly important that every true Temperance man sustain such Houses by his presence and patronage, in preference to all other Taverns or Boarding Houses in which liquor is sold or used.

The Convention adjourned to meet at Lewistown on the 4th Tuesday in January, 1850.

CONTRIBUTORS' DEPART'T.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Tenth.

Thought.

There are but few words beside "eternity" that contain, and comprehend such a vast amount of meaning as "Thought." Few can be dissected and found to give a larger quantity of matter for study. The greatness of thought is exemplified in every station of life, in every circumstance or incident. A word may give rise to a single thought, that thought breed in a moment, a thousand, and multiply and multiply until the intellect of man is lost in thought. How great is the mind of man! In thought he can grasp the lightnings and play with them as a child would with the cinders of its father's hearth place. Yet look! the lightnings are far beyond his mortal power, and only by the exertion of thought can he wield the part of a superior over them. Thro' the telescope of thought, he can look over the boundless space of God's universe, travel where man's eye has never gazed, and sit on the stars or suns of distant creations at pleasure. From the throne of the Most Holy Jehovah, where eternal glory shines brightly around, and where the Son of God is pleading for a lost world, he can spring, in a moment, to the lowest regions of the damned, and tremble as the cursed souls wail and howl and "bite their everlasting chains" with the despair of—what? the mind is lost in thought!! Alas! that thought is not more frequently piously directed to those two magnets of eternity, Heaven and Hell.

The thought that originated the commencement of this chapter, before it had indited a line, gave rise to a multitude of suggestions which are not noticed here, so prolific, that but out of scores will be seen on this leaf. One instant the mind was placed on the goodness of God, then on the fruits of his mercy, then back to where it was exhibited on Calvary, then to the promise that was given, offering the pardon, then to the sin that caused the sacrifice, then to the creation, then to God, back—*back*—*back*, through myriads of ages, to God—back further during the existence of God—on—on—toward the beginning of God! before reaching that era the mind is exhausted, like the sand in the hour glass.

Were all the thoughts of a solid mind uttered in print(?) they might be taken for the language of lunacy, when, really, they are but the legitimate fruits of the intellect—the soul—which God has given man to distinguish him from the brute. Therefore it is a delight to trace thought throughout its vast labyrinthian extent—which, though strange as it may seem, is, in the opinion of the writer, yet limited. It is like the human vision, capable of gazing into the starry space of immensity, and viewing planets many millions and billions of miles distant, yet it cannot gaze over *all* the vast dominion of God. It becomes lost, and, though seemingly unlimited, is confined to bounds. What lessons a thinking mind may obtain by meditating over thought and its Creator! With all this mighty power, how debased we are! how wicked! how deserving of the wrath of our Maker! At this point of reflection, the mind reverts to our past existence, and how often do we become lost in the many numberless instances of our disobedience!

Thought! thought! It has driven men to despair, and placed others in happiness! sent some to Hell, by suicide, and pointed others to Heaven. But thought is not alone able to secure happiness in future. Man must add practice to theory, before he is, through the merits of Jesus, fit to enter Heaven.

It was thought that troubled David when he cried out in anguish the complaint to God exhibited in the eighty-eighth Psalm. It was thought that forced Saul to the interview with the witch of Endor, where he heard his condemnation. It was thought that troubled Felix, when he trembled before Paul—when he wished for a more convenient season to repent, and, in the language of a late writer, "he *thinks* still, but it may be in Hell!"

It was the *thought* of glorious immortality that caused Paul to exclaim, "henceforth there is laid up for me a crown of righteousness." It also made David exclaim, "Truly, the Lord is good," and caused the Poet to sing,

"Praise God, from whom all blessings flow."

It has cheered the Christian, frightened the sinner, rejoiced the saint, and tormented the damned! So potent that the drunkard swallows liquid fire to drive it away, the suicide hangs himself to escape from it, and the warrior marches into death to end it, yet all efforts are in vain, for it will cling to man *thrvughout eternity!*

Freedom, Pa., Oct. 1848.

Historical Letters.---No. 1.

Friend John Wineebrenner:—

We are often asked by the Roman Catholic Church, in proud defiance, Where was your Church before Luther? Did not God promise that there should always be a true Church on earth? and that he never would forsake his Church? Did he not promise Peter that the gates of Hell should not prevail against the church? "But if the Catholic Church," say they, "had not been the true church then God failed to fulfil his promise that there should always be a true church on earth."

This is some of the subtle logic of Roman Catholicism which has clouded the eyes of many of our well doing Protestants! and which many, other than Catholics, have made use of, in order to puzzle the minds of the innocent and ignorant. If the church were a mere name, the question where was your church before Luther? might be asked; and the Papist by making out a succession of ages bearing the Christian name, from Peter and the Apostles down, in connection with the Roman See, and brand the Protestant Church with error and innovation.

The Christian religion is not a religion in name, but a religion of principles, by which it may be distinguished from every other religion. A society may have once had the name and the principles of the Christian religion, but if it have lost the principles, then it is no more the same, but something else, although it bear its original name.

We admit the antiquity of the Catholic church, and had she only retained her original purity and had not become overwhelmed with so many errors and abominations, she still might be the Christian Church.* But she lost her original purity: she become more and more corrupt, until finally she degenerated into that *Mystery of Iniquity*, the *great whore* that sitteth on many waters, arrayed in scarlet and purple, and decked with gold and pearls and precious stones; seated on a scarlet colored beast, full of names of blasphemy, and having seven heads and ten horns; having a golden cup in her hand, full of abominations and filthiness of her fornication, which she committed with kings of the earth; and having upon her forehead a name written, *Mystery of Babylon the great, the Mother of Harlots and abominations of the earth;* making the people drunk with the wine of her fornication, herself drunken with the blood of the martyrs of Jesus, and by means of her phrenzied votaries and subjects, waging war with the Lamb. For a long while the Catholic church retained her purity, and was truly the Church of God; but when she thus degenerated we must look elsewhere, among other people, for the true Church—the Church with the principles of the Bible. God has declared that he will always have a true Church on earth, but he does not say that she shall be always equally prosperous, or equally pure. Matt. 13: 24—30. The Church may degenerate by the introduction of one error after another, until she may become synagogues of Satan, the habitations of devils, and the holds of every foul spirit, and cages of every unclean and hateful bird; (Rev. 18: 2.) but when her degeneration has gone so far, when she has lost the principles, we must seek her some where else than in her communion. We must withdraw from an erring Church, (2 Thess. 3: 6;) we may withdraw from an erring church or brother, and still count it as a part of the church in error, (2 Thess. 3: 14, 15.) Now history enables us to trace the gradual introduction of error and corruption into the Roman Catholic or Catholic Church, keeping pace with her degeneracy until she ceased to be the true Church; and, during her progress of corruption, we find many leaving her communion and forming societies of a purer and holier order; in a word, turning to the principles of the Bible, and the primitive Church.

In the third century we find the discipline of the Church very lax; a disposition among

*Our author had better said, The Roman Catholic Church would never have existed, had the Apostolic Church retained her original purity, &c.

And again, that the decrease of the true Church, made room for the rise and increase of the false; that the true Church of God never ceased to exist; that she never was metamorphosed into the Roman Catholic Church; and that the Roman Catholic Church never was the true Church of God. Here is the true state of the matter. The Church of God justly claims priority to all others. She was the first, and she will be the last of all Churches. He that is of her, has Christ's life, light and love. He that has not, may be Catholic, Protestant, or something else, but of God and his Church, he is not. Editor.

the clergy to please the world, become apparent; wealth and affluence, among the clergy, become the ruling passion. But at this stage of things a Reformer arose—a man of great learning and judgment—of irreproachable character.

Novatian, with others, became disgusted with the easy policy of the bishops in restoring the Lapsi. Cornelius, bishop of Rome, shortly after, finding it impossible to restore the primitive discipline of the Church, and seeing the corruption and increasing error of the Church, withdrew. Many went with him, and soon *Novatian* churches were formed all over Christendom.

J. OREN.

Newberrytown, York Co., Pa.

(*To be Continued.*)

Illustrations of Scripture.---No. I.

"*Let him that is taught in the word communicate unto him that teacheth, in all good things.*"—Gal. 6: 6.

Two classes of persons are mentioned in this passage—he who is taught in the word, and he who teacheth. By the word, is to be understood the Gospel of our Lord and Saviour Jesus Christ. By this is the way of eternal salvation for a perishing race made known. He who is taught in the word, is the individual to whom the Gospel is preached; in whose behalf labors are undertaken, that he may understand and practice the duties obligatory upon him. He that teacheth is the minister of the Gospel, who bears, by the appointment of God, the news of redemption in the blood of the Lamb, to his fellow creatures, and urges them by the most cogent motives, to accept of eternal life through Jesus Christ.

The Apostle requires, in the passage under consideration, that the *taught* should communicate to the *teacher*, in all good things. He means, doubtless, that the relation which exists between these two classes of persons, involves reciprocal duties. The preacher labors in word and in doctrine, and devotes his time, his talents, and his acquirements to the present and everlasting welfare of his fellow men. He is worthy of his hire. He is deserving, when he executes in a proper spirit and with untiring zeal, his duties—of the hire, respect and affection of his people. Hence the Apostle enjoins it, Let an elder that ruleth well be counted worthy of double honor.—Again, in 1st Cor. 9: 14 he says, Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel: And if we, (the ministers of Jesus Christ,) have sown to you spiritual things, is it a great thing if we shall reap your carnal things.

This is what is to be understood by communicating to him in all good things. The instructor, engaged in an honorable and benevolent, but self-denying and toilsome occupation, deserves the sincerest regard and highest esteem; and he should be remunerated with such a compensation for his services as will be adeqnate to the maintenance of himself and his household. To refuse these, would be to act in opposition to the most clear and incontrovertible principles of equity; it would be to pursue a course which the Scriptures frequently and emphatically condemn. Note

1st. By these words thus briefly explained, the minister of the meek and lowly Saviour may be reminded of his duty. He is a teacher—not of philosophy, or of any secular science, but of the Word. On him it devolves to know nothing—to make nothing known, but Christ Jesus and him crucified. He ought to love the souls of men, and then his employment will be comparatively easy—it will be delightful. He will teach publicly and from house to house; he will labor, that whether he remains in this world, or is taken away from it, he may be accepted of him whose servant he is.

2d. The church may learn from what has been said, how remote from what is right, is that man, or that body of people that treat with disrespect the Christian pastor, and refuse to give to him a suitable remuneration. It is the duty of all men, who enjoy the exertions of teachers of religion, to esteem them very highly in love for their work sake, to sympathize with them in their trials—to treat them with kindness and love, and carefully to prevent their sufferings from a privation of those temporal things, which are necessary for them as well as for others.

JOHN C. SEABROOKS.

Mount Alto, Jan. 8, 1849.

Strange Doctrine.

Why does *Reformation* go on so slowly in the world? Because those men at the head of parties, both political and religious, will not publish, so far as they have the press under their control, any thing that would *expose* their systems, creeds, and erroneous notions. Why is it that the Pope of Rome holds his power and sway over so many thousands of deluded adherents? Why, the why is, because he (the Pope) will not have *any thing made known* which would *expose* his erroneous system: see how many hundreds of documents he has suppressed by his buils!

The protestant who will not publish any thing which would expose the errors of his creed, or notions, constitutes himself a Pope: the *difference* between the Romish Pope and the Protestant Pope is, the Protestant Pope passes such documents which refute, and would expose his errors by *in silence*, (not publish, and in many instances not even read them) because he has no other power (at least in this country) to suppress arguments or documents which make against his creed or errors; but the Pope of Rome issues his bulls, and invests officers to suppress such documents, or books, as would expose his errors, and even will punish those who dare attempt to expose any of his errors and schemes.

Milton says, "As good almost kill a man as kill a book, (or hinder investigation by suppressing documents which expose error) who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, (or suppresses any document which would expose error) kills reason itself, kills the image of God, as it were, in the eye."

Suppressing such documents as would expose error, hides the truth from the community, hinders or stays investigation, and thus *retards* Reformation; kills the minds of men; and what is the difference, as to coming to the truth on religious subjects, between killing the man, or suppressing his investigations and elucidations on subjects not properly understood! What is the difference in the sight of a just God, or even the judgment of a right thinking, impartial man? J. R.

REMARKS.

If our good brother Reis will tell what truth is, and what error is,—and what the suppression of that truth, which exposes error, then we will tell him whether we agree with him or not.

If he entertains the idea that his elucidations alone are truth; that every one who differs from his view of things, is in error; and that every Protestant editor who will not give publicity to his *ipse dixit*, is a murderer, in his Miltonian sense; then, we beg leave to differ widely from him, in his opinion. We should not like to be that editor, who would hold himself bound to publish the ebullitions of every troubler in Israel, lest he would make himself a murderer of the "minds of men." Editor.

Meditations on the First Day of the Week.

What diversified thoughts crowd the mind. This is the day the Lord arose! Death had indeed achieved a triumph; never had his shafts been hurled at such a victim; all that was lovely, amiable, rich and sublime in heaven and earth, all concentrated in him. Death did not boast his triumph long; the mighty prisoner burst his chains on the morning of the third day, and proclaimed, through the heavenly messengers, the victory won.

What a theme for contemplation! How sweet to meditate on the glorious, dignified resurrection of our ascended Lord. At his death, heaven and earth, angels and men testified that "this was the Son of God." The death, burial, and resurrection of God's Messiah, are facts so important that the salvation of the world is suspended on him. "He died for our sins, was buried," to dispel the gloom that settled on the grave, that deep, dark, damp cavern, and to make it a highway to immortality, and a vestibule to "a house eternal in the heavens;" "he rose again for our justification," on the morning of this favored day! This day revered by all that love his name.

And shall unfeeling skeptics continue to ask, "what is there in a day?"

Simpleton! Canst thou not see? Has thy hardness of heart deprived thee of reason? Go ask the sun; the shocking scene on Calvary drove back his chariot! Ask the broken rock, the Temple's shivered veil, the resurrected dead! They will respond. Now ask the Roman soldiers, watchful guards! The holy messengers who drove them back, at whose approach they fell, fell like dead men to the ground! They will respond, 'tis God's own Son was crucified, his grave was Joseph's tomb; but he has left the dead, and now "mortality is swallowed up of life."

How appropriately then, do we call this the Lord's day, and set it apart for his worship? and how much more expressive still, when we commemorate his death by breaking bread and drinking wine together, in his house, or when we assemble on the margin of some beautiful river, and there bury those who choose him for their portion, in the liquid element, that like as he was resurrected from the dead, so they may also walk in newness of life? The seventh part of time belongs to God, and He commands all His creatures to observe it. He commanded the Jews most particularly (in the Decalogue) to "Remember the Sabbath day, to keep it holy." God rested on the seventh day, from the works of creation, and from that data down, through Patriarchs and Jews, the seventh day was devoted to rest, and the worship of God.

Jesus observed the Jewish Sabbath during his ministry, and it was not until after his resurrection from the dead, on the first day of the week, that the first, instead of the seventh day, became the Christian Sabbath. This day commemorates the resurrection of God's own Son from the grave; and it also adumbrates a resurrection of all the righteous. What a glorious hope! "All that sleep in Jesus, God will bring with him." Oh ye disconsolate ones, who have given to the grave your pious dead; comfort yourselves, for they only sleep in Jesus. They belong to the charnel for a short time: in them is fulfilled that unalterable law, 'dust thou art, and unto dust shalt thou return.' The glorious day will dawn on the world, when the light of life will pierce through the dark niche of the grave! Death's cold signet will fall from the brow of the pious dead, and they shall come forth, clad in their beautiful garments! Sleep on then, ye holy dead, your reward will be sure.

CLERICUS.

Siphon Grove, Dec. 30, 1848.

Letter from Prof. C. G. Finney.

To all the friends, and especially all the Ministers of our Lord Jesus Christ.

Dear Brethren:—

Before I proceed farther on the subject of of my last letter, I wish to call the attention of the brethren to an evil which seems to me to have greatly grieved the Spirit of God, and to be at the present a very effectual barrier to the promotion of revivals of religion. I have already alluded to it in a former letter, but wish more distinctly to dwell on it here. The evil to which I allude is this—an amount of of prejudice has been excited against revival men and measures that has greatly grieved the Spirit of God. It does not seem to me to have been sufficiently considered, that a mind under the influence of prejudice cannot have communion with God, and consequently cannot prevail in prayer, cannot appropriate the grace that is essential to our living in such a manner as to honor God.

Now it cannot be denied that a course has been taken that has filled the church throughout the length and breadth of the land with a variety of prejudices, that are eating out the piety of the churches, and preventing the promotion of revivals. Ministers have, in many instances, doubtless without designing such a result, been instrumental in creating prejudices in the minds of their churches, that have shut them from communion with God. They are in an uncandid state of mind; they are committed, and unwilling to hear with both ears and then judge.

Their prejudices extend to a great many subjects in some churches. Great prejudices are excited against the cause of abolition, moral reform, revival men and measures, protracted meetings, New and Old School Theology, sanctification, or anti-sanctification. Now it matters little whether the prejudices are in favor of what really is truth or against it. If they be really prejudices, and the mind be committed and in an uncandid state, it effectually shuts the soul out from God. Prejudice is prejudging a question. And prejudgment is what Christ intended to prohibit and forbid. He did not design to teach that we should have no decided opinion, and form no unwavering judgment in respect to cases, questions and characters on which we may be called to decide; but that we should not judge without a candid, thorough, and charitable examination in every case.

Now, ministers of a certain combative temperament are, without being aware of it, doing little else than preaching their people into the exercise of a host of prejudices that promote any thing but their real piety. I have been shocked oftentimes on witnessing the preju-

dice evinced by ministers themselves, and by professors of all denominations.

Now, brethren, if we would promote revivals of religion among our people, we must fear to excite prejudices among them on any subject. They are naturally enough prone to prejudices—to rush into one-sided judgments without our helping them into this ungodly state of mind by our preaching. If we come out and warn them against this thing, and that thing, and the other thing, denounce anti-slavery, moral, or even colonization, or any thing else in a spirit and manner that creates prejudices, we may think ourselves doing God service, and may please ourselves when we behold our people very zealous for what we suppose to be truth; we form and guard their orthodoxy until they have zeal enough to encompass sea and land to make proselytes to their opinions; and when we have done we shall perceive that they are only making their converts two fold more the children of hell than themselves.

Your brother,

C. G. FINNEY.

Letter from Brother Samuel Fasig.

Ashland, Ohio, Dec. 25, 1848.

Brother Winebrenner:—

Being a subscriber to your valuable paper, and worst of all, a debtor for the same, I would embrace this opportunity of sending you one dollar, to be applied to the lessening of my indebtedness; promising you the balance due you at some other time.

Allow me now to add a few things on another subject. Brethren, we live in an age of enterprize, and in which great things are accomplished. It appears to me the powers of hell are trembling and giving way. But, notwithstanding, there yet remains a great deal to do. God is, as it were, preparing the way for the spreading of the Gospel, and the advancement of his kingdom. Great and mighty fields are now opened for the faithful laborer in his vineyard; great and solemn responsibilities appear now to rest upon his church and people. The question now arises, how will we extricate ourselves from those responsibilities? We answer, by engaging in the work with all our powers. But we all cannot preach, some may say. Few, in one sense; but we can, and ought to labor and pray, and give means or money to those whom the Lord has called to go forth in proclaiming the glad tidings of salvation. But, says the narrow minded and little hearted professor, Oh! you touch my pocket. Times are so hard I cannot make much money, and what I do make I love so well that I cannot give it up: besides, charity begins at home. I think if I pray much, loud and long, God will hear and do the rest. I am commanded to feed the poor, and this I understand to mean my own children. So you perceive it is my duty to lay up money for them. They will soon grow up and want farms, or something else, and I must be saving. May God pity such professors of religion, for he will not hold such guiltless in the day of accounts. But the worst of all is, I fear he will spurn them from his presence. Oh, awful thought! How surprised will such professors be! How horrible will such feel, when, perhaps, the blood of numberless poor souls will be required at their hands, who, by their stingyness, they were the cause of ruining.

Oh, my brethren! seeing then the awful responsibilities resting upon us, and the short duration of our earthly existence, let us all improve our time and talents, knowing it to be precious, and do our work well, and eternal happiness shall be our sure reward beyond the grave.

No more at present,

But remain yours,

SAMUEL FASIG.

OBITUARY

OF

Mrs. ANNA MARGARET KINSLOE.

Died, at the residence of her father-in-law, in Thompsontown, Juniata county, Penn'a., on Wednesday, December 20th, 1848, Mrs. Anna Margaret, wife of J. B. G. Kinsloe, aged 24 years 11 months and 18 days.

The deceased was the daughter of Robert and Catharine M'Donnel, of Lancaster county, and was born and reared in and near the city of Lancaster. When about 16 years of age, shortly after the death of her father, her mother removed to Philadelphia, and Margaret, with two of her brothers and two sisters, journeyed there with her.

In the year 1843, when about 19 years of age, she was happily converted to God, and united with the Methodist Episcopal Church, worshipping at the corner of Eighth and Noble streets, and in 1844, she cast in her lot with the "Church of God" in Philadelphia, among whom she sustained her profession by a consistent and pious life, until she was removed from the church militant to the church triumphant in Heaven.

In July, 1845, she was united in matrimony to J. B. G. Kinsloe, and in 1847 left the city, in company with her husband, and they took up their residence in Harrisburg, in the spring of 1848.

Sister Kinsloe had been, for the last two or three years in delicate health, and since last August she had been much afflicted with Bilious Fever, which disease, finally, was the cause of her death. However, during this period, she was by times convalescent, and on the 28th of October, by the advice of her physician, and at the solicitation of her husband and friends, she left her home, in Harrisburg, on a visit to her relatives in Juniata county, believing that change of air, &c., would tend to restore her to perfect health.

For a few days after her arrival there, she improved rapidly, her appetite being good, her spirits quite revived, and the prospect of her getting well was very flattering. But it was of short duration; for in the beginning of November she took her bed, from which she was never after able to arise, save by the assistance of those waiting on her. At this time, although near seven weeks previous to her decease, she had a presentiment of her dissolution, and informed the friends that she was ready to yield with resignation to the will of Him who giveth and taketh away.

By her amiable and engaging manners, and pleasing social qualities, she had endeared herself to a large circle of friends and acquaintances, who have been called to mourn over her early death. Her patience under suffering—her serenity in the approach of death—her strong and abiding faith in her Redeemer—her heavenly submission to the will of God—her joy in the anticipation of heavenly felicity—furnished the most satisfactory assurance of her ripeness for heaven. Her religion shone in her life and conduct. She loved her Bible, her closet, and the house of God.

For some weeks previous to her death, she underwent much suffering, yet her sky was clear and unclouded, and she manifested no desire to murmur or repine, but was willing to suffer all things, knowing that Christ was with her, and that He could make a dying bed, feel soft as downy pillows are. In anticipation of her speedy dissolution, she several times sang one of her favorite hymns, the first verse of which runs thus:

How sweet to reflect on those joys that await me,
In yon blissful region, the haven of rest;
Where glorified spirits with welcome shall greet me,
And lead me to mansions prepared for the blest;
Encircled in light, and with glory enshrouded,
My happiness perfect, my mind's sky unclouded,
I'll bathe in the ocean of pleasure unbounded,
And range with delight through the Eden of Love.

At other times, although so weak a few moments before that not a word could be heard which she spoke, save by a close application of the ear, she would sing, in a voice which seemed to come from the "Spirit land," and which could be heard distinctly down stairs,

"I'm going home, to die no more."

Several times she had the friends called to her bed-side, expecting she was about going. At these times Christ seemed especially precious to her, and she would burst forth in rapturous strains of praise to God and the Lamb. At one time, in looking around the room, she saw her husband and friends in tears, when she told them they should not weep; remarking that they would rejoice with her in prospect of receiving an earthly treasure, and now, seeing she was about coming into the possession of that treasure which was immortal, even a crown of eternal life, they should dry up their tears, and rejoice with her in the glorious prospect.

On Monday, two days previous to her death, whilst the friends were thus surrounding her dying couch, expecting every moment to be her last, she cast her eyes around the room, and taking a foud look, she bid them all adieu; then casting her eyes heaven-ward, whilst a smile of triumph played upon her countenance, and every feature glowed with fond anticipation, she said: *"Good bye, I am going home; Oh! who is like Jesus!"* She then fell into a calm sleep, which continued for about two hours.

On Monday night, though much weakened down, and unable to speak above a whisper a few moments preceding, she awoke many of the inmates of the house, whilst singing, in a voice loud, clear, and almost angelic,

When for the eternal world I steer,
And seas are calm, and skies are clear,
And faith in lively exercise,
And distant hills of Canaan rise;
My soul for joy then claps her wings,
And loud her lovely sonnet sings,—
I'm going home.

On Tuesday forenoon her mind became somewhat disturbed, and continued so, by times, until her dissolution. A few minutes before her death she called her husband to her bed-side, when she again said, *"Good bye, I'm going home."* These were her last words, and a few moments after she expired, calmly falling asleep in the arms of her Saviour.

She expressed strong desires whilst in health, as well as during her sickness, that all might choose that better part which can never be taken from them; and she embraced every opportunity to exhort and admonish such as called to see her, to prepare to meet her in that better world.

In the death of Sister Kinsloe her husband has lost a kind and devoted wife—her daughter a fond and affectionate mother—her family a jewel,—and the church of which she was a member, an ornament, of whom it cannot be said—*"absent, but not missed."*

"She hath forever pass'd
From the loved circle of dear friends, who knew
Her many virtues and prized them too.
Her place is void, her seat is left forsaken;
She in their midst is seen no more—*no more!*
Oh, friends! she hath a solemn journey taken!
Many she loved hath gone that path before;
That untried path, which one and all must prove at last—
Oh, blest if in the "Better Land," our lot like her's is cast!

Pause, young friend! and think on your ways. Margaret speaks to you, from her dying bed, from her seat in glory, and says, "Prepare to meet your God."

O, let the triumphant death impress your hearts.—O, let the silent vault admonish you, and teach you your frailty. Follow her to heaven—where

Faith can discern her spirit bending low
Before the eternal throne. Her parting words
Gave token that her soul a passport bore
To Eden's pearly gates." K.

Extract of a Letter from Brother J. Haifleigh.

Bainbridge, Jan. 15, 1849.

Brother Winebrenner:—

I enclose one dollar for Jacob Ohmit's paper, Marietta post office. The delay of this dollar is not the fault of brother Ohmit.

I have only got about 20 subscribers for the Biographical Sketches; the people would rather see the work first.

We have concluded to hold a protracted meeting at this place, commencing on the 17th of February next.

In conclusion, I would also inform you that the Lord has visited Bainbridge once more. On Sabbath evening, the 7th inst., in a prayer meeting, the Lord commenced to work among the people, and a few found him of whom Moses and the Prophets did write. The meeting is still in progress. Some 6 or 8 have professed faith in the Lord Jesus Christ. We are looking up for better times on this circuit, and hope the Lord will yet regard the labors of his ministers and people. Pray for us.

Yours, as ever.

J. HAIFLEIGH.

Letter from Brother David Shrom.

Smithville, Jan. 2, 1849.

Brother Winebrenner.—

Through this you may learn that myself and family are well, but brother John Bricker's family are much afflicted with the whooping cough. One of the children is very dangerously ill, but the country, generally, is healthy.

But best of all is, that in Madison, a little village, distant abont two miles and a half from our place, there is a revival of religion in progress, in the new Union Bethel. The work took place nearly at the commencement of a protracted meeting held there by our brethren. There are already quite a number converted, and the state of things bids fair for a mighty ingathering of precious souls. May the good Lord continue his work of grace, is my prayer.

Yours, with respect and love.

DAVID SHROM.

Immigration Notice.

Newburg, Jan. 13, 1849.

Brethren in Christ:—

I have sold my little home, and am now bound for the West, some where, (the Lord being willing.) Who will go along?

I have not fully made up my mind where to go,—good company may govern me somewhat in this. However, I have thought of Wyandot county, Ohio; Carroll county, Illinois; and Johnston and Lynn counties, Iowa. The Lord direct in this.—Amen!

I want to go, if I can, where land is good, and cheap, to suit a small purse. Also where it is as healthy as possible, and not too far from market; and especially near some good, God-fearing brethren; but, if possible, far from all secret mystical combinations.

If I go to the far west, I expect to start some time in May, or last of April, if possible. I want to go by Pittsburg, thence by steamboat to some western point, likely Bloomington, on the Mississippi.

Now then, who can give me a disinterested but suitable advice on the subject? as to where I could most likely meet things something like what I have mentioned; and who will go along? Come brethren, God never intended all such good land for wolves, prairie hens, hawk eyes, &c. Let Christians go then, and have a share. Before ten years, if time continues, there will be hundreds and thousands of brethren there.

I want to go, if I can, while land is low, so that I may buy a spot large enough for 12 of us to find employment on. Brethren let us hear from you.

Address, (post-paid) if you please, Newburg, Cumberland county, Pa.

Farewell.

M. F. SNAVELY.

Letter from Brother A. Megrew.

Wooster, Jan. 12, 1849.

Brother Winebrenner:—

The brethren at Madisonville, 4 miles north of Wooster, on the turnpike, have erected a large and commodious house for the worship of God. This house was dedicated on the 22d of October last. Dedication discourse preached by Elder E. Logue, in the presence of a large concourse of people. Some were pleased, and some were not, as is usually the case.

There was no special effort made for a reformation after the erection of the house, until December the 16th, when we commenced a meeting, which continued until the 9th of January, and which resulted in a considerable amount of good, both to the Church there, and the neighborhood. The probable number of converts, 25. Seven were baptized, and 12 received into church fellowship. Many others are halting between two opinions.

May the good Lord carry on the well begun work, and preserve the converts from the evils they are exposed to, is the prayer of

Your brother and friend.

A. MEGREW.

Letter from Brother Jacob Coup.

Ringgold's Manor, Dec. 20, 1848.

Brother Winebrenner:—

I have just returned from Parkesville, on the banks of the Potomac river, five miles from Harper's Ferry, where brother Fenton and myself held a protracted meeting, and organized a Church of God, consisting of about twelve converted and baptized members. This little flock is gathered in from both sides of the river. May the great head of the Church keep them faithful, until they shall be numbered with the church triumphant. On Sunday afternoon there were three more baptized, and truly God owned his ordinance, and saints were made to rejoice in the God of their salvation. Three more, since that time, have found peace in believing on him who is able to save to the uttermost all them that will come to him. May the good Lord still add to this little flock such as shall be saved.

Yours, &c.,

JACOB COUP.

Letter from Brother John Reis.

Middletown, Ohio, Jan. 11, 1849.

Brother Winebrenner:—

I have several times wrote to you, requesting you to send me some back numbers of the Advocate. The numbers are, 7, 9, 13, 14 and 24, of Vol. 11. If you have these numbers, or any of them on hand. will you please to forward them. I generally bind my papers, and hence I would like to have the full volume.

Yours, &c.

JOHN REIS.

N. B. We have once before said to brother Reis, in a note, that we could not supply the back numbers, beside what we sent him.

Editor.

NEWS DEPARTMENT.

News of the Week.—We are happy to announce that the postal arrangements between Great Britain and the United States has at length been completed. It has been officially noticed by Cave Johnson, who informs his subordinates throughout the States of its conclusion, rescinds his former orders, and directs them to observe the new stipulations, the principal of which are as follows:

Postage across the sea,	16 cents.
English inland postage,	3 "
United States inland postage,	5 "

The sea postage paid to the vessel performing the service.

Transit rate through this country to Canada, 5 cents.

And 25 per cent. for paying by the ounce, instead of paying by letter.

Transit through England, the inland postage and 25 per cent.

Transit through Canada, the Canadian rates.

Newspapers between England and the U. S., and vice versa, 2 cents.

Periodicals weighing 2 oz. 1 penny, or	2 "
Over 2 oz. and under 3 oz. 6 pence, or	12 "
Over 3 oz. and under 6 oz. 8 pence, or	16 "

And 2 pence, or 4 cts. for each ounce or fraction.

This will be regarded with pleasure by correspondents on both sides of the Atlantic.

Punctuality at Church.—In the new and elegant church of the Holy Trinity, at Brooklyn, N. Y., a regulation exists, by which the doors are closed at the commencement of the services, and no persons are admitted afterwards. This prevents a disturbance of the religious services, ensures punctuality, and may be worth imitating in other churches.

Fire in Pittsburg.—A very large fire broke out in Pittsburg on the morning of the 6th of December. It commenced in Evans' steam grist mill, on Water street, and spread with alarming rapidity, and in a short time after the flames were discovered, the fire reached Ferry street, near the Point, extending back to Front street.—The mill of Mr. Evans, and dwelling adjoining, together with the following property, were entirely destroyed: The Custom House, a large and substantial building; John Irwin & Son's rope warehouse; George Leslie's mansion; T. S. Clark's and J. Rhey's dwellings; the foundry of Messrs. McGhee & Griswold: the establishment of Messrs. Dudley & Davis, together with their dwellings. This property is mostly situated along the levee, on Ferry street, and Evans' alley. On Front street, three brick dwellings owned by Mrs. Adams, the dwelling occupied by Mr. Townsend, Duvey's & Roberts' block factory, and a number of small dwellings were entirely consumed. The property on Second st., and other adjacent streets, was more or less injured. The city was in great danger at one time of experiencing a disaster similar to that which but recently visited it. The loss is estimated at $70,000. Captain Hays, a son of Judge Hays, perished in the ruins.

Temperance.—It is stated in one of the papers, that there are 1,500,000 persons in the United States who abstain from spirituous liquors; 5000 temperance societies, embracing more than 500,000 members. More than 2000 distilleries have been stopped: more than 5000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who, had it not been for the temperance societies, would have been sots: and that at least 20,000 families are now at ease and comfort who would otherwise have been in poverty and disgrace, by drunken inmates.

Patent Pegging Machine.—We learn from the Lawrence Messenger, that Mr. J. Robinson of that town, has procured a patent for pegging boots and shoes, with which one man can drive one hundred pegs a minute. At every revolution it cuts pegs from the sheet, makes the holes, and leaves them neatly and firmly set in the leather. It is destined to be of much value to the boot manufacturer, and we have no doubt come into general use.

From California.—Dr. Jett has arrived at his home in Missouri, direct from California. He confirms all the accounts we have had from the gold mines. Another party, conveying a mail from Salt Lake, has arrived at Council Bluffs, Missouri, bringing large quantities of gold dust. The poor Mormons have been placed in comfortable circumstances by remittances of gold from their brethren at the mines.

The Cholera at Cairo, Egypt.—That awful and mysterious disease has continued its ravages from the 14th of last July till the 13th of December, and, in this city alone, has swept away, according to the best computation, about 9,000 souls; and it is said that in the whole of Egypt, there died from the same disease about 200,000 souls.

College in Calcutta.—A College for the education of Christian youth, is about to be established in Calcutta, under the auspices of the Congregational churches in England. The missionaries of the London Missionary Society have nearly 800 pupils. One principal object is, the education of a native ministry.

Schools in Indiana.—At the last State election in Indiana, a vote was taken on the question of establishing free schools, with the following result:

Whole number of votes cast,	141,442
In favor of free schools, - -	78,967
Against free schools, - - -	62,475
Majority in favor, - - - -	15,492

Royalty in the Pulpit.—The King of the Fejee Islands occasionally ascends the pulpit and preaches the Gospel to his subjects, and, it is said, too, with much effect. It would be a very happy thing if others who sit on thrones, were to preach the same Gospel by their lives.

Steamboats.—Fifty three steamboats were built at Pittsburg during the year 1848, the aggregate measurement of which exceeded 9,000 tons. The cost of these boats, including engines, furniture and fitting, amounts to nearly one million of dollars.

Theatre broke up by a Revival.—We see by the Cincinnati Times of the 3rd ult., that a great revival of religion prevails at Lawrenceburg, Indiana. The members of the Theatrical company have joined the church, and destroyed their curtains and scenery.

Mexican War.—The Adjutant General reports that 99,067 men and officers were employed in the Mexican war. There were 4,966 desertions, and the deaths from disease, wounds, and killed in battle, are officially put down at 7,688, probably much below the actual number.

Generous Contribution.—The congregation of Rev. Henry W. Beecher in Brooklyn, N. Y., have contributed $10,000 to establish a professorship in Wabash college, Indiana, from which state Mr. Beecher was called to Brooklyn. It was given as a thanksgiving present to the preacher.

A Faithless Swain.—Miss M. McClelland, of Bedford, Penn., lately recovered damages to the amount of $3000 for a breach of promise of marriage from John Vandervert.

Another Government Express for California. Captain Meade, U. S. Navy, proceeds to California in a few days, with one hundren picked men. He goes by way of Mexico, with a special protection from the Mexican Minister. Capt. Meade's orders are to proceed with all possible dispatch; and on his arrival out take command of the U. S. Steamer Edith, and aid in protecting the interests of the citizens and government of the United States at San Francisco. We understand that the steamer Edith will be used as a depository for gold, in the absence of a Mint at California. Every packet leaving San Francisco for Panama, will take from the Edith whatever gold she may have on board, and thus it will be conveyed to Chagres and thence to New Orleans with all possible rapidity.

Real Gold Mine.—The real gold mine in California, we are informed, says the N. Y. Sun, has been at length discovered,—whole masses of golden rocks being found in the mountains—and that the object in sending out the Revenue Cutter Ewing the other day, was to convey intelligence of this fact to our ships of war in the South Atlantic and South Pacific Oceans, in order that they may repair to San Francisco and protect the treasure. This statement we give on the authority of a gentleman who was in Washington when arrangements were making for sending out the Ewing, which is one of the fastest sailers belonging to the Government.

Cholera among the Troops.—The cholera broke out in Texas, among the troops, a mile and a half from Port Lavaca, where they were stationed. Maj. Morrison, the commander, immediately removed them into Port Lavaca.

The disease, however, progressed with great mortality, 20 to 30 deaths occurring each day, and even as many as 40 on one day, out of 400, which was the original number of the troops.

Striking Contrast.—The Moravian brethren, though poor, contribute on an average, from four to six dollars per member for foreign missionary purposes; while the amount contributed to the American Board of Foreign missions, by the 3000 churches in its connection, a very large proportion of them wealthy, averaged but twenty cents each member.

Pins by the Million.—Messrs. Brown & Elton, of Waterbury, Connecticut, manufacture two barrels of pins per day, numbering about 8,000,000, or, at the rate of 48,000,000 per week.

Banks in the United States.—There are 778 banking institutions in the Union. Capital over $200,000,000. Circulation about $125,000,000. Specie about $25,000,000.

Cold Weather.—The thermometer kept at the Pennsylvania Hospital, at 7½ o'clock, on Thursday morning, Jan. 10th, stood at 3 degrees above zero. At 7 o'cloek, A. M., the thermometer at McAllister's, in Chestnut street, indicated a temperature of 2½ degrees above zero. The mercury in several thermometers, in exposed situations, in the north-western part of the city, at sunrise, had descended ½ degree below zero. These are the lowest points the mercury has attained in Philadelphia since February 1841. This was the coldest morning experieneed in Philadelphia for eight years.

Cholera South and West.—New Orleans papers to the 4th ult., inclusive, has come to hand. The Board of Health reports the cholera to be rapidly on the decrease. The epidemic has, however, broken out at Donaldsonville and its vieinity. Sixteen cases had occurred up to the 30th, ten of which proved fatal. On the 9th ult., the disease had nearly ceased its ravages. There had been very few eases, and the Board of Health on that day pronounced that the Cholera was no longer an epidemic.

More News from California.—Mr. Cutting, who has returned to Illinois from the Gold Mines, intends to leave in the spring with his family. He says there is no necessity to be in a hurry, for should one hundred thousand persons be engaged in gold digging, many generations must elapse before the supply would be exhausted. The amount of gold collected at the mines every day is from $75,000 to $150,000.

Immense Ships on the Stocks.—There are now on the stocks at New York two of the largest merchant ships in the world. The first and largest is 204 feet in length, Custom House measurement, extreme breadth 43 feet, and depth of hold 28½ feet. She will have three decks, a poop and top-gallant forecastle.

Universal Suffrage.—Of about thirty-four million inhabitants of France, eight millions voted for President at the late election. In this country, at the last election, there was not quite three millions, out of twenty millions of inhabitants.

Powder Scattered.—On the Lowell and Lawrence Railroad recently, a three horse team, loaded with powder, was run into by the cars, on one of the crossings, and the horses killed, while the powder was scattered in all directions.

The Periodical Press.—The whole number of periodicals in the United States, in 1775, was 38. They now exceed 3,000.

The Ice Harvest.—At Stemmer's Run, near Baltimore, about 200,000 bushels of ice have been cut and housed.

☞ A New Year's Watch Meeting at Baltimore, in the African Methodist Church, was turned into a frightful scene of confusion, by the falling of a lamp.—About midnight, when all was still as the grave, a lamp fell from the ceiling with a stunning crash, which alarmed the whole congregation. They rushed to the doors and windows, trampled upon each other and acted as if insane. One woman was crushed to death, and several persons were dreadfully injured.

☞ The Mormons in California, have laid claim to a large portion of the gold territory and demand 30 per cent. of the ore taken therefrom, An express has been sent to the Salt Lake settlement, where about 10,000 Mormons are located. There is a rumor that equally rich mines have been discovered in that region. The 30 per cent. demand of the Mormons is expected to lead to trouble and perhaps bloodshed.

☞ It is a singular fact, that when the cholera, on its first visit, some seventeen or eighteen years ago, ran over Europe, it went entirely around Saxony, without a person being affected; and now on its second appearance, it is said to be doing the same.

☞ The Magnetic Clock recently discovered by Professor Locke, of Cincinnati, is spoken of by Lieut. Maury, of the U. S. Observatory, as a very valuable discovery, and one which is calculated to perfect the science of astronomy.

☞ A Fast Day has been appointed at Wheeling, Va,, in view of the appearance of the Cholera in that vicinity. The Governor of New Hampshire has appointed the 5th of April for a general fast in that State.

☞ Religious Toleration is just now the subject of much discussion by the press of Mexico. The editors are much more liberal in their views of it than the clergy. The latter oppose it.

☞ Illinois contains 730,000 inhabitants, and produced last year 4,900,000 bushels of wheat and 33,000,000 bushels of corn. What a country, which was forty years ago a wilderness!

☞ A Law exempting from sale for debt. all homestead under $1500 in value, is about to pass the Legislature of Vermont. It has already passed the lower House.

☞ A Fire at the General Post Office Department, on Monday, destroyed several official papers. It was extinguished without injury to the building.

☞ The late Anti-Slavery Fair at Faneuil Hall, Boston, realized three thousand three hundred and fifty dollars.

☞ Twelve huadred girls have abandoned the Lowell factories since the last reduction of wages.

MISCELLANEOUS.

DIE IN YOUR SINS.

Die in your sins—that is, in their guilt. Oh! it is better to die an outcast—to die in rags—to die in a ditch—to die in a dungeon—to die of the plague—a thousand times better die in all the concentrated agonies of every human death, than to die in our sins. For if we die in our sins we shall rise from our graves in our sins, and stand before the judgment seat of Christ in our sins. If we die in our sins, our sins will be shrouded with us in our coffins and carried with us to the cemetery, and interred with us and rise with us at the sound of the archangel's trump, and then we shall be thrust down to hell with them, to dwell with them forever and ever.

True believers send their sins to the grave, before they go themselves. They are dead to sin, while they live. But the sins of unbelievers go into the grave with them, and follow after them, and gather upon them and lie upon them to all eternity. Rejoice then fellow-sinner, this is is not the day of judgment, but the day of mercy. Now Jesus yearns over you to do you good. He waits to be gracious. Fly to him. He came to seek and save that which was lost. And him that cometh unto me I will in no wise cast out.—*N. O. Presbyterian.*

SCHOOLS AND RELIGION IN TEXAS.

Hon. Ashbel Smith, late Minister of Texas to England, in a recent address at Yale College, said:

In Galveston, the Presbyterians, Methodists, Episcopalians, and Baptists, have each a church, with stated preachers for every Sunday, and all are well filled. In Houston, eleven years ago, there was a single log house, now it contains the same number of churches as Galveston.—Through the settlements where there are half a dozen log houses you will find a church and a school house side by side. To them we expect to be indebted for our power, and by their aid we shall command the respect of the world. We are imbued with the opinion that knowledge is power. If this is true in any part of the world, no better illustration of it can be found than in Texas. Fifteen years ago the population of Texas was not 15,000. Knowledge is power—that knowledge which the early citizens acquired in the literary institutions of other States.

Hint for one about to make his Will.—If, says Baxter, men that in life, or at death, give a stated revenue for good works, would settle one half of it on some suitable good books, it might prove a very great means of public reformation. When a good book is in the house, if some despise it, others may read it; and when one parish is provided, every year's income may extend the charity to other parishes, and it may spread over a whole county in a little time. Most of the good that God hath done for me, for knowledge or conscience, hath been by sound and pious books.

Casual Thoughts are sometimes of great value. One of these may prove to be the key to open for us a yet unknown apartment in the place of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

CLUSTER OF EVENTS IN 1848.

A review of the year just closed will show that it has been distinguished by a most remarkable series of important events. The revolution in France occurred in February. The wisest monarch in Europe suddenly found all his well concerted plans for the permanent aggrandizement of his family turned into foolishness, and the richest monarch escaped into exile, to suffer the rigors of poverty. The Emperor of Austria, whose power was regarded as impregnable, has twice run away from his capital to save his life, and at last abdicated his throne. Prussia has extorted important concessions from her yielding and vascillating king. The spirit of freedom has taken deep root in Naples and Sardinia. The Pope has surrendered his temporal power, fled from Rome, and is now indebted for his personal safety to the interference of France. Nearly all Central and Southern Europe has been shaken by the rising spirit of liberty. The people every where are asserting their rights, and political and ecclesiastical despots have been scattered like the leaves of autumn. In Ireland, rebellion against British rule has been crushed by superior physical power. In our own country, war has ceased, and peace has been proclaimed.—Territory larger than all Enrope, with the exception of Russia, has been added to our domain. The political power of the nation has passed from the hands of one party into those of another. The cholera, after ravaging Asia and Europe, has reached our shores, and threatens to sweep the land with the besom of destruction. Such are some of the signal events which will render the year *one thousand eight hundred and forty-eight* memorable in the annals of the world.

STATED PRAYER.

There is no religion without prayer. Have stated times for devotion. At least begin and end every day with God. Take time from sleep rather than want proper time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often look up to him, and ever go to him in the name of Jesus. Go into your closet, and down upon your knees with as much reverence, as if you beheld the great and blessed God.

You require to be often reminded of this. For whether in childhood, in youth or in manhood, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God.

Oh! pray against heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening to offer your devotions to the Most High, and then return to earth again, what a life of holiness you would lead? What fervent prayer and thanksgiving would you offer—consider that the eyes of the Lord are in every place, beholding the evil and the good, and that "all things are naked and open before him with whom we have to do."

ANGER.—To be angry at trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath is akin to the practice and temper of devils. But to prevent or suppress rising resentment is wise and glorious—is manly and divine.

WHICH ARE THE BEST INVESTMENTS?

'I am well satisfied,' thought a worldly man, with the state of my investments. I hold a large amount in government stock at a premium. My insurance funds yield me ten per cent.; my city lots are steadily rising in value; how lucky that I laid out so largely in railroad shares, which are bringing me a plentiful income, without my moving a finger! I have several thousands on hand, which I scarcely know what to do with. They must not be idle; I will expend them in building. 'Soul, thou hast much goods laid up for many years; take thine ease—eat, drink and be merry.'

'I am well pleased,' thought a Christian, 'with *my* investments. Many years ago, I placed a considerable sum at interest in the Foreign Mission Funds, and have been enabled to add to it every year. Who can tell the good it may have done! Without my moving a step, it is contributing to spread the truth on the opposite side of the globe. A very favorite investment with me is in Domestic Missions. The compound interest on that stock is incalculable. I have shares of *real* estate in several new churches built at the West, where hundreds will hear the Gospel preached when I am sleeping in the dust. A small sum, that I came very near wasting, is aiding at this moment to evangelize France. How happy I am, that I took shares in the Bible, Tract and Education Companies, which are paying rich dividends of good, and promise yet larger ones! I have a few dollars in hand, which I do not need. They shall not lay idle a day. I will divide them between the seamen and the Portugnese exiles. And may He who furnishes the money, bestow his blessing with it.'

CURE FOR CHOLERA.

We would impress upon our readers the possibility and propriety of resisting the cholera by attacking it in every case of common diarrhea, should it visit us.

A writer in the New York Observer, Mr. Dwight, who has opportunities to ascertain results in multitudes of cases in Eastern Europe and Asia, simplifies the practice thus:—He says, that in the most violent cases, in which the attack has been the collapse, whenever he has been able to investigate the facts, he has invariably discovered that the individual had been laboring under diarrhea for some days previous. He urges, therefore, the rule in every instance to stop the slightest diarrhea immediately. For this purpose he prescribes six drops of laudanum in mild cases, to be repeated every four hours, until the disease stops Of course, a smaller and proportionate dose should be given to children. In severe cases of diarrhea, the dose may be increased indefinitely, without the least injury, so long as the effect of checking the diarrhea is not produced. In cases still more severe, where the diarrhea has been neglected until pain has come on, tendency to cramps, and coldness of extremities, a mixture of equal parts of laudanum and tincture of camphor, has been used with the best effects. Of this, 18 drops may be given to an adult, increased according to circumstances. This, with the application of the spirits of camphor by friction to the stomach, has proved almost infallible.

Now, if our readers will bear in mind these hints, and provide themselves beforehand with the remedial agents mentioned above, and be prompt and decided in their application, there will be little to apprehend from cholera.

TRUTH IS MIGHTY, AND MUST PREVAIL.

What honest, serious, and thinking Christian has not seen,—has not *felt*, the great evil of the lamentably and alarmingly divided state of the Christian Church, especially in our own country. The monster spirit of "sect and schism," holds a perfect sway over the minds of professed Christians, and blinds their eyes in its anti-christian tendency, as to the one great and *general* object of the universal institutions of Christ's Church. Every other interest and feeling is absorbed by the envious, always contending and never satisfied principle of selfishness, in its own aggrandizement; and not unfrequently are the voices of conscience and truth hushed, even at the expense of their sacred value, in case their precepts or demands cross their own sectional interests. Look at the different religious parties, how they overvalue and idolize, more or less their own peculiarities. In the cardinal doctrines of the Church they profess unity, and the same faith; but why have we not, as yet, arrived at the "unity of the faith, and of the knowledge of the Son of God," unto which we all are called, as Christian believers? It is because selfishness predominates and still reigns among us. This is the idol we all more or less worship, and to which are constantly offered up all higher principles and conceptions of *One, Holy, Universal Church.* This then, forms another great obstacle in the way of truth; and if it were removed, truth would at once take a deeper hold upon our minds, and assimilate our conduct, yea, our very ideas and conceptions of Christ's Church, more to its hallowed nature and precepts.

BEAUTIFUL SENTIMENT.

The late emiment Judge, Sir Allen Park, once said at a public meeting in London:

"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws. and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy, beautiful parts, to the gospel."

HINTS TO HOUSEKEEPERS.—Icy side walks may be cleaned at noon or in moderate weather, by sprinkling fine salt upon them. The salt will melt the ice as rapidly as would burning coals, and much more rapidly than two men could clean it off with spade and pick-axe. Try it.

AN ITINERANT preacher out west, declares that the miser, when he dies, and attempts to fly up to Heaven, will find a bag of gold tied to every feather of his wings, the weight of which will sink him to perdition.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

There will be a Protracted Meeting held with the Church of God at Middletown, commencing on Saturday evening, the 11th of February, and to continue for one week or longer.

Brother Howard, and others, are requested to attend the meeting.

A protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, commencing on Saturday, the 17th of February.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

NOTICE.

The Standing Committee of the East Pennsylvania Eldership will meet in Mechanicsburg, on Saturday, the 3d day of February, to transact some business.

There will be meeting with the Church during their stay over Sabbath.

Ecclesiastical Notice.

THE Standing Committee of the West Pennsylvania Eldership will meet for business, in Pittsburg, on Saturday, the 3d day of February, inst. All who may have business with said Committee will please address them at Pittsburg.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 6th ult., by the Rev. C. W. Schaeffer, Col. DAVID J. UNGER to Miss ANNA M. GIEGER, both of Harrisburg.

On the 14th, by the same, ANDREW MILLER, M. D., of Harrisburg, to Miss SUSAN FOX, of Susquehanna township.

On the 16th, by the same, Mr. SAMUEL HUNTSBERGER, of Harrisburg, to Miss SUSAN MILLER, of Dauphin county.

On the 13th, by Elder T. Strohm, Mr. LAFAYETTE SLOON to Miss HARRIET CROSSLEY both of Rockyville, Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 10th ult., in Rockyville, Dauphin county, GEORGE, son of George and Catharine Livingston, aged 33 years.

The deceased departed this life, after a short illness, of Small Pox.

At Highspire, on the 20th ult., after a short illness, MATILDA ANN, wife of John A. Hyers, aged 18 years, 11 months and 3 days.

On the 19th ult., of an affection of the brain. JANE ELIZABETH, infant daughter of George and Ann Jenks, aged about 11 weeks.

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Suddenly, on the 19th ult., EDWARD, son of Levi and Elizabeth Wolfinger, aged 1 year, 7 months and 2 days.

Edward was sick but a few hours, with an attack of Croup, when he was removed from the fond embrace of tender and affectionate parents, to regions of happiness and bliss beyond this vale of tears. He was a promising child, fondly doated on by his parents, and all who knew him; yet he could not tarry with us; his heavenly Father called him hence, and he has gone to join the happy throng, where sickness and sorrow, pain and death, are felt and feared no more. K.

POETRY.

FAREWELL TO 1848.

Recorder of great events, farewell!
Thy reign is o'er—such was thy fate,
Remembrance, only, now can tell
Of eighteen hundred forty-eight.

The Spring, the summer's golden hue,
Rich autumn too, they all have fled,
And cheerless winter bids adieu
To eighteen hundred forty-eight.

Many a form, of mould as fair
As ever on the earth shone great,
Has only beamed to disappear—
Like eighteen hundred forty-eight.

Many a heart that with thy birth,
Deemed its fortune sure portray'd,
Has mingled with its native earth
In eighteen hundred forty-eight.

Many a mind that marked with glee,
The prospects of last year's first date,
Has wandered to eternity
With eighteen hundred forty-eight.

Many, perchance, have tasted joy;
While some through pains and tears did wade,
Nor bliss, now feel they, nor annoy,
From eighteen hundred forty-eight.

Reader, thy mortal journeying here
In weal and wo, will terminate;
Of weal and wo we all had share,
In eighteen hundred forty-eight.

The past, the present, future year,
Was, is, and shall approximate;
Our changeful lives must disappear
Like eighteen hundred forty-eight.

Then think, dear reader, of thy tomb!
It is a place we all await;
And thou art nearer to that home,
Since eighteen hundred forty-eight.

Then, when thy locks are few and grey,
And thou hast God thy refuge made,
As calmly may'st thou pass away,
As eighteen hundred forty-eight.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

Editor.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please seud us their orders. Price $2.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 75	*a*	4 80
Do. Rye, do. - -	2 62	*a*	2 75
Do. Corn, do. - -	2 37½	*a*	2 50
GRAIN—Wheat, per bushel,	95	*a*	1 00
Do. Rye, do. - -	55	*a*	56
Do. Corn, new do. - -	44	*a*	45
Do. Oats, do. - -	30	*a*	31½
Do. Barley, do. - -	—	*a*	75
SEEDS—Clover, do. - -	3 50	*a*	3 75
Do. Timothy, do. - -	2 25	*a*	2 31
Do. Flax, do. - -	1 00	*a*	1 10
BEEF, per cwt. - - - -	5 00	*a*	5 50
PORK, do. - - - - - -	5 00	*a*	5 25
HAMS, per pound, - - -	8	*a*	8½
BUTTER, do. - - - - -	12½	*a*	15
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	45	*a*	50
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	25	*a*	30
PEACHES, (Dried) per bush.	1 50	*a*	2 00
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 50	*a*	1 56
HAY, per ton, - - - - -	12 00	*a*	15 00
PLASTER, per ton, - - -	4 00	*a*	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 12½	*a*	5 25
Do. Rye, do. -	3 12	*a*	3 25
Do. Corn, do. - -	2 75	*a*	2 80
GRAIN—Wheat, per bushel,	1 10	*a*	1 12½
Do. Rye, do. - -	68	*a*	70
Do. Corn, new do. - -	60	*a*	61
Do. Oats, do. - -	30	*a*	32
Do. Barley, do. - -	85	*a*	90
SEEDS—Clover, do. - -	3 75	*a*	4 00
Do. Timothy, do. - -	2 75	*a*	3 00
Do. Flax, do. - -	1 30	*a*	1 32
BEEF, per cwt., - - - -	7 00	*a*	8 75
PORK, do. - - - - -	7 00	*a*	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for dilivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages. is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPEPTIC MEDICINE.

Frederick Brenneman, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

East Donegal, near Mount Joy.

The undersigned hereby cetifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

Maytown, Lancaster county, Pa.

I Abraham Rife, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unably to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

Marietta, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommanding it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonfut three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1848.—1y.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., FEBRUARY 15, 1849. NUMBER 20.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa..

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the *second* highest number, a set of our own publications, as above specified.

3. For the *third* highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the *fourth* highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the *fifth* highest number, a Hymn Book and Testament.

6. For the *sixth* highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

York and Harrisburg Railroad.

There have been of late several very spirited meetings in Baltimore, with reference to the immediate extension of the railroad from York and Harrisburg, and judging from the proceedings of a large and enthusiastic meeting held in Baltimore, there is every probability that the road will be made, and that in less than two years, the time limited by the charter. The distance is twenty-five miles, and the amount of cost is estimated at five hundred thousand dollars. Nearly $300,000 were subscribed at a meeting a few nights since, and at previous meetings. It is contemplated to secure immediately another $100,000 in Baltimore. The balance of the amount necessary to secure the completion of the road will be, or has already been, taken in Pennsylvania. When completed, this road will doubtless benefit Baltimore very much. It will tap both the Cumberland Valley railroad, and the great Central railroad at Harrisburg, and no doubt secure to Baltimore a large portion of travel and trade which would otherwise pass on to Philadelphia. We cannot but wish success to the enterprize.

Daguerreotype Portraits.

Dr. George W. Barr, Daguerreotypist, in Second street, nearly opposite Mr. Coverly's Hotel, is now prepared to take the finest and best Daguerreotype likenesses, at the low price of One Dollar per portrait. He possesses all the most important recent discoveries in the art, and therefore flatters himself to be able to give the fullest expression of the features, and the most perfect life-like appearance to his portraits, that can be obtained any where, on the very lowest terms.

Strangers visiting Harrisburg, and the public generally, are invited to call at his saloon, and examine his pictures.

Our Delinquents once more.

We give notice once more, that after the month of March next, we shall publish a list of our delinquent subscribers. Those, therefore, who wish to avoid appearing on that list, will please to pay up arrearages. We shall be glad if our patrons will save us the trouble and necessity of making out and publishing such a list. But unless arrearages are paid up before the first of April next, the list will be forthcoming.

Book and Job Printing.

We wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. Please give us a call.

Information Given.

Will some one who knows, tell us where the "History of all the Religious Denominations in the United States, second edition, with portraits," can be found? We have not been able to find the work at the book stores in this vicinity. J. W. Hills.

Willett, Cortland Co., N. Y., Jan. 15, 1849.

Mr. Hills is hereby informed that the work entitled "History of all the Religious Denominations in the United States, with portraits," can be obtained of A. D. Williams, Clinton, Oneida Co., N. Y., who is agent for the work in that part of the State.

JOHN WINEBRENNER, *Publisher.*

Every Man his own Patent Agent.

Munn & Co., publishers of the "Scientific American," have favored us with a Pamphlet containing the Patent Laws of the United States, together with all the forms necessary for applying for a Patent, information in regard to filing caveats, with remarks on its uses, etc., amount of fee required at the Patent Office, and every other information that is necessary to instruct a person in making his own applications.

Price 12½ cents single, or 12 copies for $1—sent by mail to any part of the U. States.

Address Munn & Co., New York.

Biographical Letters.

We are grateful to some of our brethren for the prompt and ready manner in which they have responded to our Circulars, and furnished the letters called for. But we regret that others have not so much as intimated a willingness to reply to the Circulars at all. We should be very much pleased to hear from all the preachers soon, so that the Publishing Committee may know what to depend on. Those who intend to write, will please to write without delay; and those who do not intend to write, let them say so, by letter or otherwise.

Central Railroad.

Many inquiries are being made in relation to the completion of this road. The following extract from a report of Mr. Thompson, the chief engineer, gives a succinct statement in relation to its progress and completion.

"The progress up to this time renders it certain that the road from Harrisburg to Lewistown will be in active operation in May next, when you will begin to reap the fruits of your enterprise. In December following, it will be ready to Huntingdon, at which point it will take a large share of western trade and travel. In May following, it will open to Hollidaysburg, and in connection with the Portage, there will be a continuous line of Railway extending from Philadelphia, two hundred and eighty-seven miles, out of three hundred and fifty, carrying, in conjunction with the canal, the whole of your trade in summer, and affording the cheapest winter conveyance between Philadelphia and Pittsburg.

Recipe for Curing Putrid Sore Throat.

As this is the season for the prevalence of the above disease, we publish with pleasure, the following recipe, kindly furnished us by a friend, which he assures us is an infallible remedy, hoping that some one suffering from this dreadful malady, will try it and find relief therefrom:

Mix one gill of strong apple vinegar, one table-spoonful of common salt, one table-spoonful of drained honey and a half a pod of red pepper together; boil them to a proper consistency, then pour it into half pint of strong sage tea, take a tea-spoonful occasionally and it will be found an infallible cure.

Board of Canal Commissioners.

The Board of Canal Commissioners organized on Friday, the 2d inst., by appointing J. M. Power, President, and T. L. Wilson, Secretary. The members of the Board all present. The following appointments were made:

SUPERVISORS.

Wm. K. Huffnagle, Delaware division.
John Maglauchlin, Eastern division.
J. P. Anderson, Upper Juniata division.
Wm. McPherson, Upper Western division.
Jacob Ulam, Lower Western division.
Thomas Bennet, West Branch division.
Geo. Blattenberger, Susquehanna division.
J. H. Jenkins, North Branch division.

SUPERINTENDENTS OF MOTIVE POWER.

Wm. English, Columbia railroad.
Thomas J. Power, Portage railroad.

COLLECTORS.

John Stallman, Philadelphia.
J. K. Heckman, Easton.
H. Scarborough, New Hope.
Jacob Hibbs, Bristol.
Mchelm McGlethery, Paoli.
J. R. Manderfield, Portsmouth.
S. Law, Newport.
A. S. Harrison, Huntingdon.
A. A. Douglass, Hollidaysburg.
O. Edson, Johnstown.
E. Carlton, Blairsville.
J. A. McCulloch, Freeport.
L. G. Clover, Pittsburg.
C. D. Eldred, Williamsport.
J. S. Campbell, Berwick.
C. Thomas, Liverpool.
J. Wagenseller, Schuylkill viaduct.
E. Ziegler, Duncan's Island bridge.

WEIGH-MASTER.

John Kline, Philadelphia.

CARGO INSPECTOR.

J. Ketchan, Philadelphia.

Convention of Inventors.

A National Convention of Capitalists, Inventors, and Amateurs of Ingenuity and Skill in the Productive Arts, will be held in the city of Baltimore, on Tuesday, the 6th of March, 1849, to continue as occasion may require, for the purpose of establishing Assisting Institutions throughout the United States to the "Inventors' National Institute;" to open a correspondence with the Inventors of Europe; to take into consideration the propriety of holding a Fair and Exhibition (now contemplated) of American skill and ingenuity, in Paris and other cities of Europe; and to discuss such business relative to Patents and the Patent Office, as may be introduced.

Any person may become a Stockholder by the payment of ten dollars, (in monthly instalments.) which will entitle the holders to profit *pro rata* according to their investment; nor will they be responsible for more than they invest. Persons residing in the United States, or foreign countries, distinguished for eminence in Science and the Arts, or Inventors, or benevolent Capitalists who may wish to deposit Models, make Donations, or otherwise aid the Institution, may become (or appoint others, at their pleasure.) Honorary Members or Corresponding Associates.

The Examiners are now examining several valuable Machines, and it is probable a judicious selection of some brilliant Inventions will be made at the present setting, that will reward liberally the investment of the Institute, as well as the toil of the Inventor, and become an auxiliary of great importance to society, which otherwise might ever have remained, from the want of means, a mere barren suggestion.

Common Schools of Pennsylvania.

The last report of the Superintendent of Common Schools in Pennsylvania, represents them to be in an improving condition. The whole number of schools established throughout the State is reported to be 7845. besides the number of 600 yet required. In these schools there were engaged during the course of the past year, 8,896 teachers, who together received the sum of $483,007 68, for performed services. The whole number of scholars is set down at 360,605. The report is upon the whole a very able and interesting document; showing the importance and numerous advantages of education, pointing out to the legislature its present embarrassments, with regard to the Common School system, and recommending legal provisions to counteract the apathy of the people concerning this momentous subject, and an increase of the school funds.

We cannot forbear making yet a short extract of what the Superintendent, Mr. Townsend Haines, says to parents, ministers of the gospel, and the press, in reference to the subject of education:—

"The apathy of parents in regard to the education of their children, although the result of ignorance of its benefits, is lamentably mischievous. Did they know that a higher tone of morality and religion attended a cultivated intellect; and that the past afforded its lessons of instruction, and the future its hopes of reward, with deeper solemnity, and brighter colors—did they know that learning, even in its elements, opened the vista which leads with irresistible impulse to the Throne of Omnipotence—were they conscious of the higher energies of the human mind, when awakened with a draught from the fountains of knowledge, and could they see the "ladder set upon the earth, and the top reaching to heaven"—were they conscious that the little rill from which their offspring drank the rudiments of education, widened and deepened in its progress, until earth and sky were reflected from its bosom—were they capable of understanding the untold wealth in the treasury of knowledge, they would tear from their sleeping energies the leaden weight of insensibility; their hearts would expand with strange affection for their children: no sacrifice of wealth, or time, or attention, would be deemed prodigal, until they had unbarred the prison door of ignorance, and given liberty to the immortal spirit. . . . . .

The public press throughout the State would find it their interest to devote a column periodically to the subject of education. Ministers of the Gospel could exert an influence, which might reach every fire-side, *opening the eyes of the blind, and unstopping the deaf ears*, on the subject of rational and moral instruction."

Choice Fruit Trees.

We have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Revival News.

There are sundry revivals in progress in the adjacent towns and neighborhood. Particulars in our next.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	- -	$10 00
William Reichert,	- -	5 00

Remarks.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Acts of the Standing Committee.

At a meeting of the Standing Committee of the East Pennsylvania Eldership, held at Mechanicsburg, on Monday, the 5th inst., the following acts and doings were had:

1. Brother John Hinkle's license was renewed.

2. Brother T. H. Deshiri's request, to be released from the Perry County Circuit,—not agreed to—on the ground that the year will soon be up.

3. Brother George M'Cartney's letter to be answered, and his proposition to settle his account at the next Eldership agreed to.

4. Brother Hazlett's case was laid over till after a compliance with the request of a former Committee.

5. Brother Snyder was appointed to travel with brother Strohm, on the Dauphin Circuit, provided he shall not be needed as a missionary for Illinois or Iowa.

JOHN WINEBRENNER,
ABRAHAM SWARTZ.

CONTRIBUTORS' DEPART'T.

Sketches for a few weeks past.

BY J. FLAKE.

Philadelphia, Jan. 7, 1849.

This is the first Sabbath in the year, and I am still detained here, partly by being unwell, and partly by the railroad being shut up by the drifted snow, so as to be almost impassable. Yesterday I made another effort to get up the country, but found no car to go in, as the train which should have been in at one o'clock on Friday, had not yet arrived at noon on Saturday.

So let me be thankful that I am not laid up, and that I have bread to eat, and raiment to wear, which many others are destitute of. Also let me be thankful that I had the privilege this morning of attending public worship and listening to a discourse on the Apostles' words, "This will we do, if God permit." The drift of the discourse was setting forth what every one should resolve to do the coming year.

And what should I resolve to do? Why I suppose the best thing for me would be, to live nearer to the Lord than ever. To watch, and pray, and labor, so as to save myself, and help others on the way to heaven. Well, by the grace of God, so I will try to do.

A few days at Lancaster. I left the city on Wednesday the tenth instant, and came to Lancaster the same evening, and called on my esteemed friends brother and sister Gable, to sojourn with them a few days. It was evening when I arrived, and I was told a special meeting was appointed to commence at that time. So I went to the house of prayer, and the Preacher in charge invited me to speak, and I did so, from Simon Peter's address to the Elders, "Feed the flock of God." To me it was not burdensome, to preach to my old friends, at the Union Bethel, Lancaster. I spoke again on Friday evening on Jacob's dream and ladder. Brothers McFadden and Ross spoke on Thursday and Saturday. On Sabbath morning I preached from the words of St. Paul, "We have an altar."—Heb. 13: 10.

My heart was full, and my mouth was open, on this, to me, blessed, and glorious subject; setting forth that we—Christians—believing Israelites—have an Altar, and a High Priest in heaven—and that the sacrifice was once offered by our only Priest, when he himself suffered on the cross, without the gate at Jerusalem.

"His life is our example,
His death our only hope."

We then in gospel days are not behind the Israelites of old, who had Moses for their King, and Prophet, and Aaron for their Priest. We have in *One person*, our Prophet, and Priest, and King. Let us then rejoice and be glad, and go forth unto him without the camp, bearing his reproach. "For here we have no continuing city."

On Monday evening I preached again, and took for a text, "Remember the words of the Lord Jesus who said it is more blessed to give than to receive." Acts 20: 35.

Harrisburg, Sabbath, Jan. 28.

I returned to Harrisburg on Thursday, Jan. 18th, and found the brethren were holding meetings for worship every evening for several weeks, and several had professed to turn to the Lord in repentance and faith. Of this I am glad, and also that they have suffered no want in regard to preaching during my absence. Among others a stranger visited them for about ten days.

On Sabbath morning, the 21st, I preached from our Saviour's words, "If ye then being evil, know how to give good gifts unto your children how much more will your Heavenly Father give the Holy Spirit to them that ask him." Luke 11: 13. In the evening I preached again from the words of Jesus, as quoted by Paul, who said, "It is more blessed to give than to receive." After which several joined in Church fellowship.

Through the past week meetings have been kept up every evening, and a good feeling prevails. This morning I preached from the conversation at the Pharisee's table, "Blessed is he that shall eat bread in the kingdom of God," and our Saviour's reply, "A certain man made a great supper, and bade many." Luke 14: 15, 16.

February 4.

Sister Anna Margaret Kinsloe had departed this life during my absence, and at her husband's request, on Sabbath morning, I endeavored to preach with special reference to her. My text was from Genesis 49: 29—31. "Bury me with my fathers—in the cave which is in the field of Macphelah—There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."

I knew sister Kinsloe in Philadelphia, and after she came to Harrisburg in the Spring of last year we became better acquainted, especially during the severe affliction brother Kinsloe's family passed through last fall, when they were all sick together. Her sister Sarah came to assist Margaret who was ill, but was taken sick herself, although the picture of health. So that husband, and wife, and child, and sister-in-law, all lay sick at the same time. After a severe illness Sarah died. It was striking how Margaret bore up through the whole, until she herself mended for a little while, but then relapsed, until at the close of the year she died in peace and hope, which the religion of Jesus alone can give to those who make Him their refuge and trust.

In the evening I preached from the words of Paul, 1 Cor. 5: 7, 8. "For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleaved bread of sincerity and truth."

After which they washed one anothers feet; and then we celebrated the supper of the Lord. It was a very solemn and profitable season.

The Church of God.

Ecclesiastical Polity. These brethren consider a church to be a voluntary association of true Christian believers, "without any human name, or creed, or laws," &c; and possessing the elements of ecclesiastical government within itself. In this respect, their churches are independent. Upon the organization of a church, the whole body of mem-

bers, both male and female, proceed to the selection of church officers, consisting of ruling elders and deacons, who, in connection with the preacher or preachers in charge, manage the whole affairs of the church, even to the reception and expulsion of members. In this they are Presbyterian. Ruling elders and deacons, are not considered permanent officers; but, in most cases, are elected annually.

All the teaching elders, and an equal number of ruling elders, delegated from the stations and circuits in a given district, unite in an annual association, which they call an "Annual Eldership." This body has the control of the ministry, whose ordination consists only of a license, which the Eldership renews yearly. It also appoints the preachers to circuits or stations, where they are not re-appointed more than two or three years in succession. "Co-operation, and not legislation, is the main object of these meetings."

Delegates of teaching and ruling elders, from the several Annual Elderships, form the "General Eldership," which assembles triennially. The object and powers of this association, are similar to those of our General Conference, except that it may arrange and settle the boundaries of the several Annual Elderships. It has a paper and a book establishment under its control.

Doctrinal Peculiarities. In all the most essential points they harmonize with the views of the Free-will Baptists. They baptize only believers, by immersion, commune with all true Christians. and wholly reject the dogmas of Calvinism. They also believe "that the church ought to relieve and take care of her own poor saints, superannuated ministers, widows, and orphans."

They differ from us, in almost universally considering Feet Washing as a gospel ordinance, and in administering the Lord's Supper, in connection with washing feet, invariably in the evening. They also differ in that they will sometimes admit unbaptized persons into their churches. This practice, I am informed, is losing ground among them; and probably may eventually cease altogether. Upon other doctrinal points, I know of no material difference between them and the F. W. Baptists.

Education, Benevolent Exertions, etc. Their ministry is not, generally, what is termed liberally educated. Many of their ministers entered the pulpit almost directly from their shops or their farming, with such advantages as nature and grace, together with their ordinary privileges for improvement, had afforded them. But there is little or no prejudice against either classical or theological education. All appreciate its worth, and only—as all others should—require that it be sanctified by grace. At present they have no schools of a higher grade among them, but recently they have taken some incipient measures to establish one.

They have strong sympathies for the missionary cause, but their feeble churches, and the opposition they have encountered, have heretofore exhausted nearly all their efforts. Intemperance is not permitted quarter among them; and their General Eldership has passed some good resolutions upon the subject of Slavery. Although they have churches in Maryland and Virginia, yet none of their preachers uphold slavery, or suffer it in the churches. There is not, however, on the part of some, that deep sense of its entire sinfulness, and utter inconsistency with the spirit and precepts of Christianity, which is felt by the F. W. Baptists generally.

Most of them are strongly opposed to Secret Societies, but several members of their largest Annual Eldership, are members and defenders of the Sons of Temperance. This has caused some difficulty, although a large majority disapprove their course. There seems to be a disposition to regard the subject as one concerning which it is best to exercise the forbearance of charity.

They are peculiarly a zealous and fervent-spirited people. No one can be among them for any length of time without perceiving the manifestation of an ardent devotion to Christianity, and to it in the form that they conceive to be the divine pattern. In another communication, some of their general customs and peculiarities will be noticed.

A. D. Williams.

Character of Judas.

Was Judas Iscariot always a hypocrite? or had he become an apostate when he betrayed Jesus? If the former, we place Christ in the following absurd positions, viz:

First, of attributing to Judas all the moral qualities that belonged to the rest of his disciples; and knowing at the same time he was an impostor. This he did, by calling him his "disciple," "a branch of the true vine," one of his "sheep," his "chosen," &c.

Secondly; of consorting with Judas for several years, without any exposure of his wicked designs, either to him or the rest of his friends. Yea, of even bestowing upon him the power to work miracles, and thereby abetting him in the practice of dissimulation.

But, was there any room for reasonable doubt as to the hypocrisy or apostacy of the "criminal at the bar," that doubt should be construed to his advantage, according to the rules of jurisprudence, in all courts of equity. Applying this rule in his case, Judas was not always a bad man, as those who deny the possibility of "falling from grace," affirm.

But secondly, the various steps of his decline in religion, and final apostacy, are so clearly delineated in the history of Christ, that there is no room for doubt about his having "fallen from grace."

The first was a sin of the heart—the source of all evil. It was a sin of the most insinuating kind—the most common among men—the sin of covetousness. He appears to have been Treasurer of the first Society of Christians, and his heart became so supercillious that he coveted the paltry sum in that almost empty treasury.

The second step was dishonesty. To gratify his covetous heart, he stole the "bag" and its contents. He became a thief, but still a secret offender.

The third was that of becoming offended at his Master, while at the table in the house of Simon, of Bethany; in consequence of a gentle reproof given his love of the world, by the Redeemer. "The poor," said he, "ye have always with you, me ye have not." Judas felt there was more beneath the surface of this reproof than was noticed by the others at the table, and his covetous soul could not bear the sarcasm.

Fourthly, the Devil then suggested the idea of him betraying Christ into the hands of his adversaries; and, in his rage, he concluded to fall in with the temptation!

Fifthly. He proceeded the same night to the city, to the High Priest's house, where a secret conclave was being held, in the dead watches of that gloomy hour, and proposed his plan to surrender his King. This secret gathering was the first, and father of Inquisitions. And no sooner did the traitor make his appearance, than all minds were directed to him as the consummation of their plans and devices. The treachery of the apostate was now divulging itself to the irreligious world!

Sixthly. Two days more roll around, and the sixth step is completed. Judas heads a band of officers and scribes, and proceeds to the garden to apprehend Jesus. Behold them yonder, at the eastern gate of the city, as they strike their lanterns and torches, about noon of night, while Jerusalem's hundreds of thousands were reposing, and pleasantly dreaming of the festivities of the following day. They descend Mount Zion, to Kedron's brook—fording it, they skirt the western base of Olivet, and now ascend through the luxuriant vineyards to Gethsemane, where, in an agony, lies the suffering Son of the Highest. "Hail Master," says the traitor, as he gives the kiss, and delivers him. The crime is now completed. Judas is no longer a backslider in heart, but one in life. The world is witness to the fact. His associates are struck with consternation! Their nerve is gone! their courage fails. In shame they disperse each to his home. Peter unmanned and discouraged by the example of the traitorous Judas, falls before the reacting torrent of noisy waters, that threaten to sweep every thing before them.

Fraternally yours,

THEOPHARUS.

Letter from Brother J. Hickernell.

Bethany, Jan. 18, 1849.

Brother Winebrenner:—

Having a little leisure time, I will give you a short sketch of our doings, and of the good work that is going on in some of the churches within the bounds of the West Pennsylvania Eldership. This I do cheerfully, in order to raise the sinking arms of Christians, if such there be.

On the 15th of December, brother Vance and myself commenced a meeting with the Church of God, near Perriopolis, and had quite a good time among the brethren. One embraced religion, two were baptized, and two received into fellowship with the church.

From thence I went to preach for the brethren near Youngstown, Westmoreland county. Here I commenced preaching the 23d of December; had several seekers for religion, and one professed a hope in Christ. On Monday I had to leave. Some were still mourning on account of their sins. The church in this place is doing well, as you have heretofore been informed.

The 29th of the same month, brother Vance and myself commenced operations in Bethany, where I reside when at home. About this church we have said but little through the Advocate. Its fame and faith was once spoken of, far away; but in consequence of some neglect, and mismanagement upon the part of some of its most active members, it sunk to a middling low ebb. So much so, that it was thought by some to be past recovery.—Yet, notwithstanding the church had declined considerably, there were a few in the church, that were real and strong pillars of the truth; who behaved themselves in the house of God as becometh Christians, and not only so, but bore up when the reproaches of the wicked were put upon them, in consequence of its unreasonable professors. Such times are calculated to test men's firmness in the doctrine and religion of Christ. When I see men, under such circumstances, boldly and manfully contending for the faith once delivered to the saints, I must conclude they have the spirit of Caleb, in days of old. When Israel inclined to revolt, as we read, he stilled the people before Moses, and said, "Let us go up at once, and possess the land, for we are well able to overcome it." And in Numbers 14: 24, God says, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Here, then, is the firmness of some of its members described; and, thank God, they have lived to see a better day.

I shall now proceed to say something of the meeting commenced here the 29th of December. Here the few faithful met, and with strong cryings and bitter groanings, they approached God, and commenced the work, and continued so from day to day. To-morrow evening will be three weeks since the meeting commenced. The result of the meeting to this time is,—Christians are much revived, some few backsliders reclaimed, several sinners converted, and a number yet labouring under pungent conviction. What the result may be in the future, I know not. We purpose holding on, till we see the final result, and give the same for publication.

Yours, in love.

JOHN HICKERNELL.

Letter from Brother J. W. Keplinger.

Brandywine, Ohio, Jan. 11, 1849.

Brother Winebrenner:—

This is to inform you, and the readers of your paper, that I am still striving to do what little I can for the Church Advocate. I have the privilege to send you two subscribers, who intend to take the paper. They wish to have the back numbers; and as I must pay the postage for this, I feel it right to see that I get some benefit for the same.

You will please give the following sketch on the subject of Prayer and Prayer Meetings a place in your excellent paper.

1st. The question arises, what is prayer? Ans. It is simply desire, earnest desire. We cannot pray for any thing, unless we earnestly desire the same. All will admit that when we desire any thing, we will put forth the means to obtain the same. Hence we see that if we would see good done, we must earnestly pray for the same. But as "faith without works is dead," so prayer without desire and faithful exertion to obtain the things prayed for, is dead also. To pray for any thing and not desire it, nor put forth the means to obtain the same, is mocking God. It is actually wicked and useless. Then let me say, brethren and sisters, let us earnestly contend for those things we pray for, and put forth the corresponding efforts to obtain the same, and the promise is, we "shall have them." Oh! what encouragement this is,—we shall have, what ever we will, if we ask in faith, nothing wavering, and put forth the means to obtain the same. May the Lord help our infirmities, and give us faith to believe his promise.

I will now notice the second point, namely:

The Prayer Meetings.—These meetings, if rightly conducted, are the means of doing much good. They are not only good for the

Christian to keep up his spirits and his love to God, but they are also calculated to bring sinners to God. We read, James 5: 16, "that the effectual fervent prayer of a righteous man availeth much." Yes, his ears are open to their prayers. I might quote passage after passage, to show that prayer will bring about great things; but, in the language of the Poet, let me say,

"Pray'r is the simplest form of speech
That infant lips can try;
Pray'r the sublimest strains that reach
The majesty on high."

Then, my brethren, let us not faint in prayer. We shall reap in due time, if we faint not. There is a rich reward at the end of our race. And let me further exhort you, brethren, to hold *Protracted Prayer Meetings*. Meetings of this kind result in much good when rightly conducted. Then, my brethren, do not neglect the assembling of yourselves together, as some do; but endeavor to exhort one another, and speak one to another, and the Lord will hear it, and you shall be abundantly blessed. May the Lord bless us, and save us, is my prayer.

Yours, in Christian love.

JAMES W. KEPLINGER.

Letter from Brother Thos. Miller.

Shippensburg, Jan. 25th, 1849.

Brother Winebrenner:—

I feel like dropping you a few lines to let you know that myself and family are all well, for which I bless God; and especially for that grace by which we still strive to imitate our Saviour, in following him in all his commands. The church here, is now, in a good state. We are looking up for still better times, and I believe the time is not far distant when we shall have a glorious time here, on account of abounding, grace and men and women crying out, "men and brethren, what shall we do to be saved." May God hasten the time.

I have a few words to say about the death of my dear and beloved mother. She was for a long time a very hard hearted sinner. All her life time, nothing would affect her, until last winter, when God laid his afflicting hand upon her, and thus gave her to see what she was. And, thank God, he not only let her see what she was, but showed her what she must be, in order to be prepared for death and eternal glory. She sent for me to come and see her. I went, and I prayed with her and exhorted her, as well as the good Lord gave me grace, and I believe the Lord touched her heart through this organ of clay. Before my leaving she promised she would seek the Lord. A short time afterwards I received a letter, stating Mother had embraced pardon. Yes, thank God, she knew for herself, and not for another, that Christ hath power on earth to forgive sins.

Her sickness was Dropsy. She bore it patiently, and often remarked that the Lord was very kind to her, in accepting of her, and letting her lay without any pain whatever. She had many happy moments during her affliction, and often wished to depart and live with Jesus.

On Wednesday, January 10th, she asked the Lord if she must stay here another night. "O, Jesus," she said, "Come and take me home." So, on that morning, it pleased kind Providence to take her home. She fell asleep without the least struggle.

Died, January 11th, 1849, in Millerstown, Eve Miller, consort of Adam Miller. Text —"Blessed are the dead, which die in the Lord." Rev. 14: 13.

MY MOTHER.

While others sing the gentle lay,
Of parents unforgot;
'Tis sweeter far for me to stray,
To that calm, peaceful spot,
Where the tall grass, luxuriant waves,
Above my own fond Mother's grave.

In evening's cool and dewy hours,
I love to linger there:
I seem to hear her own pure voice
Again in earnest prayer;
As when she sought, in accents mild,
God's blessing on her dearest child.

Scarce three short weeks have pass'd away,
Since that bless'd spirit fled,
To yonder bright and fair abode,
Of saved and sinless dead—
She wears a seraph's garments now,
A heavenly halo round her brow.

Mother! if those bright starry gems
Which sparkle in the sky,
Are given to angels for a home,
Oh! watch me from on high;
And bless and cheer thy friendless ones,
And guide them to their Father's home.

I remain yours.

THOMAS MILLER.

Letter from Brother J. Ferguson.

Clintonville, Jan. 20, 1849.

Brother Winebrenner:—

I send you three dollars enclosed, of the money for the paper ordered. I hope before the first of April, which will be the end of this quarter, to send you a few more subscribers, with the cash enclosed. The paper takes well with the people.

You will please send 6 copies, addressed to the above individuals, from the 13th up to the present time—all to Clintonville.

We have not, as yet, heard any thing from any of the preaching brethren, although we have written to several of them, requesting them to come and preach for us. Hitherto, however, we have met with no encouragement from any of them. We have made the call, but they have not answered. We hope by the first of April to be able to form a Church in Clinton, no preventing Providence. Brother Young contemplates moving into our vicinity, with the intention of making it his permanent place of residence.

My family at this time are well. May God bless you, my dear brother, is the prayer of

Yours, in Christ.

JAMES FERGUSON.

Good News from Rockeyville.

Rockeyville, Feb. 12, 1849.

Brother Winebrenner:—

The Lord has once more visited Rockeyville, and in answer to the fervent prayers of his people, poured out his spirit upon the "little flock." Better days have dawned—the Church is much revived, but best of all, the enquiry has gone forth, "what must I do to be saved?" and not in vain, for some have found the Lord and the glad shouts of the new born babes in Christ can be heard among the rocks surrounding our little village.

For some time past—well nigh three years—the Church has been struggling against adverse winds, and it appeared almost as if the Lord had forgotten to be gracious to us and the inhabitants of Rockeyville. Even the ministers of Jesus had became discouraged, and although at one or two special meetings prospects appeared somewhat flattering, and there were some omens of good being effected, the effort was abandoned, and those who had taken in this as one of their preaching places, dropped the appointment.

However, the Lord forsook us not, and about this time some of the good brethren of our sister church, at Harrisburg, came to our assistance, and at a time when most needed, laid to a helping hand, and aided in pushing on the car of the Messiah.

On the 27th and 28th of January, we had quite an interesting time, and believing some good could be done by making a protracted effort, an appointment was left for Saturday, the 3d inst., with the determination of continuing the meeting as long as the Lord would work among us. On Sabbath evening our dear brother Snyder paid us a visit, and was prevailed upon to tarry for a little season. On Tuesday evening the work commenced in earnest, and an invitation being given, three presented themselves as the subjects of prayer, two of whom found peace in believing in the Lord Jesus Christ. On Wednesday night five came forward, and three found the Lord. On Thursday night seven presented themselves, four of whom sought not in vain. On Friday night seven others felt their need of Christ, and sought for peace, four of whom found the Lord to the joy and comfort of their souls. On Saturday evening there were nine seekers after peace and holiness, three of whom professed faith in Christ. On Sunday morning six of the young converts united in Church fellowship, and in the evening fourteen mourners came forward, three of whom were happily converted to God.

Brother Jacob J. Miller preached for us on Saturday evening and Sabbath morning, but returned home in the afternoon. Brother Snyder has been laboring with us all the past week, and with what success can be judged from the foregoing. The brethren from Harrisburg have also contributed much to this good work, by their presence and labour of love.

Thus I have given you a short account of our Church, and our glorious meeting up to the present time. Prospects are still very flattering—more so than at any previous time. Many, very many, are convinced of the necessity of giving their hearts to the Lord, and we look for many more to fall out with their sins and turn in with the offers of mercy. Brethren, pray for us! Not only so, but "come over and help us." "Come to the help of the Lord, the help of the Lord against the mighty."

Yours, in love.

A. RICKABAUGH.

Omens of Good.

Brother Winebrenner.—

By the assistance of my heavenly Father, I am permitted to give you some intelligence that will be somewhat cheering to the friends of Zion. On the 13th of January I commenced a meeting at Tilmenton, Washington county, Md., with the assistance of brothers M'Elroy and Fenton, which has resulted in the happy conversion of some of those who were aliens to the Commonwealth of Israel.

From the last report I learn, that 5 were happily converted, and 2 have followed their Lord's footsteps, down into the water, and were baptized into their living head.

The meeting is going on under the care of brother Fenton, as I had to leave, on account of other arrangements. But I trust the time has come for Zion's prosperity in that region of God's moral vineyard. The brethren there are worthy of all commendation for their kindness toward the cause they defend. I owe my sincerest thanks to the brethren there for their liberality to me during my stay with them, and now I trust the Lord is rewarding them for it. Thus the Lord blesses those who do his will. The cause of God has been running low through that region of country, but the neighborhood now wears quite a different aspect. O! may the day be not far distant, when Zion's walls will be enlarged, and when many sons and daughters shall come and make their abode with her. May all who feel for the welfare of the church, pray for the blessing of the Lord to rest upon her.—Let us sow the seed, cover it with prayer, water it with tears, and God will own his word and bless it abundantly with his holy spirit, sent down from heaven.

Yours, in the Gospel of Jesus Christ.

JOHN C. SEABROOKS.

Mount Alto, Jan. 13, 1849.

Good News.

Brother J. Winebrenner:—

This is to let you know that the good Lord is still carrying on his good work at Linglestown. The meeting, which is still in progress, commenced the Saturday before Christmas; at which time the Lord commenced to work, sinners were deeply convicted and began to cry out for mercy.

After the meeting had continued about three weeks, the United Brethren in Christ (if we can, properly speaking, give them this title,—their conduct did not prove them to be such,) commenced a meeting, and we broke up ours for a few evenings, with the intention of commencing again when their meeting should break up, which they had previously appointed for a two days meeting; but, as several mourners came out to be prayed for, they concluded to continue their meeting. We then proposed to them to have the meeting one evening in the Bethel, and the next evening in their meeting-house, and thus labor together for God, and the salvation of immortal souls. But no, said they, this will not do now. I do think if brethren are united in Christ, they should show it, and with united efforts labor for Christ's glory, in the salvation of sinners.

Finding that a union could not be effected, according to previous consultation, we commenced our meeting in the Bethel again, and God was with us. Sinners presented themselves at the altar of prayer, and began to plead for pardon. God heard their plea, and made them to rejoice in his love. May God continue to work till all the people of Linglestown and neighborhood may rejoice in him.

The number that embraced religion must be, in all, between fifty and sixty. Some of them are heads of families, and some are promising young men and women.

I remain yours, as ever,

ABRAHAM SNYDER.

Rockeyville, Feb. 5th, 1849.

Revival at Highspire.

Brother Winebrenner:—

The Lord has begun a good work in Highspire. On the 21st of January I attended to my regular appointment, in the forenoon, and brother Ross preached a funeral sermon in

the afternoon, and seeing that there was a deep feeling among the people, I gave out an appointment for evening. After preaching I gave an invitation to anxious souls, when four came out to be prayed for. From that time until now, our good brother Ross and myself have kept up the meeting. During this revival there have been upwards of 19 or 20 souls hopefully converted to God, and others are still seeking. May they seek on until they find the Lord to the joy and salvation of their souls.

I am now at Rockeyville. We are looking up for better times here. Our prospects are bright, and I think if a proper effort is made there will be some good done.

Yours, in the Gospel vineyard,

A. SNYDER.

Rockeyville, Feb. 5, 1849.

Missionary Project in Ohio.

DALTON, January 23, 1848.

BROTHER WINEBRENNER:—

By request, I shall inform you, and the readers of the Advocate, that some of the brethren in the West and South parts of the Ohio Eldership: such as Ashland, Mansfield, Shelby, West Dayton, and many other places where the brethren have located and have no preaching, appear desirous to have brother A. Megrew to travel as Missionary. And in as much as there are two brethren coming from the East, this Circuit can be supplied, he is also willing to travel provided two hundred dollars can be raised. Brother Fasig, of Ashland, is one of twenty that will pledge himself for that amount.

Yours, in the Gospel.

ISAAC WHISLER.

A Letter,

Written by John Park, to Mr. Head, Methodist Preacher, Harper's Ferry, with whom he formerly associated.

DEAR Reverend Friend, the interview
I had the other day with you,
Caus'd me to pray, that Christ the Lord
Would answer you by his own word.
You said, wise men thought otherwise
Than me about the word baptize.
That water used in any form,
Was equal meaning of the term.
The use of water 's a command,
As far as a fool can understand.
To sprinkle on, is to rantize—
To dip the whole, is to baptize.
But Scripture's plain upon the point,
Christ to the river Jordan went;
Down in the water he did go,
And was baptized by John you know.
When he out of the water came,
God by a voice did loud proclaim;
Mankind, this is my only son,
In whom I'm pleas'd with what he's done.
When Christ was risen from the dead,
He bade his followers take heed;
To preach his Gospel and baptize
Those that believe in his free grace.
The word believe is first applied,
Then be baptized—in Christ abide.
Those that's too wise for to believe,
Cannot be saved whate'er he have.
When unbelievers get the seal
Of faith and love, remember well,
'Tis like one sealing empty barrels
As they were full of goodly pearls.
May God his blessing grant to you,
And all mankind whose hearts are true:
This is the simple, plain remark,
Of yours, respectfully, JOHN PARK.

OBITUARY OF Sister RACHAEL S. HAGEA.

DIED, on the 18th of January, 1849, at Martinsburg, Blair county, Pa., sister RACHAEL HAGEA, consort of brother Jacob Hagea, aged 26 years, 8 months and 16 days.

Thus has death, in an unexpected moment, entered and snatched from our little Zion, once more, one of its brightest ornaments and most useful members.

Sister Hagea was the youngest daughter of Henry and Catharine Riche, of Bedford county, Pa. She was married to brother Jacob Hagea, on September 17th, 1840, and obtained salvation, by faith in the merits of a crucified Saviour, in the month of August, 1842, at a Camp-meeting. held at the foot of the Broad Top Mountain, at which time she witnessed a good profession, by being buried with her living head in the water of Baptism. The same Fall the "Church of God," at Martinsburg, was organized, with which she united at the time, constituting one of its original members; and in its faith and communion she remained, until, by death, she has been removed to the upper sanctuary.

During the short period of her Christian pilgrimage, she was a faithful, zealous, and exemplary Christian, witnessing to small and great, that her faith stood not in the wisdom of men, but in the power of God. In life, she was kind and dear to all,—in death, lovely.

The disease of which she died was measles, in the most malignant form. Her last illness lasted but about 11 days, which she bore with great Christian fortitude and resignation.

Being impressed from the commencement of her sickness that it would terminate in death, she made every necessary arrangement for it, (temporal and spiritual.) looking upon death as a welcome messenger, that was to open to her the gate to a better life, where sickness, pain and death, could never enter.

Thus lived, in the faith and hope of the Gospel, our beloved sister Hagea—and as she lived, so she died, in the triumphs of the same blessed faith and hope, leaving behind, to mourn her early departure,—a disconsolate husband, four small children, both her aged parents, two sisters, four brothers, with a numerous train of relatives, friends and acquaintances, all who deeply deplore her loss on earth. And last, though not least, the little Church at Martinsburg feels most keenly this stroke of God's inscrutable Providence. May it be sanctified to the good of all.

Her mortal remains were taken to the Bethel, previous to interment, where a discourse was delivered by the writer, to a large and solemn assembly, from Psalms 116: 15. "Precious in the sight of the Lord is the death of His saints."

E. H. THOMAS.

Martinsburg, Jan. 22d, 1849.

A Pledge.

SHIPPENSBURG, Jan. 30, 1849.

BROTHER WINEBRENNER:—

I WILL give Five Dollars for the Missionaries to go to Iowa and Illinois, for the year 1849. I remain yours.

WILLIAM REICHERT.

THE NEW SENATOR.—The election on Friday, the 2d inst., in the 20th district for a State Senator, has resulted in the election of Augustus Drum, the Democratic candidate. The returns received are not complete, but sufficient is known to assure this result.

NEWS DEPARTMENT.

Emigration to California.—With the 3,000 already ascertained to have gone from Oregon—the near 2,000 from Valparaiso, to say nothing of the other South American ports—the 600 or 700 from the Sandwich islands, added to the 6,000 who have already sailed from our own Atlantic ports, and we can count with certainty some 12,000 already set out for the gold regions.

And with the fever still raging and increasing at these points, countless numbers are still preparing to get off by sea and overland—vessels by the hundred freighting—and the fever itself now extending to Europe—so immense promises to be the emigration to the California gold land of promise in the next few months that no definite idea can possibly be formed thereof.

There are sixty-seven vessels up at New York for California, twenty-four at Boston, eleven at Baltimore, eight at Philadelphia, eight at New Orleans, five at New Bedford, three at Providence, one at Nantucket, one at Hartford and one at Newburyport.

Theological Seminaries.—The oldest theological seminary in the country is that of the Reformed Dutch Church at New Brunswick, N. J., which was founded in 1784. With the exception of two or three, of which we have not the statistics, that were established by the "Associate" branches of Presbyterianism, the next were Andover and Princeton. The following table shows the statistics of the six Institutions that have had the greatest number of pupils.

	Founded.	Pres.	No. Alum.
Andover, Mass.,	1807	93	1006
Princeton, N. J.,	1812	150	1626
Auburn, N. Y.,	1821	30	580
Episcopal, N. Y. City,	1821	64	436
New Haven, Conn.,	1823	35	216
Union, N. Y. City,	1836	106	311

These six seminaries, with their thirty-eight sister Institutions, are annually sending forth to the world 1200 young men. who become teachers and expounders of the word of God.

Illinois and Michigan Canal.—There are already one hundred and fifty boats of all descriptions running on this canal. Of these, five are packets, 58 line boats, and fifty scows. The packets are among the best in the United States, and the line boats large and well built; the lake boats have flush decks, and built strong enough to navigate our inland seas, if necessary, and the river boats are principally light draught, originally intended for the Illinois and St. Joseph rivers,—so states the Chicago Democrat.

A California Coin.—The mint at Philadelphia has coined some of the gold received from California into quarter eagles, with "CAL." inscribed over the Eagle.

Important News from Yucatan.—A great battle has been fought between 8000 Indians on one side, and 500 American volunteers on the other. The Indians were driven back after a desperate struggle, and American valor was again triumphant.—The American loss was severe, they had 43 killed and a large number wounded, many mortally. The Indian loss was supposed to be immense. The Indian town of Tula was captured and burnt. The Americans were on the eve of marching towards Busalus, where a decisive battle was anticipated. The next news is looked for with much anxiety.

The Cholera.—*Mode of Treatment.*—The best and most reliable cure of this disease, as stated by Dr. Whiting, in his report to the New York Board of Health, is calomel, administered in moderate doses, with morphine, at short intervals.—Recoveries have commenced, in every case, from the moment the slightest billious evacuation was produced. He also states as a remarkable fact, that worms have been discharged, either by vomiting or the bowels, in a large majority of cases.—One-third of the whole number of patients at the Quarantine Hospital have been children under fourteen years of age.

Military Escorts across the Plains.—The people of St. Louis have drawn up a petition to Congress praying that body to establish a safe commercial communication from Fort Leavensworth to California.—For this object they ask for a military force of 600 or 800 men, one half dragoons and the other half riflemen—the whole force to be divided into four detachments of 150 or 200 men; two divisions always to winter in California, and two at Fort Leavensworth. These divisions to act as convoys for the gold treasures of California and the parties having them in charge.

The Post Office Army.—It appears from tables which occupy the Postmaster General's report, that the Post Office Army, directly under the control of the Post Office Department, numbers twenty thousand four hundred and twenty-four.

Deputy Postmasters, - -	16,159
Contractors, - - - -	4 017
Route Agents, - - -	47
Local Agents, - - - -	21
Mail Messengers, - - -	180
Total, - - - -	20 424

And this is entirely irrespective of the immense army of drovers, owners of coaches, teams, &c., indirectly under the influence of the Department.

Russia.—Dr. Baird, who has traveled extensively in Russia, says there are over 7,000,000 Roman Catholics, 3,000,000 Protestants, generally Lutherans, nearly 2,000,000 Jews, and about 4,000,000 Pagans and Mohammedans. In Russia, there are many sincerely pious men.

Western Liberalities.—The St. Louis Herald says: "We know of one gentleman in the West, who gave $10,000 to endow a professorship. We know of another, who erected a church, costing some $15,000, wholly at his own expense. We know of another who erected a church, costing $30,000. We know of another where a city church, in an important locality, could not be completed for want of funds—an aged man, with a large family, and a moderate fortune, embarked in the business, finished out and out the edifice, and now waits the convenience and prosperity of the church to be repaid."

A Curious Project.—A project has been started for bringing the Saratoga waters to New York in glass pipes! Notice has been given that an application will be made to the Legislature for an act of incorporation. The capital desired is $300,000. It is proposed to mould bricks with semi-cylindrical grooves in their sides, and in those grooves to place a glass tube, the space between the glass and bricks being filled with cement. The estimated cost of the work is $1000 per mile, or $180,000 in the aggregate.

Chag-res and Pan-a-ma.—The *Ch* in Chagres should be pronounced as in champion; the *ag* as in rag; and the *res* as in trees, only shorter. Attach the *g* to the first syllable. Chag-res. Panama should be accented on the last syllable, which is pronounced exactly like *Ma*, when used as a substitute for mother. Attach the *n* to the first syllable. *Pan* is pronounced like the English word pan. Pan-a-*mah*. So says, and correctly, the *New York True Sun*.

Colleges in the United States.—There are now in the United States 119 colleges; 13 of which are under the direction of the Baptists; 9 under the direction of the Episcopalians; 13 under the direction of the Methodists; 14 under the direction of the Roman Catholics; 9 under the direction of the Congregationalists; and 61, most of which are under the direction of the Presbyterians.

France and the Liberian Republic.—Authentic information has been received at Washington, through letters received from Gov. Roberts, of Liberia, that the French Government has not only recognized the Republic of Liberia, but also placed at its disposal three armed vessels, to be used in the suppression of the slave trade, and in the protection of the interests of the Republic.

Gold in the Rocky Mountains.—It is said that gold in large quantities has been found among the Rocky Mountains.

Cholera at St. Louis.—There have been seventeen cases of cholera at St. Louis the past week.

Heavy Damages.—Mr. John Thompson, the publisher of a Bank Note Reporter in Wall street, N. Y., some time since published several articles against Mr. Beach, the proprietor of the N. Y. Sun, in relation to the Plainfield and other banks, with which Mr. Beach was connected. The Sun, in reply, published a very severe article against Mr. Thompson's character, and he sued Mr. Beach, laying his damages at $10,000. The case was tried before the Superior Court, and the jury gave a verdict for the full amount claimed.

Encouraging.—The Richmond Southerner says: It is not generally known, yet it is nevertheless true, that two-thirds of the people of Virginia are open and undisguised advocates of ridding the State of slavery; and after the year 1850, when the census is taken, their views will be embodied in such a manner as to startle the South.

To Preserve Clothes.—As clothes, when laid up for a time, acquire an unpleasant odor, which requires considerable exposure to the atmospheric air to remove, it can be prevented by laying lumps of recently made charcoal between the folds of the garments: and even when the odor is already fixed, the charcoal will absorb it.

Case of Conscience.—A petition has been presented to the New York legislature by a foreigner, for leave to hold real estate without assuming the rights of citizenship. His reason for this application is, that he cannot conscientiously become a citizen whilst slavery is tolerated in the country, and the mails run on Sunday.

Copper.—The Pittsburg mining company have recently blasted down and cut up a mass of copper, nearly pure and malleable, which weighed not less than eight tons; and the value of this mass, when delivered in market, will exceed $25,000. Nothing in the whole history of copper mining approaches this.

The British Possessions.—The population of the British Possessions in North America is 2,073,000, of which 700,000 persons are in Upper and 800,000 in Lower Canada; Nova Scotia, 240,000; New Brunswick, 160,000; Newfoundland, 100,000; Prince Edward's Island, 63,000; Red River settlement, 10,000.

Peace Congress.—The friends of peace in Europe recently held a great meeting in Exeter Hall, London. Distinguished delegates from the Peace Congress in Brussels were in attendance. Elihu Burritt, the learned blacksmith, who, it is said, originated this movement, was present as a delegate from the United States.

☞ The Golden Valley of California is five hundred miles long and fifty miles broad—about as large as all Ireland.

MISCELLANEOUS.

THE TRUE CATHOLIC CHURCH.

The word *Church* in the New Testament is used sometimes to denote a particular *local* church; that is, the professors of the Christian faith in a particular town or province; as in 1 Cor. i. 2, 'Unto the Church of God which is at Corinth.' Sometimes it signifies the Catholic Church of men professing the Christian faith on earth: as in 1 Cor. xii. 28, 'And God hath set some in the Church, first apostles,' &c. Sometimes the whole body of the redeemed, both in heaven and on earth: as in Ephes. i. 22, 23, 'And gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.'

The word Church sometimes has another signification; it denotes the true Catholic Church on earth; as in Heb. xii, 23, 'the Church of the first-born which are written in heaven.' What is here called the Church, we consider, does not include believers in heaven; for they are brought in as a distinct class in the last clause of the same verse, 'And to the spirits of just men made perfect.' The word Church, then, here does not include any believers except those on earth; nor does it include any on earth except believers; for all included are said to be the *first-born*, and *written in heaven—born*, that is, of God, or regenerated—*first-born*, that is, heirs by birth-right—*written in heaven*, that is, enrolled in the Lamb's Book of Life, as destined to the honor of being citizens in the New Jerusalem.

This true Church on earth is *Catholic*, and is *One*.

It is Catholic. We find a great number of churches in the world, all professedly Christian, yet each distinguished by some additional epithet, descriptive of its locality, of its founder or chief advocate, or of some point on which it takes a special stand, or of some other feature peculiar to it. In the days of the apostle, also, there were a great number of churches; but each was distinguished by a name descriptive of its *locality*. There was a church of Jerusalem, of Antioch, of Ephesus, of Smyrna, of Corinth, and of Rome, besides many others. There was *not* a church consisting of the followers and defenders in doctrine of Paul; another, of those of Peter; and another, of those of John. But there was also a *Catholic Church* in the days of the Apostles, and this included the true believers *in all* the churches. This was the true Catholic Church of Christ, the 'Church of the first-born which are written in heaven.' So also, though in the present day there are in the world many churches, there is likewise a Catholic Church; and this includes the true believers who are in all the churches. This is true Church of God.

EMIGRATION TO LIBERIA.

Since Liberia became a free Republic, emigration to that country from this, has greatly increased. The average emigration annually, heretofore, has been 120: this season it has been 400, and 1000 emigrants are now waiting for passage. The slavery of the African race in the United States, will, we trust, be the means of christianizing and civilizing Africa. The small beginning of the American Colonization Society is likely to grow to a mighty empire. If so, what a beautiful commentary it will be on well directed philanthropy. Funds are much needed by the Society to enable them to carry out their plans. The treaty secured by President Roberts with France and England, will add greatly to the prosperity of the country. The history of Roberts is highly interesting. He is the son of a pious old Methodist mulatto, and it is not many years since he was a hand on board of a lighter upon the Appomatox river, at Petersburg, Va. He has contributed, as a civilian and soldier to the establishment of the Colony at Liberia; was a brave General, and enterprising merchant, the first colored Governor, and now as its honored Chief Magistrate, has had personal interviews with Lord Palmerston, General Cavaignac and Queen Victoria. He is now probably on his way home, and has left a young daughter to be educated in one of the first seminaries in England.

VALUE OF CHRISTIANITY.

The nations that have embraced Christianity have risen superior to all the rest of the human race, and have progressively advanced to such a degree of intellectual developement, moral ascendency, and political power, that it is now evident, that Christianity and civilization will go on step by step to accomplish the education of all the nations of the earth. Christianity is not like this or the other (philosophical) doctrine of antiquity, a source of culture and progress for a particular people or epoch, it is imminent source of the culture and portionment of humanity. It must, therefore, possess in its mysterious depths a power, a light, a life, superior to all philosophies ever known; and, as its primitive documents prove that it did not spring up after the manner of any of the speculative and scientific theories, that it is not simply a sublime product of human reason, but that it had a higher origin.

PATENT SAFETY BRIDLE.

Mr. Henry Seitz of Marietta, Lancaster county, Pa., is the inventor of a very ingenious Bridle, for which letters patent were recently granted, whereby it is impossible for the most spirited horse to kick or run away, and perfectly safe for a lady to drive or ride. The principle on which it is constructed is to hold the horse by the application of a pully around which the reins are made to pass at the side of the horse's mouth, which enables the rider to exert a great deal of lever power to control the mouth of the animal, to check him at any moment. We consider this a very useful improvement, as with some horses especially when they are young, the old curb when pulled makes them to rear and pitch to the great danger of the rider. This bridle effectually remedies this evil.—*Scientific American*.

TIME.

Every day is a year to a silkworm, and has in it the four seasons. The morning is the spring, the middle of the day summer, the evening autumn, and night winter. To man life is a year, and a year is a day—past scenes are generally recollected with a solemn sadness, caused by the thought that the time is gone, which will never return. Our days must be profitably spent, if we would remember them with pleasure.

About 150 free negroes are expected to leave Savannah, in April, for Liberia.

THE PUBLIC DOMAIN.

From the Report of the Commissioner of the General Land Office, it appears that the public domain comprises, as nearly as can be estimated from official data, 1,442,-217,197 acres. This much remained of the property of the country on the 30th of September last, after having disposed of 142,026,003 acres. The States in which portions of this domain lie are Ohio, Indiana, Illinois, Missouri, Alabama, Mississippi, Louisiana, Michigan, Arkansas, Wisconsin, Iowa, and Florida. The great body of it lies in the territories West of the Mississippi river and East of the Rocky Mountains, and in Oregon, New Mexico and California.

	Acres.
Ohio, - - - -	875,465
Indiana, - - - -	3,572,645
Illinois, - - - -	15,633,076
Michigan, - - -	25,097,296
Wisconsin, - - -	28,863,763
Iowa, - - - -	29,868,038
Missouri, - - -	29,766 740
Arkansas, - - -	27,669,207
Louisiana, - - -	23,667,775
Mississippi, - - -	11,815,040
Alabama, - - -	17,516,346
Florida. - - - -	36,137,137

The surveys have been almost or entirely completed in Ohio, Indiana, Illinois, Arkansas, Mississippi and Alabama; and they are rapidly drawing to a close in Michigan, Missouri and Florida.

There have been brought into market during the past year, 9,459,741 acres. It is estimated that about 9,113,400 acres will be proclaimed for sale during the present year.

In 1847 the quantity of land sold was 2,521,305 acres; and the amount of purchase money was $3,296,404.08. During the first three quarters of 1848, the quantity sold was 1,448,240, and the purchase money was $2,030,668. The whole quantity disposed of during these periods, *by sale and location of bounty land warrants, was* 5,889,550 acres.

The whole number of Mexican war warrants issued, up to Nov. 30, 1848, was 43,174, embracing 6,505.960 acres of land. The whole number of regulars and volunteers, entitled to bounty lands, is about 90.000 men. It results, therefore, that 46,826 warrants remain to be issued.

The estimated receipts of cash on account of the sales of public lands, for the fiscal year, ending June 30th, 1849, are stated at $2,834,700; and for the fiscal year ending 30th June, 1850, $2,407,590.

Under the act of July 11, 1846, the whole of the reserved lands in the States of Illinois, Arkansas, Wisconsin and Iowa, supposed to contain mines of "*lead ore*," have been offered for sale at public auction, and but a very small proportion sold as "mineral lands." The portions still remaining unsold have become subject to "private entry," at the ordinary minimum of $1.25 per acre; and the leasing system has been entirely abandoned, as unprofitable to the Government, and injurious to the settlement and improvement of the country.

The sales of the mineral lands in the Lake Superior district, in Michigan, and in the Chippewa district in Wisconsin, have fallen far short of what had been anticipated. There have been sold 848.088 acres, amounting to $26,212.37. It is recommended that the price of those lands be reduced to the ordinary minimum of $1.25 per acre.

The extension of the pre-emption privilege is recommended to all actual settlers on public lands, whether surveyed or not, to which the Indian title has been extinguished.

The cession of swamp lands to the States in which they lie, is recommended; also a like cession of all public lands when the quantity remaining in the State does not exceed one million of acres.

The question of the boundary between Missouri and Iowa is still pending before the Supreme Court; and in relation to those between Arkansas and Louisiana, and between Georgia and Florida, no action has yet been had by Congress.

THE ANNUAL COLONIZATION MEETING.

The thirty-second annual meeting of the American Colonization Society was held at the hall of the House of Representatives on Tuesday evening last. In the absence of the President, the Hon. E. S. Whittlesey, one of the Vice Presidents, took the chair, and called upon the Rev. R. R. Gurley to address the throne of grace.

The Secretary presented a summary statement of the facts contained in the annual report; from which we gather the following facts:

The Society has sent out to Liberia, during the past year, 443 emigrants—324 slaves who were liberated for the purpose, 2 re-captured Africans, and 117 free persons of color; who were from 13 States of the Union, viz: from Virginia 178, Georgia 60, South Carolina 47, Mississippi 35, Louisiana 37, Kentucky 20, Alabama 23, Washington 10, Pennsylvania 9, Illinois 7, New York 5, North Carolina 5. Georgetown, D. C., 5, Ohio 1, and Michigan 1. The applicants who are waiting to be carried over during the year 1849 number 657; and it is expected that the applications will exceed the means for transporting the applicants. The receipts during the last year were $50,114.37. Expenses, $51,953.46; balance in the treasury, $1,839.09. The report commented at some length on the prosperous condition of Liberia, and was, upon the whole, an interesting document.—*Nat. Intelligeneer.*

SCRIPTURE EXPLANATION.

I never understood the full meaning of our Lord's words in John xiii. 10, until I beheld the better sort of East Indian natives return home after performing their customary ablutions. The passage reads thus: 'He that is washed needeth not save to wash his feet, but is clean every whit.' Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however nigh their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet, to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them, and then they are 'clean every whit.' Does not this in a figure represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity of a continual application of the precious blood of atonement to the conscience, in order that the soul may be 'clean every whit?'—*Statham.*

BE FIRM.

The wind and the waves may beat against a rock, planted in a troubled sea, but it remains unmoved. Be you like that rock, young man. Vice may entice, and the song and the cup may invite. Beware—stand firmly at your post. Let your principles shine forth unobscured. There is glory in the thought that you have resisted temptation and conquered. Your bright example will be to the world what the light-house is to the mariner upon a sea-shore. It will guide hundreds to the point of virtue and safety.

POETRY.

TO THE MEMORY OF

Mrs. ANNA MARGARET KINSLOE.

BY ELDER W. LAUER.

Farewell loving sister, we bid thee Farewell,
Though loath to resign thee, we would not rebel;
Nor murmur, unmindful of Heaven's high boon,
Since Jesus in mercy conducted thee home.
Home, home, sweet, sweet home,
To rest with the Saviour in glory, at home.

How short was thy passage, how fervent thy prayers,
How urgent thy counsel, that bid us prepare,
To follow thee down to the cold, silent tomb,
To meet thee in Heaven, a happier home.

Thy whispering spirit, in language most clear,
Invitingly whispers—O husband, prepare!
Whate'er thy employment, where'er thou may'st roam,
Remember thy Anna is happy at home.

The pledge of my love I have left in your care,
May Heaven direct thee, her mind to prepare,
To follow the Saviour, to press to the throne,
To meet me in glory, my happier home.

How peaceful my slumbers, how tranquil my rest,
No dreams of affliction my bosom molest;
Come on, faithful Pilgrims, and soon round the throne,
Together we'll meet, in bright glory, our home.

RELIGIOUS NOTICES.

Standing Committee.

The Standing Committee of the Ohio Eldership is requested to meet at Moreland, on the 26th of February, to make arrangements with regard to the Missionary Project.

All the brethren in the Ohio Eldership that feel interested in this Missionary matter will please to send their pledges to Moreland, Wayne county, before the meeting of the Committee.

ISAAC WHISLER,
In behalf of the Committee.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, commencing on Saturday, the 17th of February.

The brethren and the public generally, and the preachers in particular, are respectfully invited to attend.

A Protracted Meeting will be held, by the leave of Providence, at Fayetteville, Franklin county, commencing on Saturday, the 24th instant.

The ministers and brethren of the neighboring churches are invited to attend.

The following Protracted Meetings will be held, Providence permitting, on the York County Circuit:

At Newberry, to commence on Saturday, the 17th of February.

At the Red School-house, Warrington township, to commence Feb. 23d.

At York Haven, March 3d.

At brother Geo. Auchenbach's, March 10th.

At Siddonstown, March 17th.

At the Cross Roads, March 24th.

Preachers, friends, and the public generally, are invited to attend.

S. Crawford.
D. Maxwell.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbrihers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED.—Near Orrstown, on Thursday 25th of Jan. by Elder G. U. Harn, Mr. Peter Bowser, of Cumberland county, to Miss Leah Kindig, of Franklin county.

On the 30th ult., by Rev. J. F. Mesick, Mr. Adam Konigmacher, to Miss Eliza Royer, both of Ephrata, Lancaster county.

On the 1st inst., by Rev. C. W. Schæffer, Mr. Isaac Milliken, of Clark's Ferry, to Miss Ann J. McCarty, of Dauphin.

On the 4th inst., by the same, Mr. John Banks, to Miss Ann Caroline Wetzel, both of Dauphin county.

On the 23d ult., by the same, Mr. David Miller, to Miss Mary Ann Royer, both of Cumberland county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 20th of January, at his residence, in Bauchman township, Wayne county, Ohio, of Apoplexy, Henry Martin, formerly of Cumberland county, Pa., aged 71 years, 5 months and 8 days.

On Friday, the 2d inst., after a lingering illness, Mr. Henry Walborn, aged about 30 years.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	75	*a*	4 80
Do.	Rye,	do. - -	2	62	*a*	2 75
Do.	Corn,	do. - -	2	37½	*a*	2 50
GRAIN—Wheat, per bushel,				95	*a*	1 00
Do.	Rye,	do. - -		55	*a*	56
Do.	Corn, new	do. - -		44	*a*	45
Do.	Oats,	do. - -		30	*a*	31¼
Do.	Barley,	do. - -		—	*a*	75
SEEDS—Clover,		do. - -	3	50	*a*	3 75
Do.	Timothy,	do. - -	2	25	*a*	2 31
Do.	Flax,	do. - -	1	00	*a*	1 10
BEEF, per cwt. - - - -			5	00	*a*	5 50
PORK, do. - - - - -			5	00	*a*	5 25
HAMS, per pound, - - -				8	*a*	8½
BUTTER, do. - - - - -				12½	*a*	15
LARD, do. - - - - -				7	*a*	8
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				45	*a*	50
ONIONS, do. - - -				75	*a*	87½
APPLES, do. - - -				25	*a*	30
PEACHES, (Dried) per bush.			1	50	*a*	2 00
FEATHERS, per pound, - -				37½	*a*	45
WOOL, do. - - -				30	*a*	50
SALT, per sack, - - - - -			1	50	*a*	1 56
HAY, per ton, - - - - -			12	00	*a*	15 00
PLASTER, per ton, - - -			4	00	*a*	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	12½	*a*	5 25
Do.	Rye,	do. -	3	12	*a*	3 25
Do.	Corn,	do. - -	2	75	*a*	2 80
GRAIN—Wheat, per bushel,			1	10	*a*	1 12½
Do.	Rye,	do. - -		68	*a*	70
Do.	Corn, new	do. - -		60	*a*	61
Do.	Oats,	do. - -		30	*a*	32
Do.	Barley,	do. - -		85	*a*	90
SEEDS—Cloved,		do. - -	3	75	*a*	4 00
Do.	Timothy,	do. - -	2	75	*a*	3 00
Do.	Flax,	do. - -	1	30	*a*	1 32
BEEF, per cwt., - - - -			7	00	*a*	8 75
PORK, do. - - - - -			7	00	*a*	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for dilivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and eanvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1848.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations, Wandering Soul, Treatise on Regeneration, German and English Testaments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

Editor.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIAMS.

East Donegal, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

Maytown, Lancaster county, Pa.

I Abraham Rife, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unably to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatuleney, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

Madietta, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommanding it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only neeessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books*; besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1848.—1y.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., MARCH 1, 1849. NUMBER 21.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Names	Am't. paid	Names.	Am't. paid
Anderson James	$1 00	Longenecker Jos	$1 00
Alleshouse John	1 00	Miller Henry	2 00
Bishop Jacob vol 14	1 00	McFarren George	1 25
Bolmer Daniel	1 50	Mohler Henry vol 14	1 00
Bear Michael vol 14	1 00	Megrew Matthew	2 00
Bartlett Oliver	1 00	Meloy John	1 00
Brown J G L	1 00	Nedrow Simon	50
Coover John B vol 14	1 00	Oliver John	1 00
Fasig Samuel	1 25	Omit Jacob	1 00
Forney John	75	Overholt John	50
Ferguson Ann	1 00	Pittman Joseph	50
Ferguson J M	1 00	Reed Henry	50
Freeland John	2 00	Reader Wm	1 00
Funk Jonathan	1 00	Rohrer Jeremiah E	1 00
Fullerton Henry	1 50	Schroll Jacob	1 00
Getter George	1 00	Snell Jane	1 00
Giffert Benjamin	50	Swartz Abraham	1 00
Gallentine Christiana	1 50	Selsam David	1 00
Grubb John	1 25	Schoch Joseph vol 14	1 00
Getter Philip	1 00	Weible John J	1 00
Houser John vol 14	1 00	Wright Elizabeth	50
Hess Joseph	2 00	Winebrenner Christian	25
Immel Michael	1 00	Gher David 37 vol 12	1 25
Kauffman Elizabeth	1 25	Young Margaret	1 00
Long Christian	1 25		

Book and Job Printing.

We wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. Please give us a call.

Missionary Pledges.

Our Missionary Pledge list is, as yet small, a few brethren only having responded to the call for pledges. What are all the rest of the friends of Missions about that they do not come up to this work? If we regard this list as an index or feeler to the Missionary enterprise in the Church, we would have to conclude that it was a day of small things among us. But, perhaps, after the brethren have read and considered the article headed "The Wants of the Church," by brother J. C. Seabrooks, they may yet agree to send us their pledges.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the *second* highest number, a set of our own publications, as above specified.

3. For the *third* highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the *fourth* highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the *fifth* highest number, a Hymn Book and Testament.

6. For the *sixth* highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Our Delinquents once more.

We give notice once more, that after the month of March next, we shall publish a list of our delinquent subscribers. Those, therefore, who wish to avoid appearing on that list, will please to pay up arrearages. We shall be glad if our patrons will save us the trouble and necessity of making out and publishing such a list. But unless arrearages are paid up before the first of April next, the list will be forthcoming.

Revival News.

We are still cheered from week to week with revival intelligence, in sundry places. Our contributors' department contains some precious tidings of this kind. A good work is also going on at Bainbridge, Lancaster county. At Linglestown, Rockeyville, Highspire, Hummelstown, Milltown, and this place, there have been a large number happily converted. May the Lord keep them faithful, and make them abundantly useful in their day and generation.

Competitors for our Premiums.

Those who are disposed to become competitors for our premiums, had better try immediately to procure subscribers, and to press the work, both in and out of the Church, both among the young and old, between this and the commencement of the next volume. Let there be a special effort made, in those places where the Lord has revived his work, and where converts have multiplied.

The preachers are all agents, but then we wish the ruling elders and deacons of the churches, and the private members also, to co-operate with the preachers in doing up this work. Let the preachers give it out publicly, and request all the brethren to assist in getting new subscribers. This is the right way to make speedy, general, and thorough work. If the preachers neglect it, let the elders or deacons announce it, and ask the co-operation of the membership. Try it, try it dear brethren, and see how it will work.

New Music Wanted!

We have it in contemplation to get up a choice collection of Church Music, comprising the various metres now in use among the Churches of God; and we want our brethren who are blessed with "The daughter of Music," to aid us in making out the collection, by sending us choice peices of music, or by writing and referring to works where such choice pieces of Church Music can be found. Who among the singers of the Israel of God will oblige us by prompt attention to this request?

For every half dozen of approved pieces, a copy of the new work shall be awarded.

Editor.

Biographical Letters.

We are grateful to some of our brethren for the prompt and ready manner in which they have responded to our Circulars, and furnished the letters called for. But we regret that others have not so much as intimated a willingness to reply to the Circulars at all. We should be very much pleased to hear from all the preachers soon, so that the Publishing Committee may know what to depend on. Those who intend to write, will please to write without delay; and those who do not intend to write, let them say so, by letter or otherwise.

The Legislature.

Bills have been reported and are in progress in this body, 1st, for the redemption of the relief notes; 2nd, the election of Judges by the people; 3rd, a bill requiring all banks to keep their notes at par in Philadelphia; 4th, to commute the death punishment.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00

Remarks.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Delinquents Take Notice.

After the first of April next, a list of our delinquent subscribers will be published, as we have heretofore given notice, except due payment be made on or before that time. We are pleased to find that some of our subscribers who are in arrears are paying up, and thus precluding the necessity of adding them to the list of delinquents. We should be gratified if the remainder were to do likewise, and leave us no list to publish. Who then will do us the kindness and justice of sending in our dues before the first of April next?

Missionary Collections.

The preachers who neglected to take up Missionary collections, prior to the late Eldership, will please recollect their promises, and take up these collections before the end of the year. Funds are much needed, and all who have any thing to give towards this object, will please to send it to any of the members of the Missionary Board. They are brothers Wm. Hinny, E. H. Thomas and A. Swartz.

Read and Consider.

Among the different interesting communications in this paper, none, perhaps, has stronger claims upon the attention and serious consideration of our readers, than the appeal, by brother Seabrooks, for Missionary aid in the West. Read and consider this plea, and may it have the tendency of increasing our pledge list, and thus affording the necessary aid!

Choice Fruit Trees.

We have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Seventh Day Baptists.

The bill exempting the Seventh Day Baptists of this State, from the penalties, imposed by the existing law, for the non observance of the first day of the week, has passed the Senate of Pennsylvania by a vote of 13 to 11.

U. S. Senate.

A bill authorizing the construction of a railway across the Cape of Florida, has passed the United States Senate. This is a grand project to shorten the travel between New York and New Orleans, and originated with some capitalists in New York.

CONTRIBUTORS' DEPART'T.

The Church of God.

General Peculiarities. As these were principally learned during a visit among this people, it may not be improper to speak of them in a sort of semi-narrative style.

Every where the utmost cordiality and kindness were manifested. Indeed, I never met with such generous frankness and such hearty exhibitions of Christian sympathy as among these brethren. The terms with which they address each other, the simplicity of their manners, and the frankness and confidence of their social and religious intercourse, are peculiarities that will not fail of attracting the attention of a stranger. Even brethren, who to us appear to manifest bitterness in their written discussion of points concerning which they differ, do not dream of any personal alienation, and embrace each other with affectionate tenderness. This may arise partially from the German element among them, as every one familiar with German character knows it to be distinguished for kind-hearted frankness and generous hospitality; but if so, it has apparently diffused itself through the whole body.

Their preaching is generally plain, fervent and hortatory; partaking much of that form and spirit called revival preaching. At a Camp Meeting which the writer attended, held on the Cumberland road near Harrisburg, Pa., he was privileged with hearing several of their more eminent ministers; among whom were Winebrenner, Harn, Swartz, and Flake. Winebrenner is plain, methodical and earnest; Harn intellectual, fervid and imaginative; Swartz thinking, cool and logical; while Flake is the very embodiment of simplicity and affection. Many of the preachers were characterized by a peculiar shrewdness, drawn rather from experience and an insight into human nature, than from the discipline of books and profound study.

The general order of the services at the Camp Meeting, was, prayer meeting in the morning; preaching at ten, followed by an exhortation from some other minister, nearly as long as the sermon; preaching again at two with another exhortation, frequently followed by a call for mourners; preaching in the evening with an exhortation and call for penitents; ending with an excited and exciting scene of prayer, singing and shouting, which usually lasted until after midnight, and sometimes till near dawn of day. Shouting was frequent with both men and women, though more frequent with the latter; while some would commence jumping up and down and alternately swinging their arms back and striking them together in front, moderately at first, but increasing in rapidity and force until long after it would seem that they must be utterly exhausted, and uttering at the same time, a sort of half shout, half groan. Others would lose their strength and remain for some time rigid; and, as they afterwards affirmed, in a state of exalted happiness. The two latter classes were not large.

Never shall I forget my emotions while attempting to address a congregation of some three or four thousand within the limits of the camp ground, on the evening before the meeting closed. The encampment was situated upon a beautiful swell of land in the Cumberland valley, covered with a fine open forest of oak and hickory. The evening was bland and beautiful, and the air was laden with the luxurious richness of early autumn; the birds were merrily breathing out their evening carols, and the stars looked down like heavenly watchers over apostate earth; the hum of insects came on the breeze, like the murmur of angel voices from the spirit land, and the sounds of penitence, prayer and praise coming from the different tents, instilled the spirit of devotion; and the hush of the multitude as the speaker commenced; while the lurid glare of the huge torches shot up heavenward, revealing the forest branches and foliage like spectral images and shadows—all wrought upon my feeling not unlike, I thought, the coming of the angel to Judea's shepherds.

And then the half audible orisons of Christian hearts; the responsive amen from sympathetic bosoms; the coming tears and heaving sobs of the penitent, half suppressed at first, but more and more distinct and frequent; the wild and yet chastened inspiration of the scene and the theme; with the thought of the vast interests of the multitude of hearts throbbing there—these seemed to bring us to Horeb's mount. It was indeed hallowed ground—God was there! And when the speakers closed, the coming of mourners to the altar, the fervor of Christian men and women, the half hoping and finally trusting supplications of penitents, and the praises of the pardoned re-echoing through the forest, brought us to the towering summit of spiritual Pisgah, and gave faith's aspiring vision a prospect of the heavenly inheritance beyond the flood.

At the breaking up of the meeting, which was early in the morning, an appropriate address was delivered by Mr. Winebrenner; after which the brethren and sisters formed in a line around the inside of the enclosure. The preachers then started from the stand affectionately shaking hands and bidding farewell to each in turn, who themselves fell in the rear until all passed around in course. All were then busy in removing the tents, and in a short time the place was deserted. Notwithstanding its proximity to communities infested with blacklegs, libertines and rowdies, and the numbers in attendance; yet very little disturbance and ill conduct occurred at the meeting.

Feet Washing and Communion were administered on the camp ground; and, as in all other instances, in the evening. In Feet Washing, the males and females occupy separate seats with their backs towards each other—several ladies in turn officiating among the women, and the men in like manner among themselves. Each, as their feet were washed, kissed the one officiating, while all manifested much humility and brotherly kindness. It was indeed an affecting scene, and the utmost decorum and order prevailed. After this was concluded, tables were arranged around which the communicants seated themselves and partook of the Eucharist; members of several denominations uniting with them. Baptism was also administered to several of the converts, before the camp meeting broke up; the candidates coming up out of the water shouting, and in some instances leaping for joy.

The writer also visited several of their larger and more influential churches and found the same general peculiarities prevailing; modified indeed by time, place and circumstances, but still alike in character. Their ardor and enthusiastic zeal appear to attend them everywhere, and hence their societies are generally flourishing; and yet it would not be surprising if much material had been collected into their churches which will ultimately prove worthless. There is also considerable wealth and social power among them.

The membership of some of their circuits is almost exclusively German, and some of their ministers are unable to preach in English, while others preach in either language as circumstances require. At a camp meeting in Schuylkill county, Pa., so far as I know, but one English sermon was preached; and that only because I could not speak in German. It was indeed interesting to listen to their devotions in a dialect of our Teutonic ancestors. They were, however, somewhat surprised to find that though unable to speak their language to any extent, I could understand something of it; as they considered it all Dutch to Yankees.

They have a semi-monthly paper, published at Harrisburg, Pa., and edited by John Winebrenner, V. D. M. Besides this, they have a Hymn Book printed both in English and German, a defence of Feet Washing as a Christian ordinance by G. U. Haru, V. D. M., a dissertation on ecclesiastical polity by Mr. Winebrenner, and several other works of a more general character. The title V. D. M. which they sometimes use, is one generally used instead of Rev. by the clergy of the Lutheran and German Reformed churches, and stands for *Verbum Dei Ministeri.* (Minister of the word of God.) They preach strongly against what they call sectarianism and sectarian names; and hence maintain that they are not a sect, and theirs not a sectarian name; and object to being called Winebrennarians. Towards the Free-will Baptists they seem to feel much sympathy—many expressing a desire for a union of the two bodies. Among this number are several of their leading men.

The writer has principally aimed at exhibiting facts, irrespective of his own sentiments; and as far as he could, leaving the reader to do as he has done—judge for himself.

A. D. Williams.

Wants of the Church.

The wants of the Church, are they real or imaginary?

They are real; they lie near every Christians heart, and require our immediate attention. Wherever we cast our eyes in the wide field of our western hemisphere, in almost every part, we find brethren who have strayed away westward to populate and cultivate the rich soil of that fertile land. The Church has rapidly extended, and is yet rapidly extending, as the progress of emigration populates our vast territory.

Wherever the Church exists, there even in many congregations, long in the enjoyment of the Gospel, are wants to be supplied; many having the word preached only semi-monthly or monthly. With the extension of the Church, wants are multiplied, without multiplying the means of relief. And shall these remain unprovided? Shall our brethren in the West, whose cries for the Gospel have long fallen in doleful accents upon our ears, cry in vain? Shall they and the succeeding generations, be permitted to fall into a state of absolute barbarism, and live strangers to God and the comforts of religion? Shall their entreaties for the bread of life not burst the death-like slumber that fetters the thousands of the Church?

These wants are real, and yet I see no adequate means of relief employed. It is true, many make the most laudable efforts, and manifest, by their zeal, that they are most faithful champions of the cross. With these we behold many laymen, standing close by their ministers, sensible of their awful responsibility, fearful of staining their souls with the blood of their brethren, by leaving unanswerable their piercing cries for spiritual food.

If those who are devoting their time and talents, and exhausting their strength and funds for the relief of Zion, have reason to tremble and renew their efforts, what must be the deplorable condition—what the fate of those in judgment, who are at ease in Zion? who are not only neglecting their own souls, but also with the enjoyment of means and opportunities, adding to their guilt, by beholding brethren of their own household sink into oblivion, and perish for want of knowledge?

We would hasten to relieve the starving poor; we would hazard our lives for the relief of a drowning man; we would rush into a habitation wrapped in flames, to rescue from their consuming rage its unfortunate inmates; and yet will we stand and hear, with cold indifference, the reiterated cries of our brethren, and hold with a stern and relentless grasp, the means of relief, and conveying to them the everlasting Gospel of peace and salvation? Will we continue to minister to our own wants, and pamper with the luxuries of life our perishable bodies while we are surrounded with thousands of immortal souls asking only for the crumbs which fall from our table, and which by only a partial retrenchment might be amply supplied?

Should not a single view of this gloomy picture of the actual wants of the Church induce us to rise to the aid of those who have already done much, and who are yet employing every means in their power to lengthen out the cords and strengthen the stakes of the Church? It is time to rise, and to enter with our pastors, the field of labor, and strengthen their hands in building up the waste places of Zion. And here I would say, let our elders and deacons, whose particular duty it is, take their stations at the head of their flocks as leaders and examples, while the preachers point the way. It is useless to have officers who fly from duty or danger. And it is a mistaken idea that the ministers, who have so many trials and toils peculiar to their office—who have so many souls to watch over and provide with spiritual food—whose labor is

not only in the pulpit, but in the study and in their visits—that they should alone lead the van in extending and supplying the Church. Little need we wonder if men should faint under a burden, under which the shoulders of an angel might sink. If many, after their engagements for years are never successful, according to their ardent wishes, and sometimes apparently useless, yet bound to engage at appointed times, or knowing what is expected of them, should yield to the temptation to withdraw, and lay their commission at their Master's feet, and say: Our labors are useless, our spirits are exhausted, and our strength is spent in vain. We have no assistance. Oh! that the Lord would give light on this subject.

But what can we do—what shall we do? We must rise; and let every individual, every congregation co-operate in the work. We can never expect to silence the cries and relieve the wants of the Church, until we have sent our brethren faithful ministers; and this demands the immediate attention, efforts and self denial of every member, with all the influence he can employ. The Gospel cannot be conveyed to the destitute regions of the West, without the general aid and contributions of the Church, to the support of those heralds who are willing to forsake house and lands, father and mother, brothers and sisters, and dissolve many endearing ties for the love of Christ and precious souls.

Great sacrifices are not necessary to carry into execution the benificent plans for the relief of our destitute brethren; and if they were, it is not our own we sacrifice, it is only a little of what God gave us, and has a supreme right to demand for his own use. It is only necessary for us generally to patronize them, by a Christian liberality, and their accomplishment will be easy and speedy.

The population or membership of the church is generally estimated at 12,000, and if the destitute congregations and brethren were all reported, there would be, perhaps 13,000 or upwards. Now if each one would give 25 cents a year, it would amount to 3,250 dollars: and allowing 150 dollars to each Missionary, the Church of God might, in the space of one year, send 21 or 22 Missionaries on to the Western fields of labor.

Thus we might supply all casual vacancies, divide stations consisting of from three to six and eight congregations, among our dispersed brethren, and fill them with an able ministry. The congregations thus collected and supplied with the bread of life, would soon become able to support their own ministers, while the fund which gave them the bread of life, might be applied to carrying the Gospel to the heathen world. Our own land must not be our only object; let our desire be the nations of the earth. This demand we believe to be reasonable and just. We enjoy the Gospel; we know its value. Shall we enjoy it alone? Shall the unwelcome and unfeeling answer be returned to our fellow-brethren, who entreat us with tears,—we can do nothing for you? we can send you no ministers? Shall our brethren have no alternative, than either to separate from the Church, whose wholesome doctrine they have long fondly cherished, hoping to raise their children in the enjoyment of the same, or to attach themselves to others? Or, unwilling to do that, shall they raise their children in ignorance and irreligion? Brethren, remember it is written, "He that knoweth to do good and doeth it not, to him it is sin." Let us arise then, and come up to the help of the Lord against the mighty.

JOHN C. SEABROOKS.

Mount Alto, Feb. 15, 1849.

A Word for the Bible.

BY S. E. GUILEY.

It is true, this is a land of Bibles, and the age in which we are privileged to behold a remarkable revival of true religion. Day after day the heart is gladdened with intelligence that the word of God has "free course" and is "glorified;" that the Church of God is widening her borders and strengthening her stakes; and that Christ is becoming "a light to lighten the Gentiles, and the glory of his people Israel." But it is likewise equally true, that this is a day of rebuke and blasphemy, in which bold bad men have risen, speaking perverse things, even denying the Lord who bought them—men who would rob the Christian of his charter and strip him of his hope, his help, his heaven.

Sincerely do I wish, my dear readers, that I may be bringing strange things to your ears, in telling you of these opposers of the Gospel of Christ. I would hope that you are all still uncorrupted by "their word, which eateth as doth a canker;" yet I cannot forbear to lift up my warning voice. Oh my dear readers, should evil men and seducers come amongst you, and seek to turn you away from the truth, pray for grace that you may "stand fast in the Lord;" that "being grounded and settled in the faith, you may not be moved away from the Gospel." Nay, more; I would urge you to "earnestly contend for the faith once delivered to the saints," and be ready always to give an answer to every one that asketh you, a reason for the hope that is in you.

Tell them you are resolved, by the help of God, to hold on in the good old way, which so many wise and holy men have trodden before you—Patriarchs, Prophets, Apostles, Saints. They could find no other road that leadeth to life, save the "straight gate and the narrow way" of Scripture; and having counted the cost, they strove and agonized to enter in thereat.

Hence then, you see that you cannot part with your Bible: that it is your food, your sword and your solace; that it contains words whereby you may be saved; and that it is "a lamp to your feet and a light to your path."

(*To be Continued.*)

Illustrations of Scripture.---No. 2.

"*The sting of death is sin.*"—1 Cor. 15: 56.

Sin is defined by the apostle John, a transgression of the law. The Scriptures teach us explicitly that there is a close connection between it and death. To this connection the apostle refers in the words at the head of this article. Death owes its origin to the introduction of sin. There is no evidence that it would ever have taken place, if sin had not been committed by man. For there is evidence that sin is the parent of death in every form in which it appears in the universe. The command from Jehovah was, "In the day thou eatest thereof (viz: of the tree of knowledge) thou shalt surely die." No reason can be given for the necessity which exists that every man should experience a separation of his body and soul, but this—every man has sinned. Sin then created death, armed him with his destructive javelin, and sent him forth to kill and destroy.

Death is not only indebted to sin for the extensive realm that he enjoys, he owes to it too the power by which he renders himself so formidable. He has a sting, a sharp venomous instrument, with which he inflicts most painful wounds; and this was put into his hands and kept there by sin. It is through sin that he casts down to the second, the eternal death, the children of men, and perpetrates his most horrible acts.

Is there no counteracting power which man can employ against the terrible one? Is there no field on which he can be vanquished? These are interesting inquiries. They are answered by Paul, who has faithfully depicted the power of death. His answer is substantially the following: But thanks be to God who giveth us the victory through our Lord Jesus Christ. He has died to atone for it, and he conquered it and death in his resurrection. The believer in him has taken away from him the guilt, and the power of sin, and he is placed under a series of influences subversive of every thing polluting, and promotive of every thing holy. In this way spiritual death, one of the creations of sin, is removed, and though the dissolution of the body is not arrested, it assumes a new aspect; it is not terrific, and is succeeded ultimately by the resurrection. There is no sting in death, when his victim is one who has been washed in the blood of the Lamb. There is no second death to him who has, through Jesus Christ, died to sin and lived to righteousness. God gives such the victory through his well beloved Son.

These remarks shew us what will make our departure out of this world, an event which awaits every one of us, terrific and woe-betiding. It is sin, unrepented sin, that will plant thorns in the pillow of the dying man, and light up the flames—the unextinguishable flames of the region of woe. Dear reader, let the kind Redeemer apply his healing balm to your soul, and as sin recedes before it, death will cease to be the king of terrors; his sting will be gone; when he performs his work the joyful exclamation will be, "Oh! death where is thy sting;" and the song of praise will be, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

JOHN C. SEABROOKS.

Mount Alto, Jan. 15, 1849.

To the Brotherhood and Friends.

Woodlands, Feb. 2d, 1849.

You may ask what is D. Wertz doing? and whereabouts is he? Well, brethren, we are yet alive and in the Virginia hills. Yet life was almost a bitter thing to me, by much affliction and disappointments. As it regards doing, or preaching, not much; but sickness or bad health is one reason for it. Storms, rain, and awful roads are common things here. I never saw such times before. I can't give you a history of my sickness, disappointments, high waters, bad roads, &c., for it would make a large book.

I had the promise of help in preaching, by letter and by mouth, but got none. In fact this would have given us a little help by the way, particularly in our affliction. If my health gets better, so as to permit me to turn round and about, and God supports me in preaching the everlasting Gospel, you may get some better tidings from our Virginia hills.

I baptized one to-day—in all five. I received seven in church fellowship. Politics made quite a fuss in the Green County Church. May God save us from destroying the work of God, by carnal ordinances. Brethren, live in peace and love one with another.

Yours, in love,

D. WERTZ.

P. S. My Post Office address is Woodlands, Marshall county, Va.

Letter from Brother J. H. Hurley.

Carlisle, Jan. 27, 1849.

Brother J. Winebrenner:—

While glancing over the pages of the Advocate, my eyes rested upon a very interesting communication from the pen of our esteemed brother J. H. C., under the caption of the Educated Ministry. I was exceedingly gratified to see a subject of so great importance approached and discussed in our beloved Advocate. By your permission, I will also offer a few thoughts on the importance of Education, not only in the ministry, but in all classes of society.

We may perceive this when we consider how few of the present generation were educated in youth, and how small the number of even those who have received a liberal education, have tried to improve their minds since their school-boy days. The extreme want of a more extensive information is felt, and the necessity for increased facilities in its acquisition is generally acknowledged. The favorable consideration of this subject, by the community, is urged, in view of the important advantages which the man of education and reading must enjoy over the one who has been deprived of a liberal education. For when we consider the obligation he is under to himself, his fellow beings, his country, or his God, no one will deny that the man of education and mental cultivation is thereby better qualified for the discharge of those duties. The man of science and literary taste, enjoys no doubt a pleasure in the improvement of his mind, unexperienced by any one else, and as superior to the limited and debased gratifications of sense, as the mind is in its nature superior to the perishing body which it inhabits. Without some degree of education it is impossible to conduct the common affairs of life. But the education of the mass of mankind is limited to the traditionary maxims of their fathers. With this they are contented, and an attempt at improvement is not only neglected but derided with suspicion.

But what would be the present condition of society, if the few who have arisen to bless mankind had followed the general example of hiding their talent in a napkin! True, they were extraordinarily raised up for the occasion, but their extraordinary character did not consist so much in the extent of their natural endowments as in the fixed determination to seek and embrace, and improve every opportunity of mental improvement, that they might be, and do something for their fellow-men. And who shall say that theirs were the only great minds of their age? Rather, who shall say, how many more there were who needed but the electric spark of education to have enabled them to convulse the world by the grandeur of their thoughts and deeds! And who knows how many marble intellects may now be lying in the immense mass of unquarried mind, waiting but the expansive force of laudable ambition to separate them from the common block, to be dressed and polished by the master hand of education for pillars in the temple of science. Let a young man be liberally educated, then let him resolve to improve

his mind, and no opposition, no pressure of hard circumstances can hinder his progress, and his advancement in the world will be in proportion to his moral worth, and his intellectual attainments.

In a political government like this, in which the people have the power of appointing their own rulers, it is evident that unless the people are much better informed, than the great mass at present seems to be, they cannot exercise wisely their political franchise, they will ever be exposed to the designs of ambitious demagogues, and will ever be seeking self redress after dear bought and painful experience. Moreover, it is the interest of every man to be qualified to discharge the duties of any and every office in the gift of the people; for although it is better to obey than to govern, yet since all men may stand a chance to be elevated to office, all should know how to rule, but that is impossible without an unusual share of intelligence.

Lastly, the great and ultimate advantage to be derived from the acquisition of literary and scientific knowledge is, that we may be better qualified to discharge the solemn duty we owe our Maker. All can serve God in some way, the ignorant as well as the learned, but certainly the *Great I am* is most glorified when our talents are all employed. And the candle of the Lord in man burns most brilliant, when it shines for his glory. We must not, therefore, confine our studies to mere human wisdom, nor be wise above that which is written, or, in our conceits imaginary. We need not an explicit revelation from heaven to make us wise to salvation. The most learned men generally acknowledge how little they know, and how much there is yet to be learned, and the light of natural reason uninstructed from above, is utterly insufficent to guide men through this world of weeping and warfare, and to direct them unerringly to the portals of immortal bliss.

Sir Isaac Newton, the great Philosopher, was a professed Christian. His great knowledge, and his great abilities were consecrated to the service of Him from whom they were derived. When on his death-bed he said, that in the studies of his past life he seemed like a little child gathering pebbles on the shore, whilst the boundless ocean of undiscovered truth lay before him. Doubtless he departed hence to enter upon higher studies among the wonderful works of God in glory. And shall we delay to enter upon that improvement which by the grace of God makes us more useful and happy, and which shall continue without limit through all eternity.

J. H. HURLEY.

Letter from Brother T. Hickernell.

Logan County, Ohio, Feb. 14, 1849.

Brother Winebrenner:—

This short communication is to inform you that I held seven large meetings since I wrote last.

The first was held at father Sands', Vanwert county, Ohio, Dec. 15, 16 and 17. There was one forward to be prayed for, but none converted.

The second was held in the neighborhood of brother Comp, Whitley county, Indiana, commencing the 22d of Dec. The excitement in the meeting was great, but there were no conversions.

The third protracted meeting was held in Wabash county, near Laketon, which commenced the 30th of Dec. and lasted four or five days. One or two professed hope in the Saviour, and others were deeply affected.

The fifth protracted meeting was held at brother Walters', Decalb county, Indiana, commencing the 14th of January, and which also continued five days. This meeting resulted in two conversions.

The sixth protracted meeting was held at brother Frampton's, near Auburn, commencing the 19th of January, which also lasted five days. This meeting resulted in the conversion of five precious souls, including some that were reclaimed. There were in all probability nine or ten forward for prayers.

The seventh large meeting was held at brother Tilotson's, at a school-house near his dwelling, in Lagrange county, commencing the 25th of Jan. and lasted six days. When brother Blickenstaff and myself left, Brother Martin still carried on the meeting. On Monday evening there were fourteen forward for prayers, and two professed hope in Christ. Before I left for home, after an absence of near eight weeks, I returned by Fort Wayne, I saw brother G. Hartman, and found all well.

Brother Blickenstaff was with me at the following meetings. Brother Comp's and brother Meloy's. This meeting I forgot to mention. It commenced on the 6th of January and lasted four or five days. Three came forward for prayers during the meeting, but no conversions.

He was also with me at the two large meetings in Decalb county. He appears to enjoy himself well. He has an anxious desire to go to Illinois. If he cannot content himself, and must go, we must have some one to take his place in the state of Indiana. But I hope if he leaves, and can find no way of getting along, he will throw himself in the hands of the Standing Committee of the General Eldership, who may possibly find a way to support him while there. My health at this time is tolerable good; but my strength was pretty well spent while holding those meetings. I had to labor with caution and care. I caught no colds,—this of course was in my favor.

Whilst traveling along I heard of several deaths. First of the death of brother Jacob Beidler, of Decalb county, Indiana, who was brought to his grave by a sudden blow he received on his head, by a stick of wood or a rail. I also heard of the death of brother John Martin's mother-in-law. She was brought to her end by her clothes taking fire. Her flesh was burnt to a crisp, so that she died in a few days from the burn. Sister Grear, consort of brother John Grear, is also gone to her long home. She was indeed a sweet singer in Israel, but her chanting voice is heard no more. The church in Decalb county, Indiana, feel their loss.

Yours, as ever,

In the bonds of Christian fellowship,

THOMAS HICKERNELL.

N. B. We need a minister in the Southern part of my district. Do you know where we can get one? Where is brother Philip Shaw? What should hinder him from coming, or some other one? My territory is too large to render general satisfaction. I am receiving new calls daily, but cannot meet them.

Letter from Brother J. E. Rohrer.

Rohrersville, Feb. 13, 1849.

Brother Winebrenner:—

I feel happy to inform you that through the mercy of our blessed Lord, myself and family are enjoying a reasonable portion of health and strength. I thank God, through Jesus Christ our Saviour, that he has revived his people and church in Rohrersville once more, and has brought them out of that cold and dead state into which they had fallen, through the cunning craftiness of men, and the many devices of Satan, who is ever ready, laying in wait to deceive, and lead the people of God aside from the paths of rectitude and duty.

I do acknowledge, before God and man, that I had almost given over the struggle of serving God, but still there was something within me that said, pray on a little longer—endure a few more troubles, a few more trials and persecutions—a few more storms, and winter will be over; and blessed be the name of the Lord, it was so. The dark clouds have been driven away; sweet summer has again come on, and blessed times and seasons we have had in our little meeting house since. We have meeting once every week. Preaching by brother Fenton every two weeks. Brother Fenton is doing very well—is improving his talents as a minister of the Gospel, and increasing in knowledge and wisdom daily. May the good Lord help him to be faithful in discharging his duty, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, the few days he may have to live in this world of sorrow.

The church here had almost sunk into despair, and no one to blame but ourselves. We came to the conclusion, a few years ago, (as we were all poor and could not make up money enough to pay a preacher as we should, and the opposition so strong.) that we would not hire a preacher to preach for us regular, thinking that probably our opposers would cool off after awhile, and show more love and union toward us. And indeed they did so as long as we held no meetings; but so soon as we started in afresh to have preaching and prayer meetings, some of them began to rail out against us, and speak all manner of evil against us falsely. Dear brother, pray for them, they know not what they do. Pray for us likewise, for we are determined by the grace of God to go onward and upward, let come what will.

Please let brother Logue know that we would like to hear from him, where he is, and whether he is coming to preach for us in the Spring. Brother G. U. Harn also promised to pay us a visit this Winter. He has not yet done so. Tell him, if you get to see him, that we are looking for him every day; praying that the Lord may open his way.

I must now close by giving you the names of a few subscribers for your valuable paper, the Church Advocate. So no more for the present, but ever remain your brother and well-wisher in the Lord.

JEREMIAH E. ROHRER.

Letter from Elder Wm. Lauer.

Reiglesville, Feb. 2d, 1849.

Brother Winebrenner:—

I embrace the present opportunity of addressing you, and informing you that by the blessing of God, I have arrived at home in safety, and found my family in usual health. My visit to Harrisburg was of that nature as to leave a lasting and salutary impression on my mind. I am much pleased with the order of the *Church of God*. I would that all churches, claiming to be Evangelical, would carry out their profession by complying with Apostolic examples, and while we reject human rules, may we willingly submit in all things to the perfect *Law of Liberty*. If there is any thing that should be more earnestly desired by God's children, it is this, that brethren of one family should dwell together in unity. The enemy has sowed the seeds of discord, but his reign is limited, and the kingdoms of this world will become submissive to the holy reign of Heaven.

Dear brother, I rejoice at the stand you have taken in defence of the truth, and for the success attending your labors, I am thankful to God. May your days of prosperity be long continued, and your usefulness extended. So far as I am able to co-operate, I shall labor to build up the Church of God.

To the brethren, I will just say; Dear friends, your labors of love to me, a stranger, has endeared you to my heart; and never, while memory lasts, will I forget your kindness. While I was with you, beholding your joy and order, I could but say,

O! could I stay with friends so kind,
How it would cheer my drooping mind!
But duty made me understand,
That I must take the parting hand.

Say you, will your feeble servant,
On your faithful spirit bear?
When your faith and love is fervent,
Will you mention me in prayer?

May the good Lord keep you faithful, that we may all meet in that happy home, and part no more, for Jesus sake.

Your brother in Christ.

WM. LAUER.

Letter from Brother J. Schoch.

Manor, Pa., Feb. 12, 1849.

Brother Winebrenner:—

I would much rather send you the name of a new subscriber, than to inform you that one wishes his paper stopped. However, so it is. No doubt you frequently hear the sound of STOP MY PAPER! I don't like to hear it, or read it myself. I think it sounds bad; especially when a paper is so cheap, and contains as much interesting news as your excellent Church Advocate does. True, it does not tell the people how to get to California and dig the yellow dust, as some other papers do, but it teaches how to obtain a bright crown of glory at God's right hand, which is far better, and worth more than all the gold dust of California.

I have been a subscriber for the paper since it first commenced, and I think I have all the numbers since that time—*then* as the Gospel Publisher, and *now* as the Church Advocate. And I am not tired of it yet. I think as long as I can raise a dollar, I shall continue to be a subscriber. All I have against the arrangement is, it don't come often enough. I should be glad to see it come every week as in former days. It always has been a welcome visitor to my house, and I hope shall continue so.

As regards the state of religion here, it might be better. However, we have some very good meetings. But it encourages my soul to hear that the Lord is, by his Spirit, drawing souls to himself at other places. A few days ago, I received a letter from our worthy brother, T. Strohm, informing us of the good times at Linglestown and Highspire. He says, upwards of fifty souls have obtained the pearl of great price, and the good work still progressing. This makes me think of revivals some twenty years ago, when from fifty to one hundred and more, would embrace

religion at one revival. Those are pleasing days to think of. It brings to my mind happy days gone by, but long to be remembered.

With solicitude for your best interest,
I am yours, as ever,
JOSEPH SCHOCH.

Extract of a Letter from Brother J. F.

Brother Winebrenner:—

We should like to have a man to preach us the Gospel in its purity, not to come to us filled with ultraism, but filled with faith and the Holy Ghost. I think I could promise such a man a reasonable support, and a people who would stand by him. But we have almost despaired to accomplish this favor of any of our ancient brethren, and the only alternative left us is, to turn sectarian or stay at home.

Yours, &c.
JOHN FERGUSON.

Ohio, Feb. 3d, 1849.

OBITUARY OF Sister CATHERINE COOVER.

Died, at her residence, in Mechanicsburg, on Friday, the 16th of February, 1849, Sister Catherine Coover, consort of brother Jacob Coover.

In this dispensation of Divine Providence, the husband has been bereaved of an affectionate wife, the children of a pious and tender mother, the neighbors of an obliging friend, and the town of a peaceful and respectable citizen: and the Church a plant of God's own right hand planting, which fact she evinced to all around while living, and which was fully demonstrated in her expiring moments, which she spent in speaking of her glorious hope of "immortality and eternal life."

O what thought in the universal empire of the infinite Deity is to be compared with that of expiring in the embraces of the immaculate Jesus? and what is the thought, compared with the realization of the presence of the substantial good to which the thought merely directs the spotless spirit? In the case of sister Coover we have another overwhelming exemplification of the power of the glorious Gospel of the Son of God, in its influences on the heart and behavior of an obedient and truly devoted Christian. Her firm reliance on the sweet spirit-stirring promises of the Gospel, precluded despondency, and elevated her hope to an endless life in heaven. She was often heard and seen exulting with the voice of triumph; surely death, to her, was a dismission from a world of sorrow, a cup of bliss. a passport to the skies.

The only reason that I can offer for these transports of joy in death, is this: believing what God says, and obeying his mandates. On this only sure foundation, rests the promise, that He will be our father, and we shall be his sons and daughters. 2 Cor. 6: 17, 18. The promise is sure to the children, if they take the Almighty for their father. But before they can claim him as their father, or he own them as his children, they must separate themselves from sinful ways, works and men; a fact stated by God himself, yet believed by few. But those who have believed it, triumphed in death, and are now in Paradise, where they shall flourish in immortal youth, while the stars shall fade away, and the sun himself grow dim with age, and nature sink in years. Praise thy God, O Zion!

J. HINCKLE.

Mechanicsburg, Feb. 20, 1849.

[published by request.]

THE PILGRIM.

I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night;
Do not detain me, for I am going,
To where the fountains are ever flowing.
I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night.

There is a glory, that's ever shining,
My longing heart, my longing heart is there;
Here, in this country, so dark and dreary,
I long have wander'd forlorn and weary;
I'm a pilgrim, &c.

There is a city, to which I journey,
My Redeemer, my Redeemer is its light;
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying;
I'm a pilgrim, &c.

Farewell neighbors! with tears I've warn'd you,
I must leave you, I must leave you and be gone;
With this your portion, your heart's desire,
Why will you perish in raging fire?
I'm a pilgrim, &c.

Fathers, mothers, sisters, brothers,
If you will not journey with me I must go;
Since your vain hopes you fondly cherish,
Why should I linger, and with you perish?
I'm a pilgrim, &c.

Farewell dreary earth, by sin so blighted,
In immortal beauty soon I'll be arrayed;
He who has form'd me, soon shall restore me,
And then my dread curse shall never more be;
I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night.

NEWS DEPARTMENT.

Peace.—The following proposition was submitted to the House of Representatives on the 16th ult., by Mr. Tuck, of New Hampshire:

Whereas the evils of war are acknowledged by all civilized nations, and the calamities, individual and general, which are inseparably connected with it, have attracted the attention of many humane and enlightened citizens of this and other countries; and whereas it is the disposition of the people of the United States to co-operate with others in all appropriate and judicious exertions to prevent a recurrence of national conflicts, therefore,

Resolved, That the Committee on Foreign Affairs be directed to inquire into the expediency of authorizing a correspondence to be opened by the Secretary of State with foreign governments, on the subject of procuring treaty stipulations for the reference of all future disputes to a friendly arbitration, or for the establishment instead thereof, of a congress of nations to determine international law, and settle international disputes.

Important Decision.—The Court of Appeals of the State of Maryland, when in session at Annapolis, sustained the constitutionality of the State law, forbidding the vending of liquors upon the Sabbath.

American Bible Society.—The American Bible Society has applications from Constantinople, Syria, Persia, South Africa, and India, for nearly thirty-thousand dollars worth of Bibles or Testaments. During the month of March $4000 worth are also to be sent to France. These heavy calls upon society require that its friends should move actively in its support. Originally established to disseminate the Holy Scriptures throughout the United States, it has gradually enlarged its sphere of usefulness to the West Indies, Spanish Ameriea, Brazil, France, Russia, Greece, Turkey, Syria, India, China, Sandwich Islands, and five of the Indian tribes. By the constitution the society is restricted to the circulation of Bibles without note or comment, and as far as possible, the words used in translating doubtful passages are such as do not favor particular sectarian interpretations. In the Library of the Society there are many rare copies of the Bible, Commentaries, Grammars and Lexicons, over twelve hundred in all.

In this collection there is a copy of the Latin Bible of Jensen, printed in 1476, and many others in foreign languages.

There are now 1200 auxiliaries with 2500 branches to the Bible Society, and the number of Bibles annually distributed in the United States is 640,000. The value of those sent to foreign countries since the formation of the society is $300,000.

Accident.—A stove exploded the morning of the 20th ult., at the Catherine street Public School, Philadelphia, causing great consternation among the children, the fragments flying in all directions, breaking out the windows, and doing other damage. The children rushed affrighted to the stairway and tumbled en masse to the bottom, breaking and dislocating the limbs of several; one of the children is so badly hurt that she is not expected to survive. There is great excitement in the neighborhood, among parents and others. The explosion was probably caused by an accumulation of gas, it being an air-tight stove.

Virginia Coal.—In a speech recently made in the Virginia Legislature, in favor of a bill to incorporate the Virginia Coal Company, Mr. Faulkner, of Berkeley, stated that the coal fields of that State covered 21,000 square miles out of the total area of 64,000—an extent equal to that of England, Ireland, Scotland and Wales combined! Cannal, or purely bituminous coal, abounded the basin of the Kenawha, and was so accessible that a single hand could dig with ease two hundred bushels per day.

Girard Estate.—The income of the Girard estate, now held by the city of Philadelphia, amounted last year to 106,000. The estate comprises 177 houses.

First Discovery of Gold in California.—The first discovery of gold was made by Mormons (discharged soldiers,) in digging a mill-race for Mr. Sutter. As the discovery was on his ground, he gave them the liberty of digging gold, on condition of paying him a certain per centage. This they agreed to do, but soon started off to explore for themselves, and having found some rich spot, they demanded a per centage from new comers for digging in their ground, to which they claimed a right of discovery. This practice is general in the mines, and the Mormons, Mr. Whipple says, no more claim the whole of the mines than they do the whole of California.

Tea Cultivation in South Carolina.—Extract of a letter from Julius Smith, Esq., dated Greenville, S. C., Dec. 30, 1848.

Dear Sir:—I should have finished setting out my Tea plants to-day, if the weather had been kind. I put out three cases yesterday in fine order. Indeed, several plants were in full bloom, decorated with great leaves, fresh and shining, as if growing in the Celestial Empire; others with blossom buds just opening their snowy breasts, panting to develope all their beauties. You may therefore tell all the sceptical that the Tea plant is in full bloom in South Carolina.—*Charleston Mercury*.

Catlin the Artist.—We have been shown a letter from George Catlin, Esq., the artist, who is now in London, stating that the Russian Government has made proposals to him for the purchase of his Indian Collection, and the price specified by the artist is $75,000. The same collection, however, having been offered to the Congress of the United States for $50,000, Mr. Catlin does not feel at liberty to accept the foreign proposition, until he has reeeived an answer from his own Government.

Accumulation of Gold.—We have been shown private letters of late date, from the Pacific Coast, which give some new and exciting intelligence in relation to the stores of gold accumulating in California. They state that $2,000,000 worth of the dust was at San Francisco, waiting for transportation. The greater part of it will probably be taken by the mail steamer California. The English steamer Pandora carried away $300,000 in dust.

Circulation of the Bible.—According to the most accurate accounts, only 4,000,000 Bibles were in use throughout the United States in the year 1840. The number has now increased to 30,000,000. In 1840, the Bible was printed in forty-eight different languages and dialects; in 1848, the different versions of the Holy Scriptures amount to one hundred and thirty-six.

Ohio Legislature.—The difficulty about who was elected Governor was finally settled by referring it to a committe of 12—4 from the Senate and 8 from the House. According to the report of this committee, Mr. Ford was elected by a majority of 311 votes. The inauguration was expected to take place on Monday, the beginning of the eighth week of the session. We apprehend the next difficulty will be on the final settlement of the Hamilton county case.

Ship Cambria in Distress—*Over Sixty Lives Lost.*—The British ship Cambria, 13 weeks from Londonderry, for N. Y., put into the Delaware breakwater on the 19th ult., in distress, being almost entirely destitute of provisions and water. Fifty-five passengers had died on the passage, and seven more were buried upon shore on the arrival of the ship. The cutter Gallatin is affording the sufferers all possible relief.

New York and Erie Railroad.—The entire run over this road was made in 11 hours and 45 minutes, including stops—running time, 10 hours and 5 minutes from Binghamton. This, considering the short time the 127-mile track has been completed, is realizing all the sanguine wishes of the public and stockholders of this immense enterprise.

Liberality.—The Methodist Protestant, Baltimore, announces the receipt of a donation of $1,000, in cash, from a friend, for the benefit of the Maryland Annual Conference, bestowed so as to materially assist the Book Concern of the church. Mr. Edward Green, of Woodstock, Md., has also relinquished $175 of a claim he had on the Book Concern.

Revivals.—Revivals of religion prevail in the Colorado valley, Texas, Jefferson and Carroll counties, Maryland; Pleasantville and Warren, Pennsylvania; Pittstown, Wyoming, Hillsdale, New York city and Brooklyn, New York; in New Jersey: in Boston, and other places in Massachusetts, and at various points throughout the country.

The Golden Region.—El Monitor of the 20th ult., states, that from papers recently come to hand, the Sandwich Islands will be shortly depopulated, the inhabitants flocking to California, attracted thither by the abundance of gold.

Ohio Legislature.—Both branches of the Ohio Legislature were to meet on Thursday, the 22d ult., to elect a U. S. Senator, Judges of the Supreme Court and other State officers.

Liquor in the Navy.—The U. S. House of Representatives, in Committee of the Whole, have decided, 74 to 58, to exclude liquor entirely from the Navy.

Law Suit.—A Law Suit has been commenced between the Southern and Northern portion of the Methodist Episcopal Church, the former having commenced a suit against the latter for the recovery of their portion of the property. Wm. R. Meredith, Daniel Webster, and Reverdy Johnson are the counsel for the South, and Rufus Choate for the North.

Generous.—The Rev. Charles Avery, of Allegheny city, has given a lot of ground, worth $2000, located in an eligible portion of that city, and is about to erect upon it a building to be worth $10,000, for the use of the Colored Wesleyan Methodists as a church, a college and a primary school.

Baltimore and Ohio Railroad West.—We learn that at a meeting of the Board, the President stated, that at last every impediment to the advancement of the Road from Cumberland west, had been removed; and that nothing now remained but to push on the Road with all possible speed.

Wisconsin unanimous for Free Soil.—Anti-Slavery resolutions have passed the lower House of the Wisconsin Legistature, by a vote of 57 to 1. The resolutions take strong ground against Slavery and the Slave Trade. Southern Conventions and cabals cause an alarm in Free Wisconsin.

Congressional Prayer-Meeting.—Some members of Congress usually hold a weekly prayer-meeting during the session. The number in attendance is not large, but it exerts a happy influence in keeping alive the spirit of piety in circumstances peculiarly unfavorable to its growth.

Life Boats.—Over two hundred copper life boats have been made at the Novelty Works for California emigrants. The large model copper boat built for Government has not yet been taken away.

American Tract Society.—The American Tract Society has granted nearly a million of pages of evangelical books and tracts to the California vessels which have sailed during the past two months.

☞ The sea coast of Maine extends in a direct line over 221 miles, but, following its indentations, the distance is increased to more than 600 miles. There are scattered along the coast, within a space of 130 miles east of Cape Elizabeth, about 1000 islands and islets—the largest of the first named being Mount Desert, which contains over 60,000 acres.

☞ There were some new cases of cholera at Nashville, Tenn., on the 5th ult., but a favorable change in the weather had given very good grounds for the belief that the disease would quietly disappear. The excitement had, in a great degree, subsided.

☞ The New French Constitution declares that each form of religious faith shall receive equal protection from the state. No censorship of the press shall be exercised. No hereditary rank or title shall exist. Taxes levied on property. The president is elected for four years; salary $120,000 yearly. Trial by jury is fully established, and education is under the care of the government.

☞ During the Cholera season in New York, in 1832, the highest number of deaths in one day was 104, and of eases 308. That was on the 22d of July. It raged sixty-four days, during which 2182 persons died of it. In 1834 it reappeared and raged sixty-seven days, and there were 797 deaths. It began June 20th, 1832, and July 24th, 1834.

☞ Col. Benton has given notice that he shall ask leave to introduce a bill into the Senate for the location of the great Continental Central Railroad from San Francisco, or the Pacific to St. Louis, in Missouri; and providing also for a branch line for an extended communication by steam with the Atlantic coast.

☞ Over three hundred petitions, signed by several thousand persons, have been presented to Congress since the opening of the session, for a reduction of postage.

☞ The Liberty Party Convention has decided to call a National Convention of the party, to be held on the second Wednesday in June, 1849, in the city of Utica.

☞ The Oberlin Institute, in Ohio, lately conferred the title of *Bachelor* of Arts, upon a young lady named Ann Mahan.

☞ In the House of Representatives of the Ohio Legislature, a bill has passed repealing the black laws of that State.

MISCELLANEOUS.

SAN FRANCISCO.

The Bay of San Francisco is about 45 miles long, and at its extreme points if taken in a straight line in a north-west direction, and its greatest width about 12 miles. From its position and extent, the city and port of the same name must become the depot for all the produce of the great rivers and valleys. It will also become the great naval station of the Pacific, and here also will be the great rendezvous for whalers. The town of San Francisco is regularly laid out in lots of fifty varas square generally, six of which form a block. Some, however, are in lots of a hundred varas, and are also in blocks of six. The streets are from 50 to 160 feet wide. There are large hotels here, besides boarding and private houses. Two wharves are nearly completed, which are indispensable to the mercantile houses, and other important facilities for trade are in progress.—*Neal's Gazette.*

ON THE CHOLERA.

For the privilege of publishing the following letter, says the National Intelligencer, we are indebted to the politeness of Dr. Thomas Miller, President of the Board of Health of this city. The original was addressed to a journalist in Constantinople, and was written in French, of which the following is a correct translation:

"*Courier de Constantinople,*
October 14, 1848.

Sir:—Having been, in the hands of Providence an humble instrument of discovering an *infallible* cure for Cholera, even in the most desperate cases, I hasten to communicate to your estimable journal the treatment by which, with God's assistance, I have quickly succeeded in curing the patient. It is as follows:

"As soon as the vomiting and diarrhœa begin, put the patient's legs up to the knees in water as hot as the hand can bear, throw into it six or seven handfuls of coarse salt; let the legs be rubbed for half an hour by two strong persons, using both their hands. Open the large vein of each foot, and let it bleed in hot water from 12 to 20 minutes, according to the sex, age and strength of the patient. During this time, add more hot water as it becomes cooled; the natural animal heat will return immediately throughout the whole body as well as consciousness. The patient will soon speak and ask for food.—He will be perfectly able to resume his ordinary duties after one or two days.

"Of sixty peasants attacked with Cholera, whom I have seen, several had been suddenly attacked while at work in the fields; others after having retired in perfect health to bed and been asleep part of the night, were awakened at dawn of day with the usual symptoms in the greatest intensity; and although assistance was rarely obtained before the expiration of half an hour, or even one or two hours, (sometimes six or eight hours, and once ten hours had elapsed.) all have been restored to perfect health in such wise as to be able to resume their business five or six days after being attacked; in some cases on the next day or third day. It has happened, though rarely, that, the blood not flowing long enough, the patient has been bled a second time; this second time in the arm and not in the foot. In no case has the treatment failed.

"A remarkable feature of the efficacy of the treatment, is the immediate and perfect re-establishment of their health in all of the patients, who instead of losing their strength, seemed, on the contrary, to have acquired new vigor.

"In future the visit of the Cholera will excite less apprehension in the public mind than an epidemic of influenza.

I have the honor, &c.

JOHN BARKER,
Former Consul Gen. of Eng. in Egypt."

THE AGE OF WONDERS.

It well known to readers of the Bible, that the dispersion and long continued degradation of the Jews, for their rejection of Christ, was repeatedly foretold by Inspiration.

Accordingly, for eighteen centuries, this people, 'scattered and peeled,' yet retaining their nationality, and their prejudices against the Saviour, have furnished living evidence of the truth and genuineness of Revelation.

But now, it would seem, that their days

of repudiation, as also predicted, are coming to an end—that the 'set time to favor Zion' is at hand.

Many Jews in Hungary, Prussia, Germany, and other countries, have recently embraeed the religion of Christ, many more have become convineed, that Judaism is to be improved by Christianity, and among other changes, have adopted the Christian Sabbath.

Yet the most remarkable indieation of their approaching restoration to the Divine favor, is the fact that the *governments* which have so long oppressed them, are beginning to do them good. In addition to the favor lately shown them by Great Britain and Russia, *Rome* has granted them 'the freedom of the city.' The first of Deeember sees them there fully released, by a late order of the Pope, from their narrow and dirty lanes, known as the Jews quarter, and from all the eivil disabilities in the Roman States, under which they have groaned, ever since the destruction of Jerusalem by Titus, in the year of our Lord 79.

And, what is perhaps more wonderful still, the *Sublime Porte* has jnst issued a deeree, placing the Jews of Turkey under the speeial protection of the British ambassador, supposed to be most friendly to them, and has instrueted the Consuls throughout the Turkish dominions to proteet and encourage them.

It is known also, that leading Jews are now seriously eontemplating the subjeet of re-building the Temple at Jerusalem.—*Watchman of the Valley.*

SPECIAL PRAYER.

Isaac prayed for Ishmael by name, and specified what he desired for him. Hannah prayed specifieally for a son. Gideon prayed for dew upon a loek of wool. Solomon prayed, not for wealth or length of days, but for wisdom to govern God's people aright—a lesson for all rulers now. Jesus prayed espeeially for Peter—that he might not be delivered up to Satan. The whole Church prayed espeeially for Peter, when Herod had imprisoned, and was about to kill him—that God would deliver him out of Herod's hand. In all these, and in a multitude of other eases, God heard and answered speeial prayer for speeial blessings on special individuals.

Paul, also, prayed especially for the Ephesians, Colossians, Philipians, Thessalonians; for Timothy, Titus, &e. Nor were his prayers vague and indefinite. He tells us what special blessings he asked for them. Simon the Sorcerer asked Peter to pray especially for him, that none of the things he had spoken might come upon him; and Peter did not intimate that the request was unlawful or unreasonable. Paul desired the brethren at Rome to pray for him—that when he reached them it might be 'in all the fulness of the blessings of the Gospel of Christ.' He also desired the disciples to pray that he might be able to 'open his mouth, and speak for the gospel in a proper manner.' He desired the church at Philipi to pray for his release from Rome, and his safe arrival amongst them again.

TESTIMONY OF DONORS.

Contributions made to the Board of Foreign Missions, for the purpose of reduening the existing debt, are frequently accompanied by brief notes, showing the feelings of the donors in presenting their offerings to the Lord. A mechanic, residing in Massachusetts, and not a professor of religion, has addressed the Treasurer of the Board as follows:

"Last February I made a promise to myself and to God that, with his assistance, I would leave off smoking and drinking ardent spirits; and that I would save one dollar a week for the promotion of divine truth. I have often thought that if Christians would lay up from twenty-five cents to one dollar per week the debt would at once be paid. My circumstanees are limited. I am a mechanic: and out of my savings I send you ten dollars to pay off the debt of the Board."

Another donation was accompanied by the following note: "Two dollars for the missionary Board by a sailor. Pray for me. I would give more if I had it. I have given nothing for a long time to Christ; hence my poverty."—*The Dayspring.*

RULES FOR THE EDUCATION OF CHILDREN.

1. Aim, yourself, sincerely and conseientiously to please God in all things, and to keep all his commandments. Without this nothing can be done to any purpose, nor any success expected.

2. Be sure to get your own religion, and the religion you teach your children, from the word of God, and not from the word of man; and for this end make yourself and your children, as they are capable of understanding them, familiar with all parts of Scripture.

3. From the first dawn of reason in your children, speak and act the truth in all your dealings with them and before them, using no deception whatever on any occasion.

4. Pray frequently with them, and for them.

5. Endeavor constantly and in all things, both in speaking and acting, to set them a good example.

6. Converse with them as they are able to understand on the subject of religion frequently, freely, familiarly, and affectionately, explaining its doctrines, enforcing its precepts, setting forth its privileges, and urging on the conscience its motives; and try to find out the state of their minds toward God.

7. Use the authority which God has given you in insisting on outward obedience to his commands, (which is all that human authority can insure.) and for no selfish purpose; firmly yet kindly restraining them from every thing that is evil, or leads to evil, requiring them to attend all the ordinances of God of which they are capable, and to behave respectfully under them, and in all their intercourse with others never allow them to do what they would not like to have done to themselves.

8. Pray earnestly to God, for Christ's sake, to give success to your endeavors, and depend on him to do it.

9. Call yourself daily to an account for the manner in which these rules have been observed.

IDLENESS.

Said the distinguished Chatham to his son, "I would have inscribed on the curtains of your bed and the walls of your chamber, 'If you do not rise early, you can never make progress in any thing. If you do not set apart your hours of reading, if you suffer yourself, ar any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.' "

A DYING CHILD'S GIFT.

A little girl in Massachusetts, a few weeks ago, was laid upon a sick bed. Her disease did not yield to medieine; and at the end of two weeks and a half, she died. But she was happy, because she thought she was about to enter on the rest of the people of God.

She had two dollars in her possession; and what did she wish to have done with this money? Why, she remembered the heathen; and how they were ignorant of that Saviour who was so preeious to her; and she resolved to give her two dollars to foreign missions. She requested that this sum might be sent to the treasury of the Board, saying, "It is but little; but it's my all; and I wish to have it do some good."

STRIVE not with a man without cause, if he have done thee no harm.

POETRY.

COMFORT FOR MOURNERS.

Child of sorrow, lorn, forsaken,
Whom the world hath long oppressed,
Though by misery's storm o'er taken,
Calm the tumult of thy breast.
Why this anguish?
Hither come, and sweetly rest!

Child of sorrow, hush thy wailing!
One there is who knows thy grief;
One whose mercy, never failing,
Waits to give thy soul relief;
He, thy Saviour,
Faithful still,—of friends the chief!

Child of sorrow, do they leave thee,—
Those on whom thy hopes have stayed!
Jesus calls, and will receive thee,
With a love can never fade;
Hark, he bids thee
Seek the home for sinners made!

Child of sorrow, tempests lowering
Hang around thee clouds of care,
But thy Father's smile, o'erpowering,
Breaks the gloom, and gilds despair;
See thy Father
On the cloud his *bow* prepare!

Child of sorrow, why dejected?
Own, approve my righteous will!
I afflict,—'twas I protected:
Chastened son, be still, be still!
Grace and mercy
Ever thus my word fulfil!

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, at Shepherdstown, Cumberland county, commencing on Saturday, the 10th of March.

The ministers and brethren of the neighboring churches are invited to attend.

The following Protracted Meetings will be held, Providence permitting, on the York County Circuit:

At York Haven, March 3d.
At brother Geo. Auchenbach's, March 10th.
At Siddonstown, March 17th.
At the Cross Roads, March 24th.

Preachers, friends, and the public generally, are invited to attend.

S. CRAWFORD.
D. MAXWELL.

Special Notices.

☞ LETTERS enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbrihers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

Bound Volumes of Advocate.

WE have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 20th ult., by the Rev. J. Mackey, Mr. F. J. VISSCHER, of Harrisburg, to Miss MARY ANN BRENIZER, of Shippensburg.

On the 18th ult., by the Rev. Mr. Davis, Mr. PETER BLOSSER, to Miss ELIZABETH HESS, both of Harrisburg.

In October, 1848, by Rlder Wm. Mullenix, Mr. ABRAHAM OCKERMAN to Miss ADALINE ZEARING, both of Cumberland county.

On the 28th of January, by the same, Mr. WILLIAM PHILIPS, of York county, to Miss MARGARET J. SNYDER, of Cumberland county.

On the 15th of February, by the same, Mr. SIMON MOUNTZ to Miss MARGARET HEFFLEFINGER, both of Cumberland county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED.—On Wednesday, the 21st ult., JACOB, son of Jacob and Elizabeth Boger, aged 12 years, 10 months and 25 days.

On the 23rd ult., at his residence in Harrisburg, Mr, ANDREW HOCKER, aged — years.

On the 26th ult., in this place, Mr. YEAGER, aged about — years.

At his residence in Harrisburg, on the 21st ult., FREDERICK ZIGLER, aged 79 years and upwards. Funeral services by Elder J. S. Oliver.

On the 24th November, 1848, JOHN THOMAS CRAMPTON, aged 5 years, 7 months and 24 days.

He was sick but a few hours with the Croup. Before we could get a physician he was in eternity. Have you lost a beloved child? If you have, I hope you can sympathize with me in my sad bereavement. But while I am writing this my heart is full, and I can say, "the will of the Lord be done." I have now stronger ties for bright glory than ever I had before. Jesus save me in the end.

T. D. G. G.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Müller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,		$4 25	a	4 50
Do.	Rye, do. - -	2 62	a	2 75
Do.	Corn, do. - -	2 00	a	2 10
GRAIN—Wheat, per bushel,		90	a	95
Do.	Rye, do. - -	55	a	56
Do.	Corn, new do. - -	41	a	42
Do.	Oats, do. - -	28	a	29
Do.	Barley, do. - -	60	a	65
SEEDS—Clover,	do. - -	3 50	a	3 75
Do.	Timothy, do. - -	3 00	a	3 25
Do.	Flax, do. - -	1 00	a	1 10
BEEF, per cwt. - - - -		5 00	a	5 50
PORK, do. - - - - - -		5 00	a	5 25
HAMS, per pound, - - -		9	a	10
BUTTER, do. - - - - -		15	a	18
LARD, do. - - - - -		7	a	8
TALLOW, do. - - - - -		8	a	10
HARD SOAP, (Dried) per lb.		6	a	7
EGGS, per dozen, - - - -		10	a	12½
POTATOES, per bushel, - -		40	a	42
ONIONS, do. - - -		75	a	87½
APPLES, do. - - -		25	a	30
PEACHES, (Dried) per bush.		1 25	a	1 30
FEATHERS, per pound, - -		37½	a	45
WOOL, do. - - -		30	a	50
SALT, per sack, - - - -		1 50	a	1 56
HAY, per ton, - - - - -		12 00	a	15 00
PLASTER, per ton, - - -		4 00	a	4 50

PHILADELPHIA.

FLOUR—Wheat, per barrel,		$5 00	a	5 06
Do.	Rye, do. -	3 12	a	3 25
Do.	Corn, do. - -	2 60	a	2 62
GRAIN—Wheat, per bushel,		1 06	a	1 08
Do.	Rye, do. - -	66	a	68
Do.	Corn, new do. - -	56	a	57
Do.	Oats, do. - -	30	a	32
Do.	Barley, do. - -	75	a	80
SEEDS—Clover,	do. - -	3 75	a	4 00
Do.	Timothy, do. - -	2 75	a	3 00
Do.	Flax, do. - -	1 30	a	1 32
BEEF, per cwt.,	- - - - -	7 00	a	8 75
PORK, do.	- - - - - -	7 00	a	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

Suitable persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

MRS. McNEALL'S FAMILY PILLS.

These celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1848.

TYPE FOR SALE.

The Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Minion, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

The Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testoments and Hymn-books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

Editor.

BRENNEMAN'S DYSPEPTIC MEDICINE.

Frederick Brenneman, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIAMS.

East Donegal, near Mount Joy.

The undersigned hereby cetifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

Maytown, Lancaster county, Pa.

I Abraham Rife, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unably to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

Marietta, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommanding it as an exeellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

The public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1848.—1y.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., MARCH 15, 1849. NUMBER 22.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Delinquents

Are once more notified to pay up before the FIRST OF APRIL NEXT, otherwise their names will appear in our delinquent list.

Opening of the Canal.

The Main Line of the Pennsylvania Canal was opened, by order of the Canal Commissioners, on the 10th instant.

Book and Job Printing.

We wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. All kinds of Job Work attended to, such as Handbills, Cards, Circulars, Pamphlets, Books &c., &c. Please give us a call.

Sub-Marine Telegraph.

An experiment has been tried, to test the practicability of extending telegraphic wires across the channel from England to France, and thus effecting an instantaneous communication between London and Paris. The wire used was made of copper, about a quarter of an inch in diameter, and covered with gutta percha. It was extended about two miles into the channel, and laid on the bottom of the sea; and at the outer end it was connected with a telegraphic instrument, and messages were interchanged with London,—and it was found that sub-marine wires would work as well as those above ground. The experiment was considered every way successful.

New Coin—The Gold Dollar.

A specimen of gold dollars has been coined at the United States Mint. It is about the size of a sixpence; the words "United States of America, 1848," outside of a wreath, are on one side, and on the other is the representation of a cap, with the word "Liberty" on it, encircled by the sun's rays.

England.

The British Parliament was opened on the 1st ult.,—the Queen delivering her speech in person. A London paper says—"She read her speech with admirable distinctness, great propriety of pause and emphasis; and considering that she labored, and with complete success, to be heard in an apartment ninety feet long, by forty-five in height, the continuous flow of her reading, and the sweetness of her voice, rendered it a remarkable effort of elocution."

Rome.

The Pope has excommunicated all those who were engaged in the effort to drive him away. The people in turn, have placarded in the streets of Rome an excommunication of the Pope. The placard begins with: "We the Supreme people, by the Grace of God." They heap curses and maledictions upon the exiled Pontiff, and declare, that hereafter, all the Popes shall be deprived of their temporal power, and especially those who shall be opposed to the Italian union. The College of Cardinals shall in future be styled, *Collegio del' Inferno.*

Congressional Acts.

The territorial bills were not passed by Congress, but a collateral resolution was adopted, which may possibly answer for California, until some more satisfactory and permanent measures may be adopted. The bill to issue golden dollars, and double eagles, has passed. A Home Department has also been created, adding a new member to the Cabinet. An act erecting Minesota into a territory, and the act for taking the census of 1850 were also passed, as were the various Appropriation Bills. For cheap postage, however, we are yet to look and sigh.

Biographical Letters once more.

How is it, and why is it, that our brethren in the Ministry are not more prompt in responding to the call of the Publishing Committee of the General Eldership, by furnishing their Autobiographical Letters?

The Committee are anxious to put the work to press this Spring; and if the contributors will all go to work and write out their Biographies, and send them in, it can be done; but if not, the work must be abandoned. Now, brethren, what will you do? If you intend to write at all, do not dally and suspend the work, and keep the Committee and the public in suspense; but fall to work at once, write your letters, and send them on.

In the mean time, let those who are disposed to patronize the work, subscribe for it immediately, by handing their names to one of the preachers, or any other authorized agent for the work. This will inspire the Committee with confidence, and guide them in the publication of the work, so far at least as number is concerned.

New Subscribers.

This is the best time for the preachers to collect new subscribers for the Advocate.—Some, we are informed, are at work, and are going to try for our first premiums. We hope there will be a fair and general competition. And now, at the close of the Eldership year, before the preachers change their fields of labor, we say again, is the best time to collect new subscribers. Through the course of the year the preachers have become acquainted with the people, and especially the church members, so that they have a better chance to gather up new subscribers, than they will have after they get to their new circuits and stations, where they will be more strange, or less acquainted. Let all, then, do their best, and the result will show how much can be done, in the aggregate, as well as who will come out first, second, and third best, &c.

Adjournment of Congress.

The second session of the thirtieth Congress has at length come to an end. The two houses adjourned on *Sunday morning*, about seven o'clock. Our Senators and Representatives should at least have such regard to the feelings of a large number of their constituents as to forbid them to trespass thus on the hours of the Lord's day. Were it necessary there might be some excuse; but when members of the two houses spend so much of the public time, and receive so much of the public money, for doing such a vast amount of mere vain spouting, they ought not to deem themselves justified in perpetrating such an outrage to the feelings of a portion of their constituents.

The session closed in somewhat of a storm. Saturday night was witness to three disgraceful fights, one in the Senate and two in the House. Such things ought not to pass unrebuked. Such men not only forget the dignity of gentlemen, but grossly insult the country in whose legislative halls they have been granted seats. We have a right to demand that such gross insults be properly punished. The man that can so far forget himself as to make our national halls the scene of his pugilistic exhibitions, and thus insult the nation, and degrade it in the eyes of all other nations, ought to be sent back to hide himself in merited obscurity. It is a public disgrace, and as lovers of our country, as those who long to see its reputation maintained in the eyes of the world, we protest against such beastly exhibitions in our Congressional halls.

Revival News from Newberry.

A friend, signing himself Observer, writes from Newberry, York county, as follows:

"Our village has been once more lit up with the fire of religion. For the last twelve months this fire, if not entirely extinct, was suffered to slumber to an alarming degree. But on Saturday last a protracted meeting was begun, which continued with the necessary intermissions, to the time of writing this letter. During the meeting several persons, males and females, acknowledged to have received a blessing. Several of them, however, may be classed with the prodigal son; and I may also say, if I am allowed the expression, some prodigal daughters,—a character which I believe is not known to the Book.

The meeting was conducted by preachers Crawford and Kister, assisted by several others."

Hymenial Question Answered.

Brother Winebrenner:—

Please give us your view of the following question:

"Is it lawful or unlawful, for a person to marry a second time, who has been deserted by a first partner, and intermarried to another?" Sundry Inquirers.

According to the words and teachings of Christ, there is but one justifiable cause for dissolving the Marriage Covenant, viz: Adultery. See Matthew 5: 32. Mark 10: 11, 12. Luke 16: 18.

The only question, therefore, to be ascertained is, whether the *deserting* party is guilty of Adultery! If so, then there can be but one opinion as to the lawfulness of the *deserted* party to marry again. For in all such cases, the innocent and injured party cannot be bound by the law of the first marriage. Matt. 5: 32. 1 Cor. 7: 15.

That the guilt of Adultery is justly chargeable on the person who deserts his, or her companion, and marries another, cannot be questioned. Therefore, it follows that the deserted party is loosed from the law of marriage, and is at liberty to marry again. But, in the absence of the aforesaid crime, a mere separation or desertion gives no such absolution or liberty.

The Present Winter.

Dr. Robbins, librarian of the Hartford Athenæum, who is now over eighty years old, and has kept a record of the weather from his youth up, says the present winter beats all former ones in his record, for the extent of its coldness, as measured by the thermometer. The cold has been more remarkable for continuance than intensity.

Gen. Taylor's Cabinet.

Gen. Taylor's Cabinet is composed of the following gentlemen:

John M. Clayton, of Delaware, Secretary of State.

William M. Meredith, of Pennsylvania, Secretary of the Treasury.

George W. Crawford, of Georgia, Secretary of War.

Wm. B. Preston, of Virginia, Secretary of the Navy.

Jacob Collamer, of Vermont, Postmaster General.

Reverdy Johnson, of Maryland, Attorney General.

Thomas Ewing, of Ohio, Home Department.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Boltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

Anti-Slavery Resolutions.

The Legislature of Pennsylvania has passed the following Anti-Slavery Resolutions:

Whereas, By a recent treaty between the United States and Mexico, two provinces formerly belonging to and within the jurisdiction of the latter government, were ceded to and acquired by the United States.

And Whereas, By the constitution and laws of the United States, the power and duty of providing territorial governments for the newly acquired provinces devolve upon the American Congress.

And Whereas, This new acquisition and new responsibility have engendered sectional strifes between the friends of freedom and of free labor upon the one side, and the advocates of slavery extension on the other; therefore,

Resolved, That we, the representatives of the people of Pennsylvania, being firm in our adherance to the federal constitution—its concessions and compromises, and yielding cheerful obedience to the legally constituted authorities of the land, do hereby enter our solemn protest against the further extension of human slavery.

Resolved, That the period of compromises with, and concessions to the demands of slavery has passed, and that the cherished principles of freedom, the spirit of the age and of an enlightened policy, and the dictates of patriotism and philanthropy alike forbid any further enlargement of the area of human bondage.

Resolved, That our Senators in Congress be instructed and our Representatives be requested to vote at all times and under all circumstances, in favor of extending the principles of the ordinance of 1787 to the newly acquired territories.

Resolved, That the Governor of this Commonwealth be requested to transmit copies of the foregoing preamble and resolutions to our Senators and Representatives in Congress, and to the Executives of the several States of this Union.

New American Peace Movement.

The Executive Committees of the American Branch of the League of Universal Brotherhood and of the American Peace Society have recently united in a course of measures which has resulted in organizing a new—and we hope it will prove an important—committee, to be called, *The American Committee for a Congress of Nations;* its sole object being to secure such a Congress for purposes of international peace. The Committee is to be a permanent body, and when once constituted is to fill its own vacancies, amenable only to the public.

The *Christian Citizen* is to be the organ of their communication with the people. A Committee of eighteen members is chosen. John Tappan, of Boston, Chairman, Amasa Walker, of N. Brookfield, Cor. Sec'y.

The specific objects of this Committee, so far as yet developed, seem to be to hold public meetings, and interest the public mind in the great enterprise—to send a delegation to Washington on this subject, and to co-operate with the kindred efforts of the frieuds of peace across the Atlantic. May their success be glorious!

Inauguration of Gen. Taylor.

The Inauguration Day has come and gone. Vast multitudes from all quarters flocked to Washington to be witnesses of the ceremony. On Monday, the doors of the Capitol were thrown open at 10 o'clock, and the ladies gallery of the Senate Chamber, was immediately filled with ladies, to the exclusion of men.—The Reporters' gallery was also filled to suffocation, the occupants pressing and struggling to obtain situations for themselves. Thousands were forced to retire without obtaining an entrance.

The Senate assembled at 11 o'clock, when a resolution was adopted that Senator Atchison take the chair. The new members were then sworn in, with the exeeption of Gen. Shields. A resolution was adopted referring his credentials to the Judiciary Committee.

Messrs. Fillmore and Dallas, the Vice President elcet, and the ex-Vice President, entered the Chamber arm in arm.

Mr. Atchison swore in the new Vice President, who took the Chair, and delivered an eloquent address.

All the Judges of the Supreme Court, and about forty members of the Diplomatic corps, including the *attoches*, came in first, occupying fifteen seats in the area at the left of the Vice President, and the latter at the right hand.—Then followed Messrs. Buchanan, Johnson and Touchey, of the old cabinet, and took seats in front of the Diplomatic corps.

The President and ex-President came in together about half-past twelve o'clock. Soon after this, those assembled in the Senate, in conformity with the arrangements of the Committee of the Senate, proceeded to the Eastern Portico of the Capitol, in the following order:

The Marshal of the District of Columbia.
The Supreme Court of the United States.
The Sergeant-at-Arms of the Senate.
The Committee of Arrangements.
The President elect and ex-President.
The Vice President, ex-Vice President, and Secretary of the Senate.
The Members of the Senate.
The Diplomatic Corps.
The Mayors of Washington and Georgetown, and the other persons admitted on the floor of the Senate.

President Taylor soon after delivered his Inaugural Address, which was listened to throughout, with the most profound attention.

On the conclusion of the Address, the oath of office was administered to the President of the United States by the Chief Justice; after which, the members of the Senate, preceded by the Vice President, Secretary, and Sergeant-at-Arms, returned to the Senate Chamber.

CONTRIBUTORS' DEPART'T.

Sectarianism.

Brother Winebrenner:—

I know not how to apologise to you or your readers for my long silence; and yet my triple duties as student, editor and preacher may perhaps suggest other reasons than indifference. Your strictures upon my Letters on Sectarianism would have been noticed before, had not several of your articles been either mislaid or lost. As it is, a brief rejoinder will be attempted, notwithstanding being thus compelled to rely upon a somewhat treacherous memory.

Our readers have doubtless perceived that we are for the most part agreed as to facts and their intrinsic nature, but differ in our views of their relations. We perfectly agree in respect to the unity of the Church; but while you regard this as settling the question at issue, I am utterly unable to perceive how it can at all affect it. We also agree that the bigotry and unfriendly feelings not unfrequently manifested by Christians and denominations toward each other, is wrong and deleterious in the extreme. But while you conceive this to be the legitimate effect of a plurality of denominations, I cannot regard it as either the necessary effect or concomitant of such a plurality.

However many points may have been introduced into the discussion, it seems apparent that the satisfactory settlement of these two, must to all intents and purposes decide the point at issue. I shall therefore principally confine my remarks to them. It must be borne in mind that I maintain only that a plurality of denominations may properly result from differences of conscientious belief, which are not subversive of Christian character; and consequently am not answerable for the results of any other cause. Hence it is of no avail to refer to the unchristian bigotry of different denominations, until it is clearly shown that it arises from this cause, and can result from no other.

You admit, I believe, that a difference of belief does not necessarily infringe upon the unity of the Church. But effects cannot be unlike their causes—A good tree bringeth forth good fruit, and *vice versa*. Hence whatever results from a difference of belief that does not infringe upon the unity of the Church, cannot, from the very nature of the case, itself infringe upon the unity of the Church. I only defend a plurality of denominations resulting from such a difference of belief, and therefore such a plurality cannot infringe upon the unity of the Church. Is not this a fair and legitimate deduction from your own admission?

The doctrine of the unity of the Church cannot be successfully urged against my position, without making this unity to consist in absolute unity of belief; and this is very evidently utterly unattainable, and to demand it would be to unchurch every denomination,—"The Church of God" among the rest; and even to disband every individual Church—equivalent, indeed, to the entire annihilation of the Church. And this is sufficiently evident from the single fact that no two individuals really possess this absolute unity of belief. In fact, this unity is internal and spiritual; or at all events can be neither doctrinal nor nominal, or external in any sense whatever. To maintain that it is, is to adopt the greatest absurdities, and admit the truthfulness of the principal argument of Romanists against Protestantism.

That the bigotry and other evils, which we alike deplore are not the effect of a plurality of denominations, as you maintain, seems to me to be evident. Cause and effect are connected by an immutable relation. The same or similar causes will invariably produce the same or similar results. If, therefore, a plurality of denominations be the cause of these evils, it must always and invariably produce them whenever and wherever it exists. But it does not invariably produce this effect, and hence cannot be the cause of it. The Free-will and Free Communion Baptists had distinct and different origins, and remained with separate and different organizations for many years; and yet without these evils resulting. On the contrary, an entirely different effect resulted, and the two denominations eventually became one. The Free-will Baptists and the General Baptists are, and always have been distinct denominations, and yet maintain the most amicable relations. Other instances might be adduced if necessary.

Again, the same or similar effects must result from the same or similar causes. Hence if these evils are the effect of a plurality of denominations, they can only flow from a plurality of denominations. But so far from this being the case, they very frequently are mani-

fested in their worst forms in the same denomination, and even in the same individual Church. Here there is no plurality of denominations, nor anything similar. Hence it must be an effect without a cause, or an effect produced by a cause unlike its cause, according to your reasoning.

But let us look at it in a different light. If the cause is removed the effect ceases. If then these evils are the results of a plurality of denominations, by merging them all into one the cause would be destroyed, but any one can see that the supposed effects would not cease. Again, an effect cannot be prevented without removing the cause. But these evils are sometimes obviated, and evidently may always be, without merging all Christian denominations into one.

These and other considerations that might be mentioned, induce me to think that a plurality of denominations does not do violence to the true and real unity of the Church; and that the Sectarianism that we mutually deplore is no necessary part or appendage of such plurality. A. D. W.

A Word for the Bible.

BY S. E. GUILEY.

Continued from our last.

1. Skeptics themselves confirm the truth of the Bible, which declares that "there shall come mockers in the last times, walking after their own ungodly lusts."

2. Again, the Martyrs confirm the truth of the Bible. Stephen, calmly breathing out his soul under a shower of stones, and praying for his murderers amidst their scoffs and insults, "Lord Jesus receive my soul or spirit: Lord lay not this sin to their charge."

Ignatius met the wild beasts, let loose to devour him, without dismay, joyfully crying, "Now indeed I begin to be a disciple; I weigh neither visible nor invisible things in comparison of an interest in Jesus Christ."

Good old Polycarp, who when he was solicited to reproach Christ and save his life, nobly replied: "Eighty and six years have I served Christ, who has never deserted nor injured me; how then can I blaspheme my King and Saviour!"

In latter times, Ridley, Latimore and Cranmer yielded their bodies to be burned for the truth as it is in Jesus, rejoicing that they were counted worthy to suffer for his name.

3. The testimony of the Literati confirm the truth of the Bible.

The great Lord Bacon said, "there never was found, in any age of the world, either religion, or law, or discipline, that did so highly exalt the public good as the Christian faith."

The celebrated Bayle testified: "The Bible is a matchless volume. It is impossible we can study it too much, or esteem it too highly."

The incomparable Newton said, "we account the Scriptures of God the most sublime philosophy."

The far famed Milton said, "we are of opinion there are no songs to be compared with the Songs of Zion."

The learned Locke, that profound reasoner said: "The Gospel has God for its author, Salvation for its end, and truth without any mixture of error for its matter."

The justly renowned Selden declared, "there is no book in the universe upon which we can rest our souls in a dying moment but the Bible."

The Bible, which these great men believed, and believed and loved, is equally the poor man's friend; and hence the benevolent wish of a late venerable king, who loved the Scriptures, "I wish that every poor boy in my dominions might be able to read the Bible." For believe me, wherever the word of God is received in the love of it, in whatever station of life it be, whether a palace or a poor house, there it will uniformly produce the same gracious fruits: an humble and contented mind —a kind and forgiving disposition—a tender conscience—a holy life, and usually a happy death."

(To be Continued.)

Letter from Elder Jacob Myers.

Allegheny City, Jan. 12, 1849.

Brother Winebrenner:—

A third time I resume my pen in order to communicate a few ideas to you. Whether my *complaining* disposition has discovered any thing worse or better, since the 27th November, ult., I do not precisely know. From the sequel of this epistle, the kind reader may decide himself. One thing, I fancy, I know, that is—I am still desirous of going as near the true state of things as I possibly can.

Respecting the churches in West Pennsylvania, besides the one here, I have not heard any thing since then, (the 27th) worth transmitting.

The prospects in our cities are probably more flattering, or rather promising, than some time ago. Since the last sifting time, the remaining brethren and sisters appear to hope for better times. During the last holidays a protracted meeting was held, in which the ordinances were attended to, and a good feeling appears to have become predominant —which I devoutly hope and pray will not soon be again evanescent.

From every appearance now, I would judge that with prudent management, the church in Pittsburg may do better in future, than it ever did heretofore. Very few of the old materials are left—what do remain are good; and the official members at present, are men of sterling worth—men who, in my opinion, have some knowledge how to feed the flock and watch over it—men who not only rule well, but can also labor in word and doctrine.

There have been, and some are still progressing this winter, interesting revivals in various denominations of Allegheny and Pittsburg; as for instance, the Methodist Protestant, pastor Robinson; the Wesleyans, pastor Ensign; African M. E., pastor Lawrence; the German Methodists, pastor ——; the Evangelical Association, pastor Link. These all have had considerable accessions to their respective societies. Yea, even the New Jerusalem Church, pastor D. Powell, a worthy man has had a very considerable increase in the congregation here. Five years ago there were not more than one or two individuals here of that peculiar faith and order.

Almost every preacher and church can proselyte some folks and obtain disciples in our cities, except the "Church of God" and Israel Reese, our street preacher. He styles himself an adopted son of God,—his character and conduct is irreproachable. He, like most of the preachers of the "Church of God," talks too plain to the folks—hence they conclude he is, though a good man, insane on the subject of religion. People here like to hear of a merciful God and a happy hereafter —only do not tell them the whole truth. Preach faith, and say little about works, and you will have plenty of disciples. They want to get to heaven, hereafter, I say, they mean, on the merits of Christ, without doing any thing themselves.

Having stopped writing some days, in hopes peradventure of obtaining some news, I rather accidentally lit upon Bishop John Hickernell's late letter, wherein he censures me for not writing genuine truth in my letter of the 27th November.

Hence I resume

January 26th, 1849.

Accordingly I owe brother Hickernell an *apology for not mentioning him in my epistle.* Had I been aware that he and brother Ober were doing a prosperous business—had I known that they were baptizing converts and strengthening their churches on their field of labor, I certainly would have mentioned it as well as bishop Wertz.

Their angels visits to this place, and their sparsness in writing, placed me beyond the province of knowing what they were doing.

You asked me, (which your letter to me will show) to give you an account of things in the West and in Pittsburg. Accordingly I gave you, and the readers of the Advocate, a faithful transcript of the subjects under request—and that without fearing frowns or courting favor. If things are better than what I represented them, why I am innocently mistaken. But at the same time my writing wrong, in the manner I did, will not have near the baleful effect on the cause of truth, as if I had daubed with untempered mortar, crying peace! peace! where there is no peace.

Brother H. appears to sport with my weakness, as he pleases to call it; and more so, because I have made confession of it. Dear brother, an open confession is good for the soul. If I made the confession in that item, I trust I did it sincerely; and I must yet be informed where the harm of such a confession lies. I do not wish to pretend to more goodness than I possess—and it would be nothing amiss, if more ministers would confess their weakness, and that in the very place and state where they consider themselves so strong. "Let him that thinks he stands, take heed lest he should fall." "Without me, ye can do nothing," says Christ.

Conclusively I would say, and that fearlessly,—If we the preachers, or at any rate a majority of us, were more humble, self-sacrificing, more dead to the world, more devoted to God and his church, and more possessed with the spirit of our divine Master,—pray and study more in our closets,—pray more with our people—catechise them oftener, and talk less nonsense out of the pulpit; the Lord would bless our labors more and we would have less cause to *complain* and exhibit our *weakness*, to the *holy disgust* of those around us.

Duplicity is a stranger to my breast. What I write I write plain—the sentiments of my soul (inmost.) Sarcasm and coarse wit are incompatible to the Christian and the Christian preacher.

More anon. Farewell,

J. MYERS.

Letter from Brother Isaac Miller.

Como, Ill., Feb. 2d, 1849.

Brother J. Winebrenner:—

I am happy that God, in his providence, has permitted me once more to write a few lines to you, and the readers of the Advocate.

We have one of the Illinois winters, the coldest weather I ever felt. The 3d of January was the coldest day ever known in Illinois. The thermometer stood twelve degrees below zero. The weather was very mild and temperate during the summer and fall, with a few light frosts, until about the middle of November, when there was a snow fell, and another, in all two feet deep, which made good sleighing from that time to this; and we know not how long it may continue as there has been but little variation in the weather up to this date. At this time the weather is more moderate, and has been, for a week past, attended with some rain.

It was very healthy the past summer and winter, throughout the State, so far as I heard from; but there is a fever which at this time rages to a great extent, and which causes great excitement. It is called the *Gold Fever.* There will be many of our inhabitants leaving in the spring, for the gold regions, both professors and non-professors. I do hope the disease will not get among the ministering brethren, for true Gospel ministers are much needed—particularly in this western part of the world, where religion runs at a very low ebb.

The Sons of Temperance in this country, appear to be what they call the leading features of Christianity, which I told them I was prepared to deny. I asked them to prove their position. They said, in the first place, it is the means of promoting union and love among them. In the second place, it is a temperance beneficial and benevolent society. They regularly attend the sick, and besides, they get fifty cents for every day they cannot work. I asked if Christianity was not all this? One said it ought to do it; but asked where is the Church that does it? The question I thought was hard to answer. Several of them told me, who belonged to religious denominations, that they joined them in order that they might be taken care of in sickness, or other providencial acts. I said, if the Church of God would pay weekly, or monthly into God's treasury as the Lord prospered them, there would be no need of leaving the church and joining with the irreligious world, in putting on a uniform, and parading along the streets of towns and villages.

I for one am glad you have made a movement in the Tithe System. May God bless it to the good of the Church is my sincere prayer.

There was a lecture delivered in our place, by a doctor, stating that the Sons had caused more reformation in six years, than all the preaching within the same time. I will leave that for the preachers to judge. I know, that in some of our towns and neighborhoods, professed Christians appear to have more zeal for the cause of the Sons than for Christianity; for in time of preaching or prayer meeting there are but few that attend, but when the Sons meet, there they are found. It is a hard saying, but it is no less hard than true. Now don't understand me to oppose the cause as a worldly institution. As such I am not opposed to it; but I am opposed to professed Christians going out of the church and uniting with a worldly society, in order to be benefited therefrom. It looks to me like as if there was something wrong in the Church.

Brother Winebrenner, I am happy to see that you have pledged yourself to pay $10 for two missionaries, one for Iowa and one for Illinois. I, for another, pledge myself for $10 more. I believe if we exert ourselves we can

raise $40 or $50, more or less, in these parts. Come, preachers and brethren, one and all, lay to a helping hand; give willingly, give liberally, for God loveth a cheerful giver. Remember that we are deprived of preaching and the ordinances of God's house.

Brother G. preaches in our place regularly every two weeks. He tried to prevail on me and my companion to join in church fellowship with them, saying that the difference is but little. I said that I could not, for several reasons: one was, they assumed a sectarian name, and not the name and title that God has given in his word. Secondly, Because they are close communionists. Thirdly, Because they do not attend to washing the saint's feet.

Brother Harn might have been very useful here, if he had remained. His preaching had great influence, and he was much beloved. There was one old gentleman said, that he told him all things that ever he done in his life, and therefore would not go to hear him again. I suppose brother George is excusable, because he cannot leave father and mother, sisters and brothers, and come out here.

I have not forgot my relief subscription as yet. I will try and send it, so soon as I can get money that is current in your country, with the payment of the next number of the Advocate.

Nothing more at present, but remain

Yours, in Christian fellowship.

ISAAC MILLER.

Letter from Brother D. Keplinger.

Canal Dover, Feb. 16, 1849.

Brother Winebrenner:—

I take up my pen to drop a few lines, (for the first time,) for the satisfaction and encouragement of my brethren in the Lord. If you think them worthy of a place in your very valuable paper, the Church Advocate, please insert them.

I can say, the Lord is still with us in this part of his vineyard. There are still a few who are willing to give their hearts to God.

I now inform you that brothers A. Holms and J. Beidler commenced a meeting at Crooked Run, on the 23d of December last, which continued over two Sabbaths. The result was, the Church was strengthened and greatly encouraged to press forward, and sinners were convinced of the need of a Saviour, and many came forward for prayers. But only four professed to find peace in believing.

There was a meeting held at Sugar Creek, Holmes county, which commenced the 13th of January, and ended the 22d. I have been informed by brother Holms that this was a very good meeting. Four professed to find rest to their souls—the church was enabled to rejoice in God, lift up their banners and go on their way rejoicing.

There was also a protracted meeting held at Brandywine, in the new Bethel, commencing on the 27th of January, and ending the 6th of February. During this meeting the servants of God preached the word of the Lord in power and demonstration of the spirit. The result was, many were deeply convicted of sin, of righteousness and of judgment to come; but still they would not submit to God. However, four professed to obtain pardon of all their sins, and the Church was enabled to rejoice in hopes of the glory of God.

The above meetings will no doubt be long remembered by many. I have more than once thought of the seasons of grace that we have lately enjoyed, but especially of the great privileges the poor sinner has so negligently passed through. I venture to say, that many of those who attended the above meetings, and did not give their hearts to God, feel very sorry that this season of grace has gone by, and they are still in their sins.

It is strange to think that people will live without religion, when they know they cannot be happy without it. But not only so, they are also living in danger of losing their immortal souls in the vortex of woe and despair. Oh! my dear friends, take the alarm, and fly to Christ before death overtakes you, when you will say, Oh! that I had never heard the Gospel of free salvation: or that I had never been born. But this will avail you nothing. To judgment you must come, to receive your awful sentence, "Depart! depart!" Then you will have to take up the doleful march down toward the burning lake, there, in those doleful regions, to lament your folly forever and ever.

But, my dear brethren, in order that we may stand in the coming Judgment Day, we must be faithful to our calling. We must obey the Gospel. Not only in tongue, but in deed and in truth. How then is it with us at this time? Have we reasonable evidences that we are on the road to heaven? Do we love the Gospel? Do we love to hear the commands of God preached? and do we love to obey them? Do we love secret and public devotion? Do we love the people of God? Have we a longing desire for the house of prayer? Can we love and forgive our enemies, and pray for them? Can we deny ourselves of all ungodliness and worldly lusts? If so, let me say in conclusion to you,

O! watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor once at ease sit down;
Thy arduous work will not be done,
Till thou hast got thy crown.

I remain yours, in the best of bonds.

DAVID KEPLINGER, Jr.

Letter from Elder A. Megrew.

Wooster, Feb 14, 1848.

Brother Winebrenner:—

Having a little money, and a little good news to send you, I take up my pen this evening to submit the same to you, which you may give a place in the Church Advocate, if you see proper.

We commenced a meeting in Smithville on the 13th of January, which is still in progress. Having a meeting appointed, to commence in the church, or with the church at Union the following Saturday, I was not able to stay but a few days; the meeting has been carried on principally by Elder Shrom. I have been there occasionally, as circumstances would admit.

Last Sabbath I preached at Madisonville on the subject of Baptism, and baptized three happy converts in the evening. I proceeded to Smithville and preached in much weakness. Three presented themselves as subjects of prayer. Monday also we had meeting. Three followed their Lord in the ordinance of baptism. Up to this time some sixteen or seventeen have professed to be saved by believing in the Saviour. Brother Shrom is still keeping up the meeting.

At Union we kept up the meeting over the second Sabbath, and closed it on Monday evening. There were some five or six forward for prayer during the meeting, but only two, I believe, found peace. However, this was, I believe, the most heart-cheering meeting I have attended for years. It was truly a refreshing time, and I believe it was so to all the members of the church. This little church is truly a model church for love, union and zeal in the cause of God. May the good Lord grant that it may continue and abound, not only there, but throughout the churches.

Much good might have been done this winter, on the Wooster Circuit, had there been laborers sufficient to keep up meetings as they should have been. My own health has been so poor, that I was not able to labor more than half as much as I would wish to have done. And I would here just say, that I hope those brethren, that is Deshiri and Sole, will not fail to come, according to promise, as I have came to the conclusion, in consequence of my ill health, not to have charge of a Circuit the coming year. If these brethren would just drop a note in the Advocate, in reference to their coming out, and what time they will be here, it would be a great satisfaction to the brethren generally, and especially those on the Wooster circuit.*

We expect, the Lord willing, to commence a protracted meeting in this place, (Wooster) on the 24th of the present month, and hope by the time it closes to have some more good news to send you. The Church here is in good spirits, and still looking up for better times. I wish, brother W., you could spend a few weeks in this place, I think much good might be done.

No more at present, but remain

Yours, in the best of bonds.

ARCHIBALD MEGREW.

*Brother T. H. Deshiri will please attend to this matter of giving notice, in the next Advocate. Editor.

Letter from Brother T. D. G. Grim.

Sample's Manor, Md., Feb. 19, 1849.

Brother Winebrenner:—

I take up my pen to inform you about a few things in this part of God's moral vineyard.

My principal object in writing, is to inform you, as I believe you are one of the Standing Committee of the East Pennsylvania Eldership, that the brethren, and the citizens generally, wish that the Committee would send them a good and able minister of Jesus Christ, to take up a mission here and in the surrounding neighborhood. I think much good might be done here if we had an able brother to preach and set things in order. Will you please send us such an one?

I see by the minutes of the last Eldership, that brother E. Logue is to come into Washington county the ensuing year. Will he take up an appointment in this place? If so, please inform me as soon as you can ascertain the same. If he is not now engaged tell him to come on to this place as soon as he can, and we will bear his expenses here and back again, and give him a little for setting things in order here. We wish no brother to labor with us for nothing. Although we are poor, and many of us live from hand to mouth as it were, yet we will give a portion of that which the good Lord has enabled us to labor for with our own hands. So please send on some good brother soon.

We see, in the Advocate, that brothers Fenton and Coup have organized a church at Parksville. This is close by us, and as the brother has seen proper to inform the readers of the Advocate about this village, I would be pleased to see him give a description of that village, Parksville; the number of houses it contains, and the size of the house in which they worship. I will not now give you a description, but would say, come and see.

For the encouragement of those who would wish to know what might be obtained for the support of a laborer, I would say, that a few Sabbaths ago I felt it my duty to tell the people here their duty to support the Gospel; or those who have given themselves wholly to the Gospel should live by the Gospel. After service I drew up a subscription to see what the friends would give, and my talking to them was not in vain; so that I got twenty-two dollars, none giving less than one dollar; and many said that if I would get a good preacher of the Eldership of the Church of God, they would double what they had subscribed. I am confident that we can raise forty dollars for a good brother.

I must close. You will please let me hear from you as soon as this comes to hand. If brother Logue cannot come, send brother G. U. Harn. He will meet with a warm reception. He has preached here before. Give me brother Harn's post office address.*

No more, but remain

Yours, in the bonds of love.

THO'S. D. G. GRIM.

*Brother Harn's post office address is Fayetteville, Franklin county, Pa.

Letter from Elder J. Hawk.

Johnson Co., Iowa, Feb. 10, 1849.

Brother Winebrenner:—

I take up my pen in haste, to make known to you, and the Standing Committee, our request concerning a preacher, which is very much wanted in this western country.

I would have wrote sooner, but our papers and letters are so very slow coming this winter. The desire of all the brethren and sisters is, for a traveling preacher to be sent among us; and we hope and pray that the Lord may so direct matters that we may get a suitable and useful one. As for support, I am not able to say what can be done. We are a good deal scattered in this State, but from what I have learned, and can learn of brother Logue, he done better here, in some respects, than a great many do in the East. With what assistance he got from the East, and his industry, he got along snug, considering he had a great deal of affliction in his family, and consequently many extra expenses. He owns a good little house and two lots in Trenton, for which he asks $250. His vendue amounted to eighty odd dollars, and then he kept some of the best furniture. He told me, and others, that when he came to this State, he had very little. As far as I have knowledge, a man need not feel discouraged about coming to Iowa. One great difficulty we have is, to get a house for a man with a family, and especially for this Spring. There are upwards of thirteen families expected to come to this settlement in the Sping. My opinion is, that a man with a small family would suit best; but he must expect to endure some hardships in a new country.

The brethren and sisters felt somewhat discouraged, and also tempted at brother Logue, when looking over the Journal of the East Pennsylvania Eldership, and found there was not a word mentioned concerning the poor

Iowa brethren and sisters. But I think all will come right. If you will send us a servant of the most high God who is not easily cast down, and who will contend for the whole truth, there is a good prospect, I think, of much good being done. We feel somewhat lost without a traveling preacher, and what is already gathered might be again scattered by long delays. Brethren, do all you can. The Lord of hosts bless you all. Amen. Pray for and the prosperity of Zion.

Further, I would state that we all enjoy good health, and have done so since we live in this State, with the exception of some little brashes among the children. It has been very healthy all through this country, for which we feel thankful to the Lord.

We would like to see some more of the brethren and sisters come this way. There is much room yet. No more at present.

I remain yours, in love,

JONATHAN HAWK,

In behalf of the Churches of God, in Iowa.

Letter from Elder E. Logue.

NEWBURG, March 8, 1849.

BROTHER WINEBRENNER:—

In the last number of the Advocate I saw an inquiry from brother J. E. Rohrer, of Washington county, Md., wishing to hear from me, where I am, and whether I am coming to preach for them this Spring?

In response to which, I would merely inform him and the friends of Washington county, that I have been spending the Winter in Carroll county, Md., visiting my connexions and assisting brother Price in meetings; the most of the time preaching pretty hard; and had the happiness of seeing some eight or ten souls happily converted to God, and about as many baptized.

I had intended to visit Washington county during the Winter, but at the time I was about starting to see the brethren in that county, I was taken sick, which confined me for two weeks. I have now, therefore, postponed seeing them, until I commence preaching on that Circuit. The Lord willing, I will commence at Broad Fording the 24th and 25th of this month. Brother Seabrooks is to give out my appointments, commencing at that place. I expect to come to that Circuit as a stranger, but I trust as a preacher, they will find my motto to be "the truth, the whole truth, and nothing but the truth," as it is in Christ Jesus, to the extent of my ability.

The motive and great concern of my heart will be, to be made use of to the good and prosperity of the churches, and the salvation of souls. If, under these circumstances, the churches on that Circuit are disposed to receive me as preacher, and co-work with me as such, for the prosperity of Zion, well and good. We will expect the Lord to be with us, to do us good.

If brother Seabrooks should not send an appointment to Rohrersville, I would like some of the friends of that place, to meet me at the Broad Fording, the last Sabbath of this month, and if they wish me to preach there, I shall expect to do so.

Yours, in love,

E. LOGUE.

OBITUARY OF Brother MATTHIAS SAILOR.

DIED, at Spring Forge, Cumberland county, Pa., on the 12th of February, 1849, after a lingering illness, of Pulmonary Consumption, Brother MATTHIAS SAILOR, aged 23 years, 3 months and 19 days.

Brother Sailor embraced the Saviour when but a boy; and united with the Church of God, in whose communion he lived and shone as a burning light for many years. But alas! like many others, he listened to the precepts and maxims of the world, and became overwhelmed with business, and through it got on back grounds, until one year ago, when he again sought and found the Lord precious to his soul, and returned to the fold from whence he had strayed. During his illness he was perfectly resigned to the will of the Lord, until the 12th, when he fell asleep in Jesus without a struggle or a groan.

On the 14th his remains were conveyed to, and interred at the Trindle Spring Church, followed by a very large concourse of weeping friends and neighbors, who convened to pay the last tribute of respect to one they loved and esteemed. The occasion was solemnized by a discourse from the writer, from Psalms 39: 4, 5. It was truly a solemn time.

J. H. HURLEY.

NEWS DEPARTMENT.

The Black Laws of Ohio.—A bill to repeal the Black Laws of Ohio, has passed both branches of its Legislature. The following is a synopsis of the bill:

Sec. 1, Provides for the creation of school districts for colored schools, and creates the office of trustees for them.

Sec. 2, Provides for the election of trustees, by the colored tax-payers.

Sec. 3, Dedicates the taxes paid by colored persons to the support of the colored schools.

Sec. 4, Provides that the districts for colored persons shall be deemed distinct bodies politic.

Sec. 5, Defines who shall be deemed to be colored.

Sec. 6, Repeals all laws creating disabilities, or conferring privileges on account of color.

The blacks under this law have not the right to sit on juries, or the benefit of the poor laws.

Cost of War in time of Peace.—The appropriations for the Military Service of the United States for the year ending June 30, 1850, amount to $6,425,687, of which $2,382,234, are for pay and commutations; $750,000, for transportation; $593,581, for armories and arsenals; $500,000, for Quarter-master's department; $275,000, for incidentals, &c.

The Naval Appropriations are $9,654,-011, of which $2,500,000 are for pay and provisions—$1,436,000, for repairs, fuel, and hemp; $874,600, for Ocean Mail transportation, &c.

Total, *sixteen millions of dollars—the cost of war in time of peace.* No wonder we cannot have cheap postage.

☞ Col. W. W. S. Bliss has been appointed General Taylor's Private Secretary.

Patent Axle.—Mr. Joseph Harris, Sr., of Boston, has invented and patented a box and axle, which require no oil, and almost entirely escape friction. The working model has been turned 1000 revolutions in a minute, equal to 120 miles an hour, without producing perceptible heat, and without the use of any oil. The box is about five inches in diameter, and the axle three inches, and in the space between them are disposed, at equal distances, six anti-friction rollers, which are kept in their places by teeth at both their ends, playing in corresponding circles of teeth in both the box and axle.

Anti-Slavery Feeling in Kentucky.—It has been stated that a meeting of the friends of emancipation was recently held in Louisville, Ky. The meeting was very large, and its deliberations characterized by great enthusiasm. It was addressed by Hon. W. B. Thomasson, late member of Congress; James Speed, Esq., member of the last State Legislature; Messrs. Ballard, Smith, and Beard, lawyers; Jacob Walter, an old and influential mechanic; Rev. W. L. Breckenbridge and E. P. Humphrey, pastors of the first and second Presbyterian churches—all in favor of emancipation. This array of names is a cheering indication of the spread of the feeling against slavery in Kentucky.

California.—Mr. Atherton, who recently arrived from the gold region, delivered a lecture in New York a few evenings since. He speaks well of the climate and of the soil; declares that the golden accounts have not been exaggerated; that 100,000 could not extract the supply in twenty years; that beef, flour and clothing are cheap enough at San Francisco, though dear at the mines; advises people to take out houses with them, though he fears the consequence of having too many frame buildings, as, if one should take fire, they would all go; but does not advise any person to go to California, who can do well here.

Lumps of Gold.—The largest lumps of gold recorded in the histories of gold mines, are as follows: One found at the Wicklow mines, in Ireland weighing 22 ounces; one in Peru, weighing twenty-six ponnds and a half; several in Quito, reported to have weighed about one hundred and six pounds; one in Lebanon, North Carolina, found in 1810, which weighed twenty-eight pounds; and one in New Grenada, which weighed twenty-seven pounds and a half. These, we believe, are the largest lumps on record.

Baltimore and Ohio Railroad.—Measures are now being taken for the extension of this road, and in a short time, it is expected the making of it from Cumberland, Md., to the Monongahela, a distance of one hundred miles, will be put under contract.

For California.—The New York Tribune publishes a complete list of the vessels that have cleared for California, since Dec. 7, with the number of passengers, bound to California, either by way of Cape Horn or Chagres. The footings show the whole number to be 8,098, to wit—from New York 4,359—from Boston 1,251—from Philadelphia 166—from Baltimore 361—from New Orleans 549—from other ports 1,412. This is brought down to the 8th instant, since then several more have been dispatched.

From Europe.—The Europa has arrived, bringing 14 days later intelligence from Europe. The news brought by her is not very important. Cotton was gradually rising, and grain and American provisions were in fair demand, at remunerating prices.

The present ministry of England are determined on carrying out the free trade policy adopted by the government. Corn is soon to be admitted entirely free.

Mexican Lines of Stages.—An American line of stages is about to be established, to run between Vera Cruz on the Gulf of Mexico, and Mazatlan on the Pacific.—Lines of steam packets on both sides of the continent are to be connected with this land route, so that the passage from the United States to California may be made in a much shorter time than by the Chagres and Panama route. Eight of the stages are now building in New York.

Philadelphia Deaf and Dumb Institute.—There are one hundred and twenty-one pupils in this institution, eighty-seven of whom are supported by the State, seven by New Jersey, ten by Maryland, three by Delaware, and fourteen by their own friends. Twenty-eight pupils were admitted during the year, seventeen were discharged, and two died.

The Black Tongue.—Several deaths from that terrific disease, the black tongue, have occurred in Augusta, Kentucky. The heads of patients swell immoderately, the tongue protrudes from their mouths, eyes glaring, and the whole face is discolored and horribly distorted, ending speedily in death.

Blacksmiths Wanted.—A letter writer from San Francisco, complains bitterly of the lack of blacksmiths in that region.—He says that almost any sort of a workman can make himself independent there in a very short time, wages ranging from $20 to $50 per diem.

Very Unusual.—Belfast harbor is frozen over to Long Island, a distance of some ten miles; the "Eastern Bay" is also sealed up. These are very unusual occurrences.

FLOUR is selling at $4 25 per barrel.

☞ The Inauguaration Ball at Washington was a very tipsy affair, we suspect. There were more than a hundred baskets of champagne wine, independent of other liquors, consumed; and next morning there were fragments of glass all over the supper room and the passages, and indications that Bacchus had held one of his richest revels. There were upwards of $12,000 received for tickets; the confectionary and cookery cost $1,900; the music $500; the pavilion $3,000, and the fixtures will absorb all the money received, with the exception of fifteen hundred or two thousand dollars, which will be given to the Orphan Asylum of Washington. And this is patriotism! Oh shame! where is thy blush?

☞ A wire suspension bridge has been projected to cross the Ohio, between Cincinnati and Covington. The arch is to be 120 feet above the centre of the river, at low water—the towers for the suspension, 230 feet high—the bridge is to be hung on twenty cables, four inches in diameter, capable of sustaining a weight of seven thousand tons. The cost is estimated at $300,000.

☞ All our Presidents commence their time of authority with bad weather. Gen. Taylor had no sooner taken his oath than it commenced snowing, to be followed by a rainy night. The inauguration day of President Polk was rainy; that of Gen. Harrison was cloudy and cold; and, as well as we remember, that of Mr. Van Buren wound up with a storm.

☞ A new bill has been prepared by the Committee on the Post Office in the House of Representatives. This bill makes a uniform rate of three cents for letters of half an ounce, if pre-paid, five cents if not pre-paid. The rates on newspapers vary from a quarter of a cent to one cent, according to size.

☞ Thirty thousand individuals own all the Land in England. Three thousand own all the Land in Scotland; and six thousand that of Ireland. Twenty-five millions of human beings are thus left without a rood of ground in the British Kingdom.

☞ The Bridgeport Farmer states, that the receipts of the New York and New Haven Road are over a thousand dollars per day. This is good business.

☞ All the Cabinet appointments have been confirmed by the Senate. The new Administration is, therefore, fairly launched and under way.

☞ More than thirty Railroad Companies do not run their cars on the Sabbath. Twelve have stopped during the past year.

☞ A bill to punish prize fighting has just passed the New York House of Assembly 104 to 6.

MISCELLANEOUS.

GEN. TAYLOR'S INAUGURATION.

At 12 o'clock on Monday, the 5th inst., the ex-President and President elect arrived at the east front of the Capitol, accompanied by the Senate and House of Representatives, and their officers, the Diplomatic Corps, the Supreme Court of the United States, and the other public bodies appointed to be present.

The Capitol Square opposite the East Portico, was crowded to its utmost capacity, and the President elect delivered the following

INAUGURAL ADDRESS.

Fellow-Citizens:—Elected by the American people to the highest office known to our laws. I appear here to take the oath prescribed by the Constitution, and in compliance with time-honored custom to address those who are now assembled.

The confidence and respect shown by my countrymen in calling me to the chief magistracy in a republic holding a high rank among the nations of the earth, have inspired me with feelings of the most profound gratitude, but when I reflect that the acceptance of the office which their partiality has bestowed, imposes the discharge of the most arduous duties, involves the weighiest obligations, I am conscious that the position which I have been called to fill, though sufficient to satisfy the loftiest ambition, is surrounded by fearful responsibilities. Happily, however. in the performance of my new duties, I shall not be without able co-operation.

The legislative and judicial branches of the government present prominent examples of distinguished civil attainments and matured experience, and it shall be my endeavor to call to my assistance in the executive departments, individuals whose talent, integrity, and purity of character, will furnish ample guarantees for the faithful and honorable performance of the trusts to be committed to their charge.—With such aid, and an honest purpose to do whatever is right, I hope to execute diligently, impartially, and for the best interests of the country, the manifold duties devolved upon me.

In the discharge of these duties, my guide will be the Constitution, which I this day swear to preserve, protect and defend. For the interpretation of that instrument, I shall look to the decisions of the judicial tribunals established by its authority, and to the practice of Government under the earlier Presidents, who had so large a share in its formation. To the example of those illustrious patriots I shall always refer with reverence, and especially to his example who was, by so many titles, the Father of his Country.

To command the Army and Navy of the United States with the advice and consent of the Senate, to make treaties, appoint ambassadors, and other officers, to give to Congress information of the state of the Union, and recommend such measures as he shall judge to be necessary, and to take care that the laws shall be faithfully executed. These are the most important functions entrusted to the President by the Constitution, and it may be expected that I shall briefly indicate the principles which control me in their execution.

Chosen by the body of the people, under the assurance that my administration should be devoted to the welfare of the whole country and not to the support of any particular section, or merely local interests, I this day renew the declarations I have heretofore made, and proclaim my fixed determination, to maintain to the extent of my abilities, the government in its original purity, and to adopt, as the basis of my public policy, those great republican doctrines which constitute the strength of our national existence.

In reference to the Army and Navy, lately employed with so much distinction in active service, care shall be taken to insure the highest condition of efficiency, and, in furtherance of that object, the military and naval schools, sustained by the liberality of Congress, shall receive the special attention of the Executive.

As American freemen, we cannot but sympathise with all efforts to extend the blessings of civil and political liberty, but at the same time we are warned by the admonitions of history and the voice of our own beloved Washington, to abstain from entangling alliances with foreign nations.

In all disputes between conflicting governments it is our interest, not less than our duty to remain strictly neutral; while our geographical position, the genius of our institutions and our people, the advancing spirit of civilization, and above all the dictates of religion, direct us to the cultivation of peaceful and friendly relations with all other powers, it is to be hoped that no international question can arise which a government, confident in its own strength and resolved to protect its own just rights, may not settle by wise negotiation, and it eminently becomes a government like our own, founded on the morality and intelligence of its citizens and upheld by their affections, to exhaust every resort of honorable diplomacy before appealing to arms.

In the conduct of our foreign relations I shall conform to these views, as I believe them essential to the best interests of the country.

The appointing power vested in the President, imposes delicate and onerous duties. So far as it is possible to be informed, I shall make honesty, capacity and fidelity, indispensable prerequisites to the bestowal of office, and the absence of either of these qualities shall be deemed sufficient cause for removal.

It shall be my study to recommend such constitutional measures to Congress as may be necessary and proper to secure encouragement and protection to the great interests of agriculture, commerce and manufactures; to improve our harbors: to provide for the speedy extinguishment of the public debt; to enforce a strict accountability on the part of all officers of the government; and the utmost economy in all public expenditures. But it is for the wisdom of Congress itself, in which all legislative powers are vested by the Constitution, to regulate these and other matters of domestic policy.

I shall look with confidence to the enlightened patriotism of that body to adopt such measures of conciliation as may harmonise conflicting interests and tend to perpetuate that Union which should be the paramount object of our hopes and affections. In any action calculated to promote an object so near the heart of every one who truly loves his country. I zealously unite with the co-ordinate branches of the government.

In conclusion, I congratulate you, my fellow-citizens, upon the high state of prosperity to which the goodness of Divine Providence has conducted our common country.

Let us invoke a continuance of the same protecting care which has led us through small beginnings to the eminence to which we have this day arrived, and let us seek to deserve that continuance by prudence and moderation in our councils, by well directed attempts to assuage the bitterness which too often marks the differences of opinion by the promulgation and practice of just and liberal principles and by enlarged patriotism, which shall acknowledge no limits but our own wide spread Republic.

SECTARIANISM DEFENDED.

The following remarkable extracts we copy from the editorial department of one of your cotemporaries of Nov. 24th, which furnish another strong proof of the unscriptural and unchurchly position which the paper containing them occupies.

The advantage of Sects in the Church.

"Some mourn over the existence of Sects in the Church of God: nay, efforts have even been made to prove that the numerous Sects in the church, constitute 'antichrist.' We cannot sympathize with such speculations. On the contrary, much good has arisen from the fact of denominational preferences. We can scarcely avoid reflecting upon the wisdom of God, in so contriving christianity in adaptation to the human mind, as to give rise to sects in the christian church. Divided as the church is into so many distinct battalions, (sects,) they effect vastly more than they would if they were all organized into one and the same army!!!"

These are strange doctrines indeed, and if true, what becomes of the oneness, the unity, under which the Scriptures invariably represent the church of Christ? What becomes of the truly earnest prayer of the Lord Jesus, that his people "may all be one" even as He and the Father "are one?" If "the church can effect vastly more" by being divided into so many sects, why did Paul so severely censure the Corinthian Christians for having divided themselves into distinct parties? And, why did Paul and all the Apostles, so earnestly beseech all christians that there be no divisions in the body of Christ? And why do all good and holy people truly mourn and lament over the divided state of the Church?

Yet the above extract will appear stranger still, if we consider the source from whence it comes. For who would have thought, that any one could be so *strangely inconsistent* with himself, as that, after having opened his columns so frequently to the exposure of sectarianism, and lauded so highly the many unsuccessful efforts towards Christian Union, and after having himself gone to England, to attend the great London Convention, for the express purpose of effecting a union among all evangelical denominations, he should now, after the lapse of so short a time since his return, come out in open vindication of the miserable sect system, and proclaim its great advantage to his readers!—*Ger. Ref. Messenger.*

☞ A missionary writes from Malta, that a newspaper, in the Italian language, under religious auspices is about to be established there.

POETRY.

POOR, WILDER'D, WEEPING HEART.

Poor, wilder'd, weeping heart,
What can relieve thee?
Come, sinful as thou art,
Christ will receive thee:
Come, though with wo oppress'd,
Soft is the Saviour's breast,
There may'st thou sweetly rest,
There naught shall grieve thee.

Come, trembling, timid soul,
Why this delaying?
Thunders that o'er thee roll,
Fall on thee straying:
Turn from destruction's ways,
Turn to the throne of grace,
There seek thy Father's face,
Weeping and praying.

Hence guilty fear and doubt,
Leave me forever!
Lord, wilt thou cast me out?
Never—oh, never!
From unbelief of mind,
From thoughts to sin inclin'd,
From flesh and hell combin'd,
Thou wilt deliver.

FOUNTAIN OF SILOAM.

Beneath Moriah's rocky side
A gentle fountain springs;
Silent and soft its waters glide,
Like the peace the Spirit brings.
The thirsty Arab stoops to drink,
Of the cool and quiet wave,
And the thirsty spirit stops to think
Of Him who came to save.

Siloam is the fountain's name,
It means "one sent from God;"
And thus the holy Saviour's fame
It gently spreads abroad.
Oh grant that I, like this sweet well,
May Jesus' image bear,
And spend my life, my all, to tell
How full his mercies are!

New Music Wanted!

We have it in contemplation to get up a choice collection of Church Music, comprising the various metres now in use among the Churches of God; and we want our brethren who are blessed with "The daughter of Mnsic," to aid us in making out the collection, by sending us choice peices of music, or by writing and referring to works where such choice pieces of Church Music can be found. Who among the singers of the Israel of God will oblige us by prompt attention to this request?

For every half dozen of approved pieces, a copy of the new work shall be awarded.

Editor.

Delinquents Take Notice.

After the first of April next, a list of our delinquent subscribers will be published, as we have heretofore given notice, except due payment be made on or before that time. We are pleased to find that some of our subscribers who are in arrears are paying up, and thus precluding the necessity of adding them to the list of delinquents. We should be gratified if the remainder were to do likewise, and leave us no list to publish. Who then will do us the kindness and justice of sending in our dues before the first of April next!

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the *second* highest number, a set of our own publications, as above specified.

3. For the *third* highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the *fourth* highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the *fifth* highest number, a Hymn Book and Testament.

6. For the *sixth* highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	- -	$10 00
William Reichert,	- -	5 00
Isaac Miller,	- - -	10 00
J. H. Hurley,	- - -	5 00

Remarks.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

Choice Fruit Trees.

We have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Special Notices.

☞ Letters enclosing new subscriptions or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers, and they are particularly requested to give us notice of any irregularity in its receipt.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Thursday, the 1st inst., by the Rev. Wm. R. De Witt, Mr. James Todd, of Springfield, Ohio, to Miss Ann M. Espy, daughter of the late David Espy, Esq., of Dauphin county.

On the same day, by the Rev. C. W. Schæffer, Mr. Jacob Booser to Miss Harriet C. Fackler, both of Middletown.

On Thursday, the 8th inst., by Rev. Mr. Cooper, Mr. Jacob Walters, to Miss Catherine Sieg, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residence, in Lewistown, on the 24th ult., Dr. John C. Reynolds, late Surgeon of the 1st Regiment of Pennsylvania Volunteers, in the 38th year of his age.

On the 27th of January, Sarah E. Sneedler, eldest daughter of William and Elmina Duncan, in the third year of her age.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, in the neighborhood of Stump's, Stark county, Ohio, commencing on the 5th of April.

The ministers and brethren of the neighboring churches are invited to attend.

The following Protracted Meetings will be held, Providence permitting, on the York County Circuit:

At Siddonstown, March 17th.

At the Cross Roads, March 24th.

Preachers, friends, and the public generally, are invited to attend.

S. Crawford.
D. Maxwell.

Shoemakers Wanted.

SEVERAL JOURNEYMEN SHOEMAKERS, of good moral character, can obtain employment at liberal prices, for from 1 to 12 months, by calling at the Shoe Store and Manufactory of JOHN KNOUSE, in Shepherdstown, Cumberland county, Pa.

Also—Several BOYS WANTED, to learn the art or trade of Shoe and Boot making, at the same place. JOHN KNOUSE.

McAllister's All-Healing Ointment,

OR THE

WORLD'S SALVE.

Contains NO MERCURY or other MINERAL.

From the Reading Eagle.

"There was never, perhaps a medicine brought before the public, that has in so short a time won such a reputation as "McAllister's All Healing or World's Salve."—Almost every person that has made trial of it, speaks warmly in its praise. One has been cured by it, of the most painful Rheumatism; another of the Piles, a third of a tronblesome pain in the side, a fourth of a swelling in the limbs, &c. If it does not give immediate relief in every case, it can never do injury, being applied outwardly. As another evidence of the wonderful healing power possessed by this salve, we subjoin the following certificate, from a respectable citizen of Maidencreek, township, in this county.

Maidencreek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cnred of a severe pain in the back, by the nse of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for tooth ache and other complaints, with similar happy results. Your friend,

John Hollenbach."

I certify that I have used "M'Allisters All-Healing Vegetable Ointment, or the World's Salve," for a healing in a my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it. Parker Reed.

Morris tp., Wash. co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints. Leonard Vaile.

☞ Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetter, Chilblain, Scald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c.. Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled or Broken Breast, Tooth Ache, Ague in the Face. &c., &c.

☞ This Ointment is good for any part of the body or limbs when inflamed. In some cases it should be applied often.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, is written with a pen on every label.

☞ PRICE, 25 CENTS PER BOX. ☜

JAMES M'ALLISTER,

Sole Proprietor of the above Medicine.

Principal Office No. 28 North THIRD street, Philadelphia.

Agents: Geo. H. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; George Ross, Elizabethtown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; J. M. Beatty, Pottsville; Samuel P. Sterret, Mount Joy; Henry Thatcher, Newport; Wm. Jackson, New Buffalo; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Edward Scull, Shippensburg; John Diller, Newville; and sold by our Agents in every town in the State.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,		$4	25	a 4	37
Do.	Rye, do. - -	2	50	a 2	62
Do.	Corn, do. - -	2	00	a 2	06
GRAIN—Wheat, per bushel,			90	a	95
Do.	Rye, do. - -		55	a	56
Do.	Corn, new do. - -		40	a	42
Do.	Oats, do. - -		26	a	28
Do.	Barley, do. - -		60	a	65
SEEDS—Clover,	do. - -	3	50	a 3	75
Do.	Timothy, do. - -	3	00	a 3	25
Do.	Flax, do. - -	1	00	a 1	10
BEEF, per cwt. - - - -		5	00	a 5	50
PORK, do. - - - - - -		5	00	a 5	25
HAMS, per pound, - - -			9	a	10
BUTTER, do. - - - - -			15	a	18
LARD, do. - - - - -			7	a	8
TALLOW, do. - - - - -			8	a	10
HARD SOAP, (Dried) per lb.			6	a	7
EGGS, per dozen, - - - -			10	a	12½
POTATOES, per bushel, - -			40	a	42
ONIONS, do. - - -			75	a	87½
APPLES, do. - - -			25	a	30
PEACHES, (Dried) per bush.		1	25	a 1	30
FEATHERS, per pound, - -			37½	a	45
WOOL, do. - - -			30	a	50
SALT, per sack, - - - -		1	50	a 1	56
HAY, per ton, - - - - -		12	00	a15	00
PLASTER, per ton, - - -		4	00	a 4	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,		$4	90	a 5	00
Do.	Rye, do. -	3	00	a 3	12
Do.	Corn, do. - -	2	50	a 2	60
GRAIN—Wheat, per bushel,		1	06	a 1	08
Do.	Rye, do. - -		66	a	68
Do.	Corn, new do. - -		55	a	56
Do.	Oats, do. - -		30	a	32
Do.	Barley, do. - -		75	a	80
SEEDS—Clover,	do. - -	3	50	a 4	00
Do.	Timothy, do. - -	2	75	a 3	00
Do.	Flax, do. - -	1	30	a 1	32
BEEF, per cwt., - - - -		7	00	a 8	75
PORK, do. - - - - -		7	00	a 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *duo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

MRS. McNEALL'S FAMILY PILLS.

THESE celebrated Pills are prepared and sold by Mrs. McNeal, of Harrisburg, Pa. They are confidently recommended for the prevention and cure of Female Complaints, Sick Headache, Dyspepsia or Indigestion, Costiveness, Boils, Eruptions of the Skin, Colic, Foul Stomach, Dysentery, Billious Complaints, Tape Worm, Nervous Diseases, Fevers, &c.

They are made of purely vegetable matter, and are in no case or stage of disease dangerous or hurtful; but always safe, easy and efficacious in the removal and cure of the aforenamed diseases, especially the first named, and all such as arise from a disordered stomach and impurities of the blood. These Pills have been in private use for many years, and are known to be good, as many in and about Harrisburg can testify. Recommendations and puffs have never been sought after. The merits of the Pills will be the best and the only recommendation relied on. Yet testimonials from many persons, in town and country, could easily be obtained, if required. There are 50 pills in each box.

DIRECTIONS FOR USE.

Adults will take from one to five Pills about one hour after meal, once or twice a day; children, in proportion to their age, will take from one-half to two or three Pills.

For sale at her residence, Tanner's alley, in Walnut street, between Fourth and Fifth sts. Also, by Jacob Bener, Middletown; Abraham Brenneman, Elizabethtown; Jacob P. Brady and John Server, Mount Joy; John C. Landis, Landisville; Christian Kauffman, Washington; Pinkerton & Smeltz, Lancaster; Frederick May, Bainbridge; Mr. Boak, New Cumberland; J. Miller, Lisburn; T. Reeme, Shiremanstown; H. Lees, Mechanicsburg; Singiser & Paul, Churchtown; H. Hollar, Shippensburg; Mr. Reeme, Linglestown; Henry Wingart, Landisburg; Jno. Habensack, Broad Axe, Montgomery county; George K. Smith, No. 296 North 2d street, Philadelphia; J. P. Shoemaker, North 2d street, Philadelphia; and at this office.

Price, 25 cents per box.

P. S.—Mrs. McNeal also cures the Piles, Rheumatism, Wild-fire, Wounds, Sores, and Pains of all kinds, by words or otherwise, almost instantaneously. Terms moderate.

Mrs. McNeal's PILE SALVE is warranted to cure the Piles in an easy and speedy way. For sale as above. Price 25 cents.

Harrisburg, October 15, 1848.

TYPE FOR SALE.

THE Editor of the Advocate offers for sale the following fonts of type:

1. One font of second-hand Long Primer, weighing about 150 lbs., at 12½ cts. per pound.

2. One font of second-hand Brevier, weighing about 200 lbs., at 18¾ cents per pound.

3. One font of second-hand Small Pica, of from 150 to 200 lbs., in weight, at 15 cents per pound.

4. One font of German Pica, at 20 cents per puond.

5. Several small fonts of Agate and bold-faced Miniou, to suit purchasers, at 50 cents per pound.

COLPORTEURS WANTED.

THE Editor of this paper wishes to employ several good hands to act as Colporteurs for the sale of his works: such as the *History of all Denominations*, *Wandering Soul*, *Treatise on Regeneration*, *German and English Testaments and Hymn books*, together with several other choice and valuable books. Those who come well recommended can find immediate employment on liberal and accommodating terms.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

Editor.

BRENNEMAN'S DYSPEPTIC MEDICINE.

FREDERICK BRENNEMAN, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIAMS.

East Donegal, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

Maytown, Lancaster county, Pa.

I Abraham Rife, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unably to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatuleney, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

Marietta, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommanding it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonfut three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1848.—1y.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., APRIL 2, 1849. NUMBER 23.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

New Subscribers for Volume XIV.

These are beginning to come in, but we hope they will be much increased between this and the first of May, when the new volume will commence. We hope our agents, the preachers and others, will be diligent and active in canvassing their respective fields of labor, and gather up all the new subscribers they can find, between this and the first of May next.

Our Next Volume.

Our next and 14th Volume will commence, Providence permitting, on the first of May. And we ask, is it too much to say? we hope to start with a greater and better list of subscribers than the paper has ever had since its commencement. If our agents and friends will not wholly neglect effort on their part, we shall entertain no fears on this subject. We are pleased to find that the Advocate is gaining friends, favor and popularity among the people.

The Express Packet Line.

The Express Line of Packet Boats commenced their regular trips between Harrisburg and Pittsburg on Monday, the 19th ult., and have since been running regularly, pretty well filled with passengers. The boats are all re-fitted, painted and furnished anew; the captains are accommodating and gentlemanly men, and no more pleasant and convenient mode of travel can be found. The line connects with the Railroad Eagle Line of Cars for Philadelphia at this place.

Celerotype.

This instrument is said to be one of the most astonishing inventions in this age of discoveries. It is used for taking portraits, and is a substitute for the old Daguerreotype. The portraits taken by this machine, are said to be far superior, in point of tone and finish, to those taken by the Daguerreotype process.

Sudden Death.

Henry Haldeman, Esq. of Bainbridge, Lancaster county, was found dead in his bed, on the morning of the 21st ult., at the residence of his brother, Jacob M. Haldeman, of this borough. The deceased was in the enjoyment of his usual health when he retired to bed the evening before.

Ether Discovery.

The Committee of Congress to whom was referred the snbject of compensation for the ether discovery, has just made its report, awarding the credit to Dr. W. T. G. Morton, of Boston. The report states that Drs. Jackson and Morton appeared personally before the committee, the former also with counsel, and that more than a month has been spent in a thorough examiuation of the subject.

Biographical Letters.

These letters are now coming in with encouraging and creditable celerity, so that we entertain some confident hopes of success in obtaining the requisite sketches for the work; but as to the requisite number of subscribers, we are still held in uncertainty.

In order then to expedite the publication of this work, we again respectfully urge our brethren to write out their letters with all possible expedition, and to be expert and persevering in ascertaining what number they can, or will pledge themselves to sell; and then the Committee can soon take measures to put the work to press.

Advance Pay—Our Terms.

Those of our subscribers who want the Advocate for ONE DOLLAR a year, will please to bear in mind, that payment must be made before the first of May. After that date, the terms require $1 25 till the first of August, and after that $1 50. Hence let every one mind his own interest: and those who do not, will please not to blame us, when we exact pay in strict accordance with the terms of the paper. We have said thus much heretofore, and yet when some of our patrons come to pay for the paper after the commencement of the volume, they still want it at the rate of advance pay. Now we want it distinctly understood, our terms are our only rule, and that these will and must be adhered to.

Abolition in Cayenne.

Slavery has been abolished in Cayenne. The blacks assembled in thousands and thanked God and the Governor for liberty.

The Adams County Member.

The special election for a member of the House of Representatives in Adams county, held on Friday, the 16th ult., resulted in the election of William M'Sherry. Mr. M'Sherry took his seat in the House of Representatives on Wednesday, the 20th ult.

Pay your Preachers.

The time is now at hand for the preachers to change their fields of labor, according to the appointments of the Eldership. Now, therefore, it becomes the churches to pay their preachers the full amount of their salary, and not suffer one of them to go off in debt. "The laborer is worthy of his hire." "Thou shalt not muzzle the ox that treadeth out the corn."

Homoeopathic College.

The first Commencement of the Homœopathic College of Pennsylvania, for conferring medical degrees, took place in Philadelphia, on Thursday evening, the 15th ult., at the hall of this institution, in Arch street, below Seventh. Addresses were delivered on the occasion by the President, Hon. A. V. Parsons, and Prof. Matthews. A large audience was in attendance, and the exercises were of an exceedingly interesting character. The College commences under very fair auspices, and will, doubtless, increase in prosperity from year to year.

Appointments.

Brother A. D. Williams, from Clinton, N. Y., will preach at the following places, Providence permitting, in order as follows, viz:

Lancaster, Thursday evening, April 12th.
Washington, Friday " " 13th.
Mount Joy, (day and evening,) Sunday, April 15th.
Elizabethtown, Monday evening, April 16th.
Bainbride, Tuesday " " 17th.
Middletown, Wednesday " " 18th.
Shiremanstown, Thursday " " 19th.
Mechanicsburg, Friday " " 20th.
Harrisburg, Sunday, (day and evening.) April 22d.
Milltown, Monday evening, April 23d.
Linglestown, Tuesday evening, April 24th.

N. B. The brethren of the aforesaid churches will please to receive and assist brother Williams as it becometh saints. As he travels by public conveyance, he will, of course, be dependent on the brethren for private conveyance to all such places as he cannot reach, conveniently, by public conveyance.

Adjournment of the Legislature.

On Saturday, the 17th ult., the House took up and passed the resolution, which had previously passed the Senate, for the final adjournment of the Legislature on Tuesday, the 10th of April.

Proposals for Chaplains.

The adjutant-general of the United States army advertises for twenty ministers, to fill certain posts as Chaplains. They will be required to act as schoolmaster, and receive daily rations and 40 dollars per month. Portions of them are to be sent to Oregon, California, Santa Fe, and Texas.

Harrisburg Manufacturing Company.

The bill to incorporate the Harrisburg Manufacturing Company, passed the House of Representatives on the 15th ult., with an amendment imposing a tax of one per cent. on its capital stock—which tax is to be applied by the Auditor General exclusively to the payment of the loans of the State. The vote on the final passage of the bill was *forty nine* to *eighteen*.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

Book and Job Printing.

We wish our friends not to forget us when they have Book or Job Printing to do. If they will patronize us we shall be happy to accommodate them on moderate and liberal terms. All kinds of Job Work attended to, such as Handbills, Cards, Circulars, Pamphlets, Books &c., &c. Please give us a call.

Newspaper Postage.

In pursuance of the provisions of an act of Congress of 3rd March, 1849, the Post Master General has issued a circular to Post Masters, in which is contained the following paragraph in relation to transient newspapers:

Transient newspapers (that is, papers not sent from the office of publication.) will hereafter be subject, in virtue of the act aforesaid, to the general newspaper postage rate only; that is, one cent for any distance in the same State, and one and a half cent for any distance exceeding one hundred miles, where the newspaper is sent from one State into another. But postage on such newspapers is in all cases to be pre-paid, as heretofore.

Mr. Clay on Emancipation.

Mr. Clay has written a long letter in favor of emancipating the slaves in Kentucky, fixing a period after which all should be born free. The period suggested by Mr. Clay is 1855 or 1860, and the age 25 years, after which each individual should be hired out by the State for three years to provide the means to send him to the Colony, and to support him six months after he reaches it. He supposes there would not be many more than 5000 to transport the first year after the plan goes fully into operation, and that number could be easily transported.

The United Brethren.

This body seems still intent upon establishing an institution. The bill to charter the Otterbein University has passed the Ohio Legislature; and at the last meeting of Allegheny Conference, the following resolutions were passed:

Resolved, That Nathaniel Black be elected Traveling agent for the contemplated institution of Learning, during the ensuing year, to solicit subscriptions and collect what is subscribed, and receive his salary out of the funds collected.

Resolved, That we, the members of this Conference, use our influence in favor of the Institution of Learning above mentioned.

A Breach in the Church of England.

The withdrawal of the Rev. Baptist Noel from the Church of England, is producing an immense excitement, and will, no doubt, result in a division of the Church or the entire separation of Church or State. Mr. Noel was one of the most pious as well as most talented and distinguished of the English clergy. He was one of the Queen's chaplains, and his name was associated with every great enterprize for the advancement of true godliness without regard to sectarian names or party interests. Mr. Noel has published a book, an octavo of 600 pages, assigning his reasons for seceding, and so great was the excitement in the public mind that the entire edition of 3000 was sold on the day it was issued. Other editions have been struck and still the demand is not supplied. It is said, that in several towns public meetings are held, at which the work is read, chapter by chapter, to large and eager assemblies.

The Pope Deposed.

The formal deposition of the Pope, by the Assembly, at Rome, on the 9th of February, was a most important event. Following this, was the adoption of a republican form of government. Below is the decree of the Assembly, passed by an almost unanimous vote:

Art. 1. The papedom has fallen, in fact as well as in law, from the temporal Government of the Roman States.

Art. 2. The Roman pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

Art. 3. The form of Government of the Roman State will be pure democracy; and will take the glorious name of the Roman Republic.

Art. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.

Religious Freedom in Mexico.

We observe, says an exchange paper, that some of the soundest statesmen in the republic are taking sides in behalf of religious freedom. Among them is Pena y Pena, the late acting President, and, beyond all question, the ablest statesman in Mexico. Otero, also a prominent member of Herrera's cabinet, is pressing the subject on the people with signal ability. Rosa, the Mexican Minister at Washington, arrays himself among the advocates of religious reform. The leading press in the Capital, the Monitor, has declared itself strongly in favor of toleration. Its influence is very great, and its arguments cannot pass unheeded. Even Herrera, who has long sustained the clergy, and been a favorite of theirs, is exerting his power in behalf of the religious emancipation of his countrymen.

Aerial Navigation.

A company in New York are now seriously talking of carrying into practical effect this splendid idea which has so long floated in the imaginations of sanguine inventists. The fourth of July is the day set for starting to California with 100 passengers. A model of the machine was exhibited in the Tabernacle, in New York, a few days ago, on which the *Tribune* says: "The Tabernacle was filled last night by a crowd anxious to hear the lecture and see the operation of the new Æriai Locomotive. The model, which was about ten feet in length, was tolerably successful. Sometimes it *would* get too near the gas lights of the gallery, and once or twice it was in danger from the canes of meddling spectators. It did not make a complete circle through the air, but obeyed the rudder with sufficient exactness to show the practicability of the plan. We understand that a machine of sufficient size to carry two or three persons is now being constructed. This would test the matter thoroughly."

OBITUARY OF Brother HENRY SMITH.

Departed this life, after a short but severe illness, at his residence at Middletown, Dauphin county, Pa., on the 23d of February, 1849, Mr. Henry Smith, aged 56 years, 10 months and 13 days.

His death was calm, peaceful and triumphant—his hopes were strong, and his faith clung fast to his Redeemer. His great concern of mind appeared to be in behalf of the salvation of his children, and he earnestly exhorted them to repentance, and importuned a throne of grace in their behalf. When speaking of his hope, his soul would break out in exclamations of "Glory to God for the hope, the blessed hope."

Brother Smith embraced the Saviour in the great revival of religion in Middletown, in the Winter of 1836, and soon after put on Christ in baptism, and united with the "Church of God" in that place; since which time he has continued a member until his death, walking in the ordinances of God's house, and as we hope, has left the church militant to join the church triumphant above; therefore,

"Why should we mourn departed friends,
Or shake at death's alarms;
'Tis but the voice that Jesus sends,
To call them to his arms."

OBITUARY OF Brother DAVID LINGLE.

Died, at his residence in this place, on Tuesday, the 13th of March, 1849, brother David Lingle, aged 67 years, 2 months and 11 days.

Brother Lingle was one of the oldest and most respectable inhabitants of Harrisburg. He was a native of Hanover township, Dauphin county; but settled in this place in his youth, where he resided ever since, leading an humble and peaceable life, and bearing an excellent and irreproachable character.

In his youth he made a profession of religion, and when the Church of God was first established in this Borough, in the year 1825, he was chosen one of its elders, in which office he served for a long number of years.

He was also chosen a member of the Board of the Printing establishment in the year 1839 and bore a double share of the troubles, responsibilities and losses of the same.

His last illness, which was phthisic and chest affection, he bore with Christian and exemplary patience; and expressed a strong faith and a good hope through grace, that when his earthly house of this tabernacle should dissolve, that then he would have a building of God, a house not made with hands eternal in the heavens. He has left a wife and five children—three sons and two daughters, to bemoan the loss of an affectionate husband, and a kind and indulgent parent. On Thursday, the 15th, his remains were interred in the Harrisburg Cemetery.

There may his mortal body rest,
Till the last trump shall sound;
Then rise in triumph from the grave,
And be with glory crowned.

Legislation for Seven Day Baptists.

The Legislature of Pennsylvania have passed an Act exempting the Seven Day Baptists from the penalties annexed to the law requiring cessation from labor on the first day of the week. This Act is strongly disapproved of, and pronounced "manifestly inconsistent" by the editor of the "Christian Chronicle," a Baptist paper published in Philadelphia.

This is rather a harsh judgment. We are no Sabbatarian, yet we think the editor more manifestly incousistent than the Legislature. For among other things he says, "we think they (the Seven Day Baptists) have a perfect right to believe as they do, and to act as their belief prompts, so long as argument cannot convince them of their error."

Now all that the Legislature has done in the Act referred to, is to allow them the right to "act as their belief prompts." If this, then, is the glaring and manifest inconsistency complained of by the aforesaid editor, we must confess that his perceptive faculties do far exceed ours.

But again he says, "we do not believe that it is the province of Legislative bodies to settle theological questions, such as that which divides the Sabbatarians from other bodies of Christians; and to pronounce one party to be right, and to condemn the other as wrong."

Here we think the editor is no nearer right than before. Has the Pennsylvania Legislature, by the Act in question, assumed the prerogative to settle a theological question between Sabbatarians and other denominations? And have they thereby pronounced one right and the other wrong? If they have, we confess we are too dark to comprehend the light.

So far then from blaming the Legislature, and pronouncing their Act as inconsistent, we commend them for their high-minded, anti-sectarian and tolerant spirit, as exhibited in this Act exempting the *Seven Day Baptists* from the pains and penalties of our Sunday laws.

But we should like to see the Legislature do one thing more in reference to our Sunday laws, and that is to pass an Act requiring our public peace officers, under a heavy penalty, to enforce our Sabbath laws against every citizen whose conduct, on the Sabbath, contradicts his faith. There is much greater inconsistency in suffering our Sabbath laws to be violated with impunity, than to exempt conscientious men from penalties, the propriety and justice of which, their religious belief forbids them to recognize and admit.

CONTRIBUTORS' DEPART'T.

Correspondence.—No. 6.

Clinton, N. Y., March 5th, 1849.

Season for Revivals—Mistaken ideas—Scarcity of Revivals—How this may be accounted for—Revival at Whitestown Seminary—Some account of it—Theological Department—Gentlemen's and Ladies' Literary Departments—Particulars, &c.

The season of year has arrived when we usually look for and expect revivals. Somehow it happens that Christians almost universally imbibe the idea that revivals have a sort of periodicity; and hence appear well nigh astonished at the conception of a revival at any other than the expected season of the year. According to this idea, which to be sure is unexpressed and indefinite, either God or man must be in some manner restricted to times and seasons. It would be well for all to divest themselves of this indeterminate but powerful prejudice. Revivals might then perhaps be more extensively prevalent.

But however this might be; in these parts, even the season when revivals are generally expected is rapidly passing away with but few of these merciful manifestations of Divine goodness and grace. It is but here and there that good men and angels are permitted to rejoice over the conversion of sinners. To account for this state of things upon any hypothesis of external circumstances, would be utterly futile; and even the most rigid Calvinist would not dare to affirm that it is the result of any deficiency in the arrangements or fullness of Divine grace. I can only be the want of a clear and practical exhibition of the cardinal doctrine of Christianity—Salvation only by faith in Jesus Christ; and the increasing hardness and obduracy of the carnal heart.

Almost the only exception near here to this

sad state of things, is at our Seminary at Whitestown, in this (Oneida) county. Something of a revival is going on there, gradually but efficiently. Indeed, since its first establishment, eight years since, scarcely a term has passed away without more or less conversions. Parents have been known to send their children there especially on this account, and to find their hopes happily realized in their conversion. Many a young man and young woman, going there strangers to God and enemies to his cause, have returned to bless the world with a Christian example, and the devotion of their energies to the Cross of Christ. The writer remembers a classmate, talented and accomplished, but a confirmed infidel. Many a time did we converse—he to revile Christ and his Gospel, and I to fruitlessly urge its claims. But before the term closed he was a professing, and I doubt not, an humble Christian.

Having spoken of it, a brief account of this institution may not be entirely devoid of interest. It is under the direction of the Free-will Baptists, and has three specific departments, a Theological, a Gentlemen's, and a Ladies' departments. The faculty of the former, consists of Moses M. Smart, A. M. Professor of Greek and Hebrew, Mental and Moral Philosophy, History, Biblical Criticism and Interpretation; and John J. Butler, A. M. Professor of Christian Theology, Rhetoric, Logic, Homiletics and Pastoral Duties. In addition, Lectures are delivered by some experienced Minister each term. Students are admitted from any evangelical denomination to all the advantages of the Seminary; and the full course occupies a period of three years, though students are admitted at any stage of the course, or preparatory to the regular course, or even to pursue a partial course, as circumstances demand. Tuition, room rent and libraries are free to all the members of this department; and text books to a considerable extent, are furnished for use from the libraries. The object of the instruction is to make the Bible the manual, defence and weapon of the Christian minister—to provide him as far as practicable with a full knowledge of its doctrines, spirit and claims; and to furnish him with means to defend it against the assaults of infidelity and the world of darkness. In short, to teach him to go forth with the Bible and the power of the Spirit, to persuade men to be reconciled to God.

The two literary departments are under the government of the same faculty, and recite together; but in all other respects are entirely separate—occupying different buildings. The faculty are John Fullonton, A. M. Teacher of the Advanced Class in the Languages and Mathematics; Samuel Farnham, A. M. Principal, and Teacher of Languages; James S. Gardner, Teacher of Mathematics and Natural Sciences, and Miss Catharine P. Hill, Teacher of French, Drawing and Painting. Besides these, there are Teachers of Vocal and Instrumental Music and Penmanship.

The Advanced Class corresponds to the Freshman Class in College, and pursue the corresponding studies. Others are at liberty to pursue any branch of Science, Mathematics, Classics, French or the Ornamental Branches at their option; though the studies are so arranged that those who desire it can pursue a regular course. A Teacher's Class is formed at the opening of each Fall term, and receives daily instruction in all the branches of education requisite to a thorough preparation for teaching. Frequent Lectures upon literary and scientific subjects are delivered by the teachers and professional men. The Philosophical and Chemical Apparatus is very extensive, and the libraries contain about twenty-five hundred volumes.

The location is beautiful, being rural, and yet near enough to the city (3 miles from Utica) to secure all its advantages without its disadvantages. The Buildings are commodious, and the expenses light. The number of students now in attendance is about 25 in the Theological Department, and 125 in the two Literary Departments. A. D. W.

Prospects at Maytown.

If in any neighborhood attempts should be made to prevent the dissemination of the truths of the Gospel, and if at the same time and place there are such that delight to see piety flourish, will not these impediments cause a holy zeal in that people to build for God's cause a house of worship, especially if that people have the wherewithal to do it? Such we understand has been, or will be, the result of the untiring opposition made by some, against the cause of religion at Maytown.

To oppose a good cause is like pouring oil on fire; the first effect may be a slight extinguishment of the flame, but it will soon reblaze with redoubled vigor. Did persecution for *righteousness sake* ever injure a Church or people? Did not the blood of Martyrs cause the Church to flourish more? Christianity is like fire of an unquenchable kind; as fast as it is extinguished in one place, it bursts forth with terrific glory in another; and the wicked are alarmed and discomfited at its prosperity. You cannot arrest the arm of God.

But what we view through the dark vista of futurity, and seems apparently within our grasp, may possibly yet fade into nothing, like many other sublunary things; hence we press and press the subject, again and again, until the object in view is accomplished. To this end, action and speedy action is certainly demanded. Then the work will triumph; to sit idly is to let the matter fall. Haste then, and heaven's best benison will crown the noble effort.

Of the liberality and piety of the people of Maytown the writer will say nothing; but judging from what we have heard, their generosity will be manifested in this matter; and a desire for piety will be equally shown in the happy and *permanent* conversion of many. During the next month we suspect the work will be commenced, and during the summer perfected. Energetic movements are only needed to carry on and complete any project, and so we trust it will be in the erection of a Bethel at Maytown.

AN OBSERVER.

March 22d, 1849.

A Word for the Bible.

BY S. E. BUTLER.

Continued from our last.

In proof of all we have said and shown, let me in conclusion adduce two striking instances from very opposite spheres of life, to show how suitable is the salvation of the Gospel to every rank and every circumstance.

Such then was the blessed influence of Divine truth on one of the most favored of the human race to whom Providence had granted my footsteps in a foreign country; an only cherished and dying nephew. Having relieved the pressing wants of the body, I was led to talk to him about his soul, and I bade him, in his sufferings, look to Jesus, who had suffered so much to redeem us from everlasting woe.—While I was speaking of the Saviour, the poor creature wept like a child. But they were not tears of bitterness; a ray of cheerfulness seemed to beam through them. They were tears such as flow when others speak kindly of those we love. Taking my hand tenderly he pressed it to his lips and said in his broken dialect: "Tankee, my good massa: tankee more for this Jesus is my Saviour and my God; him keep me in all my sickness: and Jesus make me no fear death."

Such too was its blessed influence upon the mind of a dear lamented youth, born to move in a high sphere of life, and heir to brilliant worldly prospects; who sojourned for awhile amongst us, while it was my province to watch over his education. Rare was his talent, and still rarer his integrity and good will. The bosom throbs and the tears fall, at the recollection of the bright promise on which the tomb so early closed. Short, however, as was his earthly career, he did not live in vain. He lived to realize religion; to avow, before his departure, his entire reliance on the merits of Jesus Christ for salvation; placing no dependence on the purity of his own life, but looking simply to Christ, and to him crucified. All his hopes were founded on this rock, and he found it a rock in his time of need. Supported and cheered by this all sufficient Saviour, he was enabled to resign all his bright hopes in life,—give up the world without a sigh, and calmly and peacefully depart to be with Christ.

In the hour of pining sickness, and in the near approach of death, he addressed these memorable words to one whose salvation he anxiously sought to promote—words which I pray may be engraven on the heart of every reader: "Read the Bible: It is the Bible to which I would direct your attention. All my support is derived from that Holy Book."

Notice to the Brethren in Ohio.

LANDISBURG, March 16, 1849.

BROTHER WINEBRENNER:—

In perusing the last number of the Advocate, I saw something from brother A. Megrew, of the Ohio Eldership, relative to brother H. L. Soule and myself emigrating to the West this Spring; in response to which I would inform brother A. Megrew, and the brethren of the Circuit, that it is our intention to come, if no intervening providence prevent.

We design starting for that place, if possible, the first day of April, or as early in April as we can arrange our affairs.

We wish to tarry a few days in the city of Pittsburg, with the brethren, and if they will permit us, and the Lord will assist, we will try to preach for them, and then proceed on to our place of destination, or field of labor.

Yours fraternally,

THOMAS H. DESHIRI.

Acts of the Standing Committee.

At a meeting of the Standing Committee of the Ohio Eldership, held at Wooster, the following items of business were transacted:

1. A. Megrew's request was granted, to be released from his charge the coming year, in consequence of his ill health, provided some missionary station we are looking for, will come from the East to fill his vacancy.

2. Inasmuch as A. Megrew wishes to travel as a Missionary, and labor what he can; therefore,

Resolved, That the support of the Wooster Church be given to him, by the consent of the church, but the appointment to be included in the circuit and under the charge of the circuit preachers.

3. Brothers Deshiri and Soule were appointed to the Wooster circuit.

4. The church at Dalton, and the appointment at West Lebanon were given to the Wooster circuit, by the request of A. Holms.

JOHN BEIDLER,
DAVID BAKER,
SETH HOLLINGER,
A. MEGREW,
Committee.

Letter from Brother Levi Merkel.

NEAR SHIREMANSTOWN, Pa., March 6th, 1849.

BROTHER WINEBRENNER:—

ENCLOSED I send you the money for my paper for next year, and with it a few thoughts for your readers.

The subject I feel to be at, is to show some of the daily spiritual work a Christian should be engaged in. The heart may be compared to a garden, and we all know the work to be two-fold; first, destroying and keeping down weeds; secondly, planting and cultivating useful plants. These plants may be the fruit of the spirit, as brought to view by the Apostle Paul in his letter to the Galations: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." These, and all the other Christian graces ought to be daily cherished and exercised, in order to promote their growth and vigor.

But a most important work in Horticultnre, is the keeping down weeds. Now, to carry out my simple comparison, what may we understand by the weeds in a spiritual sense? I might say the works of the flesh, as brought to view by the same Apostle, and as directly the opposite of the fruits of the spirit. But I will name one special weed, which the same Apostle designates the root of all evil, and if it be the root of *all evil*, it is evident that as wise men and women, professing godliness, we ought to make a powerful effort by grace, not only to discover whether this dreadful root is to any extent in our hearts, but also when so discovered, we ought daily, by self mortification and fervent prayer, wrestle with God to overcome and destroy the same. And this root is called by the Apostle, "The love of money," or according to Luther's translation, "Covetousness."

Now other weeds are bad enough. A bird may fly over the garden and drop the seed of some weed. In the winter season, when the earth is covered with a crusted snow, the wind may carry the seed of weeds for miles, and they may lodge in the garden. But the industrious gardener soon discovers when such seeds vegetate and spring up, and destroys the same.

The figure, however, employed by the Apostle to represent this weed, is a root, which may be deep in the ground, difficult to extract, not visible to the eye. First hard to discover, and secondly, when discovered, it is hard to destroy; because roots, in extending, may break off, and the main root, having branches, may remain in the ground. So it is spiritually. Covetousness, or this inordinate love of money, may lie deep in the heart, concealed, perhaps covered over with some selfish deeds of

charity or alms giving. The same covetous principle may prompt one brother to lay up his money, and prompt another to contribute to a limited extent towards charitable objects. The one may glory too much in his possessions, the other in the praise of men. One is willing to sacrifice ease and comfort in order to accumulate riches; the other will sacrifice some money in order to gratify his natural propensity of enjoying ease, indolence and the luxuries of life. The former may perhaps censure the latter for being prodigal, when at the same time the latter may censure the former for being penurious. So the external conduct may appear very diverse one from the other but the same root may lie at the bottom of their actions in both cases.

Perhaps some may justify themselves on the ground that they have but little money, or riches in their possession, and therefore this root cannot be found in their hearts. But such should remember that it is neither money, nor riches in itself that constitutes this root of all evil, but the LOVE of money, and DESIRE for riches. And it appears that the Apostle had in view, especially, that class who are desiring riches when he saith, "They that will be rich," &c.

May the Lord aid us all, to examine ourselves daily, and by his grace have our hearts cleansed and purged from the last remnant of this root. And fervently may we pray with David in the 19th Psalm: "Cleanse thou me from secret faults."

Your unworthy brother,
LEVI MERKEL.

Letter from Brother Henry Murray.

STARK COUNTY, Ohio, Feb. 13, 1849.

BROTHER WINEBRENNER:—

I ONCE more resume my pen in order to drop a few lines for the columns of the Advocate, which you may publish if you see proper.

I commenced a meeting at brother Markley's, in Portage county, which continued eight days, in which time I preached eleven sermons. The result was, that the few who are for God in that place, were encouraged, whilst others were made to feel by the force of truth, but unwilling to improve the present, desired a more convenient season, which they perhaps, like many others, may never be permitted to enjoy. I closed the meeting, bade them farewell, and returned home.

The second meeting which I held, was in Berlin, five miles North of Canton. The meeting was to be what some would call a union meeting, but when brother S., was made sensible that we did not wish to labor for men or parties, but for God, he stated to an unconverted person that he did not think he would trouble us much. So much for that man, yet he wants to be a unionist. However, I commenced the meeting with the little church in Berlin and vicinity. We continued the meeting for nine days, and I preached nine times, and brother Jonathan West three times. The meeting resulted in three conversions, who are elderly and established persons.

On the last evening of the meeting, we attended to the ordinances of God's house, namely: the breaking of bread, and washing of the saints feet, at which time I think we realized the fulfilment of the promise given, "If ye know these things, happy are ye if ye do them;" after which I gave an opportunity to those who wished to unite with the church. There were eight came forward, and evinced their willingness to unite with the church in fellowship, and to abandon all sectarian operations, and assume the new name which the mouth of the Lord has given. May God abundantly bless them.

The third meeting was held in Uniontown, Stark county, Ohio. The result of this meeting was as follows: two I trust were hopefully converted to God, and both were baptized according to the ancient mode, which was by immersing the whole body under water, and immediately raising it out again. There were also two accessions to the church. The brethren and sisters were much revived and greatly encouraged, while there were others who attended and appeared as if they had as much religion as St. Paul, and seemed to be deeply interested in the meeting. Some of them were heard to shout as some would suppose for joy, but, perhaps, some of them are such as are governed more by feeling than by principle: for when we tried to urge the necessity of acting from principle, and not to make our feelings or conscience a guide, seeing the Word is the rule or Christian's map, their shouts were turned into mutterings, and their joy into grief. This, among other evils, is becoming very prevalent in Ohio.

There is another great evil amongst us, that might be mentioned, namely, Lotteries. First, they are a curse to the country; secondly, a hindrance to the progress of religion. I speak as to wise men, judge ye what I say. Again, these things are the means of creating hard feelings amongst neighbors, and more than that, they sometimes lead to hard blows. This I learned, to my sorrow, was the case of the two lotteries that were drawn lately, which continued three days, the result was as follows: Some were so filled with intoxicating liquors that the dram seller became ashamed of them; yet they were his customers, and he had to bear with them a long time. At last, however, he had to turn his brethren out of doors, after he had got their money. Again, others were heard to blaspheme the name of their Maker, and curse their neighbors, whilst others were engaged in bruising each others faces.

Now, I ask, did God create man to engage in such evils? I answer, no. Yet these were all engaged in during the process of our meeting in Uniontown. Who is to blame? I answer: the maker, seller, buyer, loser and gainer, are all to blame. Yet some of my so called brethren can engage in the above mentioned evils, with a conscience, they say, void of offence. O! that God might enable them to see the harm they are doing themselves and the cause, and seek to do so no more.

I think the above mentioned evils militated somewhat against our meeting in Uniontown: yet, upon the whole, it was good, and I have no doubt if I could have had some one to assist me in preaching, so that the meeting could have been continued, there would have been much more good done. But, having preached thirteen times, and become very hoarse, in consequence of a bad cold, I was under the necessity of breaking up the meeting, for which I was sorry.

Yours truly,
HENRY MURRAY.

Letter from Elder J. M. Klein.

VENANGO COUNTY, March 1st 1849.

BROTHER WINEBRENNER:—

ONCE more, in the providence of God, I am permitted to write for the paper, and through that medium say a few things for the encouragement of the pious and good.

I, for one, have reason to be grateful to the Great Head of the Church, for the intimations of his presence, notwithstanding the spiritual dearth and apathy in some parts of God's vineyard. There has been some good done in different places. At Fayetteville, Mercer co., the number of disciples have been increased since my last letter to you. Many sinners have sought the Lord, with strong crying and tears, and a goodly number have found him precious to their souls; there are yet, however, many left to mourn an absent love. The church in the above place, numbers near fifty members. The converts are spiritual and obedient. Notwithstanding the extreme cold weather, the ice has been cut at different times, and old and young followed their Lord and Master down into the watery tomb. This I love to see. They are also enterprising enough to go on with their little Bethel. It is a neat little frame, and will be completed, Providence permitting, early in the summer, when it will be dedicated to the worship of God.

The church in this place, has also shared in the refreshings from the Lord. Some few have been restored to her fellowship during a few months past. A meeting is now in progress—two weeks have passed since its commencement, and although the enemy has spared no pains to tempt and discourage the people of God, yet they have gained the victory so far, that the cries of the penitents have been heard for several nights past.

On last night nine were forward at the altar of prayer. Some few have found peace since the meeting began. Oh! how solemn to hear the cries and the prayers of the mourners, and how cheering to see the converts praying to and praising God. Our meetings are warm and spiritual, and I hope and pray that this state of things may continue until the people of this neighborhood will become pious Christians. May the Lord bless his people, and keep them faithful.

The present Eldership year is almost come to a close, and my labors as pastor will be done. Many of the brethren have asked what I would do the coming year? Well, as one has said, if God permit, I will pray more, live holier, and preach harder than before. Although I have no appointment from the Eldership, this will not prevent me from doing so. My desire has been to emigrate some distance from this.

During this winter brother Hoves and I have traveled and labored together. Our appointments therefore have been far apart. He (brother H.) is now on the route. May the Lord bless and prosper him. I shall soon follow him and preach my last round to the brethren. I hope the churches will remember brother H. in his last visit, for he is worthy. I love him for his piety and sincerity, and I have reason to believe he will become useful, if he keeps humble.

My mind is still troubled about books. Not less than thirty Hymn Books are wanted in one church, while others are destitute. Some few books were brought here by brother Hickernell, or I should have been entirely out. In this church, singing, which is an important part of devotion, is much injured for this want. But I must close. More by and by.

Yours, in the Gospel,
J. M. KLEIN.

REMARKS.—Brother Klein and others who may want Hymn Books, or other works of our own publication, will please send to Elder Jacob Myers of Allegheny city, or Joseph A. Dobson, Pittsburg. EDITOR.

Letter from Elder T. Hickernell.

DARK CO., Ohio, March 1st, 1849.

BROTHER WINEBRENNER:—

HAVING a few leisure moments, I will embrace the present opportunity of letting you know that I have nearly passed around the Southern district or part of my Circuit.

I preached in the neighborhood of Samuel Anderson, on the 16th of February. The day previous I was to see father Kinsinger, for the first time, expecting to fill an appointment, but there was none given out. On the 17th and 18th I preached to very small congregations, on Pretty Prairies, in a Baptist meeting house, close by brother David Kinsinger's.

On the 19th I preached near Addison, in the neighborhood of brothers Strock and Wiley's, to a large congregation of people. Here I found all well, and by what I have heard, there were a number of people deeply affected at the meeting that I recently held there.

On the 20th I preached to a full school house 1½ miles below Dayton. I stopped all night with brother Higas, and found them in tolerable spirits. I left another appointment for that place, the 30th of April, and probably I shall then also preach in the city of Dayton, the evening of the 1st of May, provided a house can be obtained. I trust the brethren will not be disappointed in their calculations about the matter.

On the 21st I preached at Sharpsburg, in a wagon maker's shop, and tarried all night with the owner of the same; yet I had put up with father Winters, recently from Smithville, Ohio. On the evening following I preached to a large congregation near Pyrmount, in a school house near brother George Hutton's. On the day following I went to Euphema, and put up with brother Matthew Megrew.

On the 24th, father Ross, who was originally a minister of the M. E. church, met me in the neighborhood of the Huttons', Dark county, to hold a series of meetings, which continued from Saturday night till Tuesday night. None were converted, but I understand that some were very much wrought upon, but quenched the spirit. Oh! that men could see the danger of grieving the spirit of God.

To-day, which is the 1st of March, I preached, for the first time, in the neighborhood of father Ross', in Dark county. To-morrow, I purpose leaving for home, and then I shall go to the state of Indiana.

I calculate to hold several large meetings, and should be glad to have some of our brethren from some part to attend, if possible. The first will be held 3 miles South of Bellfountain, Logan county, Ohio, in the neighborhood of Samuel Anderson', on the 19th of April. Who will meet me there?

I expect to commence another Protracted meeting in the neighborhood of brothers Wiley and Strock's, near Addison, Clark county, on the 25th of April. I may keep this meeting up five days, if nothing prevents. Who will meet me there? Prospects are fine.

Yours, in Christian affection,
THOS. HICKERNELL.

Letter from Brother C. Idleman.

UNDERWOOD, March 13, 1849.

BROTHER WINEBRENNER:—

WE learn from the Scriptures of Divine truth, that no man has a right to, neither can

he preach the pure Gospel of Christ, in truth, unless he have a divine call from God. St. Paul says to the Hebrews, "No man taketh this honor to himself, but he that is called of God, as was Aaron." Again, in Romans he says, "How can they preach except they be sent." We therefore conclude that no man has a right to preach except God call him to it by his Holy Spirit; and though words may be ever so good in and of themselves, yet unless attended by the spirit and power of God to the heart, it is of but little profit. Therefore it must be delivered in the power and demonstration of the spirit in order to be useful. And as God is a spirit, and seeketh such to worship him as will worship in spirit and in truth, therefore whatsoever is not done in the spirit, cannot please God.

But, can a man have the spirit to preach and pray when and where he will? It appears the Apostles could not work miracles when and where they pleased: consequently the minister of Christ must be subject to the spirit—passive and active. Passive, having no will of his own, but be conformed to, and swallowed up in the will of God. Active, to do whatsoever God requires of him. Therefore there is a necessity of momentary watching and constant prayer; to have the mind uplifted, drawn out after, and solely stayed upon God, and to have one fixed resolution in all things, to please and know and enjoy God. And in order for this, he must have the agency of the spirit, its strivings and assistance. But can he have the spirit at all times, and at his disposal? To command the spirit he cannot; this is the free, unmerited gift of God! yet he gives it freely. A measure of the spirit is given to every man to profit withal, and as the word of God requires a constant exercise or action, (and yet requires no impossibilities,) we therefore conclude the strivings and operations of the spirit may be felt at all times. And in order that preaching be profitable, souls edified and quickened, the word must be attended by the power and influence of the Holy Spirit.

Why, we may ask, do we see and hear so much preaching (as it is called) and so little good effected? We answer, because they are so many trying to preach, but God has not called them, they being nothing more than man made preachers. Others, though they may have had a call from God, have not lived up to the requirements of the word and spirit of God, consequently they have lost the agency of the spirit, and their preaching is as sounding brass and a tinkling cymbal.

Yours affectionately,

C. IDLEMAN.

Letter from Brother T. Hickernell.

Dark County, Ohio, March, 1849.

Brother Winebrenner:—

I see in the Church Advocate, that there is a prospect of brother A. Megrew coming out as a Missionary, to travel Westward, and one brother has offered $10 for his support. I do think we can assure him $10 more in Preble and Dark counties, if he will come that far; and if he takes in Columbus, in the neighborhood of James Ferguson, he will get $20 there; there will be some raised in the vicinity of Dayton.

I should be much pleased to have a conjunction formed between the Ohio and Indiana Elderships, as there are several tiers of counties lying between the two Elderships in which there is but little preaching by our brethren. Who else will assist to get him out? Let them make themselves known through the Advocate.

Yours, in the best of bonds,

THOS. HICKERNELL.

Letter from Brother A. Megrew.

Wooster, March 6, 1849.

Brother Winebrenner:—

Having a little good news to communicate to you, and the readers of the Advocate, it is with pleasure I take up my pen so to do.

We commenced a large meeting in this place on the 24th of February, which is still in progress, and increasing in interest, notwithstanding the weather is unfavorable, and has been from the commencement of the meeting. Yet the meetings have been well attended, and since the second meeting there have been some out for prayer every night save one; and up to the present time there have been five or six professed peace by believing in the Saviour. Last Sabbath three followed the Lord in the ordinance of Christian Baptism.

We purpose protracting the meeting yet for some time. However, we are bad off for help in the ministry. Brother Beidler was with us from the commencement of the meeting until this morning, when he was under the necessity of leaving. We were very sorry to see him go, for he is truly a father in Israel.

March 12th.

Our meeting has now closed, and resulted in the conversion of nine or ten persons, and much to the up-building of the church in Wooster.

On last Sabbath four happy converts followed their Master down into the beautiful stream that runs near the town, and were there baptized in the presence of a large assemblage of people. It was truly a solemn and interesting time.

In the evening we had meeting again, and attended to the Washing of the Saints Feet, and the Breaking of Bread, and then gave an opportunity for persons to unite with the Church, when eight came forward and were heartily received into church fellowship; and afterwards we closed the meeting. There were many on the last evening of the meeting could not get into the house, because of the crowd.

The little church in Wooster is in great spirits, and truly the prospects are very flattering. I have no doubt but the Church will prosper here if the members keep humble and holy.

Brother Winebrenner: The Church in Wooster is a baptized church—it is a living church—a zealous church—an humble church—and truly I may say, a loving church. A more loving set of brethren and sisters I never saw, and I think that their example is truly worthy of imitation. My prayer to the great Head of the Church is, that these characteristics may be retained, may continue and abound more and more, and that he may keep them in his own name, and save them from the evils that are in the world, and even in Wooster.

Yours, in the best of bonds.

ARCHIBALD MEGREW.

OBITUARY OF Brother SIMON LINGLE.

Departed this life, at his residence in Harrisburg, on the 23d of October, 1848, Simon Lingle, aged 64 years and 10 months.

His disease was a lingering one, mostly of a palsey stroke. It lasted between four and five months: during which time he was not able to leave his bed. He left behind a family consisting of a bereaved widow, five sons and two daughters, and a large circle of friends and relatives to mourn his departure.

On the 25th of October his remains were interred in the Bethel grave yard at Lingleston. Funeral services by the writer, from Job 16: 22.

A. SNYDER.

OBITUARY OF Brother JOHN SEESHOLTZ.

Died, on the 14th of February, at the residence of brother Henry Boor, in Plain township, Wayne county, Ohio, John Seesholtz, aged 50 years, 10 months and 7 days.

Brother John Seesholtz embraced religion about 21 years ago, in Mechanicsburg, Pa., and has been faithful ever since. He has had many troubles to encounter—has buried two wives and two children, but now he is released from all his troubles. He has left six children to mourn his loss. The disease of which he died was Billious Pleurisy. His illness lasted but about seven days, which he bore with Christian fortitude, and then fell asleep in the arms of the Saviour. We trust he is now enjoying the rest that remains to the people of God. Funeral discourse by the writer, from Revelation 14: 13.

A. MEGREW.

NEWS DEPARTMENT.

For the Ladies.—The ladies are very fond of keeping the door knobs, spoons, plates, &c., in brilliant order. Now, if instead of water and chalk, and such preparations, ladies will use camphine and rotten stone, a far brighter, quicker, and more durable polish can be obtained than in any other way. Camphine is the article used for producing the exquisite polish of daguerreotype plates, and nothing has yet been found to equal it.

License in Iowa.—About two years since a law was passed in Iowa, by which it was left to the citizens of every county to say whether licenses should or should not be granted within their limits. Last year there were but two counties which granted the privilege.

Indiana.—The value of all the taxable property in the state in 1847, was $124,610.441. In 1848 it was $128,960,986, an increase of $4,350,546. Acres of land assessed in 1848, 16,623,091; value of said land, $58.290,434. Aggregate value of personal property, $32,072,895.

China Trade.—The trade of China with the United States, in round numbers, is worth $10,000,000 a year, independent of the traffic in opium, which is principally in the hands of foreign houses.

Powers of the Telegraph.—The inaugural address, delivered on Monday at noon, in the capital of this great republic, was at five o'clock being circulated in extras at Dubuque, Illinois.

Pork and Beef Packing.—The St. Louis Union says: "The amount of pork slaughtered and packed the present season in this city, exceeds that of the season previous. At thirteen establishments, the number of hogs slaughtered was 78,500 head, and about 10,000 head are yet expected to arrive, half of which are already contracted for. Perhaps one-third of the pork put up is for the English market. The price of hogs during the season has steadily advanced, and has ranged from $2 50 to $3 50 per 100 lbs. A large number of hogs intended for this market, have been slaughtered and packed at other points, owing to the difficulty of getting them to this point.

The demand for beef cattle, for shipment, has caused a falling off in beef packing the present season. The number packed at five establishments is estimated at about 2,200. The price has been from $3 25 to $4 per 100 lbs."

Swedenborg.—A correspondent of the Church Times states that the father of Emanuel Swedenborg was Bishop of West Gotha, in the Kingdom of Sweden. He adds:—"The son must therefore have been *born in the Church*, most probably *baptized in the Church, brought up in the Church*, during a long and protracted life, and finally *died in the Church*, receiving the Holy Sacrament of the Lord's Supper, from the hands of an Episcopal clergyman, on his death bed. Though the son of a Bishop, he never entered himself into holy orders, but continued an humble and useful layman to the end of his days."

New German Church in Baltimore.—The "American," of last week, says:—"A new church built by the German Evangelical Association, (called '*Albrights*,') on the corner of McElderry and Short streets, was consecrated yesterday morning, the dictatory sermon being preached in German by the Rev. Bishop Long, of Ohio. In the evening the Rev. Mr. Boos preached in English. The edifice is substantially built, and of a plain but neat appearance."

Church and State.—The secession of the Rev. Baptist Noel from the Church of England on account of his antagonism to the union of Church and State, has created an immense sensation in Great Britain. His powerful essay on the subject of Church and State is now in the press of the Harpers, and will flutter some of the Volscians this side of the Atlantic.

Masonic College.—A college has been established at Lexington, Missouri, under the patronage of the Grand Lodge of that State, and called "Masonic College."—$32,000 were subscribed to obtain its location at Lexington. Rev. Adiel Sherwood, formerly of Shurtleff College, is President.

An Atmospheric Mail Telegraph.—Among the new things claiming a patent in Washington, is an invention of Mr. Van Vetchen, of the Towanda Democrat, (N. Y.,) who claims the discovery of a plan by which mail and all express matter can be transmitted one thousand miles an hour by means of an atmospheric telegraph.—A tube is formed of a given size and length, and, by means of an air-pump, a carriage is propelled of a cylindrical form—the air operating on a piston head, or driver, which is in the rear of a train of cars.

Astonishing Developments.—The Grand Sultan it will be seen by the last news, has taken off all restrictions from Christians, and has issued his edict admiting them to the first office in the Empire.—Such an act by a Mahommedan prince is one of the most remarkable events of the age. This, with the exile of the Pope, can not but awaken most serious reflections in the minds of all Christian disciples.

Applicants for Office.—The National Intelligencer has the following annunciation: "We understand that it has been found necessary by the President of the United States to require that all the applications for office shall be made to the Chiefs of the several departments, by whom they will be submitted at the proper time. No direct application can be entertained by the President for any office whatever.

A State Prison Untenanted.—The officer in charge of the Iowa Penitentiary reports to the Legislature: "During the past year we have had one conviction, two pardons, and one escape, leaving us without a single prisoner or convict in the State Penitentiary at this time. The fall terms of the Courts are about to close without a conviction."

Exports and Imports of 1848.—The total value of the exports and imports to and from foreign countries during the year 1848, is thus officially stated:

Exports, - -	$154.036.436
Imports, - -	154,992 900

Balance of trade against us the past year, $957.464.

Conversion in Texas.—A correspondent of trone of the religious journals states that more than six hundred persons have been hopefully converted within eight months in the Colorado valley. They have united with various evangelica denominations.

California Salt.—The salt found in the great salt lake in California is superior to any now in use for preserving butter, beef, &c. It is the strongest salt ever yet discovered. Three barrels of water make one of salt.

Tennessee.—Gen. Pillow is a candidate for Governor of Tennessee

The Girard College.—The Philadelphia Councils have appropriated $15,900 for the maintenance of Orphans for the year 1849: and also to create two prefects at salaries of $400 a year, to have the charge of the boys, in place of three of the governesses now employed.

No License in Boston.—The Boston Common Council, at its meeting a few weeks since, after an animated discussion, decided that no licenses for the sale of liquor shall be issued in that city.

Pen-urions.—The members of the Iowa Legislature have voted themselves each a gold pen. They have thus become State pen-sioners.

☞ From the Scientific American we obtain the following statements in regard to the wealth of our Union. The value of the crops in 1848, are estimated at $640.000,000. Value of live stock on farms, $557,000,000. Investments in manufactures for the same time, amount to $343,000,000. Sums invested in merchandize, $344.090,000, exclusive of $158,000.000 employed in foreign trade. The aggregate of productions and business of our country amounts then to more than $2,000,000,000.

☞ Immense numbers of the British population still continue most restlessly anxious to cross the Atlantic, and it is expected that during this spring emigration will increase to an unprecedented extent, and will altogether be unequalled in point of character.

☞ r our planets are now visible above the horison. Three—Venus, Saturn and Mercury—in the south-west; the latter about ten or twelve degrees above the horison, soon after sunset. Jupiter about forty-five degrees in the north-west. So says the New York Herald.

☞ Suspended bridges are talked of at St. Louis, Cincinnati and Wheeling. That at Cincinnati is to be suspended 120 feet above low water mark, and is estimated to cost 300,000 dollars. The Cincinnati papers say it would pay handsomely at that cost.

☞ By the census which has just been taken at St. Louis, it appears that the present population of that city is 63,471. These figures show an increase since 1847 of 15.888, and a total increase on the last four years of 27,456.

☞ Frederick Watts, Esq., has been appointed President Judge of the Judicial District, composed of the counties of Cumberland, Perry and Juniata, in the place of Judge Hepburn, whose term has expired.

☞ There were three million bushels of wheat at Chicago, ready to be shipped down the Lake, as soon as navigation opened.

☞ Benjamin C. Howard, democrat, has been appointed U. S. Senator by the Governor of Maryland to fill the vacancy occasioned by the resignation of Hon. Reverdy Johnson.

☞ The Directors of the Buffalo, Albany, and New York line of Magnetic Telegraph, have voted not hereafter to open their offices on Sunday for business.

☞ England and Wales, with sixteen millions of people, contain nearly eight millions unable to write their name, and not less than five millions unable to read.

☞ A rich vein of gold has recently been discovered on the farm of Mr. J. Ellicott, 25 miles west of Baltimore, Maryland.

☞ The Mississippi was forty miles broad at Memphis lately, by the rising water extending over the Arkansas flat.

☞ There are oaks in California which are ever green. The Indians thrive on the acorns.

MISCELLANEOUS.

LEARN TO COOK WELL.

We again propose this advice to those of our young female friends who may chance to look into this journal. There need be no scruple, on the ground that the aim proposed i not sufficiently high for a generous and cultivated mind. To do *well*, whatever it becomes our duty to do at all, is an ambition sufficiently elevated for the highest and most gifted spirit.—The care of the family will be the duty of the woman till we get translated to a higher sphere of existence—and family care will always, as now, be made up of details, small in themselves, 'tis true, but in the aggregate, and in their connections, vastly important. We say then, *learn to cook well.*

The health of the family depends upon it. We know there are those who associate luxury, effemmacy, and all dependant ills with every attempt of the kind recommended. But we do not believe that health is promoted by eating raw carrots, or doughy bread—or that to secure long life it is necessary to turn cannibal. Nor were men made to graze like cattle, or eat food like dogs.

Nor is it necessary, in order to shun the errors of which we speak, to rush into the opposite extreme. Good cookery does not consist in producing the highest seasoned dishes; nor such as foster a morbid appetite, but in preparing every dish *well*, however simple or common it may be.—There are, for instance, families who never eat any good bread from one century to another, and have no idea in what it consists. Nor are meats cooked any better within their precincts. Those little, simple, and healthful delicacies, which the good housekeeper knows intuitively how to produce, are never seen here. Even a dish of potatoes cannot get themselves well boiled. A member of the family might as well fall in among the Hottentots as far as any proper nursing is concerned. These things ought not to be, nor is there any need of their existence. if the wife has any just notions of her obligations to herself and those about her.

The science of bread making, of meat broiling, stewing, roasting, and boiling; of vegetable cooking, and of preparing the multifarious small dishes of all sorts, which go to make pleasant the table, and all about, are hers—hers to understand and practice. They are sciences too, quite as exalted in nature as are those which lie at the foundation of litigation, cloth selling, implement making, or wheat growing. The woman who can cook well is an Empress, to whom all that wait at her table will do unbought homage. Learn to cook well, fair friends.—*Prairie Farmer.*

AN INFALLIBLE CURE FOR ASIATIC CHOLERA.

While in Ireland, in 1832, in reading the Dublin Evening Mail, I met a notice with this head, written by Lady Ponsonby, who had spent many years in India, and had proved the efficacy of the following prescription, and never known it to fail. Thinking it might be serviceable, I copied it and procured the remedy. In a few months I was called upon to test its virtue, and suffice it to say that I did not lose in a single case. As we are likely soon to be visited with this awful scourge, I think it a duty to publish the same through your columns.

Recipe.—1½ oz. of spirits of wine, ¼ oz. of camphor dissolved in wine. Get a small phial of the spirits of hartshorn.

Directions.—First give a teaspoon full of hartshorn in a wine glass of water, begin immediately, and give 5 drops of the spirits of wine. filling the teaspoon with water, and a little sugar—repeat this every five minutes till you have given three doses, then wait 15 minutes and commence again as before, and continue half an hour unless there is returning heat, should this be the case, give one more dose, and the cure is effected; let them perspire freely, as on this the life depends, but add no additional covering.—*Newark Daily Adv.*

CHILDREN, BE PROMPT.

Never say, when told to do any thing, "In a minnie," or "By-and-by." This leads to a bad habit, which, if not overcome, will prevent all confidence in you as you grow up. You will then put off duties you owe to your neighbor in the same way, and lose his confidence. Many men lose the respect of their neighbors, not so much because they mean to do wrong, as through mere carelessness.—"By-and-by," and "to-morrow," have ruined thousands, robbed them of their character, and made them any thing but blessings in a neighborhood. Little confidence can be placed in their word, not because they mean to tell falsehoods, but because of carelessness. No obligation is fulfilled when it should be. And it is sometimes so in their own affairs. They lose days and weeks because business is not attended to when it should be. A tool is lost, because not promptly put away when done with. Fulfil every promise promptly. Put it not off an hour.

INTEMPERANCE.

President Jefferson once said—"The habit of using ardent spirits by men in office, has occasioned more injury to the public, and more trouble to me, than all other causes; and were I to commence my administration again, with the experience I now have, the first question I would ask, respecting a candidate, would be, 'Does he use ardent spirits?'"

SABBATH SCHOOLS.

The influence of the Sabbath School upon the mental and moral discipline of society can never be over estimated. Apart from the religious associations connected, it works an incalculable good in training the mind to habits of thought and reflection, and giving systematic and healthy action to its tendencies and powers. Why is it that the population of New England, especially, are so renowned for intelligence and success? The answer can be traced to the school training under which they have passed from childhood to middle age, either as pupils or teachers, in both positions alike receiving the culture which gives form, consistency and activity to character.

The population of New England are school-bred—not alone in the noble district, public and high schools, but in those hallowing Sabbath Schools, where the mind loses its contact with the gross, and is weaned to calmer and profounder contemplations. It would be hard to find in the Eastern States a man or woman who has not been pupil or teacher in a Sabbath School, and who has not carried from thence a mould of mind affecting more or less all their after lives. Of the great statesmen New England has given to the nation—such as Webster, Adams and Cass—most of them have been schoolmasters or teachers in Sabbath Schools. Who can tell how mightily the lives and actions of those giant intellects have been influenced by such early training?

The Sabbath School is one of the happiest and divinest ideas that has been evolved from Christianity. It is purely a Christian institution, seeking to educate and lead the young mind in pursuit of the good, the beautiful and the true.

Apart from the educational influence it exerts, it rears a moral wall around society by bringing the rising generation in contact with high and ennobling truth. It consecrates the Sabbath to the young as well as the old. It saves childhood and youth from evil habits engendered by a a non-observance of the Sabbath, and a carelessness of its purposes and teachings. If there was the right appreciation of this institution simply as a social and state policy, for the temporal weal of society—our streets would not be filled on the Sabbath with dog-fighters, and penny-pitchers. Knots of idle and dissipating youths would not stand at the corners of the streets making the air foul with profanity and obscenity. Do Christians—do philanthropists and good citizens think as they ought of this subject? Is the Church—or are the ministers of Christ sufficiently awake to this mighty moral power which now lies dormant in our midst? We hope they are, and that a united effort may be made by all to give such importance and charm to the Sabbath School that the children and youth of our day may be all brought under its influence.

☞ Gov. Bebb, of Ohio, in two years has pardoned 117 convicts out of the state prison. As says the Gospel Banner, "the ease with which robbers, murderers, &c., get pardoned by Governors, now days, defeats the intentions of the laws, and takes from the minds of the villians nearly all fear of the certainty of punishment" As crimes increase, and become more frequent, it is evident that there is an increasing sympathy for criminals, and less and less regard for the welfare and safety of society.

Premiums.

To induce a general effort to extend the circulation of the Advocate, we offer the following Premiums, viz:

1st. For the highest number of new subscribers we will award one copy of the Bible, and a complete set of our own publications, viz: History of Denominations, Treatise on Regeneration, Wandering Soul, View of the Church, Hymn Book, Reference and Pronouncing Testament, German Testament, Almost Christian, (in German,) Baxter on Conversion, Fuller on Backsliding, Traveller's Guide, Young Convert's Guide, Sermon on Christian Baptism, Dissertations on the Law of Tithes.

2. For the *second* highest number, a set of our own publications, as above specified.

3. For the *third* highest number, a copy of the History of Denominations, a Church View, a Hymn Book and Testament.

4. For the *fourth* highest number, a bound volume of the Advocate, a copy of the Wandering Soul, and a copy of the Treatise on Regeneration.

5. For the *fifth* highest number, a Hymn Book and Testament.

6 For the *sixth* highest number, a Hymn Book or Testament.

7. For five or more new subscribers, a copy of the Advocate for one year, commencing with the next volume. This premium will be allowed to all who shall procure five or more new subscribers.

Now let a general effort be made, between this and the commencement of the next volume, and let us see who will come out best; who second best, and who third best, and so on.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenger,	-	-	$10 00
William Reichert,	-	-	5 00
Isaac Miller,	-	-	10 00
J. H. Harley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00

Remarks.—Those brethren in the Church who are blessed with this world's goods, and who are friendly to the cause of Missions in the aforesaid States, will please to send us their names between this and the first of next March, so that the Board may send out their Missionaries in due time.

We wish the brethren in the States of Illinois and Iowa to move in this enterprize with becoming zeal, and thereby provoke the friends of Missions, here in the East, to love and good works. Let all, therefore, both in the East and West, speak out promptly and let the Church and the world know what they are willing to do to sustain this enterprize.

Notice to Book-Agents.

This is to give notice to our book-agents not to sell any of our books on credit, except when they buy for cash, then they can do as they please. It does not suit us to give long credits. We are willing to accommodate all, provided we can have quick returns.

Editor.

Special Notices.

☞ Letters enclosing new subscription or changes in Post Offices, should contain the NAMES of the subscribers, the POST OFFICE, the COUNTY, and the STATE to which the papers are to be directed; all written very legibly and with great care—otherwise the papers are liable to be sent to the wrong Post Offices.

☞ The Post Office regulations now ALLOW POST MASTERS TO FRANK LETTERS to publishers, and they are generally willing to do so when applied to by subsbribers.

☞ Special pains are taken to have the Advocate SENT REGULARLY to subscribers and they are particularly requested to give us notice of any irregularity in its receipt.

New Music Wanted!

We have it in contemplation to get up a choice collection of Church Music, comprising the various metres now in use among the Churches of God; and we want our brethren who are blessed with "The daughter of Music," to aid us in making out the collection, by sending us choice peices of music, or by writing and referring to works where such choice pieces of Church Music can be found. Who among the singers of the Israel of God will oblige us by prompt attention to this request?

For every half dozen of approved pieces, a copy of the new work shall be awarded.

Editor.

Choice Fruit Trees.

We have a choice lot of Fruit Trees for sale. Let those who may want, send their orders and bespeak them, or call early in March and get the Trees.

Bound Volumes of Advocate.

We have had some few volumes of the Church Advocate bound—two volumes in one. Those who may want them, will please send us their orders. Price $2.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held. Providence permitting, in the neighborhood of Stump's, Stark county, Ohio, commencing on the 5th of April.

The ministers and brethren of the neighboring churches are invited to attend.

Religious Notice.

A Camp-meeting will be held on the old camp-ground, near Rome, Noble county, Ind., commencing on Thursday, the 7th of June, 1849.

Who will attend? We do hope that those brethren in the ministry who calculate taking a tour to the West will make their arrangements so as to assist us in holding this meeting. Thos. Hickernell.

Shoemakers Wanted.

SEVERAL JOURNEYMEN SHOEMAKERS, of good moral character, can obtain employment at liberal prices, for from 1 to 12 months, by calling at the Shoe Store and Manufactory of JOHN KNOUSE, in Shepherdstown, Cumberland county, Pa.

Also—Several BOYS WANTED, to learn the art or trade of Shoe and Boot making, at the same place. JOHN KNOUSE.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Tuesday, the 13th ult., by Abraham Swartz, V. D. M., Mr. Joseph Ross, Jr., of Middletown, to Miss Mary Bowman, of Cumberland county.

Accompanying the above, the Printer received a goodly share of delicious wedding cake, for which the happy couple will receive our thanks, as well as our best wishes for their future happiness and prosperity.

The sending of cake to the Printer is just and right, and in this case, therefore, is just as it should be, and proves conclusively to our mind, that the parties considered their future happiness and prosperity as a matter of great consequence, else they would not have been so punctual in sending the printer the small boon which accomplishes such great ends.

To all our young friends who purpose perpetrating matrimony, and desire to live happy and be prosperous, we would say, "Go and do likewise." K.

On Sabbath evening, the 11th ult., by Elder F. Strohm, Mr. Samuel McFadden, to Miss Mary E. Fisher, both of Linglestown.

On the 4th ult., by Elder J. Haifleigh, V. D. M., Mr. Isaac Breneman, to Miss Elizabeth Sides, both of Bainbridge, Lancaster county.

On the 8th ult., by the Rev. J. H. Coit, Edward C. Henshaw, Esq., of New York, to Miss Sarah E., only daughter of the late Edwin Tyler.

On the 13th ult., by the Rev. J. F. Mesick, Mr. Jacob Nisley, of Upper Swatara, to Miss Catharine Hurst, of Lower Swatara, Dauphin county.

On the 8th ult., by the Rev. W. R. De Witt, Robert W. McClure, Esq., to Miss Margaretta Sturgeon, daughter of Allen Sturgeon, Esq., all of Dauphin county.

On the 9th ult., by the Rev. James Mackey, Mr. Solomon Brownfelter, of Springfield, Cumberland county, to Miss Martha Shuman, formerly of Shippensburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Hummelstown, Pa., on Thursday evening, March 8th, after a short illness, Dr. William Henderson, for many years a highly respectable physician, and influential citizen of that place.

On Tuesday morning, the 20th ult., Mary Kelton, daughter of T. W. and E. S. Buffington, aged 1 year and 10 days.

In this place, on Thursday, the 28th ult., after a lingering illness, Mr. Samuel Berry, aged about 35 years.

In Washington city, on Monday the 26th ult., of inflammation of the lungs, O. J. Baker, Esq., of this place, in the 26th year of his age.

At Lancaster, on the 10th ult. of Hydrocephelus, Charles Stevenson, eldest son of Jacob and Ann Christ, aged 8 years, 8 months and 10 days.

His remains were deposited in the Lutheran Cemetery followed thither by the Bethel Sabbath School, of which the deceased had been a regular attendant, where all seemed to say,

Forgive ye blest the tributary tear,
That mourns your absence from a world like this;
Forgive the wish that would have kept you here,
And stayed your progress to the seats of bliss. Wm. Mooney.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 00	*a*	4 12½
Do. Rye, do. - -	2 50	*a*	2 56
Do. Corn, do. - -	1 95	*a*	2 00
GRAIN—Wheat, per bushel,	90	*a*	92
Do. Rye, do. - -	52	*a*	53
Do. Corn, new do. - -	40	*a*	41
Do. Oats, do. - -	26	*a*	28
Do. Barley, do. - -	60	*a*	65
SEEDS—Clover, do. - -	3 00	*a*	3 50
Do. Timothy, do. - -	3 00	*a*	3 25
Do. Flax, do. - -	1 00	*a*	1 10
BEEF, per cwt. - - - -	5 00	*a*	5 50
PORK, do. - - - - -	5 00	*a*	5 25
HAMS, per pound, - - -	7	*a*	8½
BUTTER, do. - - - - -	15	*a*	18
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	40	*a*	42
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	25	*a*	30
PEACHES, (Dried) per bush.	1 25	*a*	1 30
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 40	*a*	1 50
HAY, per ton, - - - - -	12 00	*a*	15 00
PLASTER, per ton, - - -	4 00	*a*	4 50

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 50	*a*	4 62½
Do. Rye, do. -	2 87½	*a*	3 00
Do. Corn, do. - -	2 44	*a*	2 50
GRAIN—Wheat, per bushel,	98	*a*	1 03
Do. Rye, do. - -	65	*a*	66
Do. Corn, new do. - -	52	*a*	53
Do. Oats, do. - -	30	*a*	32
Do. Barley, do. - -	75	*a*	80
SEEDS—Clover, do. - -	3 25	*a*	3 75
Do. Timothy, do. - -	2 75	*a*	3 00
Do. Flax, do. - -	1 30	*a*	1 32
BEEF, per cwt., - - - -	7 00	*a*	8 75
PORK, do. - - - - -	7 00	*a*	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

As sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

History of the Church of God.

The history of the Church of God in the United States, as contained in the History of Denominations, is now published in pamphlet form, for distribution in cities and new places, where the principles of the Church are unknown. Price, 25 cents per dozen, and $1 50 per hundred.

McAllister's All-Healing Ointment,
OR THE
WORLD'S SALVE.
Contains NO MERCURY or other MINERAL.

From the Reading Eagle.

"There was never, perhaps a medicine brought before the public, that has in so short a time won such a reputation as "McAllister's All Healing or World's Salve."—Almost every person that has made trial of it, speaks warmly in its praise. One has been cured by it, of the most painful Rheumatism; another of the Piles, a third of a troublesome pain in the side, a fourth of a swelling in the limbs, &c. If it does not give immediate relief in every case, it can never do injury, being applied outwardly. As another evidence of the wonderful healing power possessed by this salve, we subjoin the following certificate, from a respectable citizen of Maidencreek, township, in this county.

Maidencreek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for tooth ache and other complaints, with similar happy results. Your friend,

John Hollenbach."

I certify that I have used "M'Allisters All-Healing Vegetable Ointment, or the World's Salve," for a healing in a my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it. Parker Reed.

Morris tp., Wash. co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints. Leonard Vaile.

☞ Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetter, Chilblain, Scald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c., Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled or Broken Breast, Tooth Ache, Ague in the Face, &c., &c.

☞ This Ointment is good for any part of the body or limbs when inflamed. In some cases it should be applied often.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, is written with a pen on every label.

☞ **PRICE, 25 CENTS PER BOX.** ☜

JAMES M'ALLISTER,
Sole Proprietor of the above Medicine.

Principal Office No. 28 North THIRD street, Philadelphia.

Agents: Geo. H. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; George Ross, Elizabethtown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; J. M. Beatty, Pottsville; Samuel P. Sterret, Mount Joy; Henry Thatcher, Newport; Wm. Jackson, New Buffalo; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Edward Scull, Shippensburg; John Diller, Newville; and sold by our Agents in every town in the State.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS.

J. WINEBRENNER & CO. propose publishing, by subscription, a work entitled

A Pronouncing and Pictorial
Bible and Theological Dictionary.

1. This work shall contain a short but comprehensive explanation of all the principal Bible and Theological terms.

2. It shall give a Classical Pronunciation of the same, which has hitherto been a great desideratum in all similar works.

3. It will be embellished with numerous engravings, illustrative of ancient places, customs and things.

CONDITIONS.

1. The work will be about the size of the *History of Denominations*, containing about the same number of pages.

2. It shall be well printed and bound, and delivered to subscribers at *Two Dollars and fifty cents* per copy, payable on the delivery of the same.

3. Whenever three thousand names shall have been procured by the different Agents, the work shall be put to press. A list of the names of subscribers shall be appended to the work.

P. S.—Fifty or more Agents wanted for the sale of the above, and the *He Pasa Ekklesia*.

☞ Any person sending us four good subscribers for the above work, and becoming responsible for the payment of the same, shall be entitled to one copy.

Agents Wanted.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate.

BRENNEMAN'S DYSPEPTIC MEDICINE.

Frederick Brenneman, near Maytown, Lancaster county, Pa., offers to his numerous friends and the public in general, a super excellent medicine, for the cure of Dyspepsia. Being opposed to puffs and quackery, he would merely say, read the following testimonials, and then, if you are Dyspeptic give the medicine a trial.

TESTIMONIALS.

East Donegal, near Mount Joy.

The undersigned hereby certifies, that he was severely afflicted for five or six years, with Dyspepsia in its worst form; that he tried all kinds of remedies, or Dyspeptic medicines, far and near, but found no relief, until I used the medicine now prepared and sold by Frederick Brenneman, and by using three bottles and the Slippery Elm tea, I was entirely cured, and now am as well as ever.

SAMPSON M. REESE.

Maytown, Lancaster county, Pa.

I Abraham Rife, residing in Maytown, Lancaster county, do hereby certify, that I was sorely afflicted with Dyspepsia for a long time, unably to do any work. I tried sundry medicines without any effect, till I used Brenneman's Dyspeptic Medicine, three bottles of which cured me. The symptoms in my case were such as are common to similar cases, such as Indigestion, Oppression of the Stomach, Giddiness, Flatulency, Costiveness, Depression of Spirits, &c., &c. I do cordially recommend it as a good medicine.

Marietta, Lancaster county, Pa.

I the undersigned do hereby testify, that I was Dyspeptic for some time, not able to attend to my business, and by using two bottles of F. Brenneman's Dyspeptic Medicine, I was perfectly cured. I have no hesitation in recommanding it as an excellent medicine for the cure of Dyspepsia.

PETER LONG.

To these, many other certificates might be added, but it is deemed unnecessary. A trial of the medicine will be the best, and the only necessary testimonial. It is also a good remedy for Cramps, Cholics, and virious diseases of the stomach and bowels.

Directions for using the Medicine.

Take from a teaspoonful to a tablespoonful three times a day, half an hour before meal time. Children in proportion. Use the Slippery Elm tea as a common drink. To a handful of the bark, add one quart of water, hot or cold, and use it freely. (Jan1.)

PETERS' CHEAP BOOKSTORE

No. 22, Market Street, Harrisburg.

THE public are respectfully informed that the undersigned are now the proprietors of the Book Store and Printing Establishment of the late G. S. Peters, deceased; and that they have added to the former stock a large assortment of BOOKS in the various branches of Literature: among which are *Religious, Medical, Historical and Miscellaneous Books;* besides all kinds of

SCHOOL BOOKS

and Writing Materials, used by Scholars; all of which will be sold at the lowest Cash prices by the dozen, or single. Also, for sale a large assortment of

GERMAN BOOKS;

such as Bibles, Testaments, Prayer-books, Hymn-books, Reading and Spelling-books, Toy-books, &c. &c. Besides,

Kunst's English and German Dictionary,

a very valuable work, particularly for those desirous of studying either language.

Store-keepers, Pedlars, Teachers and others, who wish to purchase Books, &c., by the quantity, will find it their interest to give us a call. LUTZ & SCHEFFER.

December 15, 1848.—1y.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

J. B. G. KINSLOE, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIII. HARRISBURG, Pa., APRIL 16, 1849. NUMBER 24.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names.	Am't. paid	Names.	Am't paid
Anglemyer Adam	$1 00	Marter David	$1 25
Barton Joseph	50	McClure & Stevick	62
Bryson James	1 00	Ober Benjamin	1 00
Bricker John	1 50	Pendicord John	1 00
Boyer W W	1 50	Reeme Wm H	1 00
Crusey William	1 50	Shelly Benj	1 25
Clinger Wm	50	Seabrooks J C	1 00
Eckle Absolem	2 00	Snyder David	1 00
Gross Solomon	1 00	Shelly Daniel	1 25
Gorgas Wm	1 00	Smith David	1 25
Garman Rebecca	1 00	Smeltz J R	1 50
Huston John Sr	1 00	Stoman Elizabeth	62
Hoffer Henry	1 50	Shelly Samuel	1 50
Hicas David	50	Weltmer Joseph	1 25
Helstand Henry	50	Welbly Jones	1 00
Kauffman J S	1 25	Wittmer C S	1 00
Lambert Michael	1 50	Winebrenner Christian	1 00
Longenecker J D	1 00	Young Jonathan	1 25
Mulenix Wm H	2 00	Zearing Henry	1 00

Close of the Volume.

The readers of the Advocate will perceive this number closes the present (13th) volume of our paper. Our list has increased some during the past year, but there is a great delinquency in the payment of dues among our subscribers. This fact we much regret, for more reasons than one. Yet we rejoice to say, there is a goodly number of advance payers among our subscribers, whose advance pay we shall expect, as usual, between this and the first of May.

Notice.

Brother M. F. Snavely and others, wish us to inform their numerous friends, that they intend to communicate with them through the Advocate, after they get out into the far west. This method will greatly shorten their correspondence, so far at least as matters of public interest are concerned, and be a gratification to the readers of the paper generally.

List of Delinquents.

The following is a list of our delinquent subscribers for the present (13th) volume of the Advocate. We publish the list for a two fold purpose. First, that each subscriber may know the amount he owes; and secondly, that our agents may assist us in collecting the same. The whole amount of arrearages is very considerable—much more than it ought to be on one volume. We shall feel obliged, therefore, for prompt payment.

If any mistakes have occurred in making out this list, we shall be happy to rectify them as soon as they are pointed out to us.

Names.	Am't due.	Names.	Am't due.
Albaugh Daniel	$1 50	Fosnacht Jacob	$1 50
Adloway Abraham	do	Fry Michael	do
Alter Benjamin	do	Fox John	do
Adams Margaret	1 00	Freed Mary M	1 00
Borgner Henry	1 50	Gillespie J	do
Barlow John	do	Gner John	1 50
Brown George	1 00	Gensler John	do
Boltig Michael	do	George Abraham	do
Beatly Mary	do	George John G	do
Borlig Ezekiel	1 50	Gable William	do
Burntnet Jos	do	Gable John S	do
Bricker Geo W	do	Gish John	do
Boyer Wm L	50	Gaomel John	do
Brandt David	50	Gurley George	do
Brought John	62	Gephard John	do
Beckly S P	50	Gamber Jacob H	do
Buffington Josiah	1 50	Guss Samuel	do
Burger M S	do	Gier Martin	do
Berray Michael	do	Graybill Daniel	do
Bolton John	25	Garner George	do
Bollinger Jacob	25	Gardner W	do
Bear Michael	25	Hostetter John S	62
Bean Thomas	1 00	Hipple Frederick	1 50
Beacher John	1 50	Hank L	do
Bond William	do	Handshue John	do
Buckwalter Christian	do	Heiser Henry	do
Bechtel Jacob	do	Heffner George	do
Barlow James	do	Hiney David	do
Barlow John	do	Hawk Jonathan	1 00
Bear David	do	Hiser Jane	do
Brown William	25	Hinkley John	do
Bolmer John	1 50	Hickernell John	do
Barlow N F	do	Hickernell Thomas	do
Bigham Solomon	1 00	Hovis John	do
Barkstresser Daniel	1 50	Hefflebower Henry	25
Brown John	do	Huber barnet	1 50
Buhoup John	do	Huffer benjamin	do
Beelman E lzabeth	1 00	Hazeton Doyle P	do
Baker Israel	1 50	Hyneman Thomas	do
Barnhart Peter	1 25	Hostetter Christian	do
Beelman Jacob	1 50	Hurst Abraham	do
Barks tesser & Abbott	do	Houston Levi	do
Bigley J W	do	Hostetter Abram	do
Brady Israel	1 00	Hoot William	do
Boyle G W	1 50	Heltebridle Uriah	do
Bishler Philip	do	Heck William	do
Brooks Eliza	75	Hart Daniel	do
Brubaker Ann C	1 00	Hawker John S	do
Bowman Samuel	do	Hall Daniel	do
Calvin Robert C	1 50	Idle Jacob	do
Clay William	50	Johnson Joseph	do
Cook W S	1 00	Jordan E	1 00
Comp Henry	62	Kerr John S	do
Chase Gardiner	1 50	Kester benjamin	do
Crossman Wm F	do	Kolb Elizabeth	do
Currin John	do	Kauffman Abraham	do
Clauser David	do	Klein Jacob M	do
Crawl David G	75	Kumler John	1 50
Coup Jacob	50	Kilmer John	do
Cranding John	1 50	Hauffman S R	do
Cramer Michael	do	Kosher John	do
Carper Jacob	do	Keaga Jacob	do
Carpet Catharine	1 00	Keiser John	do
Cramer Mary	do	Kirk Enos	do
Donnehower John F	1 50	Long Daniel	do
Dorwart John	do	Leach Samuel	do
Dillinger Christopher	do	Livingston William	50
Dolson John	1 00	Latshaw Elizabeth	1 00
Davies William	1 50	Mortun George W	1 50
Dawson John B	do	M Neal John	do
Dobson Joseph A	1 00	McConnel George	do
Dravenstott Jacob	50	May Jacob	do
Dennis James	1 50	Mapes Isaac	do
Eckle Martin	do	Murphy Jas	do
Eberman John M	do	McNeal Mrs	do
Elliot Vincent	do	Miller Jacob	do
Ensminger David	do	Maish Frederick	do
Eckles James	do	Myers J & H	do
Erbrisman David	do	McFarlen Peter	do
Eversole Daniel	1 25	Mason Alex	do
Ebbelman Michael	1 50	Machlan John R	do
Eckle Absolom	50	M Farlen Wm	1 00
Eckart John	1 50	Miller Isaac	50
Fairfax Mary	do	M'Kee Mary	1 00
Ferguson James	1 25	Mooney Wm	do
Fortainbaugh Samuel	1 50	Myers Jacob R	25
Freese William	do	Musselman Ann	1 00
Fysracht Conrad	do	Machlan Elizabeth	do
Fauss Thomas	do	Nell J	1 00
Fasig Samuel	50	N ligh David	do
Fenser benjan in	1 50	Nelson Charles	62
Fasick William	do	Negley D & J	1 50
Ferguson James	75	Ober Margaret	do
Fry Leonard	25	Owens John C	1 00
Farquehar Wm	62	Oberlin John	1 50
Ford Daniel	1 25	Ober Martin	do

Names.	Am't due.	Names.	Am't due.
Pence William	do	Trever Jacob	$1 50
Poffinger Samuel	do	Trever David	do
Paulus Henry	do	Trisler John	do
Porter & Nutley	do	Tinsman Adam	do
Pittman Joseph	25	Tucker Noe	do
Quigley William	1 50	Tyler Elias	do
Richmond S S	1 00	Ulch john	do
Reiher George	25	Umstead joel	do
Reed William S	1 50	Umholtz Henry C	do
Rice Levi	do	Ullum Daniel T	75
Ramberger Simon	do	Vanard William	1 50
Rudy Jonas	do	Vance William	do
Reis John	2 50	Watson William	do
Ross Nathan	1 50	Wagoner Peter	do
Rees James	do	Wiley james	do
Rosenberger Henry	do	Williams Daniel	do
Rees Samuel	do	Walker Samuel	do
Ross Ayres	do	Wickersham Ross G	do
Skinner Philip W	do	Wallace Reuben	do
Sheaffer Mary W	50	Williams jesse N	do
Streck Jacob	1 50	Wingert john	do
Stubbs William	do	Walter jacob	do
Smith John M	do	Williams P C	do
Swyers Wm	25	Wilson joseph	do
Sheffer michael	62	Warehime George	00
Shillinger Frederick	75	Winebrenner Andrew	do
Sweigart Jacob	1 50	Weishampel john F	1 00
Snyder Noah	do	Wingert Henry	do
Sandal George	1 25	Wolf Mary Ann	do
Slyter A B	1 00	Whitley Matilda	do
Sheckler Susan	do	Werner james	do
Sheckler Catharine	do	Witmer martha	do
Shaw Philip	do	Wielder Elwin	62
Sherrich S	do	Wonder & Brinzer	75
Swiler Jacob	1 50	Young Archibald	1 50
Sherrick John	do	Yousling George	do
Simpson John	do	Yon Lewis	do
Sturges Erastus	do	Yahn Levi	do
Strickler David	do	Zearing martin	25
Stouffer John	do	Zell Henry	1 50
Shaft Frederick	do	Mackey James	$1 00
Sowder Jacob	do	Matter Baily	1 00
Smith Jesse	do	Myers Samuel B	75
Sheeter Henry	do	McKinnell Miss M	1 00
Smith John M	do	Miller Jacob	1 50
Shuler Henry	do	Myers Philip	1 50
Sherich Paul	do	May Jacob (till Aug 1)	1 50
Swick John	do	Megrew Archibald	1 00
Smith Valentine	do	Marks Leonard S	1 50
Stoman Elizabeth	62	Maxwell Moses	1 50
Steffy Adam	25	Miller Andrew	1 50
Starr Peter	50	Mackey James	75
Shantz David	25	Myers Jacob	75
Stevens R A	75	Mountain Manassa	75
Tombauld Jonathan	25		
Tinsman John	25		

The Coal Bushel.

The Legislature of this State has just passed an act establishing a measure of bituminous coal, the bushel of which shall be 2688 cubic inches—or in other words—five pecks of the Winchester or common grain measure.

Storm and Damage.

The heavy storm on the 27th ult., blew down six unfinished spans of the Central Railroad Bridge, six miles above this place, on the Susquehanna river. The Engineer estimates the loss at about $10,000, but says the whole bridge can still be finished by the 4th of July next.

Advance Pay—Our Terms.

Those of our subscribers who want the Advocate for ONE DOLLAR a year, will please to bear in mind, that payment must be made before the first of May. After that date, the terms require $1 25 till the first of August, and after that $1 50. Hence let every one mind his own interest: and those who do not, will please not to blame us, when we exact pay in strict accordance with the terms of the paper. We have said thus much heretofore, and yet when some of our patrons come to pay for the paper after the commencement of the volume, they still want it at the rate of advance pay. Now we want it distinctly understood, our terms are our only rule, and that these will and must be adhered to.

Governor of Minesota.

Alexander Ramsey, Esq., of Harrisburg, formerly member of Congress from this district, has been appointed Governor of Minesota.

Emulation.

We notice in the Christian Palladium, among the pledges in support of the missionary enterprise in the West, that one person pledges $20 "with the proviso that it shall not go to any member of any secret society," while another pledges $50 with a proviso that it shall be "appropriated to some preacher who is a member of some secret society."

Our Next Volume.

Our next and 14th Volume will commence, Providence permitting, on the first of May. And we ask, is it too much to say? we hope to start with a greater and better list of subscribers than the paper has ever had since its commencement. If our agents and friends will not wholly neglect effort on their part, we shall entertain no fears on this subject. We are pleased to find that the Advocate is gaining friends, favor and popularity among the people.

Shocking Murder.

John Knepley, sen., of this borough, was shot through the head in his own house, on Wednesday morning, the 11th instant, soon after his return from market. His head was horribly mangled on the side where the discharge of the gun entered. The perpetrator of this horrid deed, is not yet ascertained, but his own son has been arrested on suspicion.

Mr. Knepley was a respectable and much esteemed citizen of this place, having lived here from his youth, and being generally known as a peaceable, virtuous, and honorable man. He has left a widow and three children to mourn over his sudden and melancholy death.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Solomon Brumbaugh, - -	5 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00

William Miller's Confession.

We clip the following confession from the Religious Telescope, together with the action of the Conference in reference to Wm. Miller's case.

Dear Brethren of the Va. Conference:

Whereas, Br. W. R. Rhinehart and I have become reconciled with each other, and I wish to become reconciled to you also, it is right and reasonable that I should confess to you my wrong, for not submitting to the committee appointed to decide between us, and ask your forgiveness for the same. Wm. Miller.

Whereas, Br. Wm. Miller of the "Church of God," from which society he was expelled, when they could no linger keep him, has made application to this Conference for membership; and whereas, he holds several letters from the Rev. John Winebrenner, in which his good standing and moral character are acknowledged in the Eldership of said church; and whereas, he has been duly received into Quarterly Conference, therefore,

Resolved, That he receive license to preach from this Conference.

With regard to the foregoing confession, our only wonder is, how any one who professes what William Miller has all along professed, can live fifteen years or upwards, without seeing his *wrong*, or if he saw it, how he could refrain from making his confession for so long a time.

In reference to the action of the Conference, we pronounce it utterly devoid of truth, except it be the act of the Quarterly, and the resolution of the Annual Conference. That, as a piece of their own coin, may pass; but as for the first part of the preamble, it is, as we said, utterly devoid of truth. We marvel, that a body of ecclesiastics can endorse and authorize the publication of such an erroneous and fallacious statement.

Howbeit, we want no controversy with them. If *their* and *our* expulsion will make *him* less troublesome in time to come, than in time passed, we shall rejoice with them that do rejoice.

CONTRIBUTORS' DEPART'T.

Revival Intelligence, &c.

Linglestown, Feb. 28, 1849.

Brother Winebrenner:—

The Lord has favored us with a special outpouring of his spirit. We commenced a protracted meeting here on Christmas, (of which you have been informed.) The meeting lasted eight weeks, and the result of the meeting was glorious. The number that found peace in believing on the Lord Jesus is, as near as we can say, about sixty-seven or sixty-nine. Truly the Lord has done great things for us, whereof we are glad.

This has been a noted place for great revivals in gone-by days, but for the last ten years it has been almost as noted for dissensions and religious disturbances. But we have reason to thank God that some who have caused divisions in the Church of God, and been the cause of many a sore trial, have at last been exposed, and their wickedness been brought to light. Yet during the many changes, and seasons of difficulties and conflicts, the Church of God bore up under all these sore trials, for there were always a few who did not defile their garments, but who bore up and contended earnestly for the faith which was once delivered to the saints.

But strange as it may appear to a true child of God, no sooner did the Lord commence to revive his work, and sinners were converted from the error of their way to serve the true God, than in a combined force, an attempt was made to hinder the work of God, and some too were found among that number, of whom better things might have been expected.

Man, if he is not honest before his Maker, is the most deceitful of all God's creation, and it seems to be a small matter to some, to tell a bare-faced lie in the house of God, to accomplish their sectarian purposes, and at the same time make the appearance before men as if they were happy in the Lord. Oh hypocrisy! where hast thou left thy mantle, to cover thy shame from the face of man!

Thank God that victory is on the Lord's side, and he will ride on most glorious, from conquering to conquest. The Redeemer's cause at this place wears a better aspect at present than for the last eight years, and we entertain the fond hope that soon error and superstition will give way under the glorious influence of light and truth.

The revival at Rockeyville has resulted in the conversion of twenty-five precious souls. But here, as well as at other places, Sectarianism runs high, even to such a degrading extent that some of its devotees talk in a very slanderous manner of the little Church of God at that place, and during the revival some behaved themselves shamefully.

I have been told that some of our sectarian neighbors persuaded some of the mourners away from the Bethel, to get up a revival of their own, and so raise an opposition line.—But if we are on the Lord's side, let them get up their Sectarian opposition, they will not, and can not prevail. Thank God, the Captain of the Lord's host is upon our side.

The revival at Highspire resulted in the conversion of nineteen precious souls. The little Church at that place has stood many a storm, but a better day is dawning upon her, and her weeping and lamentation will be turned into rejoicing and great joy. The Lord has greatly favored Zion in this part of his moral vineyard since camp-meeting, which was about six months since.

Above one hundred and fifty souls have been hopefully converted to God on this Circuit during the past year; the most of whom have united with the Church at their respective places, and many more will unite with the Church. We have great reason to humble ourselves before God, and give thanks to his name for his boundless goodness. The more He prospers his work in our hands, the more we should humble ourselves in prayer and praise before his mercy seat.

Last Sabbath a week brother Snyder baptized eight happy souls at Highspire, in the Susquehanna river. Though the weather was very cold, yet those baptized came up out of the water praising God with acclammations of praise, and shouts of "Glory to God."

Yours fraternally,

THOMAS STROHM.

Bad Habits in Meeting.

1st. Some people are in the habit of going to meeting to interrupt and disturb the congregation by going in and out. They go into the house and sit down a few minutes, until the preacher has, perhaps, rightly entered on his subject—then suddenly you may see one, two, three or more starting up, taking their hats and going out. Perhaps, in a few minutes, you may see another set following the same bad example. Thus they keep up a continual annoyance, so that those who come for the purpose of hearing, are deprived of so doing with any satisfaction. Now this practice is sufficient evidence, to my mind, of the wickedness and ignorance of such people.

2d. Talking in meeting is another bad habit. Such as indulge in this practice cannot expect to receive any benefit from the meeting, or be instructed by what the preacher says, while they keep talking so loud themselves that they may be heard over the whole congregation. Oh! when will people become wise and learn attentively to listen to the word of eternal truth.

3d. Some people, when they come to meeting, are in the habit, almost continually to look around over the congregation. Some, perhaps, to see whether Mr. A. or B. or Mrs. C. or D. is in meeting. Others, how this gentleman or that lady is dressed. They do not come to hear, but to see and be seen.

4th. Some people are in the habit, when they come to meeting, to sit down in a corner, or some place where they can prop up their heads, and in a few minutes you may see them nodding their heads, and sleeping soundly. What a shameful sight it is, to see a person in meeting with his head leaning back, his eyes closed, his mouth wide open, snoring and blowing away. It is not only shameful, but it is sinful, also.

5th. Chewing Tobacco in meeting, is another shameful habit. It looks very disgraceful, after meeting, to find the house of God all bespattered with tobacco juice; and not only so, but to see heaps of the used up stuff piled up in the aisle, or under the seats. All men who claim the character of gentlemen, surely ought to know how to behave in a Bethel, or meeting house.

Tobacco chewers, and all others who have contracted bad habits, please take the advice of a friend, and reform your bad habits.

A. SNYDER.

Linglestown, Nov. 1848.

Christian Fellowship.

By this shall all men know that ye are my disciples, if ye have love one to another.

Brotherly love implies Christian fellowship, as expressed by the Apostle John, 1st chapter, 7th verse: "If we walk in the light, as he is in the light, we have fellowship one with another." The time has come that Christians of all persuasions in Christendom are turning their attention to the enjoyment of this great blessing, and give to the world a living and practical evidence of the reality of the religion of the Son of God. In order, therefore, to prepare the way for some one, we would propound the following questions, hoping that some one who feels like lending a hand in preparing the way, will answer them through the Church Advocate.

1st. Is Christian Baptism essential to Christian Fellowship?

2d. If a man is worthy of Christian fellowship, is he not worthy of Church membership? If not, wherein is the lack of his qualification?

On Creeds.

1st. Some persons are opposed to human creeds for the government of the Church of God; will any such tell us what they understand by a Human Creed, or what it is that makes a Creed human?

2d. Some are opposed to the Church having a written Creed, whilst they think it is highly commendable to have it, we understand, in the head, and make it known on every suitable occasion.

3d. Some deny that the Church has the right to have a Creed at all, besides the Scriptures, and yet it is evident that this class of persons differ among themselves in their interpretations of many portions of the Word of God.

On Human Names as a Church Title.

Is it right, when speaking of the different Religious Denominations, to apply to them their human name, when we admit them to be Churches of Christ?

Your patron, &c.,

D. R. R.

Letter from Brother J. Haifleigh.

Bainbridge, Pa., March 28th, 1849.

Brother Winebrenner:—

Having a few leisure moments, I have thought of employing them to let you and the friends of Zion know about matters and things here.

We, as you know, commenced a protracted meeting here on the 17th of February, which continued until the 7th inst. The result of this meeting was as follows: Seven or eight were converted, three baptized, and five received into church fellowship. The excitement ran pretty high on the subject of religion for a time, but after all the number is comparatively small who sought and found the Lord. But we thank the Lord for what he has done for us. I believe that some more of the converts, as well as older professors felt it to be their duty to obey the Lord in the ordinance of Christian Baptism, but in consequence of the anti-Scriptural influence exercised over them, they have, as yet, deferred the matter. We got along pretty well all winter, without being much persecuted, until the subject of Baptism came up, and a few were baptized. Since then Sectarianism has shown its cloven foot, and these "shallow brained folks who go to the river to baptize," get their share of persecution. One man, an exhorter in the —— Church, as I understand, told the people a few Sabbaths ago that if they were sprinkled he was willing to pledge his soul for their salvation. The Bible, the history of the Church, as well as experience, teach the fact that the spirit of Sectarianism has been a spirit of persecution in all ages of the world. And I suppose it will continue to exhibit the same until the end of time.

During the meeting we attended to the ordinances of Feet-washing and the Lord's Supper, and truly we had a solemn and a feeling time. These ordinances are means through which the Lord communicates blessings to the hearts of his children. They also tend to bind the people of God together, and cheer them up on their pilgrimage to the skies. I have frequently thought that we, as the professed people of God, do not attend to these things often enough. I for one would like to see the brethren throughout establish a rule, to attend to these ordinances statedly; say every three months at least. The church at Bainbridge has been greatly revived and built up during the past winter. The meetings are well attended. The [illegible] converted attend the prayer and experience meetings, which I always thought were [illegible] for good.

As regards the other churches on the Circuit, there is nothing special in the way of revivals. The brethren have five Sabbath Schools on the Circuit. In these nurseries of the Church are many promising and interesting children. The School at Hinkletown, which was organized last fall, has some oppo

sition. Some heads of families of that village and neighborhood, who are members of churches, oppose the School on the ground that the brethren pray with the children. The Lord pity such men and women.

The time has now arrived when I shall have to leave the dear brethren and sisters of Lancaster county. Last Spring I came among them as a stranger, but I found a place in their affections, as well as a home in their families. I take this method to express my hearty thanks and best wishes for their kindness and hospitality which they have shown towards me while I sojourned among them. They shall ever have my prayers that the Lord may keep them faithful, and at last bring them to eternal life through Jesus Christ our Lord. Amen.

Yours, as ever,

J. HAIFLEIGH.

N. B.—Brother Keller was over in Lehigh county lately, and found things favorable. The people are enquiring for the right ways of the Lord. He intends to hold a protracted meeting there some time in May. J. H.

Letter from Brother E. Logue.

TILMINGTON, Md., March 20, 1849.

BROTHER WINEBRENNER:—

IN the last number of the Advocate I saw a letter from J. Hawk of Iowa, in which he takes the liberty of calling my name and temporal abilities into question. I always thought that men ought to know their own business and situation best. And again, I don't know what right or business brother J. Hawk has to meddle with my temporal affairs in the public prints. What his motive is, I cannot tell; but it would seem that he expected thereby to flatter some brother preacher to Iowa. But if brother Hawk wishes to influence a preacher to Iowa, he will please not do it at my expense. But as he appears to know so much about my circumstances and sustainance while in Iowa, he should have presented the true merits of the case. If he knew what my sale notes amounted to, why did he not know the amount of my indebtedness that I left there, to be met by those sale notes! As it regards my having a house and two lots there, that favor is to be attributed, in part, to the kindness and benevolence of the brethren and friends in and around Trenton; and a good part to my own industry and the means I took with me from Ohio.

If there should a preacher go to Iowa, to spend his time in preaching, I would advise the brethren there to do for him as those about Trenton did for me. Give him a lot, and assist him to put a house on it: so that he will have a home, and need not to be paying rent; for the rent will soon overrun the price of a house and lot.

In reference to what I had when I went to Iowa, that does not concern either bro. Hawk or any other man. While I was in Iowa I generally had plenty of provisions, but all the money I received would not amount to more than $80 or $85 for the three years and a half; while my afflictions were many, and a considerable of the expenses, of course, went out of my own pocket. It requires but little experience to know how far $80 or $85 would go towards the expenses of a family for three years and a half. Now, I do not wish to flatter any man to Iowa. I know what it is to be flattered. But the Lord knows that there is no other place that I am more anxious to see a good preacher sent, than to Iowa.

But to be honest, I cannot advise any one to go there as preacher, except he can take with him means of sustainance. The brethren and people of Iowa are kind and hospitable, and a preacher with a small family would get plenty of provisions, but he will need more than provisions. I cannot help but sympathize with the brethren in Iowa and Illinois.

There ought by all means to be a good, able preacher sustained in each of those States; and it is a shame for the churches in the East, that they will not enter into this enterprize. In fact they are standing in their own light by not doing it. If they would sustain a preacher or two in those States, for a couple of years, they would then probably be able to get along themselves, and by proper management, in a few years we would have a strong hold in those new countries. Why is it that the brethren who have the means will not wake up to this duty? The Lord is giving many of them from $400 to $800 of an income annually, and yet they cannot give *ten*—no, not *five*—no, not even *one dollar* a year towards having the Gospel, and the Church extended into those new countries. Can it be possible, brethren? Do wake up to this matter. God will reward you, if not in this world, you will get it an hundred fold in the world to come.

There are many of our dear brethren and sisters, in the States of Illinois and Iowa, who are suffering for the want of a preacher of the Church of God. And beside this, there are many poor sinners there, whom your liberality might be the means of converting to God and getting to heaven. Will not the Deacons exert themselves in this matter, and see if there are not some good brethren and sisters in the congregations who will subscribe towards this laudable cause? And if so, collect and forward it to the Standing Committee, to hand it over to whoever they might send to Iowa or Illinois.

I tender my love and best respects to all the brethren and sisters in Iowa. I done all that I could to get the Eldership to send a Missionary to Iowa, and also one to Illinois; but they could and would do nothing at that time; and that is the reason that I am not returning to Iowa this Spring to continue as preacher. I could not get as much money in Iowa as would pay for keeping my child. In conclusion I would say, with all good feeling to brother J. Hawk, that I enter my protest against meddling with other men's temporal affairs, thro' the public prints.

Yous, in Christian love.

E. LOGUE.

Letter from Brother J. Marks.

NEWBERRY TOWNSHIP,
York county, March 24th, 1849.

BROTHER J. WINEBRENNER:—

I TAKE up my pen to write a few lines for the satisfaction of myself and some of the brethren. I saw in the last number of the Advocate, a letter from a certain person signing himself An Observer, stating the particulars of the meeting at Newberry.

"Some few," he says, "professed to find peace, by believing in God with their whole hearts. The Church has also been revived and built up. The preaching brethren in attendance were brothers Crawford, Kister and Mateer. The brethren think that if the meeting could have been kept up longer, that much more good might have been effected." The fire, our friend says, if not entirely extinct, was suffered to slumber to an alarming degree here.

This, I think, is a mistake. The brethren have kept up their meetings regular through the week, and on Sabbath, and have had some good meetings.

I saw also a piece in the Advocate on Church Music. About this there is a diversity of opinion. Some say that it is a Note Book that you have in contemplation of publishing; others say not. I wish you to explain this in your next number, if you please, for the satisfaction of myself and others.

Yours, in love, J. MARKS.

REMARKS.

IF our call on the Amateurs of Music, to send us choice and popular pieces of Church Music, is carefully read, we think it can be understood without any explanation, note, or comment. Yet, if it is not understood, we can solve the ambiguity, by saying we intend publishing, by the leave of Providence, a Church Note Book, for the use of the Churches of God, Sabbath Schools and Singing Societies. The pieces of Music we have asked for, are intended for that work.

If singing is a part of Divine worship, we think it ought to be understood, and performed in the best possible manner. In this delightful, holy and heavenly service, Churches and Christians are greatly deficient, in our judgment, and we hope there will be reform and improvement. EDITOR.

Letter from Elder John Hovis.

SLIPPERY ROCK, Pa., March 26, 1849.

BROTHER WINEBRENNER:—

I AM now on my last round on the Venango and Harmony Circuit, which I have been traveling for one year, in connection with my much esteemed friend, brother J. M. Klein, and truly I have felt and saw that our labors for the past year have not been in vain; some sixty or seventy having embraced religion during the past year, at the different places in which we have labored as instruments in the hand of the Lord.

As for my part, I have been kindly treated by the dear people, to whom I feel much attached all around the Circuit; and my prayer is that the good Lord may ever bless and keep them faithful until the coming of Christ, that they may be presented blameless before him at his coming, having neither spot or wrinkle in their garments. Amen.

Yours, in the bonds of love,

JOHN HOVIS.

Letter from Elder M. F. Snavely.

NEWBURG, Pa., March 20, 1849.

BROTHER WINEBRENNER:—

PARDON me for my delay in sending in my Biographical Sketches. I have a little too much business on hand, to write at present. However, I expect to be in Harrisburg some time in the beginning of April, and if I can, I shall bring them along.

Moreover, I would inform the Brotherhood that we expect (if God will) to arrive in Harrisburg on the 18th day of April, ready for emigration, where and when we expect to meet brother John Eberly, and family, from Chambersburg, to accompany us to Burlington, Iowa,—where we expect to land and look around. Most likely we will have to stay at least over night in Harrisburg, perhaps longer, before we can start from there for the West.

Elder Jacob Lininger was with me on the night of the 14th inst. Himself and some five or six families will leave the mountains about the first of October next, for the beautiful plains of Iowa. *Cheer up brother Hawk, we are coming!* The brethren in the West need not think that they will always be alone there. No, no! Neither need they think that they (alone) shall always enjoy those beautiful paintings of the finger of God. I mean the delightful flowers on the prairies. I expect (God willing) to see brother Hawk this side of the first of June yet, and brothers Kepford and Bechdle too.

Where we may finally settle I do not know as yet. We thought it policy to stop somewhat East, until we can look round and further see.

I hope those brethren of brother E. Logue's former charge will come and hunt us up, as soon as we arrive, and become acquainted, and I will try to give them a preach occasionally. So then, Farewell.

More anon.

M. F. SNAVELY.

OBITUARY OF Sister CATHARINE DAWSON.

DIED, at Philadelphia, on Saturday, the 24th ult., Mrs. CATHARINE DAWSON, in the 47th year of her age.

Sister Dawson, though a doubting disciple, was truly a mother in Israel. Her house, hand and heart were always open, to receive and entertain the brethren. We trust she will be found in the day of judgment, among the blessed of the Father, to whom the Judge of all will say, "Come ye blessed of my Father, &c., for I was hungry, and ye fed me; thirsty, and ye gave me drink; I was a stranger, and ye took me in," &c., &c.

Her son, John B. Dawson, writes concerning her death, as follows:

On Tuesday last, (27th inst.,) I committed to the silent tomb, my own dear mother.—Her end was exceedingly calm, she passed away without the slightest struggle, and I have every reason to believe, that to-day she rests sweetly in the bosom of her Redeemer.

OBITUARY OF Sister SUSANNAH DIEHL.

DIED, at Highspire, Dauphin county, Pa., February 20th, 1849, Sister SUSANNAH DIEHL, aged 27 years.

Our beloved Sister fell asleep in the Lord. Her end was calm and resigned. Her sufferings were great, for better than a year; but, thank God, she is now relieved from all her sufferings. She has left an affectionate husband and child, and a large circle of friends and relatives to mourn her loss.

In the death of Sister Diehl her husband has lost an affectionate wife, her friends a beloved companion, and the Church a pious member. But their loss is doubtless her eternal gain. Funeral services by the writer.

T. STROHM.

NEWS DEPARTMENT.

Travelling by Water.—The distance from New York to San Francisco, *via* Cape Horn, is 17,000 miles, and requires usually 150 days to accomplish it. From New York to Chagres is 2,000 miles; across the Isthmus to Panama, 50 miles, and then by water to San Francisco, 3,400; in all, 8,500 miles, which is travelled in 40 or 50 days.

Convention of Inventors.—In the Convention of Inventors which assembled last month at Baltimore, all sections of the Union were represented, and much harmony and good feeling prevailed. A committee was appointed to visit Washington and urge upon President Taylor the importance of choosing for Commissioner of Patents, a man of practical and scientific abilities, in preference to a lawyer or a statesman. The Convention recommended the Inventors' National Institute of Baltimore to the support and encouragement of capitalists and inventors. A committee was appointed to draw up a code of Patent Laws to be presented to a convention of inventors and capitalists to assemble in Baltimore before the next meeting of Congress.

Emigration to California.—There is every indication that the emigration to the gold region, via St. Louis and the Plains, this spring, will be immense. We have no means of estimating the number who contemplate, or are desirous of going by this route; but we have evidence, in letters and other communication to ourselves and others, that justifies us in saying that the number may be set down at from fifteen to twenty thousand. This estimate is founded chiefly on what we know of the spirit of emigration in this and the neighboring States.

In our own and several of the adjoining States, we have information that in nearly every county, companies of five, ten and upwards, are forming.—*St. Louis Republican.*

Duelling Prohibited.—President Taylor and his Cabinet have decided that every officer of the Army and Navy, and every man connected with the civil service of the Government, shall be removed from office if he engage in a duel. The President is said to have remarked that he had served forty years in the army, without engaging in a duel, and that a blackguard who would insult a gentleman, was not worth the powder it would take to shoot him, even if there were no crime in doing so.

"Colored Gold-Diggers.—John Routh, of Tansas, La., is about leaving for California, with twenty-five selected negroes, to dig gold. The Memphis Eagle also says that several others from that section have taken servants along with them."

Now if nothing else will avail, we hope the good people of California will meet in Convention, form a State Constitution, excluding slavery, and send their representatives here next Congress, asking admission into the Union.—*National Era.*

Homestead Exemption in Ohio.—A law has been passed by the Ohio Legislature, exempting a homestead from execution not exceeding six hundred dollars in value, to take effect from and after July next.

Steamboat on the North Branch.—Some enterprising citizens in Tunkhannock, Wyoming county, have just had a steamboat constructed, to ply upon the Susquehanna at that place. It has been built by Messrs. Converse & Avery, of that place, and is now nearly ready to receive its machinery, which has been made by Messrs. Neafie & Co., of Philadelphia, and will be immediately despatched. The boat is 128 feet in length, 22 feet beam and 8 feet hold. The entire cost will be about $6,000.

Cholera in New Orleans.—We regret to learn by private advices from New Orleans, that the cholera is rapidly extending its progress in that city, and that all classes are subject to its attacks.

MISCELLANEOUS.

RULES FOR PRESERVING HEALTH.

Temperance, Cleanliness, and Pure Air are essential to Health.

Rule 1. Very often open the windows and doors of rooms, and let the air go through.

2. In the morning open the bed room door and window, and let the air pass over the beds, at least half an hour before they are made up.

3. Sponge the body with cold water, or bathe every day.

4. Sweep out all rooms, passages, and stairs every day, wash them once a week, whitewash at least twice a year.

5. Use as much water in your house as you possibly can.

6. Never live on poor food in order to obtain money for *drink*.

7. Walk in the open air as often as you can.

8. When there is any fever or smallpox in your house, keep the rooms well aired, and separate, if possible, the healthy from the sick. *Do* not *then* go or send your children into other people's houses unnecessarily, nor let others come into yours.

9. Whether the patient dies or recovers, wash every article of clothing or bedding used. Get a bottle of solution of chloride of lime, sprinkle the bed and floor with it, and keep a plate of it on the floor.—Bury the dead without any unnecessary delay.

Lastly, remember that typhus fever finds out the drunkard and fastens on him. —*Journal of Public Health.*

WHY I TAKE A RELIGIOUS PAPER.

1. Because I love to hear about the kingdom of Christ, its advancement and prospects.

2. Because I need to be often urged to duty personal, social, public. It often warms my heart and excites to pray.

3. Because I should know how to pray intelligently for the church and for the world.

4. Because I ought to know what the times require of me, how I should labor, and how I should give.

5. Because it helps me to understand many things I hear in the pulpit and in conversation.

6. Because I wish my children to be intelligent, having enlarged and liberal views.

7. Because I would have my children, for their own good, their happiness, their salvation, cultivate an interest in the kingdom of Jesus.

8. Because I desire my children should be trained for usefulness.

SECRETS OF THE LADIES.

As you are fond of having flowers in the room, you will, perhaps, be glad to know how to preserve cut flowers as long as possible. The most simple rules are, not to put too many flowers into one glass; to change the water every morning, and to remove every decayed leaf as soon as it appears, cutting off the ends of the stems occasionally, as soon as they show any symptoms of decay. A more efficacious way, however, is to put nitrate of soda into the water, about as much as can be easily taken up between the forefinger and thumb, put into the glass every time the water is changed, will preserve cut flowers in all their beauty for above a fortnight. Nitrate of potash, (that is, common saltpetre,) in powder, has nearly the same effect, but is not quite so efficacious.

DO THINE OWN WORK.

'Know thyself, and do thine own work,' was the injunction of Plato. Never was precept uttered by a man partaking more deeply of the philosophy of wisdom.—There should be no drones in this world. All persons have their own peculiar work to do, and they should do it in their own proper persons. Those who best know themselves will be the most ready to do their own work. How many allow themselves to stagnate, rust, rot. perish, body and mind, in their vain endeavors to get others to do what none but themselves can do? Alas, they know not themselves! Nature has assigned to every living thing its own appropriate sphere of duty and labor. Happy are they who seek diligently to learn the one, and work faithfully to perform the other.

CHURCH VENTILLATION.

After service the doors and windows should be opened for the escape of impure air. The same should be done in the morning, several hours before preaching commences. Fill your stoves with wood; throw open your doors; let down your windows (for church windows should let *down*) and permit the cool, fresh air to circulate plentifully through the room. Don't be afraid, Sexton, of the frosty breeze of January. Keep your stoves going. Close up about an hour before the time of service, and you will have a comfortable, healthy room, and my word for it, you will not have so many "church sleepers."

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th ult., by Rev. C. W. Schœffer, Mr. Solomon Manley, of Hummelstown, to Miss Barbara Brubaker, of Harrisburg.

On the 29th ult., by the same, Mr. Jeremiah R. Douglass, of Middle Paxton, to Miss Sarah A. Hoover, of Harrisburg.

On Thursday, the 22d ult., by Elder M. F. Snavely, Mr. John Stouffer to Miss Margaret Ellen Kepner, both of Cumberland county.

On Wednesday, the 28th ult., by the Rev. Wm. R. De Witt, Mr. Thomas Cooch to Miss Brianna Beader.

On the 29th ult., by the Rev. A. H. Kremer, Mr. C. H. Long to Miss Ann, daughter of Joseph Schrom, Esq., all of Carlisle, Pa.

On the 17th ult., by Elder Thomas Strohm, Mr. Henry Kimmel to Miss Elizabeth Shuster, both of Schuylkill county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on Monday, April 2d, Catharine Mar, only daughter of William T. and Agnes Sanders, in the 3d year of her age.

At his residence in Philadelphia, on the 22d ult., after a lingering illness, Rev. Henry R. Wilson, D. D., formerly Pastor of the Presbyterian Church at Shippensburg, in the 66th year of his age.

At Mansfield, Ohio, on the 24th ult., Mrs. Catharene Blymire, aged 75 years, formerly a resident of Shippensburg.

RELIGIOUS NOTICES.

Appointments.

Brother A. D. Williams, from Clinton, N. Y., will preach at the following places, Providence permitting, in order as follows, viz:

Elizabethtown, Monday evening, April 16th.
Bainbride, Tuesday " " 17th.
Middletown, Wednesday " " 18th.
Shiremanstown, Thursday " " 19th.
Mechanicsburg, Friday " " 20th.
Harrisburg, Sunday, (day and evening,) April 22d.
Milltown, Monday evening, April 23d.
Linglestown, Tuesday evening, April 24th.

N. B. The brethren of the aforesaid churches will please to receive and assist brother Williams as it becometh saints. As he travels by public conveyance, he will, of course, be dependent on the brethren for private conveyance to all such places as he cannot reach, conveniently, by public conveyance.

PROTRACTED MEETINGS.

A protracted meeting will be held, Providence permitting, on Whitsuntide, at Rohrersville, Washington county, Md. The brethren and public generally are invited to attend.

Religious Notice.

A Camp-meeting will be held on the old camp-ground, near Rome, Noble county, Ind., commencing on Thursday, the 7th of June, 1849.

Who will attend? We do hope that those brethren in the ministry who calculate taking a tour to the West will make their arrangements so as to assist us in holding this meeting. Thos. Hickernell.

Ohio Standing Committee.

The Standing Committee of the Ohio Eldership will meet, according to previous appointment, at Father Briggle's, near Ashland, Ashland county, on the first Monday in May.—Those who have proposals for Camp-meetings will please send them in by that time.

The brethren are requested to meet on the previous Saturday, and make their arrangements to stay some time, for the purpose of holding meeting with Father Briggle.

A. Meorew.

THE

CHURCH ADVOCATE:

A FAMILY PAPER,

DEVOTED TO THE

DIFFUSION OF BIBLE TRUTH, RELIGIOUS NEWS & GENERAL INTELLIGENCE.

EDITED BY JOHN WINEBRENNER, V. D. M.

"Earnestly contend for the Faith which was once Delivered to the Saints."

VOLUME FOURTEEN.

HARRISBURG, PENN'A.

JOHN FURGESON, PRINTER, MULBERRY STREET, BETWEEN FRONT AND SECOND STREETS.

1850.

INDEX TO VOLUME FOURTEEN.

A

Page.

A call for help from Iowa, - - 3
Acknowledgements, - - - 3
Appointments by the P. M Gen. in Pa., 3
A new race, - - - - 5
Appointments by the President, - 17
American Sunday School Union, - 18
A short sketch, - - - 20
A mocker rebuked, - - - 25
American counsels abroad, - - 29
Antidote to poison, - - - 31, 52
A child over the falls, - - 31
Appalling shipwreck, - - - 38, 78
Advance paying Churches, - - 41
Arrival of Father Matthew, - - 46
A new manure, - - - 46
A short sermon, - - - 47
Alex. Campbell on emancipation, - 47
Asiatic cholera, - - - 49
Arrival and reception of the President, 58
A word to boys, - - - 63
Arbitration, - - - - 70
Anti-slavery work, - - - 79
Arrival extraordinary, - - 85
American board, - - - 86
Associate Reformed Church, - - 93
A disgrace to die rich, - - 119
A new fact disclosed, - - - 119
A word to the preachers, - - 121
American Institute, - - - 125
Accounts of our subscribers, - 129
A sermon by A. D. Williams, - 130
A large meteor, - - - 134
A new musical invention, - - 134
Amber strawberry, - - - 142
Adams county Jail, - - - 142
Affected humility, - - 143
A soft answer, &c, - - 143
Anecdote of faith and works, - 159
A lean solution, - - - 164
A complimentary notice, - - 177
Amendment to the Constitution, - 177
A chance for the preachers, - - 177
A Fearful Disease, - - 186

B

Beginning corner, - - - 2, 19
Bible, - - - - - 6
Bequests, - - - - - 15, 94
Biographical letters, - - 17, 145, 169
Bamberger's Journal, - - 25, 57
Buffalo and Penn'a. State Railroad, 29
Books forwarded, - - - 33
Broad road to destruction, - - 35
Baptism of Ex-President Polk, - 41
Benevolent beqnests, - - - 46
Birth of water, - - - 65
Baptismal regeneration, - - 73
Black lead, - - - - 77
Bound Volumes of the Advocate, - 81
Baptism of Baptist W. Noel, - 87
Baltimore Epistle, - - - 91
Bishop Onderdonk, - - - 101
Business notices, - - - 113
Bank failure, - - - - 118
Baptism, - - - 127, 155
Boston tragedy, - - 130, 150
Business on the Columbia Railroad, 134
Behaviour in company, - - 135
Benevolent and aggressive effort, - 145
Book publishers and sellers, - - 147
Biographical sketches, - - 148
Book of Job, - - - - 151
Book agent for Iowa, - - 151
Best agents, - - - - 154
Boston mystery, - - - 158
Bills explained, - - - 161
Book and Job printing, - - 169
Beautiful prayer, - - - 170
Black laws in Ohio, - - - 173
Block tongue, - - - 173
Baltimore and Ohio Railroad, - 173
Boiling potatoes, - - - 174

C

Credits and corrections, - - 1
Central Railroad meeting, - - 10
Cholera in Europe, - - - 13
Canada emigration to the States, - 14
Cholera in Boston—At New Orleans, 14
Cholera medicine, - - - 17
Camp-meetings, - - 17, 60, 65, 73
Camp-meeting in York county, - 75
Do. Linglestown, - 75
Do. Stonerstown, - 75
Do. Uniontown, - 83
Do. Stark county, - 83
Do. Indiana, - - 92
Do. Perry county, - 92
Character of Christ, - - - 20
Cholera in St. Louis, - - 22, 150
Cleveland and Cincinnati Railroad, - 22
Cotton Factory, - - - 25
Cholera, - - - - 25, 34
Christ's Ascension, - - - 26
Cholera at Independence, - - 29
Crime in Ohio, - - - 38
Cure and prevention, - - 46
Chaplaincy to the Hotel, - - 46
Cholera rebuking Sabbath-breaking, 46
Coloring walls, - - - 46
Children be prompt, - - - 47
Cotton mill, - - - - 49
Cholera specific, - - - 54
Cumberland Valley Railroad, - 57, 126
Capitulation of Rome, - - 57
Contend for the Faith, - - 59
College education in the U. States, - 70
Contents of Bible, - - - 84
Census of Oregon, - - - 85
Colored Convention, - - - 94
Cleaning silk, - - - 95
Cure for dysentary, - - - 95
Churchtown Bethel, - - - 105
Cost of the Pacific Railroad, - 110
Cost of publishing religious newspapers, 119
Congress, - - - - 121
Cholera in Bangkok, China, - - 121
Church patronage by levies, - 121, 137
Christian humility, - - - 123
Consumptive's guide, - - 125
Chicago and Milwaukie, - - 126
Constitution of California, - - 127
Cost of the war system, - - 127
Christian Pearl, - - 153, 128, 136
Common School Convention, - 129
California salaries, - - - 134
Cabinet at church, - - - 134
Christmas, - - - - 139
Capitol of Alabama burnt, - - 142
Colored Professor, - - - 142
Caleivum lights, - - - 142
Congregational Donation Visits, 147, 154, 164
Chalmers to the Impenitent, - - 159
Church collections - - - 170
Communion of Saints, - - 183
Change of Post Office Addresses, - 185

D

Daguerreotypes, - - - 2
Dedication of Smoketown Bethel, - 3
Dream that came true, - - 6
Destruction of the fruit in the west, 14
Destroy worms and caterpillars, - 15
Discourse on Judging, - - 19
Death of the first martyr, - - 20
Daguerrean gallery, - - - 24
Death of Major General Worth, - 30
Dwight's treatment of Cholera, - 33
Duty, manner and time of giving, - 39
Disposition of a sermon, - - 45
Drawings done by the sun, - - 45
Distressing casualty, - - - 45
Day of National Fasting, - - 49
Distiller and the Preacher, - - 55
Doubtful Disputations, - - 57
Depression of trade, - - - 78
Drought in Nova Scotia, - - 81
Deplorable accident, - - - 89
Dedication of the Bethel at Kumbler's, 89
Dedication of the Churchtown Bethel, 89, 105
Directions to young converts, - 95
Dedication of Camp-hill Bethel, - 97, 104
Disciples, - - - - 113
Diligent in business, - - - 135
Discussion failed, - - - 139
Dancing, - - - - 143
Death of the Intemperate, - - 151
Debate on Baptism, - 153, 161, 169, 170, 178
Doings of the Standing Committee, - 164
Dimensions of the Capitols, - - 167
Disappointing Congregations, - 175
Death of John C. Calhoun, - - 185

E

Emigration to the gold region, - 13
Educate the mothers, - - - 15
Early rising, - - - - 15
Emigration from Europe, - - 22
Extraordinary surgical operation, - 29
Electric lights, - - - 31
Editorial Convention, - - 33, 97
End of the world, - - - 35
Essay on strife, - - - 35
East Pennsylvania Camp-meetings, - 39
Endless existence, No. 1, - - 66
Do. Do. No. 2, - - 74
Emigration, - - - - 77
Extent of the Union, - - - 86
Excitement in Virginia, - - 87
Essentials of Baptism, - - 146
Education Convention, - - 146
Exhibition of the Blind, - - 154
Epistolary Courtesy, - - - 162
End of the Fourteenth Volume, - 185

F

File your Papers, - - - 9
Female form, - - - - 15
Franking privilege, - - - 17
Father Matthew, - 22, 62, 70, 78, 142
Fluency of speech, - - - 23
Feeling what you give, - - 30
Feather Beds, - - - 39
First religious newspaper, - - 41
Fast day, - - - 42, 49, 113
Foreign Postage, - - - 45
Feeling in religion, - - - 47
Force of imagination, - - 62
Fish dying, - - - - 62
First town in America, - - 77
Facts for Mechanics, - - - 79
Facts for reflection, - - - 79
For the boys, - - - - 95
Family Christian Almanac, - - 97
Four Questions answered, - - 137
Fire at the Toll-house, - - 145
Fearful mistake of our times, - 151
Franklin and Marshall College, 158, 161
Further accounts from Wooster, - 164

G

Growth of Reading, Pa., - - 5
Greene County Church, - - 9
Give and receive, - - - 15
German Hymn Book, - - 17
Great fire at St. Louis, - - 18
Galena and Chicago Railroad, - 29
Greatest Invention of the Age, - 38
Girard College, - - - 54
Gentle whisper in a husband's ear, - 71
Great yield of Potatoes, - - 78
Great Brick machine, - - 118
Growth of our Cities, - - 119
Governors of Pennsylvania, - - 143
Going around the bush, - - 148
Greek Christians, - - - 153
Gentleman at Church, - - 159
Gem from an old book, - - 167
General Banking Law, - - 169
Great fire in New Orleans, - - 174
Growth of western cities, - - 175
Great invention in engineering, - 182

H

Hints to ministers, - - - 6
History of Denominations, - - 8
Highly important from Canada, - 14
History of the Bible Society, - 30
Houses for Califonia, - - 38
Husband's Commandments, - - 39
Harrisburg Cotton Mill, - - 41
Historical Records, - - - 55
Hottest Days, - - - - 62
Harrisburg Gas Company, - - 65, 102
Hotel for San Francisco, - - 78
Hungary, - - - - 81, 158
Harrisburg meeting, - - - 97
How to make sleep refreshing, - 111
Heights of localities in the holy land, 127
Hundred Year Almanac, - - 129
How to make a will, - - - 143
Half Century, - - - 159
Hope for Israel, - - - 167
How to be happy, - - - 183
Harrisburg Bible Society, - - 185

I

Information wanted, - - 9, 113, 166
Inventor's Journal, - - - 25
Important Decision, - - - 30
Important Discovery, - - - 39
Infant Baptism, - - - 46, 167
Influx of Emigrants, - - - 51
India a missionary field, - - 55
Iawa once more, - - - 60, 122
Important purchase, - - - 70
Iron business in Butler county, - 78
Immense danger to the Cotton crop, 85
Illinois, - - - - 86
Important resolutions, - - 113
I am the way, - - - - 123
Information, - - - - 123
Insane, - - - - 150
Increase of Vice, - - - 151
Infidelity vs. Christianity, - - 159

J

Jerusalem, No. 1, - - - 35
Do. No. 2, - - - 58
Jericho, - - - - 59
Journey to Westmoreland, - - 60
Judge McClean on Slavery, - - 63
Journal of the 2d Iowa Eldership, - 99
Do. 20th East Pa. Eldership, 106
Do. 14th Eldership in Ohio, 114
Do. 4th Indiana Eldership, 116
Do. 7th West Pa. Eldership, 121, 132
Do. 1st Eldership in Michgan, 186

K

Kentucky, - - - - 13, 142
Keep Fish alive, - - - 63
Kneeling, - - - - 63

L

List of Acknowledgements, 1, 3, 9, 17, 33, 49, 89, 161, 185
Law of Newspapers, - - - 1, 169
List of Contributors, - - - 1
Legislature, - - - - 1, 129
Large issue of Sunday-school matter, 9
Law and Testimony, - - - 23
Lake Superior news, - - - 62
Long and short articles, - - 63
Letters of general information, - 76
Land warrants, - - - 78
Lights and Shadows, No. 1, - - 91
Do. Do. No. 2, - - 98
Lord's Supper, - - - 90
Ladies' City Tract Society, - - 92
Law of the Sabbath, - - - 126
Look behind you, - - - 131
Lesson, - - - - 139
Land for the Hungarians, - - 150
Literary World, - - - 181
Letter from John J. Bear, - - 3, 68
Do. Geo. Kinsinger, - - 4
Do. Benj. Howard, - 4, 141, 156
Do. D. Keplinger, - 4, 27, 140, 157,
Do. Samuel W. Park, - 4
Do. Jacob Miller, - - 4
Do. S. A. Brumbaugh, - 5
Do. A. B. Slyter, - - 5
Do. John Miller, - - 5
Do. M. F. Snavely, - - 30, 156
Do. E. Logue, 21, 85, 125, 140
Do. Daniel Brestel, - - 21, 188
Do. G. Sandoe, 21, 69, 125, 141
Do. Daniel Wertz, - - 22, 76
Do. Jacob Myers, 26, 60, 84, 139, 173
Do. J. H. Hurley, - 28, 84, 92, 149
Do. A. Megrew, 28, 44, 69, 84, 105
Do Isaac Webb, - - 28
Do. Daniel Williams, - 28
Do. Benjamin Fritchey, - 36, 76
Do. D. Neidigh, Jr., 36, 165, 182, 188
Do. J. C. Seabrooks, - - 37, 141
Do. C. Stambaugh - - 37
Do. J. J. Doman - - 37
Do. A. J. Fenton - - 37
Do. J. B. G. Kinsloe - - 43
Do. Wm. Booth - - 44
Do. Thos. Hickernell 44, 45, 149, 164
Do. John Stump - - 44
Do. L. W. Keller - - 52
Do. S. S. Snyder - - 52, 100
Do. J. Glenn - - - 53
Do. Stephen Barnhart - 53, 69
Do. John Keiser - - 53
Do. J. A. Stewart - - 61
Do. G. U. Harn - - - 61
Do. David Baker - - 68
Do. Rusticus - - - 68
Do. J. W. Keplinger - - 69
Do. John Hupert - - 69
Do. Moses M. Utley - - 76
Do. Nathan Worley, - - 76, 149
Do. F. N. Thompson - - 85
Do. David Kyle - - 85
Do. Levi Wolfersberger - 93
Do. A. C. Raysor - - 93
Do. Benjamin Ober - - 93, 166
Do. John C. Landis - - 93
Do. John P. Winebrenner - 99
Do. A. C. Raudabaugh - 100
Do. Joseph Dickey - - 100
Do. T. D. G. Grim - - 100
Do. H. M. Aston - - 117
Do. A. J. & W. Franks - 117
Do. T. H. Deshiri - - 123
Do. H. Hurray - 124, 149, 165
Do. John H. Chew - - 124
Do. Wm. Davis - - 124
Do. Thomas Bretz - - 125
Do. Isaac Miller - - 134
Do. J. Blickenstaff - 140, 157
Do. Geo. Barkstresser - 141
Do. John Uich - - 141
Do. Henry Sherich - - 119
Do. Samuel Scott - 156, 182, 187
Do. John Hickernell - - 156
Do. Jacob Mygrants - - 157
Do. M. P. Dill - - 157

INDEX TO VOLUME FOURTEEN.

Letter from Wm. Whisler - 157, 165
Do. C. Price - - - 165
Do. Jacob Bolinger - - 165
Do. Jonas Speelman - - 166
Do. John Shuler - - 173
Do. John Martin - - 187
Do. J. F. W. - - - 188

M

Missionary Pledges - - 2, 26, 33, 153
McAllister's Ointment - - 25
Mocker rebuked - - - 25
Methodist Book Concern - - 29
Monster Apple Tree - - - 30
Mahommedan Commandments - 31
Materialism refuted, No. 1, 34; No. 2, 42; No. 3, 50; No. 4, 54; No. 5, 66 - 38
Methodist Church South - - 38
Memphis Convention - - - 38, 117
Manufactory of Gold Pens - - 45
More common school teachers - 45
Maine on slavery - - - 46
Missionaries in California - - 47
Mormon Manifesto - - - 54
Manufactures - - - - 54
Mutual recognition of departed souls 59
Mortality among Eels - - 61
Methodist Church Property - - 62
Meeting in Fish Creek - - 73
Meeting at Griffith's School-house - 81
Money and new subscribers - - 81
Missionary Collections - - 81
Meeting of the Elderships - - 81
Marriages on Sunday - - - 86
Martic meeting - - - 89
My present lot and afflictions - 91
Mortality in Paris - - - 95
Manufactures in New England - 95
Ministers, Elders and Deacons - 97
Mormon Press - - - 101
Missionaries for Illinois and Iowa - 113
Magnetic Telegraph case - - 118
Mills' sentence - - - 121
Mysterious resolution - - 137
Maryland Gold Mine - - - 142
Mayor of Pittsburg - - - 150
Macauley's History of England - 178
Metrical Grammer - - - 159
Moral Retribution, No. 1, 162: No. 2, 172; No. 3, 181 - 164
Meeting in Wooster - - - 164
Methodist Quarterly Review - - 177
Maryland Constitution - - 183
Marriage with a deceased wife's sister 183

N

Norristown, &c. - - - 6
New Railroad - - - - 6
New Line of steamers - - 9
National Common School - - 10, 97
National Finances - - - 14
New York Riot - - - 22
National Convention of Inventors - 25
New motive power - - - 30
National College of Temperance - 33
Notice to Editor of Rel. Telescope - 36
National appropriations - - 38
National Fast - - - - 49
Notice of Book Depositories - - 57
New edition of Hymn-book - - 57
New style of Shot Towers - - 61
Newspapers - - - - 78
Newville meeting - - - 81
New system of music notation - 86
Nevin on the sect spirit - - 89
Normal schools - - - 97
New York and Tennessee Elections 113
New subscribers pledged - - 114
New York population - - 118
North Branch Canal letting - - 126
New Year - - - - 129
National Monument - - - 162
Natural Bridge - - - 167
No party country - - - 169
No Ordination - - - 173
Nevin's sermon on the name Christian 177

O

Our Fourteenth Volume - - 1
Ohio Legislature - - - 6
Our Paper - - - - 9
Old and New Testament - - 10
Our trip to Philadelphia - - 17
Our Book Depositories - - 33
Old School General Assembly - 33
Opening of the Pennsylvania Railroad 49
On Lowliness - - - - 86
Operations of the Spirit - - 90
Our subscribers - - - 113
Our accounts - - - - 137
Our best Agents - - - 154
Ohio State House - - 167
Our next Volume - - - 169
Oberlin resolutions - - - 175
Our Terms, Rules and Regulations - 185
On Ordination - - - 187

OBITUARY.

Obituary of Louisa C. Weaver - 5
Do. David Brady - - 12
Do. Samuel Sherrich - 13
Do. Mary Ann Wirick - 13
Do. Magdalena Garman - 13
Do. Magdalena Louck - 28
Do. Hester Megrew - - 29
Do. Elizabeth Strock - 29
Do. John B. C. Redsecker - 29
Do. John Thomas - - 38
Do. Catharine Hufferd - 45
Do. Allen S. Tolbert - - 53
Do. Mary Ann Hoover - 53
Do. Jacob Zell - - 69
Do. Abraham Hamilton - 71
Do. Jacob Myers - - 74
Do. Sophia Shaffer - - 77
Do. Henry W. Coble - 77
Do. Mary Miller - - 82
Do. Barbara Mellinger - 85
Do. Susan McAllister - 85
Do. Elizabeth Rittenhouse - 94
Do. Tillman Musser - - 94
Do. John Reaver - - 94
Do. Samuel Myers - - 101
Do. Jacob Balmer - - 101
Do. Barbara Ann Huff - 105
Do. William Barnhart - 117
Do. Hannah Elbin - - 117
Do. Jacob Olinger - - 158
Do. Eliza Kreiger - - 166
Do. Abraham Brenneman - 166
Do. Elizabeth Switzer - 166
Do. Joseph Hummer - 166
Do. Henry Beidler - - 174
Do. Catharine S. V. Gilbert - 174
Do. Nancy Washeim - 188

P

Post Office Address - - - 1
Prayer, before and after Meals - 2
Powerful words - - - 6
Pardons - - - - 6
Plutarch - - - - 7
Prayer meetings - - - 14
Population of the United States - 15
Paying Churches - - - 17
Pennsylvania and Ohio Railroad - 22
Population of South America - 23
Prayer for speedy sanctification - 23
Plank roads - - - - 29
President Taylor's opinion of the Bible 31
Present state of the 7 churches in Asia 39
Proclamation of a Fast day - - 49
Peter pence - - - - 58, 86
Pastoral Visits - - - 67
Physicians and the cholera - 70
Proclamation by the President - 71
Paper folding machine - - 77
Politeness at Home - - 79
Peter Miller's will - - 79
Peace Congress at Paris - - 81, 95
Pennsylvania Railroad - - 85
Punctuality - - - - 87
Protracted meeting at Matamoras - 98
Power of personal holiness - - 103
Parties in Congress - - - 118
Philadelphia Museum - - 126
Petitions - - - - 127
Pay your debts - - - 127
Prospectus of Christian Pearl - 128
Preacher robbed - - - 129
President's Message - - - 129
Pulpit Reporter - - - 130
President Taylor and thanksgiving - 135
Protracted meeting at Highspire - 138
Population of New York State - 142
Practical rules for schools - - 143
Pittsburg boat-building - - 150
Preacher's salaries - - - 153
Phonography without a teacher - 154
Pulpit prayers - - - 154
Pork packing in the West - - 158
Preserving buds and grafts - - 174
Persecution for printing N. Testament 182
Paying debts - - - - 183

POETRY.

Song of the Redeemed - - 5
A Hymn - - - - 7, 152
A hint to the wise - - - 7
Night - - - - - 16
Verses for an Album - - 24
A Good Name - - - 24
Morning - - - - 31
The young convert - - - 37
To a star - - - - 40
Hymn - - - - 40, 55, 63
The mother's blasphemy - - 45
Lines on the death of sister Megrew 45
God's majesty - - - 47
Hymn for a little girl - - 47
I will not be there - - - 53
The Grave - - - - 55
A dirge - - - - 54, 61, 77, 158
The cup of crime - - - 63
The last tear I shed - - - 72
The throne of Grace - - 72
Smiles - - - - 80
Washing the Disciples' Feet - 88
Mortals prepare for death - - 96
Toil on - - - - 96
The child's hymn of Heaven - 103
The land of the blessed - - 103
Where is wisdom - - - 111
Faith, Hope and Charity - - 119
The Christian's walk - - 136
A Prayer - - - - 136, 160
Heaven and Hell - - - 144
No, never give up - - - 160
My mother's likeness - - 168
All things earnest - - - 176
Try—keep trying - - - 176
The Pilgrim's song - - - 183
Live to do Good - - - 183

Q

Questions answered - - 121, 137, 177
Questions asked for Information - 139
Query from Iowa - - - 156

R

Recovery of the Government Jewels 5
Report of Board of Western Peniten. 7
Review of the Mexican War - 14
Rhetoric - - - - 18
Resurrection - - - - 18
Receipts of Benevolent Societies - 18
Rules for a preacher, &c. - - 23
Recipe for cure of Cholera - - 25
Remedy for Cholera Morbus - 30
Remarkable Temperance Law - 30
Railroads in England - - 38, 118
Railroad to California - - 38
Rome attacked and besieged - 46
Railroad in the West - - 46
Remedy for Diarrhea - - 73
Reform Convention - - - 73
Religion among the upper classes - 95
Revival News - - - 99
Rush for California - - - 101
Railroads in the United States - 117
Reasons why a discussion failed - 123
Report of the Postmaster General - 129
Revival in Harrisburg - - 129
Railroads and the Sabbath - - 134
Reasons for learning to sing - 135
Report of Secretary of the Treasury 137
Remedy for hickups - - - 142
Return with it or return upon it - 146
Regeneration - - - - 147
Rules of Life - - - 148
Revival in Wooster - - - 153
Revival Intelligence - - - 164
Reports on Federal Relations - 177
Remedy for Rheumatism & Neuralgia 182

S

Stopping Papers - - - 1, 103
Scripture exposition - - - 10
Steamboat disaster - - - 10
Slavery and the Church - - 25
Sanitory regulations for cholera - 30
Stewed celery - - - 30
Sunday School - - - 33
Speech by Benton on Slavery - 39
Scriptural Discipline - - - 41
Sermon—a short one - - 47, 95
Sunday liquor traffic - - 54
State capitol of Tennessee - 62
Statistics of Hungary - - 63
Stopping Newspapers - - 65
Signs of the times in Europe - 71
Singular Prophecy - - - 71
Sympathy - - - - 71
Suspension Bridge at Wheeling - 78
Sickness in Ohio - - - 78
Siddonsburg Revival - - 83
Sixty ministers hung - - 86
School Convention - - - 94
Sugar manufactures - - - 94
Saying grace in England - 103
Saturn's rings - - - 111
Semi-centenary Subscriptions - 113
Sermon on Sanctification - - 122
Steamboat Explosion - - 125
Stewart's Store in New York - 126
Swedish laws against intoxication - 127
Sermon by A. D. Williams - - 130
Salt Lake Basin - - - 134
Signs of the Times - - - 138
Secretary of the Commonwealth - 145
Stockton's Theory - - - 153
Scripture Illustrations - - 155
Sanctification - - - 155
Standing Committee - - - 164
Swedes in Illinois - - - 175
Strictures on Dr. Hodgson's Sermon 180
Seventh-day Baptists - - 185

T

The training of children - - 2
The song of the Redeemed - - 5
Tobacco a cure for frost bite - 7
The franking Privilege - - 17
There were Giant in those days - 23
The next Census - - - 26
To drive away rats - - - 30
The Scientific American - - 33
The National Appropriations - 38
To Editors and Publishers in the U. S. 38
The Fourth of July - - - 41
The rush for Minnesota - - 46
Thoughts - - - - 51
The Locust Visitation - - 54
Tithing Models - - - 55
The Poor Minister - - - 60
The Methodist Church Property - 62
The wheat crop of the Union - 62
To keep Fish alive - - - 63
The prettiest present - - 63
The Seventh Census - - - 65
The Season - - - - 65
The tunnel on the Pa. Railroad - 70
The License Law in N. H. - - 77
Texas teaching morals - - 86
The present fashions & the Puritans 87
The Typographer - - - 95
To make good Coffee - - 95
Trial of J. G. Mills - - - 97
The narrow way to Life - - 98
The Tract House in New York - 110
Thanksgiving Day - - - 110
The two schemes of salvation - 119
Travelling partner wanted - - 121
The Protective Union - - 121
The Fine Art at Martinsburg - 123
Taken at his word - - - 126
The Church—what is it - - 127
The boundary line with Mexico - 134
Truth - - - - - 135
The best recipe for washing - - 142
Telegraph through the Ocean - 142
The Golden Rule - - - 153
The Bib. Repository & Clas. Review 154
The rationality of the Gospel - 155
To wash black worsted or wollen hose 174
To cook frozen meat - - - 174
To correct sourness in milk - - 174
The trial & conviction of Dr. Webster 185
The death-bed of J. Brenneman, Jr. - 187
The Dying Hour - - - 187

U

Useful invention for ladies - - 14
Union among Presbyterians - - 153
Union of Franklin and Marshall - 161
Urim and Thummim - - 169

V

Vermont License Question - - 6
Voice from the West - - - 43
Ventilation - - - - 111

W

Why should any man Swear - 7
Water the greatest of all tonics - 7
Washing clothes - - - 23
World's Peace Convention - - 25
Wants of the Church - - 26
Wool-growers' Convention - - 41
Who first found the gold in California 55
Woods-meeting - - - 73
Do. at Sandy Mount - 79
Want of earnestness in ministers - 79
Whence originated death - - 82
Wickey's Cholera Medicine - - 102
Whole number of Vetoes - - 134
Woman under a Monarchy & Republic 135
Wonderful discovery - - 135
Why discussion failed - - 139
War, and the follies of war - - 151
What an Editor does not like - 159
Work for all - - - - 175

Y

Youth and age - - - 3
York and Cumberland Railroad - 17
Yellow Fever and Cholera - - 86
York County Coal - - - 150
Young man stop - - - 159

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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TERMS AND REGULATIONS.

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4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

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Clay Henry	1 00	McCreary Geo	do
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George Joseph	1 25	Orris Joseph	do
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Zentmeyer John	do		
Zimmerman John	do		
Zimmerman Philip	do		
Zimmerman Henry	do		
Zeigler Sarah	do		

Credits and Corrections.

We have not acknowledged all the receipts on the present volume in this paper, because some of them came to hand after the foregoing list was put in type. They shall, however, be acknowledged in our next; and all that is sent us before the first inst. But those who send hereafter, will please bear in mind that nothing less than $1 25 will pay for the volume, between this and the first of August next.

There were some few mistakes made in the list of delinquents, as published in our last. These shall be rectified in our next.

Post Office Addresses.

Elder E. Lodge wishes us to give notice that his Post Office Address, for the present Eldership year, will be Fayetteville, Franklin county, Pa.

Elder J. H. Hurley's is Lancaster City, Pa.

Elder M. F. Snavely's Burlington, Iowa.

Brother E. H. Thomas' Newburg, Cumberland county, Pa.

Brother Jacob Flake's Shippensburg, Cumberland county, Pa.

Brother Mooney's Mount Joy, Lancaster county, Pa.

The Law of Newspapers.

Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2. If the subscribers order the discontinuance of their papers, the publisher may continue to send them, till all cash charges are paid.

3. If subscribers neglect, or refuse to take their papers from the offices to which they are directed, they are responsible until they have settled their bill, and ordered their paper discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

Stopping Papers.

When will men, women, and Post Masters learn that it is of no use to return papers without designating the *place* from which they come? "Job Smith wishes his paper stopped," says the marginal reading. And does Mr. S. live in Nova Scotia, Texas, or in some corner of New England? We might find out in one or two hours, if we had the time to throw away. But perhaps not then, for it is likely there are several of the above name on our books. So the paper continues to go, and the publisher gets a sound scolding once a week.

Worse still, many order their paper stopped after it has run four, six or eight weeks over the time, and not a word said about arrearages. This might be borne now and then, but such a leakage the year through would sink a bigger ship than ours. A business that depends on small sums must *take care* of small sums; and at the risk of being thought unfair and unaccommodating, we must conclude to send the paper till *full payment* is made. Those who are not willing to pay a little snm, can remain on our books till the subscription amounts to a sum which they consider worth noticing.

Our Fourteenth Volume.

This number commences the 14th Volume of the Advocate. We commence with a larger list of subscribers than we have ever had.—Nevertheless we still want more, and we hope still to receive more.

We feel grateful to our numerous friends, for the active part they have taken to extend the circulation of the paper. We humbly and respectfully solicit a continuance of their patronage and active influence in our favor.

We also request our numerous contributors not to weary in well doing, but to continue to co-operate with us, in making the paper as interesting and profitable as it well can be. For our part, we shall spare no pains to make it as good as our time, talents and circumstances will permit. To please all, we have long since given up as a hopeless task; but we shall try to come as near it as we can. How far we shall succeed, time must show. But herein, as well as in other things, we know we shall be dependent on more than human aid. We ask, therefore, not only for subscriptions to the paper, for communications, letters and notices for its columns, for diligent reading and prompt payments, &c., but also, for the earnest and persevering prayers to God in our behalf. We feel that an editor needs Divine aid, to speak properly and efficiently to the people through the press, as well as the minister who speaks to them from the pulpit. Hence, we say again, lend us your prayers, that the blessing of God may attend our labors and crown our efforts with success.

List of Contributors.

The following named brethren are appointed regular contributors for the present (14th) volume of the Advocate. They are requested to write monthly, or at least quarterly, on some doctrinal, scientific or moral subject, which may be interesting and profitable to the readers of our paper.

However, we wish it distinctly understood, that the appointment of these brethren, as a company of joint editors and regular writers for the paper, will not exclude any from writing for our columns, as heretofore. We invite, therefore, all to try their pens and write freely for the columns of the Advocate; but especially, earnestly and affectionately do we solicit the following named brethren to co-operate with us, for the good of the cause, by sending us, as herein requested, their monthly or quarterly contributions, on such subjects as above named, or as they may think best. The contributors are:—

Jacob Flake,	A. D. Williams,
James Mackey,	G. U. Harn,
E. H. Thomas,	J. H. Christ,
Thos. Hickernell,	E. Logue,
Dr. Jacob Myers,	Arch. Megrew.

The Legislature.

The Legislature of Pennsylvania adjourned on Tuesday the 10th ult., after a session of ninety-nine days. The session was a business one in the fullest sense of the word. An immense number of bills were reported, and nearly 500 were passed into laws, many of them of a public and very important character.

Amongst the public bills is the General Appropriation bill, which embraces an important provision for the completion of the North Branch Canal, provided the Treasury is in a condition to appropriate the means, after paying the ordinary expenses of the Government, and the public interest, without entailing additional burdens upon the people. Provision is also made in the bill for avoiding the Philadelphia Inclined Plane.

A Revenue bill was also passed, and a new License law, which will add, it is said, to the revenues.

The School laws have been revised, and new and important provisions enacted.

The Judicial districts have also been revised and three new districts formed.

A law has also been enacted, providing for the cancellation by the Banks of the present ragged and filthy relief notes, and issuing new ones in their stead. The charters of several Banks have been renewed, and a new Bank has been established at Danville, which was demanded and required by the business community of that region.

A bill revising and materially altering the Militia laws was passed, but has not been signed by the Governor.

Prayer before and after Meals.

As there are various opinions among the brethren with regard to the duty of giving thanks at meal time or at the table, we have thought it expedient for the sake of bringing about harmony of opinion and uniformity of practice, to show the authority by which this duty is enjoined.

If it is a duty to say grace or pray before and after meals, we must have some Scriptural authority for it. The doctrines and commandments of men are not sufficient to impose this, or any thing else, as a religious duty. We must have Divine law, or example, otherwise it is no Christian duty. What then are the laws and the facts in this matter? Let us examine and see.

With regard to the duty of giving thanks before meal, we have ample authority. We have

1st. General laws or precepts which clearly imply the duty. As for instance:—

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Thess. 5: 18.

"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sactified by the word of God and prayer." 1st Tim. 4: 4, 5.

"Giving thanks always for all things."—Eph. 5: 20.

"In every thing by prayer and supplication with thanksgiving let your requests be made known to God." Philippians 4: 6.

"Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." 1st Cor. 10: 31.

These, and many other texts, of like import, clearly and evidently imply the duty of prayer at the table. For if "in every thing we are to give thanks"—if "in every thing," by prayer, we are to make known our requests to God, then surely we ought thus to glorify God when we enjoy our daily food.

2d. This duty is further enjoined by the example of Christ and his Apostles.

When Christ fed the five thousand with five loaves and two fishes, it is said he made them all sit down:

"Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude." Luke 9: 16. See also, Matt. 14: 19. Mark 6; 41. John 6: 11 and 23.

Again, when he fed the four thousand with seven loaves, he did the same. See Matthew 15; 36. Mark 8: 6.

The same, also, he done at the passover supper, the same night in which he was betrayed. 1st Cor. 11: 23, 24. Matt. 26: 26. Mark 14: 22. Luke 22: 19.

This duty is also enforced by the example of the Apostle Paul, and many others. "And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all; and when he had broken it, he began to eat." Acts 27: 35.

Another argument might be drawn from reason. The thing itself is reasonable, as well as Scriptural. But we forbear saying any thing more on this point. We have said enough. And from what has been said, we see it to be a plain duty to ask a blessing at the table before meal.

But how is it with regard to giving of thanks *after* meals? Is it as clearly a duty to give thanks *after* meal as *before* meal? We think not. If it is a duty at all, it must be inferred from the general precepts on the subject, for as to examples, there are none.

If, therefore, we pray and give thanks when we sit down to meals, after the example of Christ and others, we have, perhaps, done all that is required. Yet, there may be no impropriety in doing a little more, in some things, than the word strictly requires: although uniformity in faith and practice, is very convenient and desirable. Let us strive for it in all things.

In conclusion, it may not be amiss to say a few things touching the nature and manner of performing this duty.

1st. It should be appropriate. The food to be received should form the leading subject of our prayer and praise.

2d. It should be short. From three to a half dozen sentences are quite sufficient.

3d. The prayer should be audibly and devoutly expressed. Some pray too loud, others too low. Some are too light, hurried, and irreverent in their manner and tone of voice, as though they had no sense of the presence of God. All these disorders, the general rules of prudence and common sense should correct and regulate.

4th. As to posture, sitting seems to be the most Scriptural and natural. See Mark 6: 39.

Daguerreotypes.

Dr. Washington Barr has removed from his old stand to the corner of Second and Walnut streets, where he has the most elegant Daguerreotype Rooms,—takes the most beautiful pictures,—finished off in the most splendid style,—and is prepared to please the most fastidious with a most perfect *fac simile* of their physiognomy. Those who desire a good picture,—perfect in all its parts,—will do well to give him a call. His rooms are crowded daily with the beauty and fashion of the place and vicinity, eager to have a transcript from the original. The Doctor is kind, accommodating and obliging, and will be pleased to have our readers give him a call, if for nothing else, to examine his beautiful specimens. The rooms are open from 6 to 6, and all are invited to give a call. See Advertisement in another column. K.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Solomon Brumbaugh, - -	5 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - - -	5 00
J. B. G. Kinsloe, - - -	5 00

Temperance Beverages.

Those of our readers who feel like indulging in a cool and healthful beverage, would do well to call at E. S. Bell's, No. 26 South Second street, where they will find the proprietor ever ready to accommodate them with an unsurpassed article of Lemon and Sarsaparilla Mineral Waters. Call and try.

CONTRIBUTORS' DEPART'T.

The Training of Children.

BY H. J. BYERLE.

Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22: 6.

Are Christian parents aware that the above is a divine commandment, and as imperative as any other one in the whole Bible? There are people who think some children will turn out to be good for nothing, altho' they receive ever so good instruction! Such people would say, "Train up a child in the way he should go: and when he is old, he *will* depart from it!" But this is both unscriptural and unreasonable. Let us analyze the above commandment.

1. *Train up a child.* A child shall be trained; and why? Because without training it will turn out to be vicious. Although an infant be so pure and innocent as to be the type of religion—"Except ye be converted, *and become as little children*, ye shall not enter into the kingdom of heaven,"—yet it is certain that as soon as a child comes to reason, it testifies to the fallen state of man, and shows a tendency to turn to the side of evil rather than to the side of virtue; and if these vicious tendencies are not arrested in the commencement, they will grow and spread like weeds in a neglected field. This shows the necessity of training.

Who shall train the child? We answer, its parents or guardians. Under the old Spartans, chidren were state-property. Parents had their rules prescribed by law, and they were considered as only the nurses of their children; and at the age of seven, the latter were taken from their parents and delivered over to the classes for public education.—Some parents in our country look upon our public schools a little in this light. They send their children to school to keep them from the street, implying, by their language, that they themselves cannot keep them from the street! It is a part of the training of children to go to school *and learn;* but if they are sent merely because the parents cannot otherwise keep them from mischief, there is a want of training at home. And a serious want it is! In our country, children are the property of parents, until they become of age. And Scripture makes it the *parent's* duty to train his child. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4.

2. *In the way he should go.* What way is this? The way of righteousness! "Remember thy Creator in the days of thy youth."—Eccles. 12; 1. This includes all. If we remember our Creator, we do what the great Preacher calls *the conclusion of the whole matter:* "Fear God, and keep his commandments: for this is the whole duty of man." Eccles. 12: 12.

3. *When he is old, he will not depart from it.* If we train a child in the proper manner, we have the divine assurance that, "when he is old, he will not depart from it." Then do not tell me some children will, in spite of every thing, turn out bad. There is no exception in the commandment. It does not say, "train children in the way they should go, and *some* will not depart from it." But it implies that *every* child shall be trained up in the way that *all* children should go, and when they are old, *none* will depart from it.

I will make plain what I mean. I gather from the Scriptures, and from every day experience, that if all parents *knew* their duty toward their children, and would do it, ALL children would become useful citizens and good Christians. How anxious should parents be to study the nature and disposition of their dear little ones, so that they might give them proper instruction. The education—I mean the religious as well as the intellectual—of a child, should be the object nearest to a parent's heart. Yet how many there are who take much more pains to acquire wealth for their sons and daughters, than to give them a good training. Is money so precious, that it should be collected and hoarded at the risk of perdition? Let the wise man Solomon speak once more: "how much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver." Prov. 14: 16.

Linglestown, Pa., 1949.

The Beginning Corner;
OR
The Restoration of the Gospel Illustrated.

It is generally well known to persons familiar with land claims and titles in this country, that many of the largest claims were located long before the settlement of the country by its present white inhabitants. In making these locations, it was always necessary to have a beginning corner, from which the lines must run that bounded the tract, and upon the future identification of which depended the validity of the claims, and its power to bar all others that might thereafter be located on its territory.

Among these tracts or claims, was a large one in Franklin county, Pa., belonging to a Mr. H———, of said county, which had been suffered to remain for years without being identified or run out, the owner not coming forward to set up his claims. The result was, that the old survey, in course of time, became entirely covered over with other claims.—Every occupant that chose, according to his notion or fancy, made a beginning corner for himself, run out his tracts, and marked his lines all to correspond best, as he conceived, with his own peculiar interest. And as there was a good deal of vacant land taken up in this neighborhood, of late Mr. H——— thought it prudent to secure his land; but after arriving in the neighborhood and inquiring for it, no one could tell him where it was—no one could point him to the beginning corner.—The various occupants reposing on it in peaceable possession, either did not know where the corner was, or if they did know, did not wish it to be found, knowing that such a discovery would be fatal to their claims.

What is to be done? Mr. H——— hears of a man near Greencastle, well acquainted, very generally, with the beginning corner of the old survey. He immediately applied to him, who informed him that he knew where it was, and could point it out to him. They set out for the place, arrived at it, and undertook the examination. It must be a certain kind of tree in a certain situation. They find the specified tree, and the situation to suit, but necessary marks are wanting. They cannot be seen. The marks are necessary to the identification, and without which any other tree similarly situated might have had equal claims to begin the true corner. What again is to be done? The man employed went to work. He tore away the old vines and parasitic growth, by which the trunk of the aged

tree had become covered over in the lapse of many years; and behold, the marks—the old marks made their appearance.

The land is identified, the lines are run out, and the rightful owner now takes possession. But can he do it peaceably? Will the other claimants give up their claims? Will they let him have the rightful precedency? If they do, it is more than usual in such cases. But they contend for it in the face of the very best title, and persist until, on the testimony, they are non-suited in Court, and the suit decided against them. Had the real owner made a new corner, and run out a tract, so as not to interfere with other claims, all would have been well. But the identification of the old corner—what a commotion, what an excitement, what a contention, does it produce!—And no wonder, when it destroys all the other claims. But they can still have possession, and live on the old survey, by complying with the conditions of the owner, and coming under the old title.

We have here presented a beautiful illustration of the restoration of the primitive or original gospel; the re-esthblishment of pure and Apostolic Christianity. We will make the application, prefacing it with the commission recorded by Luke. Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, BEGINNING at Jerusalem. Luke 24: 46, 47.

Leaves torn from the Scrap-Book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Eleventh.

Youth and Age.

How different the subjects! Bounding, blooming, light-brained Youth, and thoughtful, decrepit, hoary-headed Age! Youth—a mixture of folly and promise! Age—the burden of experience and repentance!

How often do we see a religious youth?—Rather, how *seldom* do we observe a young person who is under the influence of Jesus Christ? Many there are who have acknowledged God as their guide, yet ninety-nine out of a hundred live in foolishness, and worship no God save the God of this world. Though they know that "youth is the time to serve the Lord," yet they disregard the great command of God, and do not serve their "Creator in the days of their youth." Alas! what folly!

God loves to see a pious youth, and bestows numberless blessings upon him, which he would not receive were he not "a youth of God's own heart." A young person enjoys more pleasure if he is travelling on the right road, than if he remains in the way of error and rebellion. What is more promising, more noble, than to see a child endeavor to do the will of God? Look at the history of the Israelitish King, Josiah, of whose "good reign" the Chronicles have told, and of whom it was said when he was sixteen years of age: "In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father," (2d Chron., 34: 3,) and God loved him for it.

Look at the son of Jesse, the slayer of Goliath; and look at "little Samuel!" In him an example was given to youths, and to parents: that parents should do as did Hannah and Elkanah, dedicate their offspring to the Lord, and train them up in His nurture and admonition. There are many reasons for living a religious life while young, and it is hoped that many of the present generation will repent and do away the universal apathy with regard to religion, that has existed among the youths for so many ages.

Awful as it is, the foolishness of youth on religion is surpassed by the foolishness of age. When the experience of a third of a century has crowned a man or woman, they ought to see the benefit of a change for the better. But do they? If they do, they seldom improve that knowledge. Sorrowful fact.—Even more mature age, the age of white hairs, of "lean and slippered pataloon," is passed through often, too often, without repentance. What a picture!—a trembling old man on the verge of eternity, without hope of salvation—without a hope of any happiness in this world or the next, and an awful apprehension of everlasting damnation! Alas! Alas! And for their folly have they any excuse—any reply to make when God shall demand from them their mis-used talents? No!

There are many, though, who have repented of their wickedness, and our prayer is that the number may increase till the universal cry shall be, "Holiness to the Lord!"

Maria Forges, Blair Co., Pa., Oct., 1848.

Dedication of Smoketown Bethel.

BROTHER WINEBRENNER:—

A SECOND time I shall attempt to address a few lines to the readers of the Advocate, in regard to the new Bethel recently built at this place. You are aware, as I stated in my last letter, that the above named Bethel, at that time was not yet completed. You are also informed that it remained unfinished until now: owing entirely to the inclemency of the weather. But now, through mercy, it is ready to be dedicated to the service of God, which will take place, Providence permitting, on the 13th day of May next. The brethren of the surrounding places, and the brethren in general in the ministry, are respectfully invited to attend. WM. KRAMER.

N. B.—Persons wishing to attend from a distance, and not being acquainted, are informed the above house is located at or near Smoketown cross roads, about one mile from Etter's Post Office.

Information is also hereby given, that there will be taken up a public collection, designed to assist in defraying the expenses of the erection of the above house.

By order of the building committee,

W. K.

Smoketown, York Co., Pa., April 9, 1849.

A Call for Help from Iowa.

HENRY COUNTY, Iowa, March 12, 1849.

BROTHER WINEBRENNER:—

IN perusing the Church Advocate, we had the pleasure to find that an effort is being made to raise funds to sustain and send missionaries to Illinois and Iowa. You also wished us to let you know what we can do with regard to sustaining a preacher. We answer, that we are poor, but are willing to give as the Lord has prospered us. We are few in number here; but after consulting together, we have come to the conclusion, that if you could send us a man with a small family, who would be willing to live on such fare as we do, we think we can sustain him. However, we cannot promise him much money. Brother Logue has been with us about three years and a half; and we are sorry to say, we have seen but little effort made, and little good effected during this time. We believe he was well provided for, and is now worth some three or four hundred dollars more than when he came here.

Dear brother, there is a large field of labor here; the harvest is great and the laborers are few, and we would not only pray the Lord of the harvest, but also our brethren in the East, to send at least one faithful laborer to the State of Iowa. Send one whose sole motive will be the glory of God and the advancement of Christ's kingdom. But we do not want one who is greedy of filthy lucre; neither will we sustain such an one.

Since brother Logue has left us, we have kept up our meetings. Brothers Scott and Zentmeyer have labored with us, as much as their circumstances would admit, and we bless God, we have some soul refresbing seasons, and a prospect in some places of sinners turning to the Lord.

JACOB SMITH,
AMOS HENTHORN,
DAVID NEFF,
JOSEPH B. NICKOL,
JOHN ZENTMEYER,
JOSEPH McDOWELL,
JOSEPH BARTON,
SAMUEL SCOTT.

Acknowledgements.

PERMIT me, Brother Winebrenner, to express through the Advocate, my thanks for the cordial reception and kind treatment which I have everywhere received during my brief and flying visit among the Churches.—Many pleasing associations have been revived, old acquaintanceships continued, and new ones formed, which I trust will be continued in Heaven. Christian confidence and fellowship have been mutually excited and strengthened, while nothing has occurred to mar the most perfect good feeling, and the closest Christian affections. All the dear brethren with whom I have become acquainted, and who have without exception treated me so friendly and Christian-like, will please accept my most heartfelt thanks and prayer that God may bless us all on earth, and we finally meet in Heaven, if not again below.

In Christian affection,

A. D. WILLIAMS.

Letter from Brother John J. Bear.

UPPER SANDUSKY, Ohio, Nov. 20, 1848.

BROTHER WINEBRENNER:—

BEING often requested by my brethren to write for the Advocate, I have now made the attempt at last. I will commence by saying, I was born in Somerset county, Pennsylvania, on the 4th day of July, 1815. And about seven years afterwards my father moved to Wayne county, Ohio; and he lived there two years and six months, then he moved to Wyandot, Ohio. Six months afterwards, I seen him die like a Christian, leaving me, his only son, and mother and two sisters, to mourn his departure. Thus I was left alone, no brother to help me in the back-woods, and among the wolves, wild-cats, catamounts and deers; too far away from all my relations, not an uncle or an aunt to help me. What few people were here, were all strangers to me, and poor with all the rest. Yes, my gentle reader, I could talk much about hard times, but this is not my object at present. I will return to my point.

Having no father to see to me, and being of a wild disposition, I ran far into sin and folly; (but I would say this, that I stayed with mother and helped her to raise her family till they could do for themselves,) till in the 21st year of my age, when God made use of a poor widow woman to bring me to a discovery of myself. When I came to myself, I found myself a poor, giddy, trifling, profane youth, pushing my way down to the vortex of hell, there to be a companion with devils and lost spirits forever. Yes, dear reader, I am sure, if God had answered one oath of a thousand, I would now be where hope is an everlasting stranger, and where blessed mercy could never cheer my disconsolate soul. But glory be to God, the Father Almighty, who, of his infinite love and tender mercy, plucked me as a brand out of the fire.

I would say further, that in the year 1835, on the 20th of October, and at the hour of midnight, Jesus came to the prison of sin where satan had bound me: He took hold of the iron door and broke it open; then opened the iron gate of despair; then came to where I lay bound with a great iron chain well locked on me; He took hold of the chain and broke it off, and said arise: that moment there appeared to me a stream of light clear as a sunbeam, to fill the house, and to enrapture my soul.—Thus I was made unspeakable happy.

Soon after this I joined the E. M. Church, and continued with them for twelve years. I also confess my strong attachment to them. I was actually wedded to them, because they preach the gospel to sinners, and used to be a holy people; and I believe there are good, pious people among them now. However, they got to be a stiffened sect. But the truth is, Free-Masonry, Odd-Fellowism and Sons, tax laws, the deed of settlement, and the super order of ministers, from the Bishops down, and their power to control the church, is more than I can find in the commands of Christ.—And in taking this view of things, I found I could not stay with them without violating the rules of discipline. Hence I came out from among them; though I wish them well, and have a tender regard for them. Among them I have enjoyed happy seasons. But to return to my starting point.

About six weeks after I embraced religion, God by his spirit, impressed my mind that I must preach the gospel; and never, perhaps, was a person more distracted than I have been for thirteen years. But now I have given up at last, to do my duty, and leave the event to God. I hope and pray his blessing will attend my feeble labors. I would say to my brethren who are expecting me to preach to them the next summer, that I have prepared myself to travel, and as soon as my family will permit, I will be out with them, and will endeavor to do the best I can. But let me say to my brethren, that I want them to commence to search their hearts, and to see whether they are growing in grace, and in the knowledge of the truth as it is in Jesus. Pray also, my brethren, for a revival of religion to commence in your own hearts and families, among your neighborhoods, and around the whole circuit. I would like to hear of fasting, and of straight walking and talking, and of zeal, and of life, and of power with God, and of holiness of heart, without which no man shall see the Lord and live. I hope I will not hear so much complaining of one another as there is among the Methodists and the United Brethren. But I want to hear of good doing and peaceable living with one another. I want the brethren and sisters to pray, and to continue to pray, for me and brother Williams, that we may have light, life and liberty, and be useful to

them and ourselves, and to be neither a drone nor a drag.

Brethren, I have a word more to say, that is this: you know the world is full of preachers who say they are called of God to preach the gospel. But then just look at them! What are they doing! They are preaching, praying, dividing and sub-dividing, pulling down each other's fences, and stealing members one from the other, making sects, divisions, discords, disciplines, parties, names, confusions; and yet all say they are going to Heaven.—O! my blessed God! is this thy kingdom come, thy will be done on the earth as it is in Heaven! Is Heaven full of sects, names, divisions, disciplines, parties pulling down each other's fences, and stealing members one from the other? I fear, I shudder at the thought of such a state of things! O, blessed Master! help me a poor worm, to discharge my duty in that way which will lead me safe up to Heaven when I die.

I am with you in the gospel,

JOHN JACOB BEAR.

Letter from Brother Geo. Kinsinger.

Logansville, Logan County, February 17, 1849.

Brother Winebrenner:—

Since I came to Ohio, I have been shifting several times, and I left Ontario, Richland county, last October, and I left directions for the Post Master to forward my papers to this place. However, by mistake five or six numbers did not come to hand. I am now located near Logansville Post Office, Logan county, Ohio; you will please, therefore, direct my paper to this place. I intend this for publication, in order to let the brethren know where I am, in order that they may pay me a visit when travelling through this country. We are always glad when brethren come to see us, and ready to make them welcome, and as comfortable as circumstancee will admit.

Brother T. Hickernell paid us a visit last week. I also wish to let brethren know, that wish to emigrate to the West, to give us a call and take a look at Logan county. I do not wish to make a portrait, but I think the foundation is here to build upon. Land, as yet, is reasonably cheap, rating from ten to twenty dollars per acre. But it is rising fast. This is owing, in part, to our ready out-let to market by Railroad, from North to South. Beside, a few days back a route was run for the Central road running East and West, passing near Logansville, and cutting through the end of my farm. When this route is completed, it will make the markets still better. The land here is good, and timber likewise—such timber as we are accustomed to in the East; white and black oak. The water power is good also.

I understand brother Snavely has sold and intends moving to the West. I think he can be suited here. I have two places in view for him. One of 126 acres, well improved, running water at the door, and fruit plenty, for $2,000. The other place contains 160 acres, is well improved, well and pump near the house, and a creek running through the place, which is a permanent stream. This place belongs to heirs, and will be sold ere long—supposed it will fetch $3,000. This property I would have bought if I could have got at it, but it could not be sold then so as to suit me. If brother Snavely wishes to come, I will do all I can for him. I intend to be in the East in the spring, God willing, and health permits. Any persons wishing, can have any information that I can give.

I wish the Church to know my sentiments on the tithe law. I must say that I cannot see as my good brother sees, after all that has been said, and that can be said; because I cannot see that the Saviour recommended it, neither can I find any thing in the acts of the Apostles to justify it. I have always been taught that the tithe law, recommended in these latter days, was verging on Priest-craft; and after the tithe law would be in full force and virtue, that there would be only one step further to make Priest-craft complete: that is, to unite Church and State. But, perhaps, I have been wrongly taught; and as I have come out from the Old Dunkard Church, I have my prejudices against tithing, and do heartily wish my good brother and myself could have left those Egyptian things in Egypt. As long as I see as I do now, I do not wish any brother to request me to observe tithes, as I do not wish to have any lot or part in the matter. But I heartily concur in a resolution to provide for the worn out preachers and their widows; and not only for the worn out preachers, but also for those who are in the field of labor; and I am also willing to pay, not as a contribution, but as a debt, to missionaries to go to the far West, Illinois, Iowa and Wisconsin, to preach the gospel.

My place of residence is nine miles west of Bellefountaine, three miles southeast of Logansville, three and a half miles northwest of West Middlebury, and three miles east of Quincy.

Truly yours,

In the bonds of brotherly love,

GEORGE KINSINGER.

Letter from Brother B. Howard.

Harrisburg, April 11, 1849.

Brother J. Winebrenner:—

After an absence of nine months from home, preaching almost constantly, especially since the first of August last, as often as once a day, I am now about to return to my family in the city of Rochester, New York, with cheering prospects of meeting them again in peace. I left home July 14th, preached the first Sabbath with the Free-will Baptists, and was kindly received.

The second Sabbath I had the pleasure of addressing a large concourse of people, in a county town, about 100 miles from home. The different denominations omitted their afternoon meetings, and gave me a hearing, and at the conclusion expressed a desire to hear more.

The third Lord's Day I visited a sister that I had not seen for years, where I was cordially received, and was invited by a Presbyterian minister to preach to his congregation, which I accepted, and preached four times in the place, to crowded congregations and anxious hearers. I then bade them adieu and pursued my journey to the North part of this State, where I visited my eldest brother Isaac, whom I had not seen for twenty-eight years. It was a happy meeting. I tarried there and preached several weeks with my old acquaintances, who were young when I saw them last, but now are grey-headed. There might be a Church of God established in that place, on Apostolic principles, if there were some preachers to attend to it.

I then left there to visit the Churches of God in the East and South part of Pennsylvania, which was the object of my mission, when I left home. Having heard that there were churches bearing the same Scriptural title with those with whom I am connected, and feeling desirous to confer with them on the subject of Apostolic order, I accordingly presented the case to the Church of God in Springwater, Livingston county, N. Y., of which I am a member, and received their approval to do so. Accordingly I came on to see and hear for myself; and after having a very pleasant time at the Eldership, and becoming acquainted with many of the preachers, whom I consider the excellent of the earth, I had thought of returning home; but on returning to Perry county, I commenced preaching. A reformation ensued, and a church was organized. I then wrote home, and found I could be spared through the winter. I therefore concluded to spend the winter in trying to do what good I could among the churches in Pennsylvania. Among other places I visited Landisburg, Germany, Orrstown, Shippensburg, Mechanicsburg, Shiremanstown, Smoketown, Possum-hill, Milltown, Harrisburg, Middletown, Bainbridge, Baltimore, Washington, Lancaster, &c., in all of which places I was kindly received, and helped on my journey, after a Godly sort. The churches have shown their love by their liberality; and I am fully satisfied that if the same zeal was carried out on the principle of equality, both in giving by the members and in receiving by the preachers, that twice the number of preachers might be supported, and they might each of them preach more, and do much more good; and the Church also, feel much more interested and less burdened.

Finally and in conclusion, I would return my most sincere thanks to the preachers and churches in general, for their great kiudness shown to me; and if in any thing I have erred in any way, I humbly ask their pardon. And now may the grace of God be with you all. Amen.

BENJAMIN HOWARD.

Letter from Brother D. Keplinger.

Canal Dover, Ohio, April 2, 1849.

Brother Winebrenner:—

I have more than once been pained to see the cause of religion run so low. You no doubt are aware of this fact, at least in many places. I venture to say, the grand reason of this is the neglect of duty on the part of the church. There are various duties devolving on church members. Prayer (secret and public) is a duty that is too much neglected by many. This is one reason why the church is not in as prosperous a state as it would be if this duty was not so much neglected. Neglecting the house of prayer, is another duty disregarded by many; this is another reason why the cause is low.

Another important duty which many are guilty of neglecting is, the neglect to pay their just dues to editors of papers, ministers of the word of God, and others. I now appeal to every one that loves the cause of God, examine yourselves on this subject, and see whether you have done your duty. Oh! is not the brother on the circuit a poor man, and one that needs help? and not only so, is not the workman worthy of his hire? Have we not sent word to the Eldership to send us such and such a man to preach for us? Yes, we have. And he has been sent; and can we refuse to support him, by withholding from him his just dues? I think if we do, we are guilty of neglecting our duty.

Dear brethren, I invite you with all my heart to do your duty in all things, so that when we come to die it may be well with us. But before I close let me say to you, the year is now past, and the brethren are about to take their leave of their circuits. But do they leave and go their way out of debt? Have we paid all that we have promised?

Some say they cannot give any thing, because they are in debt. The preachers are as well off in the world as we are. Dear friends, they have labored hard, and for our good; and now, if we wish to see the cause of religion flourish, we must pay our just dues to the ministers who have labored for us during the past year, and pray and live for the same.

I remain yours fraternally,

DAVID KEPINGER, Jr.

Letter from Brother Samuel W. Park.

Parksville, Washington Co., Md., April 18, 1849.

Brother Winebrenner:—

We have held a protracted meeting in this place, (Parksville,) which began April sixth, and ended on the sixteenth, which was attended by brothers Fenton and Coup. These brethren labored faithfully for the cause of Christ. They preached the word of the Lord in power and demonstration of the spirit.—The result was, many were deeply convicted of sin and of judgmeut, and of the necessity of a change of heart, but still they would not submit to God. However, several came forward for prayer, but only eight professed to find peace in believing. The Church was enabled to rejoice in hopes of the glory of God, and to go on their way rejoicing in hope of a blessed immortality. Oh, that the Lord may strengthen us, for we are weak. But we rely on the promises of God—we look to Him for strength. As the Church is just started, as it were, our prayer to God is, that its borders may be enlarged—that it may grow in strength and in union—that faith may be confirmed, established in hope and perfected in peace: that we may put all our trust in the special and singular mercy of God—that He for His mercy's sake and His only goodness, will help and bring us to perfection: that is, to a high degree—of that spiritual and divine life. No more at present.

Yours, in the bonds of love,

SAMUEL W. PARK.

Letter from Brother Jacob Miller.

Sterling, Illinois, March 29, 1849.

Brother Winebrenner:—

You may put my name to the missionary pledge for ten dollars, and James Miller for five dollars. James Miller says that he can get 10 or 15 dollars in one or two places that G. U. Harn preached at, and we can all raise some by subscription, and I do not apprehend any difficulty in getting a support. Only send us a preacher, and he shall not want for food and raiment. I had almost given up writing, thinking that it would be of no use, that there would be no one to venture to come out here; but I now feel encouraged to live in hopes.

We have a lonesome time out here, nobody to preach for us, and if we want to hear preaching, we must go to hear sectarians; and you know that we cannot get the gospel fully preached by them. Harn thought, when he left, that he would come back this spring, or send some one to preach for us. I wrote to him several times, but received no answer

from him yet; but from what I can learn he is not coming back. We are not so particular about a preacher, so we get some faithful one that will contend earnestly for the gospel and the right ways of the Lord.

Yours in christian love,

JACOB MILLER.

Letter from Brother S. A. Brumbaugh.

Near Chambersburg, April 23, 1849.

Brother Winebrenner:—

I would embrace this opportunity of authorizing you to put down five dollars in my name to the missionary pledge, to be appropriated in sustaining missionaries in Illinois and Iowa. I had authorized brother Harn to give in the above pledge to you, but in referring to the list of pledges, I found that he had neglected it; and as I do not feel satisfied to be remiss in so laudable a cause as that of sending missionaries to new countries, where people sit in darkness, I therefore resolved to send you the foregoing pledge, hoping that by the blessing of God, it may aid at least in saving some,

Most affectionately, yours, &c.,

S. A. BRUMBAUGH.

Letter from Brother A. B. Slyter.

Brother Winebrenner:—

I have not preached much since the last Eldership. I was appointed missionary in Southern Michigan. I preached there a few times, and think that good might be done.—But through unavoidable circumstances I was obliged to quit. I think now, of resuming my labors in the State of Michigan. I wish to be in fellowship and friendship with all my brethren and sisters in the Church of God, and ask their pardon for all wrongs and neglect of duty. But for my rights and gospel privileges, I mean to stand. I ask the prayers of all the Church. My Post Office Address is Lima, Lagrange county, Indiana.

Yours, in love and respect,

A. B. SLYTER.

April 6, 1849.

Letter from Brother John Miller.

Auburn, Schuylkill Co., April 19, 1849.

Brother Winebrenner:—

I take my pen in hand to inform you that we held a protracted meeting here, which commenced on the 17th of March and lasted about three weeks. There were some eight or ten converted and some backsliders reclaimed. We had quite a good time. The preachers present were T. Strohm and A. Snyder, together with a few others.

I hope brother Snyder will excuse me for not writing to him. At the end of the meeting there were still some more seeking religion. The meeting made quite a deep impression on some of the neighbors. Dear brethren, pray for us and our neighbors. No more at present.

Yours, in love,

JOHN MILLER.

THE SONG OF THE REDEEMED.

BY JOHN F. WEISHAMPEL, JR.

Hallelujah!—Let me sing the anthem
That the saved shall sing in Heaven!—Glory—
Glory be to God! Tune your golden harps,
Ye aged spirits, and ye younger ones,
And sing along; and let the echoes reach
Each distant court, until all Heaven shall
Be joined together in the chorus grand—
And one magnificent oblation of
Angelic song ascend to Him, whom we
Revere and worship as the God of Gods:

Hallelujah!—Hallelujah!—we are saved and free—
Redeemed from degradation by death on Salem's tree;
We were in the miry pit—our feet were in the clay—
But now we stand upon the rock that weareth not away!

Hallelujah!—Hallelujah!—happy is the band,
By the side of our Immanual in this promised land;
Now we are all immortal—we fear no earthly foe,
For Christ redeemed our spirits and has conquered all below.

Celestial food has fed us—will feed us evermore—
'Twill last throughout eternity, for boundless is the store;

Our happiness and pleasures will ne'er permit a frown:
And ev'ry fellow-angel doth possess a golden crown!

Hallelujah!—Hallelujah!—we will not withhold
Our tongues a single moment, for His glory must be told!—
Praise Him, all ye multitudes—His arm retrieved the Fall—
Hallelujah!—*He redeemed us!*—the greatest deed of all!

I will cease—Imagination cannot
Depict the glorious scene aright. 'Twould take
The power of as great an one as he
Who writes upon the Book of Life
To tell aright the great and glorious joy
Which they, the blessed, feel!
Oh! how happy!
How grand the scene! Millions of the Ransomed,
Mingling with their higher angel brethren,
Stand upon the floor of glory's temple—
The martyrs and ambassadors of God
Stand next—and then the sinless host of those
Who died to earth, before maturity—
And then the platform of eternal Love,
The grand foundation of the throne of God;—
Around the throne the four and twenty Saints
Are bowed—all singing "Glory be to God!—
Praise His name forever and forever!
For He redeemed us by His sacrifice!"

So fare our brethren, and so we will too,
If we are willing to become the sons
Of Him who "had not where to lay his head;"
And if we count all things but dross, except
The will of God, and Jesus crucified.

Baltimore, Md., Feb., 1849.

OBITUARY OF Mrs. LOUISA C. WEAVER.

Died, at her residence in Millerstown, Perry county, Pa., on Friday the 5th of January, 1849, Mrs. Louisa Catharine Weaver, the wife of Rev. William Weaver, Minister of the Lutheran Denomination, aged 20 years 4 months and 24 days.

The deceased was the daughter of John Ulsh, of Pfoutz's Valley, Perry county, seven miles distant from her residence. She was married to Rev. William Weaver in August, 1847.

Sister Weaver was a member of the Church of God. She was converted quite young, and also soon after baptized as a believer in Him who is alone able to take our sins away. The deceased gave witness of a pious life, from the time of her conversion, and left the glorious hope behind that she has gone to a world of bliss. Amidst the greatest pain and weakness, she sang praises to God, and admonished her unconverted neighbors and friends to turn to God, and to meet her in Heaven. When her parents wept for her, she hushed them in kind, soft and sweet accents, not to weep for her. O Father! Father! Father! she exclaimed, do not weep for me, I am going home; I am going to my Jesus. She made her parents promise to meet her in Heaven, and then fell asleep in Jesus. F. H.

NEWS DEPARTMENT.

Appointments by the Postmaster General, in Pennsylvania.

M. C. Wilson, Beaver, Beaver county.
J. K. Shoemaker, Bellefonte, Centre.
S. Calderwood, Mill Hall, Clinton.
J. M. Martin, Hoguestown, Cumberland.
W. S. Powell, New Cumberland, do.
J. Reed, Reedsville, Mifflin.
R. R. Guthre, New Bloomfield, Perry.
J. J. Hopkins, Paris, Washington.
Michael Hay, York, York county.
S. Monroe, Worthington, Armstrong.
R. Craig, Portersville, Butler.
S. Cornett, Phœnixville, Chester.
Israel Cooper, Glen Hope, Clearfield.
J. J. Montgomery, Evansburgh, Crawford.
Wm. Y. Boyd, Newburgh, Cumberland.
S. S. Hammond, North-East, Erie.
Asa Battles, Girard, Erie.
A. G. Wilson, Waynesburg, Greene.
G. W. Compton, Churchtown, Lancaster.
J. Gitlespie, Carbondale, Luzerne.
J. C. Shaw, Wolf Creek, Mercer.
James Milligan, Icksburg, Mercer.
J. G. Armor, Laughlintown, Westmoreland.
S. B. Lauffer, Greensburg, do.
Thomas H. Sill, Erie, Pa.
Henry Rhoads, Reading, Pa.
Jas. Miller, Mauch Chunk, Pa.
George S. Mendell, Blairsville, Pa.
Joseph Baldridge, Hollidaysburg, Pa.
Gideon M. Shoop, Danville Court House, Pa.

The President has appointed Michael Musson Postmaster for the city of New Orleans.

A New Race.—A hitherto unknown race of people has been discovered, it is said, in the interior of Africa. The men are well and powerfully built, standing 7 to 7½ English feet in height, and black in color, although destitute of the usual character of negroes, in features. Mehemit Ali sent an expedition up the "White Nile" in search of gold, and there found this new race of people—1500 of whom, armed to the teeth came down to the shore of the river where the vessls lay. The name of the kingdom occupied by the people is Bari and its capital Patenja. They raise wheat, tobacco, &c., and manufacture their own weapons.

Broken Ohio Banks.—A resolution passed the Ohio Senate on the 3rd inst., directing the Attorney General to institute proceeding in *Quo Warranto*, against the Bank of Manhattan, the Bank of Wooster, the Bank of Norwalk, and the Bank of Sandusky.

Recovery of the Government Jewels.—The mystery which for the last four or five months surrounded the singular robbery of the Patent Office in Washington, has at length, been cleared up, and they were entirely recovered, in New York last week. A notorious rouge named Webb was suspected and evidence enough found to commit him. During his examination some information transpired which implicated two brothers named Henry B. Jones and Philander T. Jones, of this city.—They were both taken into custody, and after a while they were induced to deliver up the valuables. Mr. Jones led the officer to the upper part of the house into a small bed room, where in a small crevice in the wall, neatly covered, was concealed the bottle of Otto of Roses. This he handed to Mr. Stewart, and decending to the cellar commenced digging under the floor, and finally brought up the packages containing the bars of gold, the pearls, one hundred and forty-six in number, and all the diamonds amounting to about one hundred and twenty.

Growth of Reading, Pa.—The Adler publishes the following statistics, compiled from an authentic source, of the growth of Reading during the year 1848. The number of new buildings erected was three hundred and forty-eight. Of the above 77 are three story brick houses; 75 frame buildings; and the majority of the remainder two story brick dwellings. This number is exclusive of buildings enlarged, repaired and improved during the same period. By referring to statistics of previous years, as far back as they are recorded, we find the growth of our city to have been as follows:—In 1843, there were 98 buildings erected; in 1844, 120; in 1845, 184; in 1846, 246: and in 1847, 360. It will thus be preceived that the increase during the past year, has greatly exceeded that of any previous year, except 1847; of which it falls short twelve buildings.

Minesota Territory.—The act organizing this Territory, bounds it on the North by the British Posessions, East by the State of Wisconsin and the Mississippi river, South by Iowa, and West by the Missouri and White Earth Rivers. Provision is made for the division of the territory, if Congress see fit. The government is to be organized in the usual manner, consisting of a governor, secretary, and legislative assembly. The legislature is to hold its first session at St Paul at a time to be named by the Governor, and thereafter whenever it may establish a seat of government. The act appropriates $20,000 for the erection of Public buildings at the seat of government, and $5,000 for the purchase of a library.

Dr. Dick Coming.—Dr. Thomas Dick, the celebrated Christian philosopher, intends to visit the United States this summer.

Baptism of Germans.—The Rev. K. A. Fleishman baptized eighteen Germans last week, in Millerstown, Lehigh county Pa. He baptised nineteen at the same place, about four months since. They have just organized a Baptist Church. They formerly worshipped in the Lutheran church, which has been closed against them now; a lot having been offered to them, they contemplate erecting a house. We learn that ministers of different denominations have preached fifteen sermons lately on Infant Batism, and issued a tract on the same subject. These have been the means of leading several to the adoption of believer's baptism.

Ohio Legislature.—The bill authorizing a convention for the purpose of adopting a new State constitution, passed both houses on the 23d ult. The main points expected to be secured by the change, are a total reform of the Judiciary system and the practice of the courts; the election of all officers by the people! No increase of the State debt, except by a vote of the people themselves; a liberal system of common schools and of education; no legislation but what the people can reform or annul, when found injurious.

Norristown, Montgomery County, Pa.—We learn that a very interesting revival has been enjoyed by the Baptist Church, at Norristown, under the pastoral care of Rev. H. Hutchins, A meeting was continued for some weeks, in which the pastor was assisted by the Rev. R. F. Young of Chesnut Hill, and Rev. W. Smith.—Twenty-five have been baptized and added to the Church.

California.—Many emigrants are still waiting at Panama for passage to California. A letter to the New York Courier and Inquirer, dated 5th of March, says:

Tickets in the cabin of the Oregon are selling at near $800, and in the steerage at $500 to $600. $300 down to $100 have been paid in the whale ship Equator, and in the Felix over $200 have been paid for passage to San Francisco.

The Kentucky Constitutional Convention.—The debates in this body are to be reported by stenographers, and to be reported in extenso. As Emancipation will be the prominent feature, the proceedings will be interesting to the people of other states.

Louis Philippe.—All the ministers of the ex-king who fled from France at the opening of the revolution, have returned, except Guizot. He proposes to return in the spring, and become a candidate for the National Assembly.

Vermont License Question.—Vote in 1849—no license 23,816—license 11,371—majority 12,445. In 1848, license 16,963—no license 16,950—majority 13. In 1847, no license 21,798—license 13,707 majority 8,091.

New Railroad.—A new Railroad, to connect the lower coal fields in the Susquehanna Valley with the State Canal, is in progress of construction. This road leads to the anthracite and bituminous coal fields on the borders of Schuylkill, Lebanon and Dauphin counties, and is intended to follow the valley of the Stony creek, on the base of the Kittatinny mountain, reaching the Susquehanna eight miles above Harrisburg. Its length will be seventeen miles, and the coal from it will be at least thirty miles nearer tide water than that of any other in Pennsylvania.

York and Cumberland Railroad.—Proposals are solicited for the construction of this road, for its entire length of 26 miles.—Proposals are to be received for the entire work under one contract, including graduation, masonry, iron rails, &c., to be completed in 18 months. Also, for the graduation and masonry of the work, in sections.

President of Miami University.—Rev. Thomas H. Stockton, of the Protestant Methodist Church, has been elected President of Miami University at Oxford, Ohio. The institution has formerly been under the government of Presbyterian divines.

Emancipation.—Tennessee is talking of emancipating its slaves. The Knoxville Tribune is publishing a series of efficient articles in its favor, in which a popular convention on the subject is called.

Profits on Railroads.—The actual clear earnings, over all expenses, of the Madison and Indianopolis Railroad for the last year, are over $100,000, making about 15 per cent. profit on the capital employed.

A Great Business.—The Kentucky Legislature, during its recent session, passed 671 acts and 14 joint resolutions. Among the acts were 196 granting divorces. A pretty respectable number for one session.

The Panama Railroad.—The New York Senate has passed a bill for the incorporation of the Panama Railroad Company, Aspinwall & Co., with a capital of one million dollars, and a privilege to increase it to five millions.

Rhode Island Election.—The Providence Journal reports the vote for Governor as follows:—Anthony, 5043; Sackett, 2963; Harris, 466; scattering, 126. Majority for the Whig candidate, 1488.

An Editorial Governor.—Henry B. Anthony who has just been elected Governor of Rhode Island, is editor of the Providence Journal, and is about 33 years of age.

The Late Prize Fight.—Thomas Hyer has been sentenced by the court in Kent county, Maryland, to a fine of $700 and costs, (in all $1000) for his participation in the late prize fight.

The Cholera on the Rio Grande.—The following is an extract of a letter from S. Osgood, one of Col. Webb's expedition, published in the Springfield Republican:—

"The cholera is all the way up the Rio Grande. At Matamoras it was dreadful; in one day there were 56 deaths, and 60 in another; all in a population of 10 or 12,000.

☞ A verdict of eighteen thousand dollars damages has been given against the proprietors of the North Upper Canada stages, for injuries sustained by Mr. Russell, in consequence of the intoxication of a driver. He was precipitated into the water, which resulted in the loss of this hands and feet.

Macaulay's History.—A correspondent of the National Intelligencer writing from London, says: "Macaulay's History of England has been the great work of the season; it is on every table and in every mouth."

Philadelphia Medical Schools.—The four Philadelphia Medical Schools have this season conferred diplomas on 435 pupils, viz:

University,	190	Jefferson,	188
Pennsylvania,	36	Philadelphia,	21

MISCELLANEOUS.

A DREAM THAT CAME TRUE.

Many persons think there is nothing in a dream. We think there is a great deal in it sometimes. That dreams are occasionally verified to the very letter cannot be questioned. The following fresh illustration is in point, and actually occurred a week or two ago:

A certain iron dealer in this city, dreamed that Rev. Mr. ———, about to sail as a Missionary to California, needed certain domestic utensils, in his line, such as knives and forks, shovels and tongs, and sundry other articles of family use; and that in his benevolent feelings for the missionary and his family, he had *gratuitously* supplied them from his stock in trade. Upon awaking, he thought the matter over, and determined to be quite as benevolent in his waking hours as when asleep, and accordingly the next day, on finding that such articles were actually needed by the missionary, he procured a list of them, and sent them forthwith to his residence. Here then was a dream that came true, and it is a striking argument in support of the assertion that whatever the incredulous may say to the contrary notwithstanding, there is *something* in a dream.

We have only one more remark to make, and our readers must infer the application intended. We would that OUR DELINQUENT SUBSCRIBERS would all become dreamers!

[*Baltimore "Church Times."*

POWERFUL WORDS.

The words of a doorkeeper at a play-house, 'This is the way to the pit,' were so impressive to a youth who heard him, as not only to be the means of his withdrawing from such places, but to lead ultimately to his becoming a preacher of the Gospel.—*Ex. paper.*

THE BIBLE.

How comes it that little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all the other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions of mankind—has banished idol-worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs by causing benevolent intsitutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passions obey it? What other engine of social improvement has operated so long, and yet has lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone, leaving no trace of the waters. But this book is still going about doing good—leaving society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encoraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excelleney of the power to be of God?—*McCullough.*

HINTS TO MINISTERS.

A sermon should be made for a text and not a text for a sermon.—*Burnett.*

In preaching, study not to draw applauses, but groans from the hearers.—*Jecomb.*

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a penteeostal effusion of the Spirit upon our ministrations.—*Bridges.*

Steep your sermons in your hearts before you preach them.—*Felton.*

Choose rather to teach than to charm, to convert than to be admired, to force tears than applause. Give up everything to secure the salvation of your hearers.—*Gilbert.*

The life of a pious clergyman is visible rhetoric.—*Hooker.*

Let your life be a commentary on your sermons.—*Lamont.*

The great secret of ruling a church is to convince them that you love them, and say and do every thing for their good.—*Fuller.*

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.—*Lord Bacon.*

PARDONS.

Gov. Bebb, of Ohio, in two years has pardoned 117 convicts out of the State prison. The Gospel Banner truly says that "the ease with which robbers, murderers, &c., get pardoned by Governors now-a-days, defeats the intentions of the laws, and takes from the mind of the villains nearly all fear of the certainty of punishment." As crimes increase, and become more frequent, it is evident that there is an increasing sympathy for criminals, and less and less regard for the welfare of society.

REVIVALS.

When a Revival is needed.

1. When there is a want of union among different denominations. Nothing else can so effectually banish bigotry, prejudice, jealousies. and hostile feelings from the hearts of professed Christians.

2. When errors in doctrine prevail in any section of the country. No argumentation or denunciation can dry up the polluted streams of error so rapidly as a pure revival of Religion.

3. When professors are conformed to the world-love to read political or business news, or romance better than the Bible—prefer other meetings to that of religious worship. It is time the current was changed for it tends towards the gulf of destruction.

4. When there is a want of Christian love. A Revival will cement all into one—the same spirit will actuate all so that there be no room for discord and strife.

5. When there is a want of confidence among church-membeas. When all is cold and dull, selfishness gets the upperhand which naturally destroys all confidence, but a revival will restore it.

6. When the church is reproached by the world. A heaven-sent revival will wipe off all the reproach.

7. When few or no souls are converted to God. Suppose we have no more revivals.—Then the mass of all the sinners around us will sink into hell. Many of our dearest relation will perish. The churches will be disbanded. Ministers will leave their pulpits. Every good cause will languish. All manner of wickedness will increase prodigiously and finally prevail.

8. When Christians do not grow in grace. In a revival Christians advance rapidly in holiness—make more progress in religion in a few weeks than in years of declension.

When a Revival may be expected.

We may make some calculations when a revival will take place. The husbandman ploughs his ground and deposits the seed in hope; but there is no promise that a bountiful harvest shall repay his labor in every instance. With regard to spiritual blessings, however, it is never the will of the Lord to withhold them when the conditions are complied with. He is extremely desirous to confer on every individual the blessing of his soul's salvation. Look out for a revival.

1. When the ministers and people are willing to unite in making every necessary sacrifice, such as time, business, property &c.; and when they are willing to perform every required duty.

2. When God's people are willing to confess all their sins.

3. When they are willing to forgive all their enemies.

4. When they deeply feel their dependance.

5. When they offer the prayer of faith.

6. When they are deeply affected and grieved on account of the wicked conduct of ungodly men. When they can say with the weeping prophet, "O that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

7. When the excitement on the subject of religion rises higher and is kept higher than on any other subject.

8. When every thing that would grieve the spirit is banished from the church.—When the Spirit is poured out then there will be a revival, and not before. His mighty power will be felt whenever those things that grieve him away are abandoned.

O who of us shall have an agency in keeping away the Holy Spirit!—*Cum. Pres.*

REPORT OF THE BOARD OF INSPECTORS OF THE WESTERN PENITENTIARY.

This is usually quite an instructive annual, and not less so this year than formerly.

The Report of the Warden states the whole number now in prison as 112, of whom 55 were received within the year. Also, that the whole number since the opening of the prison in 1826 is 1286—of whom, to the credit of the sex be it said, only 22 were females. During the past year, among the 55 convicts entered, no female was received.

Of these 55 new convicts, we learn from the Report of the excellant and indefatigagle moral instructor, Rev. Andrew Black, a number of instructive facts such as these:

Of these, nine were unable to read at the time of their reception. Three ot them possess so little mind, as to make it difficult to teach them the art of reading Two of them have learned with remarkable rapidity. The others can all read, and principally all write.

Thirty-five were unmarried men, and twenty either have had, or now have wives. Nine of these are under twenty years of age—children in years, but men in crime.

Forty-three of the fifty-five received this year, admit that they were addicted to intemperate habits. Their career of crime had its inception in the use of intoxicating liquors. They became drunkards before the thought entered their mind, either to prey upon the property or take away the lives of their fellow-men. What a fruitful source of misery and ruin to poor fallen man, is this vice of drunkenness; they also trace the beginning of their downward course to disregard to parental instruction. Disobedience to parents, Sabbath breaking, drunkenness, gambling, then felony, form the connected history of their past lives.

[*Pres. Advocate.*

PLUTARCH.

A learned and wise Grecian, about 1700 years ago, wrote a memorable sentence in regard to intemperance, to the truth of which the experiance of the world fully testifies: "Of all the Apollyons or destroyers of nerves, health and life, that is the greatest; and I have no doubt that it has broken down more constitutions—brought on more distempers, and sent more people to an early grave than all the vices of this Bedlam world put together,"

TOBACCO A CURE FOR FROST BITE.

Having frozen one of my feet while travelling the past winter, by which I sufferred much, I was advised by an aged sister to apply a dampened leaf of tobacco to the affected part, which I did both in the morning and evening. It took out all the soreness and frost in a short time. I wish this published for the benefit of such as may be suffering from the same cause.

PRUDENCE is the parent of safety.

WHY SHOULD ANY MAN SWEAR.

I can conceive of no reason why he should, but of ten reasons why he should not.

1. It is mean. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar. Altogether too low for a decent man.

3. It is cowardly. Implying a fear either of not being believed or obeyed.

4. It is ungentlemanly. A gentleman according to Webster, is a genteel man, well bred—refined. Such a one will no more swear, than go into the streets to throw mud with a clod-hopper.

5. It is indecent. Offensive to delicacy, ond extremely unfit for human ears.

6. It is foolish. "Want of decency is a want of sense."

7. It is abusive. To the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous. Showing a man's heart to be a nest of vipers, and every time he swears one of them sticks out his head.

9. It is contemptible. Forfeiting the respect of all the wise and good.

10. It is wicked. Violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who taketh his name in vain.

SUPPORTING OF THE GOSPEL MINISTRY.

When men consecrate themselves to the religious weal of a people, and by that act forego the oportunities open to all others, of providing for themselves and their families, a competent maintainance is the least remuneration they have a right to claim. It is the dictate of common sense, common justice and common humanity. It is also the express command of our Lord Jesus Christ. But notwithstanding these considerations, the ministry is little better than a starving profession. Not one in twenty were he compelled to live upon the salary allowed by his congregation, could escape from beggary and rags. The certain effect is, on the one hand to deter young men of respectable talents from the ministry altogether: and on the other, to discourage, depress, and finally ruin those who are in it already.

WATER THE GREATEST OF ALL TONICS.

Water is nature's great invigorator, the most genial and yet the most powerful of all tonics. There is nothing in all the world beside, to compare with it in giving life and energy to the frame. It has been said poetically of that vast expanse of water the ocean, "It is the breath of God condensed on what were otherwise a cold and barren mass of rock—a breath which has communicated fertility and beauty, and life." When struck down with severe disease, the strength all exhausted, and the individual unable to move, there is not in all nature beside, any substance, or any combination of substances, that has a tenth part the vivifying and life-giving power of water.

PREMIUM AWARDED.

The prize of five hundred dollars offerred by the American Peace Society for the Essay on the Mexican war, has been adjudged to Rev. A. Livermore, a Unitarian clergyman, of Keen, N. Hampshire.

POETRY.

A HYMN. S. M. 6, 6, 8, 6.

1. O! Lord, thy matchless grace,
How much it's done for me;
I once was lost, but now am found—
Was blind, but now I see.

2. I see thee in thy works;
I feel thee in the breeze;
I realize salvation's power,
Which gives my spirit ease.

3. This wondrous love of thine,
Shall be my joy and song,
Throughout my earthly pilgrimage,
And then with Heaven's throng.

4. With all that host I'll vie,
Whilst endless ages roll,
To sound the loudest, sweetest note,
For pardon to my soul.

A HINT TO THE WISE IS SUFFICIENT.

Lines for the benefit of those who come late to the house of worship.

BY J. H. HURLEY.

Of church going people there are many kinds,
With notions so many as the number of minds;
But of all who assemble the ones I most hate,
Are the lazy professors who always come late.

Some go very early to choose a good seat,
That ere worship commences their friends they may greet;
Tho' they waste precious time, yet their sins cannot mate
With those lazy professors who always come late.

Others come into church with a flourishing stride,
To prove that they have less religion than pride;
Yet they come in good time, and are better in state,
Than the lazy professors who are always too late.

It's not once or twice they are found in the rear
t has always been so, I very much fear;
Look back and you'll find that from earliest date,
These lazy professors have always come late.

When the worship begun and the hymn being sung,
While praises are swelling from many a tongue,
Click, click goes the door: who's coming? by fate
It's the lazy professors who always come late.

I am sorry, but their's is a desperate case,
When we think of the object and think of the place;
I am afraid when the saints seek the happier state,
These lazy professors will find they are too late.

Lancaster City, April 19, 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 19th ult., by the Rev. J. F. Mesick, Mr. GEORGE B. HAUCK, of South Lebanon, to Miss MARIA HOSTER, of Anville, Lebanon county.

On the 24th ult., by Rev. C. W. Schæffer, Mr. PETER K. BOYD to Miss CAROLINE E., daughter of John C. Barnitz, Esq.

RELIGIOUS NOTICES.

Religious Notice.

A Camp-meeting will be held on the old camp-ground, near Rome, Noble county, Ind., commencing on Thursday, the 7th of June, 1849.

Who will attend? We do hope that those brethren in the ministry who calculate taking a tour to the West will make their arrangements so as to assist us in holding this meeting. THOS. HICKERNELL.

Special Meetings.

A series of special meetings will be held, deo volente, at Bainbridge, Lancaster county, commencing on the evening of the 5th of May next.

A special meeting will be held at Rohrersville, Washington county, Md., commencing on Saturday evening before Whitsuntide, being the 26th day of May, inst.

The Anniversary of the American and Foreign Anti-Slavery Society

WILL be held with Divine permission, at the Broadway Tabernacle, N. Y., on Tuesday, May 8th, at 3 o'clock, P. M., when the annual report will be presented, and addresses made by several able advocates of the cause.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4	00	*a* 4	12½
Do.	RYE,	do. - -	2	50	*a* 2	56
Do.	CORN,	do. - -	1	95	*a* 2	00
GRAIN—WHEAT, per bushel,				87½	*a*	90
Do.	RYE,	do. - -		48	*a*	50
Do.	CORN, new	do. - -		40	*a*	41
Do.	OATS,	do. - -		26	*a*	28
Do.	BARLEY,	do. - -		60	*a*	65
SEEDS—CLOVER,		do. - -	3	00	*a* 3	50
Do.	TIMOTHY,	do. - -	3	00	*a* 3	25
Do.	FLAX,	do. - -	1	00	*a* 1	10
BEEF, per cwt. - - - -			5	00	*a* 5	50
PORK, do. - - - - - -			5	00	*a* 5	25
HAMS, per pound, - - -				7	*a*	8½
BUTTER, do. - - - - -				15	*a*	18
LARD, do. - - - - - -				7	*a*	8
TALLOW, do. - - - - -				8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen, - - - -				10	*a*	12½
POTATOES, per bushel, - -				40	*a*	42
ONIONS, do. - - -				75	*a*	87½
APPLES, do. - - -				25	*a*	30
PEACHES, (Dried) per bush.			1	25	*a* 1	30
FEATHERS, per pound, - -				37½	*a*	45
WOOL, do. - - -				30	*a*	50
SALT, per sack, - - - -			1	30	*a* 1	31
HAY, per ton, - - - - -			12	00	*a*15	00
PLASTER, per ton, - - -			4	00	*a* 4	50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$4	50	*a* 4	62½
Do.	RYE,	do. -	2	75	*a* 3	00
Do.	CORN,	do. - -	2	44	*a* 2	50
GRAIN—WHEAT, per bushel,				98	*a* 1	03
Do.	RYE,	do. - -		58	*a*	59
Do.	CORN, new	do. - -		53	*a*	54
Do.	OATS,	do. - -		30	*a*	32
Do.	BARLEY,	do. - -		75	*a*	80
SEEDS—CLOVER,		do. - -	3	00	*a* 3	50
Do.	TIMOTHY,	do. - -	2	75	*a* 3	00
Do.	FLAX,	do. - -	1	30	*a* 1	32
BEEF, per cwt., - - - -			7	00	*a* 8	75
PORK, do. - - - - - -			7	00	*a* 7	25

Shoemakers Wanted.

SEVERAL JOURNEYMEN SHOEMAKERS, of good moral character, can obtain employment at liberal prices, for from 1 to 12 months, by calling at the Shoe Store and Manufactory of JOHN KNOUSE, in Shepherdstown, Cumberland county, Pa.

ALSO—Several BOYS WANTED, to learn the art or trade of Shoe and Boot making, at the same place. JOHN KNOUSE.

THOMSONIAN MEDICINE STORE.

REMOVAL.

DR. W. BARR begs leave to inform the citizens of Harrisburg and vicinity, and the public in general, that he has removed his Medicine Store to the N. W. corner of WALNUT and SECOND streets, where he now has, and constantly keeps on hand, a general assortment of

Thomsonian Medicines, Medical Books, Instruments, &c., &c.,

together with his well known preparations for the cure of *Rheumatism, Tetter, Scald or Sore Head, Itch, or any eruption of the Skin, Sore Mouth or Throat, Dysentery, Summer Complaint, Liver Complaint, Coughs, Colds, Headache, Costiveness, Sore Eyes, Fever and Ague, Influenza, Erysipelas, &c., &c., &c. No cure no pay.*

Thankful for past favors, he respectfully solicits a continuance of public patronage.

☞All orders thankfully received and punctually attended to.

Harrisburg, May 1, 1849—3m.

DAGUERREAN GALLERY.

"Secure the shadow, ere the substance fade."

THE DAGUERREAN ROOMS of DR. BARR & SON have also been removed to the North West corner of SECOND and WALNUT streets, (up stairs,) where they will be happy to see their old patrons, and all others who feel desirous of having a life-like portrait of themselves or relatives taken in a *superior* and *unsurpassed* style. Visit their gallery and see their beautiful and artistical specimens, taken and put up in the latest improvement of the art—faithful likenesses, delineating every feature and expression of nature in almost life itself.

From the experience of the Doctor, and the close observations of the artiste of the profession, they flatter themselves that they will be enabled to please every one that may favor them with their patronage.

Likenesses taken as well in cloudy as clear weather, and persons are not required to sit more than once, unless they desire it. Come on, Ladies and Gentlemen,

For sometimes our friends die and leave us,
And then, O how sad we oft feel;
But if they a true likeness give us,
On their mem'ry with pleasure we dwell.

Then hasten to BARRS' all ye people,
Before ye have reason to grieve;
The cost you will find it but little,
And to all satisfaction they'll give.

☞ Pictures taken for from $1 to $10, according to size, number of group, finish, &c.

Harrisburg, May 1, 1849—4t.

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Agents Wanted.

SUITABLE persons can find employment for the sale of the *"He Pasa Ekklesia,"* in this and other States. Apply to the Editor of the Advocate.

McAllister's All-Healing Ointment,
OR THE
WORLD'S SALVE.
Contains NO MERCURY or other MINERAL.

From the Reading Eagle.

"There was never, perhaps a medicine brought before the public, that has in so short a time won such a reputation as "McAllister's All Healing or World's Salve."—Almost every person that has made trial of it, speaks warmly in its praise. One has been cured by it, of the most painful Rheumatism; another of the Piles, a third of a troublesome pain in the side, a fourth of a swelling in the limbs, &c. If it does not give immediate relief in every case, it can never do injury, being applied outwardly. As another evidence of the wonderful healing power possessed by this salve, we subjoin the following certificate, from a respectable citizen of Maidencreek, township, in this county.

Maidencreek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for tooth ache and other complaints, with similar happy results. Your friend,

JOHN HOLLENBACH."

I certify that I have used "M'Allisters All-Healing Vegetable Ointment, or the World's Salve," for a healing in a my wife's breast, which has done her inealculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it. PARKER REED.

Morris tp., Wash. co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints. LEONARD VAILE.

☞ Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetter, Chilblain, Seald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c., Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled or Broken Breast, Tooth Ache, Ague in the Face, &c., &c.

☞ This Ointment is good for any part of the body or limbs when inflamed. In some cases it should be applied often.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, is written with a pen on every label.

☞ **PRICE, 25 CENTS PER BOX.** ☜

JAMES M'ALLISTER,
Sole Proprietor of the above Medicine.

Principal Office No. 28 North THIRD street, Philadelphia.

AGENTS: Geo. H. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; George Ross, Elizabethtown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; J. M. Beatty, Pottsville; Samnel P. Sterret, Mount Joy; Henry Thatcher, Newport; Wm. Jackson, New Buffalo; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Edward Scull, Shippensburg; John Diller, Newville; and sold by our Agents in every town in the State.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS,* copying this Advertisement, *entire,* well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions,* will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

FOR the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., MAY 15, 1849. NUMBER 2.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no ease shall the paper be discontinued until all arrearages are paid, exeept at the option of the editor.
5. Notices of discontinuenee must be accompanied by a remittanee of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, eontributions for the paper, new subscribers, or any thing else, must be post-paid, in order to reeeive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fourteen.

Names	Am't. paid	Names.	Am't. paid
Albert & Barkstresser	$1 00	Holmes Abraham	$1 00
Alleshouse Jacob	50	Heifner George	1 00
Alleman Conrad	1 00	Haun S W	1 00
Appler Abraham	1 00	Hagey Jacob	1 00
Baumgardner Samuel	1 00	Hupert John	1 00
Barksiresser Joan	1 00	Hinoey Samuel	1 00
Bricker Jacob	1 00	Harris Thomas	1 00
Baker David	1 00	Huff Charles	1 00
Bamberger Wm	1 00	Hostetter J S	1 00
Brown Jacob	1 00	Hitschew Wm	1 00
Brown George	1 00	Hess John	1 00
Bean George	1 00	Hanning Frederick	1 00
Bracht Sarah	1 00	Hampshire John	1 00
Bowman Mrs S	1 00	Hefflebower Henry	1 00
Blackson Robert	1 00	Hiney David	1 00
Barlow Henry	1 00	Heck Wm	1 00
Beidler John	1 00	Hartman Peter	1 00
Bolinger Jacob	1 00	Horsl Abraham	1 00
Bear Isaac	1 00	Heppech Joshua	1 00
Bener John	1 00	Hawk Henry	1 00
Carper John	1 00	Jones Peter	1 00
Carper Christopher	1 00	Jones Moses	1 00
Cooper John	1 00	Jones Thomas	1 00
Carberry John	1 00	Kauffman John S	1 00
Crowford H S	1 00	Kauffman A J	1 00
Cramer George	1 00	Kephnger James W	1 00
Cramer Henry	1 00	Keplinger Elias	1 00
Cramer Jacob	1 00	Keplinger Joseph	1 00
Christ Jacob	1 00	Kister Samuel	1 00
Conrod Philip	1 00	Kyle David	1 00
Cable Abraham	1 00	Keller Samuel	1 00
Diltz George	1 00	Laper Maria	1 00
Dwisline Jacob	1 00	Longenecker Benj	do
Delong John	1 00	Law James	do
Dillinger Christopher	1 00	Long Harman	do
Diehl Levi	1 00	Long Abraham	do
Dersline Abraham	1 00	Levingston Wm	do
Dennis David	1 00	Lehr Daniel	do
Evans Daniel	1 00	Lutshaw Abraham	do
Elcock Joseph	1 00	Mosey David	do
Eberly Peter	1 00	McFaddeo James	do
Elsenhower J F	1 00	Mason Park	do
Engle Sarah	1 00	Murray Henry	do
Evens Jesse	1 00	Mateer John W	do
Ensminger David	1 00	McFadden Daniel	do
Forney Michael	1 00	McCreary Jas B	do
Fore Maria	1 00	Moooey Wm	do
Fore Matilda	1 00	Marks John	do
Funk Henry	1 00	Miller Joseph P	do
Fleagle Benjamin	1 00	Mumper Michael H	do
Fritchey Benj	1 00	Mell John	do
Fox Christian F	1 00	Miley Jacob	do
Foreman John	1 00	McAllister Harriet	do
Fosnacht John	1 00	McCormick Wm	do
Fleagle Henry	1 00	Myers Samuel	do
Fetterling Catharine	1 00	McGrosky Henry	do
Funk John	1 00	McFarren Peter	do
Fralz John	1 00	Mentzer Henry	do
Garner Ephraim	1 00	McCoy Daniel	do
Garner Jesse B	1 00	McCorkick Augustus G	do
Gore John	1 00	Miller Jacob	1 25
Grove Samuel	1 00	Nelson Charles	1 00
Gilbert Sol	1 00	Neidig David	do
Grose Daniel F	1 00	Ort John	do
Gorse Joseph	1 00	Patton James C	do
Garner Abraham	1 00	Phillippi Christian	do
Hickernell Jacob	1 00	Price Carlton	do
Peebles Wm	$1 00	Swartz Jonas	$1 00
Plaok Jonathan	do	Shoemaker Adam	do
Parker James	do	Stouffer John M	do
Prestle Daniel	do	Snyder Samuel S	do
Raber John	do	Shope Bernard	do
Ruppley Geo	do	Sherrich Ann	do
Rodger Wm	do	Smith Mary	do
Reidenour Daniel	do	Smuller George	do
Rohrer Fred D	do	Schoch George	do
Reichert Wm	do	Strayer Michael	do
Reeme Benj	do	Strock Frederick	do
Redabaugh Anne	do	Snyder John	do
Rice Eliza	do	Stouffer Jacob	do
Rife Jacob	do	Thompson John H	do
S ark Joseph	do	Taylor John	do
Server John	do	Tyler Elias	do
Shultz Isaac	do	Templin Syrus	do
Sheaffer Peter H	do	Thomas E H	do
Sheaffer Jacob	do	Tate Isaac	do
Spots Wm	do	Ulch John	do
Smith John	do	Wiley George	do
Stouffer George	do	Walker Joseph	do
Saodoe George	do	Weroer James	do
Stomm John	do	Wittmer C L (vol 15)	do
Shultz Jacob	do	West Jonathan	do
Snyder Jesse	do	Waggoner John	do
Stump John	do	Wisnard David	do
Stambaugh John	do	Wolf Michael	do
Shelly Daniel	do	Worst Samuel	do
Slingluff Levi	do	Warner David	do
Sherich Henry	do	Wagner Henry	do
Shuler John	do	Whisler Isaac	do
Souder Jacob	do	Wilson Alex	do
Sloanecker Andrew	do	Wiley Wm	do
Sentzny Washington	do	Wyhl Godfrey	do
Sentzny Nancy	do	Whiley John	do
Smith George	do	Zigler Rebecca	do
Smith Jacob	do	Zearing Henry	do
Swally F	do		

Business Notice.

BOOKS have been forwarded to CHRISTIAN WINEBRENNER, Miamiesburg, Montgomery, Ohio—JOHN MCCARTY, Blairsville, Indiana connty, Pa.—and FREDERICK K. BRENNEMAN, Lancaster county, Pa.

We intend hereafter to give notice, through the paper, of all books and packages sent to order of our agents and patrons.

The Present Volume.

WE hope to make the present volume of the Advocate, more attractive and interesting than any previous one.

The paper, it will be perceived, is much better than heretofore. The press-work, also, shall be improved. And if our adjunet editors will write for us, as we expect they will, then too, will the reading matter of this volume surpass that of the former ones.

We hope that one and all will do the best they can, under the circumstances in which they are placed, and we shall ask no more.

Our Paper.

THE circulation of our paper is increasing. Let the ball be kept in motion a little longer, and our prediction will yet be verified, that the Advocate is destined to become a source of revenue to the Church. All that is wanted is union and perseverance in effort. The hurtful seed of factionism, we trust and hope in God, will no longer be scattered abroad throughout the fair vineyard of the Lord's right hand planting; but union, harmony and peace characterize the whole brotherhood of Jesus. Let this but take place, and Zion's borders will soon be enlarged, and the shouts of joy and triumph, be heard throughout the length and breadth of Immanuel's land.

File Your Newspapers.

EVERY person who takes a newspaper, (and especially a weekly paper,) should keep files of it, and every two or three years get them bound. Every man that does this leaves a valuable book to his children, who will respect his memory and value the bequest more than ten times the cost. A volume of newspapers sixty years old would now sell at more than cost anywhere. A newspaper is the best history of the times that can be found. After a long lapse of time, they are resorted to by scholars and antiquarians with great interest.

Information Wanted.

BROTHER JOSEPH GLENN will please to inform us where brothers J. Bolinger and A. Latshaw receive their papers. Also, where sister Catharine Shaeklor ought to have her's sent.

We have repeatedly requested our agents to be particular in always designating the Post Offices, in connexion with the names sent us. There are many persons of the same name on our list; and beside, we cannot always tell where given names receive their papers, and hence we cannot tell whether we are giving the right persons eredit. We hope our brethren will bear this in mind, and always give us the Post Office, county and State along with every name they send us. Brother Glenn, especially, will oblige us to give us the desired information respecting the afore-mentioned persons.

The Greene County Church.

WE are creditably informed that the Greene County Church is greatly injured by dissentions on the slavery question. We very much regret these unhappy proceedings. When will the children of the Kingdom learn to "be wise as serpents and harmless as doves?"—When will they learn to cut off right hands and pluck out right eyes, and esteem the peace and prosperity of Zion as their chief joy? Rash and imprudent means and measures never have, and never will accomplish any good. Their tendency, from first to last, is only evil, and evil continually.

There surely is nothing in the Resolutions on Slavery, passed by the General Eldership, to justify such hasty and precipitate proceedings, as those which have taken place in the Greene County Church. We advise the brethren to rescind their hasty steps, and to learn of Him who was meek and mild, and who has taught us to love one another as he has loved us, and to show that love by washing one another's feet. He that loves his brother as Christ has loved us, will never have a hand in casting him out of the church for opinion's sake.

New Line of Steamers.

A COMPANY under the title of the Kensington Steamboat and Navigation company, has just been chartered by the State of Pennsylvania, with very liberal privileges, with the object of opening a direct communication between Philadelphia, Norfolk, Portsmouth, and Richmond, taking the routes by the capes of Delaware and Virginia.

The distanee by sea from Norfolk to Philadelphia, is 300 miles, and may be run with ease in about thirty hours.

This communication being direct, and without any transhipment, must, when the line gets in operation, which is expected to be soon, become a favorable route for passengers and freight.

Missionary Pledge.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - - -	20 00

Kentucky Emancipation Convention.

WE find in the Louisville Journal, of the 23d ult., the official proceedings of the Convention of the friends of Emancipation.

This Convention, composed of citizens of the Commonwealth of Kentucky, and representing the opinions and wishes of a large number of their fellow-citizens throughout the Commonwealth, met in their capitol on the 25th of April, 1849, to consider what course it becomes those who are opposed to the increase and to the perpetuity of slavery in that State, to pursue in the approaching canvas for members of the Convention, called to amend the Constitution, adopted the propositions which follow, as expressive of its judgment in the premises:

1. Believing that the involuntary hereditary slavery, as it exists by law in this State, is injurious to the prosperity of the Commonwealth, inconsistent with the fundamental principles of free government, contrary to the natural rights of mankind, and adverse to a pure state of morals—we are of opinion that it ought not

to be increased, and that it ought not to be perpetuated in the Commonwealth.

2. That any scheme of emancipation ought to be prospective, operating exclusively upon negroes born after the adoption of the scheme, and connected with colonization.

3. That we recommend the following points as those to be insisted on in the new Constitution, and that candidates be run in every county in the State, favorable to these or similar constitutional provisions:

1. The absolute prohibition of the importation of any more slaves into Kentucky.

2. The complete power in the people of Kentucky to enforce and perfect in or under the new Constitution, a system of gradual, prospective emancipation of slaves.

3. This Convention confine its recommendation to the question of slavery, and make no expression of opinion on any other topic.

A central committee was appointed to use all proper means to promote the views of the Convention on the subject of emancipation, and that they have power to appoint sub-committees in such places in the State as they may deem proper, and also to appoint advocates of the cause where they may think its interests demand it.

Lumber Trade of the Susquehanna.

Some idea may be formed of the extent of the lumber trade of the Susquehanna, from the following memorandum of the number of rafts and arks that passed this place during the late annual spring freshet. The account was kept by Mr. Jeremiah Reese, keeper of the eastern toll-house of the Market street bridge, and furnished us by him for publication.

The number of rafts were as follows:

From the 22d to the 30th of March, -	415
On the 30th, - - - - - - -	200
April 1, - - - - - - -	160
" 2, - - - - - - -	281
" 3, - - - - - - -	545
" 4, - - - - - - -	287
" 5, - - - - - - -	32
" 6, - - - - - - -	135
" 7, - - - - - - -	90
" 8, - - - - - - -	35
" 9, - - - - - - -	19
" 10, - - - - - - -	22
" 11, - - - - - - -	27
" 17, - - - - - - -	4
	2,252

The number of arks were as follows:

From the 22d of March to April 4th,	183
April 5, - - - - - - -	5
" 6, - - - - - - -	14
" 7, - - - - - - -	15
" 8, - - - - - - -	12
" 9, - - - - - - -	2
" 12, - - - - - - -	5
" 13, - - - - - - -	30
" 17, - - - - - - -	2
Total number of arks, - - -	268
" " rafts, - - -	2252
Total rafts and arks, - - -	2520

National Common School Convention.

The friends of Common Schools in the States have determined on a National Common School Convention, to meet in Philadelphia on the 22d of August next, and have appointed a committee to make the necessary arrangements for the meeting, of which the Hon. Joseph R. Chandler, of Philadelphia, is Chairman. This committee has published the following address to the friends of the meeting:

The Committee of Arrangements for the National Common School Convention, which is to assemble in Philadelphia on the 22d of August next, beg leave, respectfully and earnestly, to recommend to the friends of Common School Education in the several States of the Union, to assemble in State Conventions, at their respective capitals, or at some central location, on or before the *fourth day of July* next, for the purpose of appointing delegates to the National Convention, and transacting such other business in reference to the interests of Common School Education within their borders, as may be deemed expedient. It is desirous that the number of delegates from each State be at least equal to its representation in Congress, and that a *full delegation* should, as far as may be practicable, be secured. State or Local Conventions of Teachers, Superintendents, or other assemblages of the friends of education, are also respectfully requested to appoint delegates to the proposed National Convention.

JOS. R. CHANDLER, *Chairman.*
A. E. Wright, *Cor. Secretary.*

Central Railroad Meeting.

The meeting held in Philadelphia on Wednesday evening, the 2d inst., for the purpose of taking prompt and efficient measures to raise funds for the completion of the Central Railroad, is represented to have been an immense affair. The Hon. Joseph R. Ingersoll presided, with thirteen Vice Presidents and several Secretaries. A series of resolutions were adopted, one recommending that in view of the great importance of the work, prompt and energetic measures be taken to obtain the requisite subscription of 25,000 shares, and some three hundred block committees were appointed to canvass the city and districts to solicit subscriptions. The following condensed statement was presented from the President of the company, as to its condition at the present time:

Amount of subscriptions now available, - - - - - -	$3,180,800
Instalments paid in, - - -	2,180,065
Instalments to be collected, - -	1,000,735
Estimated cost of completing road to Hollidaysburg, - - -	4,066,200
Expendit's to this time, $1,986,000	
Funds to be received, say 1,000,000	
	2,986,000
Funds required to complete, - -	1.079,200
Amount now asked, - - -	1,250,000
Which leaves for machinery, -	$170,800

The final cost will not materially vary from these estimates.

The following estimate of the probable revenue of the road, when completed to Portage, was also presented, by J. Edgar Thompson, the Chief Engineer:

42,000 through passengers that are now known to take the Baltimore and Ohio Railroad and the Cumberland Valley Railroad, that must necessarily be diverted to our road, at $4 50, - - - -	$178,500
24,000 through passengers that now go over the state works, including the probable increase on the opening of our road, at $4 25, -	102,000
The revenue from local travel on the Baltimore and Ohio railroad is 42 per cent. of the whole am't received from travel. The sparse population of the Valley of the Potomac, compared with that of Juniata, would lead us to estimate the local as equal to the present through travel, but to be on the safe side, we will place it at 50 per cent., which is equal to -	140,256
20,000 emigrants and similar travel, at $2 50, - - - -	50,000
United States mail, - - -	30,000
Express packages, - - -	15,000
Merchandize, live stock, &c., say 50,000 tons, at an average of $5 per ton, - - - - -	250,000
	$769,750
Deduct annual expenses, - -	309,769
	$460,000

Leaving the net revenue more than 10 per cent. upon the estimated cost of the road and outfit.

CONTRIBUTORS' DEPART'T.

The Old and New Testament.

The necessity of the study of the Old Testament in order to the proper understanding of the New.

Christ said to the Jews, "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me." Paul to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through the faith that is in Christ Jesus." Again, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Notice here, that a more literal idea of the Apostle's meaning, is expressed in the following translation:—"*All Scripture, given by Divine inspiration, is indeed profitable for doctrine,*" ect. For it is not fair to say, all Scripture *is* given by inspiration of God; as it would be equivalent to asserting, that all *writing* is given by Divine inspiration. This would be utterly at varience with truth; as in many, very many instances, writings mentioned in the Holy Scriptures, are altogether of an uninspired nature. For proof, see Luke 16: 6. "Take thy bill, and sit down quickly, and write fifty." Here we have *gramma*, the same Greek word which, in other instances, with a qualifying participle annexed, refers to the sacred writing, denoting a bill of indebtedness to a creditor.

The only sacred Scriptures to which Christ could possibly have alluded, were those contained in the Old Testament, for there *were* no others at the time. The new covenant had not then been committed to parchment.

This is still more evident. He immediately says: "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, (*or Scriptures,*) how shall ye believe my words?"

It is probable, that in the days of Paul, a greater portion of the New Testament had been written; but not at so early a date as is indicated in the words, "From a *child* thou hast known the Holy Scriptures." Also, his mother and grand-mother, from whom he received his religious impression in childhood, were familiar with those Divine writings.

The Jews understood them to teach the way to life. Christ said, "*I* am the way, and the truth, and the life." Paul says, "The Law was our school-master, to bring us to Christ, that we might be justified by faith." A school-master is an instructor—a teacher—a restrainer and corrector. The Law and Prophets instruct in the knowledge of the righteousness of God, even the righteousness of God which is by faith of Jesus Christ unto all and upon all who believe. This knowledge is to be derived from the writings or testimony which the Law and Prophets give of Christ.

Paul informed Timothy, that the wisdom he could derive from that source would result in his eternal deliverance, as it would always keep a man's mind's eye on Christ. This would be done by means of the many types of the Law of Ceremonies—by those literal prophecies which apply to him, and can to no other being that ever did or may live. The Scriptures give us matter for *doctrine* or theory in religion—for *reproof* or inducements to conviction of our sinful hearts and lives—for rules to *correct* our habits or ways of living—for correct *instruction* or information as to what is true righteousness. Timothy had also made himself familiarly conversant with the more luminous doctrines of the New Dispensation; for Paul reminds him he had fully known his doctrine, manner of life, purpose, faith, etc.

These two Testaments are the two cherubims overshadowing the mercy-seat, with their faces towards each other, and touching at the tips of their wings. Mark, their wings did not extend beyond each other's, but merely reached other. There, between these cherubims, God would be inquired of by the Jewish Priests; and here, too, every Christian has to resort for the will and commandments of the Lord. These two Testaments cover the whole of God's plan of redeeming man, and meet together over the golden mercy-seat—the Lord Jesus Christ. These are the two Olive trees, affording their rich oils to keep alive the flame of heavenly light in the dark and dreary soul of man. These are the martyred witnesses of the Apocalyptic John, which, after prophecying in sack-cloth for twelve hundred and sixty years against the sins of the great city, spiritually denominated Sodom and Egypt, were denied the common hospitality extended to the meanest beggar or criminal—a pitiful interment. This was litterally accomplished during the Reign of Terror, when the Sacred Scriptures were tied to the tail of a bull and dragged through the streets of Infidel Paris. But shall infidelity ever be able to stay the progress of the testimony witnessed by these two Divine witnesses, who appear to be nerved and quickened by the same soul of Almighty energy? Nay, the heavenly ideas implanted in the soil of the human mind, are as imperishable as the existence of God himself!

THEOPHORUS.

Scripture Exposition.

"There is an evil which I have seen under the sun, and it is common among men."—Eccl. 6: 1.

When we take a survey of the condition of languishing Zion, we are led to inquire, why it is that the cause of Jesus Christ runs so low? What is the matter? Why all this trouble of keeping Church members straight? Well, dear brethren, is there not an evil in the Church? Is there not a Babylonish garment, or gold wedge, in the camp? Let us inquire.

1st. Why is it that Churches can on the Lord's day go to the Bethel and sit down and wait for the preacher to come? Why is it that there is not a prayer heard in his behalf? Why is it that some can leave the house of God and go home without saluting one of the brethrea? and worse still, have their minds all this time more upon the world than on Christ? The principal reason, perhaps is, they want more religion.

Again, a second evil is, division of sentiment and contention in the Church. These things wound weak brethren. Oh! my brethren, do not so. How good it is for brethren to live together in unity and love!

Again, a third evil is hypocrisy. This disease has infected its thousands. It appears to be sweeping its way through Church and State like a fierce hurricane. Oh Lord! save thy Church from hypocrisy.

4th. The conduct of many professors before the world, is of such a nature, that you cannot tell by their walk and conversation whether they are professors of religion or not. May God correct them of their unholy living, and bring them to reformation.

Again, the greatest evil is, that men and

women appear to have forgotten the salvation of souls in pursuit of gold and silver. Go and visit them, and they can spend hours to tell you about their farms, their possessions, of buying and selling, and of getting gain; but ask them how the Church is prospering—how the state of the Church is, and, alas! then you will hear something to this amount: why, why, indeed I can hardly say, I have not had time to inquire, and indeed, to tell the truth, I have not been out at meeting of late. But I think it is middling good. God Almighty save the people from the evils of this day and generation.

Yours truly, S.

Mechanicsburg, April 20, 1849.

Letter from Brother Augustus G. McCormick.

Mt. Pleasant, Iowa, April 24, 1849.

Brother Winebrenner:—

Permit me, for the first time, to address you. I have been a reader of the Church Advocate, I presume, little better than two years, and I have been highly pleased in perusing its columns. Though I have not been a subscriber to the paper, I feel warmly interested in its welfare. Henceforth I expect to take more active grounds, and feel more interested in the cause of God, not only by reading its publications from time to time, but by *subscribing for the paper myself.* I feel that the moral tone and the holy influence that *that* paper exerts in the world is immense: and that every lover of God, and especially those who belong to the Church of God, *should* exert all their influence for its sustainance. How many of the publications of the present day are of a light, silly and demoralizing tendency? We know, if we have any experience on the subject, that their influence upon our *own* hearts *is* of an immoral tendency; therefore let us who are the professed children of God, banish such trash from our reading tables: yes, forever banish it—that their unholy influence may be swallowed up in oblivion.

Again, let us take a stand that our *whole* influence may be in favor of those publications whose influence is of a moral tendency; and those that will accord with the doctrines and principles inculcated and taught in the Bible, which we have taken as the man of our counsel. The interests of the Church of God in this country are running at a poor sickly rate. Notwithstanding, we have some whose hearts are true, whose motives are pure, and who are trying to weather out the storm, hoping and praying, whether they live long or die soon, that they will enjoy heaven and immortal glory when they leave this world. The prayer of the faithful in this land is that God would send them a minister, fraught with the blessings of God. We want one who can preach Jesus with power and might, who is a devoted man, wholly given to the service and worship of God. I believe, yes verily believe, that the people and Church of God are willing to work for the accomplishment of good *in Iowa.* But then we want and must have a man whom God will own and bless: one that will declare the whole counsel of God.

For myself, I would prefer our much beloved brother Logue to *any* one who can be sent to the West. But as he comtemplates staying East, we shall be deprived of his company and his blessed instruction. My prayer is that God may be with brother Logue. I feel grateful to-day, that God in His mercy, *ever* sent such a welcome messenger to the far West. I also glory in the growing missionary spirit. I feel, too, under ten thousand obligations to those brethren in the East, who have so generously contributed, and thrown in their mites, for the support of a missionary in this *Land.* May God bless them, and confer upon them both spiritual and temporal blessings.

As for myself, I am willing to do *something* for the cause. I am willing to subsribe $5 00 towards this glorious cause in the thriving and lovely State of Iowa. A friend, too, with whom I conversed a few days since, said he was willing to subscribe $5 00, though not a professor of religion. *Hear it, ye church members!* Hjs name is Mr. Barlow. I think that the little Church in this country will do considerable for the cause, when called upon to *act.** May God bless the Church, and add such to it as shall be saved in the great and coming day of God Almighty.

Enclosed you will find $2 00 for the Church Advocate, one to Mr. Barlow and one to myself—both sent to Trenton, Henry county, Iowa. Pray for us.

I remain your brother in Christ,

AUGUSTUS G. McCORMICK.

*Remarks.—The church and friends generally are called on through the paper to let us know, by sending on their pledges, what they are able and willing to give, in money or otherwise, to sustain two missionaries—one in Iowa, and the other in Illinois. Now, therefore, let them all to a man, come up to this work after a Godly sort. Be prompt, and speak out—let your missionary light shine. With a little more energy and decision, the project, we think, under God, will succeed: and sooner than it should fail, we will double our pledge. Let but the Church furnish the means, and God will furnish the laborers. How many more, then, will send in their voluntary pledges? Come, O! ye rich men and women,—come, we say, consecrate your gain to the LORD, and your substance to the sustenance of the servants of the Lord of the harvest. This is one way to lay up treasures in heaven.

Letter from Brother D. Baker.

Union, Wayne County, Ohio, April 21, 1849.

Brother Winebrenner:—

We are still contending for truth and order, and have a good many crooked and bothersome fellows to contend with; but the lion must be kept down, and by the help and grace of God, we will have peace.

The subject which I feel to write upon at present, is: God, in his Divine mercy, has permitted us to see another Spring approaching, and with it the out-door labor of the thrifty farmer commences. During the winter season, the last year's crop should be disposed of, in market, or in granary. Supposing this to have been done, we will remark, the repair of fences, as soon as the weather will permit, should claim the attention of farmers. February is the time for cutting timber for rails; indeed, all timber that is not liable to be destroyed by worms. Timber is at this season of the year comparatively free from sap; but in the Spring, and in Summer, the wood is full of sap, and if cut during these seasons, as experience proves, it will soon decay.

When the frost is out of the timber, it should be split into rails, and fences repaired as soon as the ground settles after the opening of the Spring. To speak of the importance of good fences, may appear to our agricultural readers superfluous, because all know and acknowledge their value. Still the bad condition of fences on many farms, convinces us that the value of good fences is overlooked or neglected by many. There is no more certain indication of an unthrifty farmer, than to see bad fences. It matters but little how well a farmer plows or sows his crops, if he does not keep his fences in good repair, they will always be liable to be destroyed by unruly cattle, which are ever to be found where the fences are bad.

So I would say, farmers repair your fences—prune your trees—clean up your yards, and have all things in proper order.

Above all I would say, brethren, as the cold blast and winter storms are over, and Spring, with all its beauties and luxuries, is springing forth, let us prepare our spiritual house—our hearts—casting out the old leaven, that we may be sanctified vessels for the Master's use. As it is about the time that the preachers enter upon their different fields of labor, I say, brethren pay up all arrearages; let not your preachers go away discouraged, and be active to help those that have to move on their different stations or circuits. God wants his people to be active, and ready to every good work.

As our beloved Brother and Pastor, A. Megrew, did not pass his last round on the circuit, on account of affliction in his family, we felt somewhat disappointed. The Church esteems him highly. We believe him to be a God-fearing man—sound in the faith—an able defender of the truth, and a pillar in the Church. We are anxiously looking for our new preachers from the East. We trust they will be men of like faith.

Yours in the Lord,

DAVID BAKER.

Letter from Bro. D. Neidigh, V. D. M.

Reedsburg, Wayne Co., Ohio, April, 19, 1849.

Brother Winebrenner:—

I again resume my pen to drop a few lines for the Advocate and its readers. According to previous appointment, I left my home to meet with the Church of God in Jefferson township, Knox county, to hold a protracted meeting. On the evening of the 30th of March I met with the Church of God in Lake township, Ashland county, and found the church in good spirits, and had a very profitable meeting. On the morning of the 31st of March I left there, in connection with a few brethren, and on the evening of the same day, we met with the afore-mentioned church, and were heartily received by the brethren, and rejoiced to find our much esteemed Elder D. Williams in attendance. We commenced the meeting in the name of the Lord. On Lord's day morning the brethren and sisters met for prayer and experience meeting. Preaching commenced at the usual hour, to a very large assembly. The word appeared to have its due bearing on the minds of the people at that place. This meeting was protracted for eight days, and thanks be to God, it was not in vain; although it took hard preaching before any would manifest a willingness to give their hearts to God. On the fourth evening of the meeting, there were some mourning souls came to the altar of prayer, and more or less during the meeting. There were, however, only four hopefully converted to God, and some few that had almost gone down the cold streams of Babylon, were again revived.

On the second Lord's day of the meeting, we attended to the ordinance of Christian Baptism. We had the pleasure of speaking to a large congregation of people upon that subject. Afterwards two of the afore-mentioned converts were buried with their Lord and Master beneath the yielding waves of Jordan, and came up out of the water rejoicing in their Lord and Master.

On the last night of the meeting we attended to the ordinances of the Lord's house—the washing of the saints' feet and the breaking of bread: and after realizing the benefits of attending to these means of grace, we gave the brethren a word of encouragement, exhorting them to put their trust in God, and serve Him until death, and He would give all such a crown of life—and then closed the meeting and bade them all an affectionate farewell.

Yours in love,

DAVID NEIDIGH, Jr.

Letter from Brother Henry Murray.

Navaar, Stark County, Ohio, April 20, 1849.

Brother Winebrenner:—

Through the kind Providence of God, I am once more permitted to resume my pen, in order to drop a few lines for the columns of the paper, or Advocate, which you may publish if you see proper.

I commenced a meeting in East Liberty on the 16th of February; the result of which meeting was, that one was reclaimed from the error of his ways, whilst some were made sensible of the evils of sectarianism; and others appeared to be alarmed, because we did exceedingly trouble their village with truth. Yea, and so much so, were some alarmed, that the members of Babylon, with one of her merchants, were seen and heard at the corners of the streets, and in their houses, and also in the public congregations, greatly wondering. These all, with many other evils, transpired during the progress of our meeting. From which it can be seen, that we meet with considerable opposition. But thanks be to God, one of the converts left Babylon, and came out upon the free principles of the Bible. Brother J. West and myself continued the meeting nine days.

The second meeting I commenced in Greensburg, on the 17th of March, which continued ten days; during which time I preached twelve times. At this meeting there was one soul converted. This may appear but a small business; yet, if she is faithful, it will amount to much at last, seeing her soul is of infinite value.

The third meeting I commenced in the neighborhood where I live, namely, Stump's. This meeting continued eleven days. My assistant was brother Beidler. The result of the meeting was, two souls were reclaimed from sin and its consequences, and six united in church fellowship with the Church of God.

Yours in love,

HENRY MURRAY.

N. B.—I hope that our brethren passing and re-passing, will try to give the brethren a call in Stark county, and not make Wooster the only rallying point. For we should like to see our old acquaintances, and form new ones.

H. M.

Letter from Brother Isaac Whisler.

Dalton, Wayne Co., Ohio.

Brother Winebrenner:—

Enclosed I send you one dollar for your valuable paper for the coming year, and should be pleased could I send you some new subscribers; but instead of this, according to the

request of some, I must inform you to drop their names. Why is it, that brethren who are blessed with health and able bodies, will say that they are not able to take the Church Advocate? If they would lay aside nine cents each month during the year, they could easily pay for it. And how many cents, let me ask, are spent by many during a year which are of far less value than a religious paper! I do think that all the brethren in the Church, who are able, should take the Advocate; and if they do not wish to read it themselves, there are others who will read it if they will only give it to them, and perhaps be greatly benefitted by it. The Advocate is truly a welcome visitor to my family, and I should be sorry to do without it. In those articles and communications sent in by the brethren from different parts for publication, we can learn what the Lord is doing for his children in other parts of his heritage. And this is, or ought to be cheering to every Christian, when he can hear, either far or near, that the Lord is converting sinners, and building up and reviving the Churches in various places. There is nothing more interesting to me in the columns of the Advocate, than those communications from the different brethren; and frequently, whilst reading those communications, it has caused my soul to rejoice and be filled with gratitude to God, that there are still some that are willing to trust in the merits of Christ, and experience redemption through his blood, even the forgiveness of sins. If it were not that we had access to the Advocate, we would oftimes not hear such glorious intelligence at all. But when we read these papers during the year, and then file them, or get them bound, it will make a very interesting book I have taken the paper for the last six or seven years, and have been careful with them, and I would not now take the amount for them that they cost me; for when I read them over and over again, I find them still interesting to me. May God bless you in preaching his word, as well as editing the Church Advocate.

Yours, in the bonds of the gospel,

ISAAC WHISLER.

Letter from Brother Benj. Ober.

LIGONIER, Westmoreland County, May 1, 1849.

BROTHER WINEBRENNER:—

I TAKE my pen in hand to drop you a few lines for the readers of the Advocate.

I travelled one year with brother Hickernell, on the Westmorelaud and Indiana Circuits. A number were happily converted and added to the Church, the past year, as understood by former letters. I have also been kindly treated by all the brethren and Churches. May the Lord reward them for their labor of love.

I have lately opened a new appointment, at Mill Creek Furnace, near Johnstown. I found brother N. Hissong and several Church members from the East there. And, notwithstanding they were deprived of the privileges of the Church for sometime, yet they maintained their integrity, and proved that they had built upon a good foundation. I preached the first time at that place some time about the middle of March, to an attentive congregation. I left another appointment for the 27th of March. Preached four times—had several seekers of religion. But in consequence of other arrangements, I had to leave. But I returned soon again, and commenced a meeting, and had quite an interesting time. I commenced on Saturday evening, the 21st of April, and continued until Tuesday evening. There were six that found peace, and a number left to mourn over their sins. I also was asked to say something in reference to Church government. After I had spoken in my weak manner, on this subject, there was a Church organized of ten members. There were also three baptized, which caused a confusion among the religionists. The reason of this was, because some of their props began to fall, and the truth had its effect, and some were willing to obey it, while others fought against better light. O! that the time might soon come when sectarianism and prejudice would be done away, and all persons seek the wisdom that cometh from above, and follow the light as they see it. Nothing more at present. Amen.

Yours, &c.,

B. OBER.

Letter from Sister Sarah Grove.

BERKS COUNTY, April 22, 1849.

DEAR BROTHER, EDITOR:—

ENCLOSED you will find one dollar in advance for another year's subscription for that worthy paper, the Church Advocate. As I still live, as it were, among the heathen, I do not see how I could do without it. I am so very much interested in it, that I should be very glad to receive one every week.

It always makes me feel glad when I hear that the Lord is reviving his work, and my prayers are that he would carry it on gloriously. O! that the time would speedily come when the kingdoms of this world shall become the kingdoms of our Lord and his Christ. It often causes me to shed tears when I look around and behold the many millions that are travelling the downward road to perdition.

Dear sinner! what will be your lot if you persist in your course? If the righteous scarcely be saved, where will the ungodly and the sinner appear? Methinks I would not be without religion for all the gold of Ophir. Surely,

It is religion that can give,
Sweetest pleasures while we live.

Methinks, prisons would palaces prove, if Jesus would dwell with us there.

Some of my Christian friends thought I would not be able to keep religion in Berks county; but I have not had any occasion yet to give up, nor do I suppose I will have, for I find that I stand in as much need of the Saviour as ever. I have no opposition whatever. I can serve God according to the dictates of my own mind. It is true, I have heard but one sermon since last November. I was then in Reading in a Methodist Church.

God being my helper, I hope to hold out to the end. I am persuaded (through grace) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate me from the love of God which is in Christ Jesus my Lord.

Yours truly,

SARAH GROVE.

Letter from Brother T. H. Deshiri.

WOOSTER, Wayne County, Ohio, April 24, 1849.

DEAR BROTHER WINEBRENNER:—

BROTHER H. L. SOULE and myself have at length arrived in this strange but beautiful country; but not without numerous difficulties, considerable discouragements, and wearied bodies, together with the loss of my beast, &c., &c. Yet I feel thankful that it is as well with myself and brother S. as it is.

We met with a hearty reception from the good brethren of the circuit wherever we have visited, which, of course, is very encouraging to us both.

I deem it unnecessary to say any thing to you respecting this country, as you are better acquainted here than I am; but the probability is, we shall be pleased with this part of the world: however, we must determine that fact subsequently.

Sister Megrew is dangerously ill at this time, and it is scarcely possible for her to recover from her indisposition; but she is wholly resigned to the will of the Lord.

There is one thing in existence here that I deeply regret: and that is, division and rents in the different local churches; but they took place before our arrival here, consequently we, in all probability, will be compelled to submit to things as they are, not meddling with them in any wise.

I wish you to continue my Church Advocate, and send it to Wooster Post Office.

Yours, fraternally,

THOMAS H. DESHIRI.

Letter from Brother J. W. Keplinger.

BRANDYWINE, Ohio, April 18, 1849.

BROTHER WINEBRENNER:—

AFTER a long delay, I take up my pen to inform you and the readers of your paper, that I am still well, for which I am thankful to God; also, that I am still striving to do what little I can in the collection of new subscribers for your valuable paper. But I am sorry to say, that I have but five new subscribers to send you at this time. But I hope that I shall still be able to get more in future. There are many that live without the paper, and for the only reason that they can get other papers that are as large again as the Advocate for less money. But then those are political papers, half filled with Advertisements. I wonder if those brethren are not a little like the rich man, when told to do good and lay up treasure in Heaven—that they would rather keep their money and lay it out in lands, or put it out on interest; and let the cause of God and his ministers do as well as they can. Come, my brethren and sisters, let us not shut up our books and purses, and let a good paper go down. Let us try to help along all we can, and the Lord will bless us in so doing. With these few remarks, I will close on this point for the present. May the blessing of the Lord attend us, and lead us safely through the journey of life, is my prayer.

Yours, &c.,

JAMES W. KEPLINGER.

Letter from Brother Abraham Long.

MAYTOWN, April 27, 1849.

DEAR SIR:—

HEREWITH I send you one dollar for the next volume of the "Church Advocate," commencing on the first of May. I am more and more pleased with the paper. Instead of long, unmeaning stories, and other trash generally found in the newspapers of the day, by which the morals of our youths are becoming corrupted, the Advocate contains a vast amount of truth of the most important character; besides giving an accurate account of the general news, religious, political, and literary.

It is in my opinion richly worth two dollars, and those who either neglect, or refuse to comply with the terms, (and I am sorry to see that there are so many,) are chargeable with the highest and most shameful injustice, be their profession what it may. They ought to be reminded of the precepts—"Do justly." "As ye would that men should do to you, do ye even so to them."

No more at present, but remain,

Yours, &c.,

ABRAHAM LONG.

Letter from Brother Joseph Glenn, V. D. M.

OLD HARMONY, April 22, 1849.

DEAR BROTHER WINEBRENNER:—

THIS will inform you that I am well at present, and hope you are likewise well. During the winter I have been laboring to the best of my ability, on my field of labor, without much success, save in the church in Rockland. In that place we had some refreshing times.—Several souls were converted and some of them added to the church. Others had no opportunity yet, but will have when I come back again. May God bless that dear people, and still increase their number.

Yours in the gospel,

JOSEPH GLENN.

Letter from Brother John C. Owens, V. D. M.

BALTIMORE, April 24, 1849.

BROTHER WINEBRENNER:—

THINGS with us as a church move but slowly. However, we have latterly baptized five persons, and have added four to the Church. It is up-hill work to effect much good in Baltimore. We are, nevertheless, gradually approaching the summit, where, I trust, a glorious victory will be achieved for Bible truth.

We are all as well as common. I trust you and yours are the same.

Yours, respectfully,

JOHN C. OWENS.

Letter from Brother David Kyle.

MARTINSBURG, April 23, 1849.

BROTHER WINEBRENNER:—

I SEND you six new subscribers, and hope to send you more soon.

You will no doubt be glad to hear that since my last letter, a goodly number have been converted, and eight baptized at Stonerstown. We had a good work of grace during the last winter. The Church had been in a languishing state, but the Lord has come to her help.

Yours in love,

D. KYLE.

A Note.

MOUNT JOY, April 24, 1849.

BROTHER WINEBRENNER:—

I HAVE been requested to notify you of the death of one of the brethren, which should have been done before this time, but by some oversight or neglect, (not my own,) has been delayed.

WM. MOONEY.

OBITUARY OF Brother DAVID BRADY.

DIED, at his residence in Mount Joy, of a lingering and complicated illness, DAVID BRADY, SR., aged 63 years and 1 day.

Brother Brady embraced religion in A. D. 1831, at which time he became a member of the Church of God in this place, and of which he continued a useful and worthy member until death. His funeral took place on the 17th of March, attended by a large assembly of relatives, citizens and acquaintances. Funeral services by Elder William McFadden.

Brother Brady deservedly sustained a good

character, among all who knew him, for honesty, industry and benevolence. The homeless and the friendless, have always found a shelter and protection under his hospitable roof, where, with a hearty welcome, they were made to share the fruits of honest industry and liberality. And from the time he became *a subject of saving grace*, his house became the resort of the *faithful* in religion; and the minister of it found in him what Paul found in Gaius, namely: a HOST. This is better known to many, who knew him, than can be expressed by me. But what was best of all, his *latter end* was not only *peaceful*, but *triumphant*. He was blest in life, with seven sons and three daughters: two of which, (his children,) had gone before him. The remaining eight stood around his bed, to witness his departure and receive his dying blessing; and at which time he was seen to weep. His wife, who had watched over him for many long years of his life, with prayerful solicitude, enquiring after the cause of his grief; to which inquiry he replied: "I weep not for sorrow, but for joy and gratitude to my Heavenly Father, to see my children all laboring to provide things honest in the sight of all men, and especially that they are all striving to lay up treasures in Heaven, where I hope we shall meet again. I cannot refrain (said he) from tears of gratitude, that God has dealt thus mercifully with me and mine."

After exhorting all to steadfastness in, and reliance upon Christ, he expressed his assurance of immortality, and a cheerful resignation to the Heavenly dispensation.—Some time after that, he took his solemn and final leave of all that was dear to him on earth, and then soon after, yielded his spirit to the requisition of his God, without a struggle or a groan.

Surely, the bereaved widow and the fatherless children, sensibly feel their loss to be great. Yet they find consolation in the fact, that *his gain* unspeakably exceeds *their loss*.

OBITUARY OF Brother SAMUEL SHERICH.

PLYMOUTH, Richland Co., April 23, 1849.

BROTHER WINEBRENNER:—

THIS is to inform you of the death of our beloved brother, SAMUEL SHERICH, who died at his residence in Richland county, Ohio, aged 47 years, 11 months and 24 days.

Brother Sherich was among the first of our brethren who located in Ohio; and as a light in a dark place, earnestly contended for the Church of God, and the sufficiency of the Bible, as a rule of faith and practice.

His last illness, which was Dispepsy and Consumption, he bore with Christian and exemplary patience and fortitude. I had the satisfaction of visiting him in his last illness five times, and was with him all night each time. His judgment, intellect, memory, and mental faculties, were free, clear, and strong, until his last. He had something to say to all who visited him about religion. Having many sinking spells during his illness, he would generally, on recovering, break out in singing some suitable hymn or verse: such as,

I have fought my way through, &c.

His last choice, when too weak to sing himself, was, to have sung the 370th hymn in the Revival Hymn Book. Shortly after he bid all farewell, and fell asleep in Jesus.

We were glad to see the love and affection exhibited toward him by our brethren, in visiting him during his last illness, and especially our brethren in the ministry.

Brother Sherich was a father in Israel. A man of great zeal and strong faith. He also had a deep, penetrating mind. His sermons were brief, powerful, plain and pointed.

We have truly lost, not only a father in Israel, and a useful minister of the gospel, but a pillar in our Eldership. A man who would sacrifice both character and property for the cause of his God. It is true, he was not without enemies; but they were generally hypocrites and false professors. However, he had the warmest affection and confidence of all his faithful brethren.

Brother Sherich has left an affectionate wife and three children to mourn his departure.—His wife and daughter, Mary Ann, deserve special praise, for their peculiar care and attention in waiting on him during his illness. His remains were interred in the grave-yard, near Newland, on Saturday, the 14th of April, 1849. His funeral was attended by a large concourse of people. His neighbors deserve credit for their respects and attention toward him—especially Esquire Allaman and family.

By the request of brother Sherich, his funeral sermon was preached by the writer, from Romans 8: 37; followed by brother J. Briggle, in the German language, with an exhortation. Brothers Williams, Bear and Neil, brethren in the ministry, were also present.

Yours, affectionately,

WM. ADAMS.

OBITUARY OF Sister MARY ANN WIRICK.

DIED, At Newburg, Cumberland county, Pa., on the 14th of April, 1849, sister MARY ANN, consort of brother George Wirick.

Sister Wirick (then Gilbert) embraced religion, by an humble reliance on the merits of Christ, some twelve years ago, in the days of her youth; at which time, she cast in her lot with the Church of God at Newburg: in the communion of which, she lived until the day of her death, an humble, consistent, and devoted Christian.

She has been truly a daughter of affliction, not having enjoyed scarcely a day of health for the past five years.

Her last sickness was exceedingly severe, lasting about three weeks; which, however, she bore with great Christian fortitude and resignation. In this her last illness, she gave the strongest evidence of the power and efficiency of that faith and hope which she possessed, to overcome the fear of death, and to give full assurance of an inheritance beyond this vale of tears.

She left the world on the 14th of April, aged 28 years, 1 month and 24 days. Her remains were interred on the 15th, in the silent tomb, at this place.

A discourse was delivered on the occasion, by the writer, to a large and solemn assembly.

She has left behind, to mourn her early departure, an affectionate husband, three small children, an aged mother, several sisters, and one brother.

E. H. THOMAS.

OBITUARY OF ROBERT M. ROSS.

DIED, at Elizabethtown, Lancaster county, Pa., on Sunday, April 29th, 1849, ROBERT M. ROSS, in the 57th year of his age.

Funeral services at the German Reformed Church, by Rev. E. Hoffheins in the German language, from Psalms 144: 4; followed by Elder Wm. Mooney in the English language, from the latter clause of the 16th verse of the 11th chapter of John's gospel: "Let us also go, that we may die with him."

The deceased had been afflicted with a complication of disease, mainly seated in the heart and lungs, for almost eight months. During this period, knowing full well that his days would be short, he strove to set his mind on eternal things, and during his last hours gave ample testimony to his friends and all that visited him, that his flight would be to that home where there is no pain, sickness, weeping—but all is gladness, rejoicing, joy, and peace forever. He showed a perfect resignation to the Divine will; and as far he was concerned, forgave all that might, perchance, have wronged him intentionally or unintentionally: and however others may feel now, or will feel hereafter on this point, he was both ready and willing to forgive all and every injury. Thus died one beloved by many. A few years ago he united with the Sons of Temperance, and continued a bold defender of its principles up to his last earthly hours. This bereavement should teach all of us, but especially his family and relatives, the shortness of life—the certainty of death—the great necessity of making timely a due preparation for eternity.

R.

OBITUARY OF MAGDALENE GARMAN.

DIED, on the 7th day of April, sister MAGDALENE GARMAN, wife of John Garman, of Summit county, Ohio, aged 38 years, 4 months and 15 days.

Sister Garman was taken sick on Monday, the 2d, which lasted until Saturday evening, when she breathed her last. She bore her afflictions with great patience, expressed a willingness to leave the world, and was frequently heard praising God. On Monday, the 9th, her body was conveyed to the silent tomb, followed by a large concourse of weeping friends and neighbors: after which we went into the meeting-house, called Zion's Church, where a funeral discourse was delivered, in the German language, by the writer, from Matthew 14: 44.

JOHN BEIDLER.

NEWS DEPARTMENT.

Free Schools.—The New York school law, recently enacted by the Legislature, provides for the free and gratuitous education in common schools of all children over five and under twenty years of age, and directs a county and town tax to an amount equal to the dividend received from the school fund. The act is to be submitted to the people at the next election, and if approved will go into operation in January next.

Emigration to the Gold Region.—More than 150 vessels and 12,000 passengers, on the first of March, had gone to California from the Atlantic States. Over 1,000 barrels of rum, and as many more of brandy, with immense quantities of other liquors, have been sent out from New York. Among other articles of traffic enumerated, were 900 gold washers, and only *seven packages of books!*

Members of the Thirty-first Congress.

President—MILLARD FILLMORE.

	Term Expires.		Term Expires.
ALABAMA.		MICHIGAN.	
B. Fitzpatrick,	1853	Lewis Cass,	1851
Uncertain,	1855	Alpheus Felch,	1855
ARKANSAS.		MISSOURI.	
W. K. Sebastian,	1853	Thos. H. Benton,	1851
Solon Borland,	1855	D. R. Atchison,	1855
CONNECTICUT.		NEW HAMPSHIRE.	
Roger S. Baldwin,	1851	Jno. P. Hale, F.S.	1853
Truman Smith,	1855	Moses Norris, Jr.,	1855
DELAWARE.		NEW YORK.	
John Wales,	1851	D. S. Dickinson,	1851
Presly Spruance,	1853	*Wm. H. Seward,*	1855
FLORIDA.		NEW JERSEY.	
David Y. Yulee,	1851	*Wm. L. Dayton,*	1851
Jackson Morton,	1855	*Jacob W. Miller,*	1853
GEORGIA.		NORTH CAROLINA.	
John M. Berrien,	1853	*W. P. Mangum,*	1853
Wm. C. Dawson,	1855	*Geo. E. Badger,*	1855
INDIANA.		OHIO.	
Jesse D. Bright,	1851	*Thomas Corwin,*	1851
J. Whitcomb, F.S.	1855	S. P. Chase, F. S.	1855
ILLINOIS.		PENNSYLVANIA.	
S. A. Douglass,	1853	Daniel Sturgeon,	1851
James Shields,	1855	*James Cooper,*	1855
IOWA.		RHODE ISLAND.	
Geo. W. Jones,	1851	*Albert C. Greene,*	1851
A. C. Dodge,	1855	*John W. Clark,*	1853
KENTUCKY.		SOUTH CAROLINA.	
J. R. Underwood,	1853	Jno. C. Calhoun,	1853
Henry Clay,	1855	A. P. Butler,	1855
LOUISIANA.		TENNESSEE.	
Sol. U. Downs,	1853	H. L. Turney,	1851
Pierre Soule,	1855	*John Bell,*	1853
MAINE.		TEXAS.	
Hannib'l Hamlin,	1851	Thomas J. Rusk,	1851
J. W. Bradbury,	1853	Samuel Houston,	1853
MASSACHUSETTS.		VERMONT.	
Daniel Webster,	1851	*Samuel S. Phelps,*	1851
John Davis,	1853	*William Upham,*	1853
MARYLAND.		VIRGINIA.	
B. C. Howard,	1851	James M. Mason,	1851
James A. Pearce,	1855	R. M. T. Hunter,	1853
MISSISSIPPI.		WISCONSIN.	
Jefferson Davis,	1851	Henry Dodge,	1851
Henry S. Foote,	1853	Isaac P. Walker,	1855

THE RECAPITULATION.

Democrats,	32
Whigs,	24
Free Soilers,	3
Uncertain,	1
Total number of Members,	60

Cholera in Europe.—While in England and Scotland the ravages of the cholera have been stayed, in Ireland they have been fearfully fatal. In the city of Limerick one thousand had perished of the disorder, as many as fifty or sixty dying per day. At the last accounts, the daily deaths had fallen to thirty. Throughout the south of Ireland, it had carried off many of the inhabitants. In Paris it was still raging. A bishop and several members of the Assembly were its victims.

Kentucky.—All accounts concur in stating that the emancipation letter of Henry Clay has had a powerful influence in Kentucky.

Cassius M. Clay has written a letter to the Louisville Courier, taking grounds for the formation of an emancipation party, and action through it. He says:—"Slavery is legal tyranny over natural right; and every just man will seek uncompromisingly its overthrow.—The people made it, and the people can unmake it."

☞ The cholera at Pittsburg has led to the appointment of Dr. Morgan as port physician. The authorities appropriated $2,000 for the use of the sanatory committee, who have taken measures for a thorough cleansing of the city.

Latest European News.—The European intelligence received by the Cambria, is highly important. The substance of it is, as briefly summed up by the *Tribune*, that there is a War in almost every quarter of Europe. "In ITALY the Austrians have destroyed Brescia, the blood of her inhabitants staining the ruins of their churches and their homes. GENOA has been bombarded by the Piedmontese troops for revolt and Republicanism. In SPAIN the old quarrel has resulted in a new battle, with its horrors of dead and wounded, and no great principle to shed lustre on the gloom. DENMARK is defeated by Germany, and defeated too where she has hitherto been the victor—on the sea. In Hungary the Austrians are more decidedly losers than ever. Thirteen hundred of the dead strew a single field. The King of Prussia refused the German Crown, and all there is uncertainty. France still plays the part of a spectator; her Government making her false abroad, while, by attempts to suppress Thought, shackle the Press and gag Speech at home, they make ready the new Revolution."

A Useful Invention for the Ladies.—A Lady in this State is about to apply for a patent for an invention which is at once ingenious, useful, and exhibits inventive qualities of no common kind. It is an article of domestic furniture, which answers for a cradle, a baby jumper, a table for the child to amuse itself with its play-things, and it can be transformed in a moment from a cradle to a seat with castors on it, by which the child can, by its own power, use it as a walking chair, and move it from place to place by simply pushing it.

[*Scientific American*.

Destruction of the Fruit at the West.—The Cincinnati Gazette, speaking of the recent destructive snow, says that it has destroyed nearly all the fruit in that region, and in the adjacent parts of Ohio, Kentucky and Indiana. As far north as the National Road in Ohio, and as far south as Frankfort, in Kentucky, every species of the tree fruit is taken, except late blooming apples. In addition to this, even grapes are so much damaged in the immediate vicinity of Cincinnati, as to leave but little hope of anything beyond the most meagre vintage.

Good Move.—Wisconsin is leading off finely in the race of progress. Her legislature have adopted, by a large majority, a resolution instructing their senators and requesting their representatives to propose an amendment to the Constitution to the effect that U. S. Senators shall be chosen by the people of each State instead of the legislatures. We are glad the ball is yet in motion and hope it will speed on to its aim.

☞ An invention has been patented in England by which steam engines, in full play, can be stopped almost instantly.

Pennsylvania and Ohio Railroad.

PITTSBURG, April 30.

The individual subscriptions to the stock of the Ohio and Pennsylvania Railroad, amount here to four thousand two hundred and eighty-eight shares—equal to $214,400—and the committee expect to be able to increase the amount to six thousand shares—equal to $300,000.

This, in addition to subscription heretofore received, amounts to considerably over one million—the amount required to secure the charter

Review of the Mexican War.—The American Peace Society, some months ago offered a prize of $500 for the best Essay on the Mexican War. It was to be written without reference to political parties, telling the whole truth without fear or favor; the grand purpose being to set forth in a strong light, the blithing influence of war on social life. The prize has been awarded to Rev. Mr. Livermore, Unitarian minister at Keene, N. H.; and the Essay is now in press.

Mint for California.—What Congress failed to do for California, private enterprise has taken in hand. A party have just gone from Northampton, Mass., taking with them a mint, or rather all the implements necessary for coining gold and silver, and a competent assayer. Their object is to establish a private mint, purchase gold at a fair price, and coin it for circulation.—They will be able to coin $10,000 per day, and their enterprise is said to have the sanction of government. What a commentary is this upon the enterprise of our Government.

Canada Emigration to the States.—The Western journals inform us that numbers of Canadians who have been warmly in favor of the annexation of Canada to the Union, are taking passage on board of steamboats, with all their property and families, for Wisconsin and other States. The St. Johns (N. B.) News speaks to the same effect, of emigration from New Brunswick, and it is apprehended by the Provincial papers, that unless something be done, the provinces will become comparatively deserted in less than twelve months.

Elections.—Elections for members of Congress are yet to take place in the following States:—

North Carolina,	Aug. 2	Maryland,	Oct. 3
Tennessee,	Aug. 2	Louisiana,	Nov. 6
Alabama,	Aug. 6	Mississippi,	Nov. 5
Indiana,	Aug. 6	Texas,	Nov. 5
Iowa,	Aug. 6	Mass.[vacancy]	May
Kentucky,	Aug. 6		

Cholera at Boston.—The ship Brutus arrived at Boston on Monday, from Liverpool, via Loch Foyle, Ireland, where twenty-seven of the passengers died with the Cholera. Twelve others were left sick in the hospital there, and one subsequently died at sea.

Highly Important from Canada.

MONTREAL, April 26th, 1849.

The Governor of Canada has signed the Indemnity Bill, and a serious riot took place in this city last evening, during which the Tories fired and burned the Parliament buildings, including the valuable Library of the House and all the public documents. Mr. Moffatt, a distinguished member of the House, has been arrested for high treason.

Cholera at New Orleans.—Extract of a letter dated New Orleans, April 21, to a gentleman of this city: "New Orleans is a perfect charnel house. People are dying like flies in the winter time. When I first came it was bad, afterward got better; but within the last two or three days it has began again worse than ever. In a boarding house close by, 8 out of 20 boarders died last night.

Progress of Population in France and England.—The population of France in 1801 was 27,349,000, and in 1821 was 30,461,000; the increase in twenty years being about eleven per cent. The population of Great Britain, in the same period, increased from 10,942,000 to 14,481,000, an increase of more than 32 per cent.

National Finances.—The receipts into the United States Treasury during the quarter ending the 31st of March last, were $14,680,044 60—of which $8,374,628 61 were from customs, the balance from loans and lands. The expenditures during the same period were $11,130,097 50.

Emigration to California.—The increase of the emigration to California by sea and via the isthmus, amounts to some twenty-five thousand persons. According to the western journals, the number of emigrants going by the overland route is over 20,000.

☞ FORTY-FOUR PATENTS were issued from the United States Patent Office, at Washington, on the 17th inst. Among them we perceive the name of Alexander Bain, Esq., for Telegraphic improvements. This is the greatest list of Patents ever issued at once.

☞ The Sisters of Mercy of Pittsburg, we understand, have not only offered their hospital in cases of cholera, but also their services, in any case in any part of the city.

Temperance in Montreal.—Upwards of 19,000 persons signed the temperance pledge in Montreal in four days, on the occasion of the ministerial withdrawal of the Rev. Father Chiniquy.

☞ Swarms of locusts, or grasshoppers, have appeared in Texas, literally covering the ground in some places, and devouring the wheat and corn.

Cholera in Mexico.—Late accounts state that the cholera is extending its ravages in Mexico.

MISCELLANEOUS.

PRAYER MEETINGS.

It is very important that a prayer meeting should not be wearisome. Such prayer meetings will be not merely uninviting, but repulsive; and what is worse, in those who attend it may destroy the spirit of prayer, and induce a habit of contented mockery!

A prayer meeting should be conducted with spirit. A dull and heavy mode of conducting a meeting will make it dull and heavy. The person conducting the meeting should be prepared. No time should be lost in turning over leaves. A passage of Scripture, short, and selected for point and impressiveness, should be read; and a few verses, selected in like manner, should be sung. Any remarks should be pertinent and brief. On this point every one should examine himself carefully and unsparingly; for we do not tell to each other our faults, and we shall not, without painstaking and impartiality, suspect our own faults. A prayer meeting should be confined carefully within its limited time. It is far better that people should leave meeting, remarking that it has broken up too soon, than that it has been held too long. In case different members of a meeting conduct it in turns, the member should be named at the preceding meeting, that he may be present and prepared. Variety may thus be given. These are small matters; but small things do not always produce small consequences.

FEMALE FORM.

In form the Italians excel us. Larger and fuller, they naturally acquire a finer gait and bearing. It is astonishing that our ladies should persist in that ridiculous notion that a small waist is, and *par necessitas* must be beautiful. Why, many an Italian lady would cry with vexation if she possessed such a waist as some of our ladies acquired only by a long and painful process. I have sought the reason for this difference, and can see no other, only that the Italians have their glorious statuary continually before them as models, and hence endeavor to assimilate to them; whereas our fashionables have no models, except those French stuffed figures in the windows of Milliner shops.—Why, if an artist should presume to make a statue, with the shape that seems to be regarded with us as the perfection of harmonious proportion, he would be laughed out of the city. It is a standing objection against the taste of our women, that they will practically assert that a French Milliner understands how they should be made better than nature herself.—*J. H. Headley*.

EDUCATE THE MOTHERS.

Napoleon asked Madame Campan what was necessary for the people of France? Educate the mothers, said the estimable lady. You are right, said Napoleon, and he proceeded to state that the most important and valuable elements of his character were derived from the affectionate and careful nurture of his mother.

Diseases of the mind, as well as those of the body, are generally contagious, and no pestilence spreads its infection with a more dreadful rapidity than superstition and enthusiasm.

A LITTLE SERMON.

2 Sam. xxiv. 24: "Neither will I offer burnt-offerings unto the Lord my God of that which eost me nothing."

David, in the pride of his heart, had now numbered the people. The Most High was angry, and had just now sent a pestilence; and there died of Israel, in a very short time, seventy thousand men.

But David soon became penitent. As an evidence of his penitence, we find him going to Araunah the Jebusite, to buy his threshing-floor, where he might build an altar unto the Lord. Araunah, knowing his pious object, offered to make him a present of the floor, and his oxen, and whatever else he might need for the service of God on the occasion. But the noble-hearted king waived the benevolent offer of Araunah, saying,—"Nay, I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which cost me nothing." Although David would receive the grace of God as a free, unmerited favor, without money and without price, as it really is, yet, in performing the duties of religion, he could not entertain the thought of serving the great, the glorious God, in so cheap a way.

DOCTRINE.

So far as duties are concerned, true religion is *not a cheap* religion. For,

1. True religion costs one all *sinful pleasures*.

2. True religion costs one all merely ambitious pursuits, all pride, and self-seeking.

3. True religion costs one the sacrifice of *himself*.

4. True religion costs one all he possesses.

5. True religion requires costly duties, such as the following:

Laborious study of the Bible.

Serious *thought* and devout meditation.

Much time in the performance of duty.

And such a disposition of his money as the glory of God demands.

REMARKS.

1. From the light of this subject, we see that that religion which costs a man nothing, is generally good for nothing.

2. The person who is looking for a *cheap* religion, exposes himself to the suspicion of being unlike the noble king David, who would not offer to the Lord a sacrifice that cost him nothing; and of being unlike the benevolent Araunah, who offered his floor as the place of an altar, and his oxen for the sacrifice. Those who are like these good men, are never satisfied without a good and commodious place of worship. When winter is coming on, they prepare good fuel, and bring their full share in season. They see that some one is provided to build the fire in season Sabbath mornings. They are for having their minister so well paid, that he can afford to study his sermons. Henry says—a scandalous support makes a scandalous ministry.

3. From this subject it is very much to the purpose to say, that, that sermon which costs a minister nothing, is usually good for nothing.

4. Those who leave their own meetings, or leave their own denomination, to save expenses, make a mistake.

5. Good people will attend meeting on the Sabbath, rain or shine. Those who attend only when it is convenient, offer sacrifices which cost them nothing.

Lastly. The reason why many Christians are so superficial in their religion, and do no more good, is, that they do not give themselves time to acquire knowledge. Knowledge of God—of duty—of a perishing world.—*Vt. Chronicle.*

GOOD RULES.

Keep your room well ventilated. Close rooms generate disease. Many a constitution is undermined from such confinement.

Throw off your feather beds and lie upon straw—or even the floor, if you have nothing better. The cheap cotton mattrasses make a good bed and a healthy one. Feathers are bad to lie upon at any time, and more particularly in the summer season.

Use cold water freely. Wash yourselves thoroughly with it every morning. A little salt put in the water, just enough to give it a briny taste, will keep the pores healthy, and strengthen and invigorate the system.

Eat lightly, especially if your habits are of a sedentary character. Do not eat in a hurry, but masticate your food well before it is deposited in the stomach. This bolting down provision, anaconda-like, is most destructive to the digestive organs. Avoid too great an indulgence in "high living," as it is called. Plain food is the best.

Let every man, woman, and child, keep a little pulverized charcoal in their bed rooms, and on retiring at night, let them put as much of it as can be laid on a sixpence in their mouths, and work it about among the teeth with the tongue; and it will not be long before there will be no decayed teeth for the dentist to fill with amalgum or pure gold either.

Rise early in the morning, take exercise enough to make your breakfast relish well, and you will feel fresh and vigorous for the day's labor. Upon rising in the morning, extend your arms out and force them back gently. This exercise will expand the chest, strengthen the lungs, and operate as a guard against pulmonary disease.

EARLY RISING.

As a military commander General Taylor has no doubt been accustomed to "rising with the lark;" and it seems that he still preserves the habit in the elevated position of President of the United States,—for it is said that he convenes his Cabinet every morning at nine o'clock. This is unusually early for the transaction of buisness in Washington; but habit is everything. John Quincy Adams, whilst Secretary of State and President, had the reputation of being an early riser, and of indefatigable industry; and General Taylor seems resolved that no time shall be lost during his administration. The members of his Cabinet have no sinecure offices; but on the contrary, labor incessantly. We doubt whether any preceding administration will excel the present for industry, or indefatigable and faithful discharge of public duties.—*Balt. Clipper.*

BEQUESTS.

Mr. John Hoff, "a citizen of South Carolina and the State of Pennsylvania," who recently died in Philadelphia, made the following bequests:—To his wife the interest of $15,000 worth of stock during her life time. After her death he gives $3000 of the stock to the Philadelphia Bible Society, $3000 to the Methodist Bible Society of Charleston, $3000 to the Baptist Bible Society of Charleston, $3000 to the Protestant Episcopal Bible Society of Charleston, and $2,500 to Prineeton Theological Seminary. He also left $10,000 to the Marine Church of Charleston, and 10,000 to the Pennsylvania or other Colonization Society that shall succeed in establishing a colony of free colored persons in Africa, for the purchase of a tract of land, and prescribes that the site, location and territory so purchased and settled upon, shall be designated by the State or District of Hoff.

READING SERMONS.

A writer in the "Presbyterian Herald" makes the following just and excellent remarks in opposition to reading sermons in the pulpit. After showing that the terms *reading* and *preaching* are distinct and different in meaning, and are so represented in the Scriptures, he says:

"Our first objection to sermon reading is, that it is unscriptural. No authority for it in the New Testament.

2. It is a means not as fully adapted to the end as that which Christ appointed. To support, defend, and practice it is to be wiser than God.

3. No people on earth ever liked it at first. The *children* had to grow up under its operation before it became tolerable.—And no people now listen with greater pleasure to a ready and able extemporary preacher than do those of New England.

4. A *written* and *spoken* style are entirely two different things. The man who reads his sermons may have more elegance of diction and more continuous beauty of phrase, but does that prove that it will be better adapted to the end designed? If it does, why do not all public speakers read their discourses? Why do not lawyers, candidates, and Congressmen read their speeches? The answer is obvious, and all men understand the reason.

5. The constant habit of reading sermons makes men *mere slaves*. Such ministers can never be independent of circumstances.

POPULATION OF THE UNITED STATES.

From the report of 1848, submitted to Congress by the Commissioner of the Patent Office, it appears that the present population of the United States is estimated at 21,686,000. The number allotted to each State is as follows: Maine, 615,000; New Hampshire, 308,000; Massachusetts, 875,000; Rhode Island, 135,000; Connecticut, 340,000; New York, 2,880,000; Vermont, 310,000; New Jersey, 425,000; Pennsylvania, 2,220,000; Delaware, 85,000; Maryland, 510,000; Virginia, 1,295,000; N. Carolina, 780,000; S. Carolina, 620,000; Georgia, 825,000; Alabama, 716,000; Mississippi, 670,000; Ohio, 1,980,000; Louisiana, 490,000; Tennessee, 980,000; Kentucky, 890,000; Indiana, 1000,000; Missouri, 589,000; Illinois, 800,000; Arkansas, 200,000; Iowa, 150,000; Michigan, 420,000; Wisconsin, 250,000; Florida, 80,000; Texas, 150,000; District of Columbia, 48,000; Oregon, 50,000.

GIVE AND RECEIVE.

When we hear a man fret about the unkindness of the world—the lack of sympathy, and the false friendship abounding, we are prepared for one who does nothing to receive the good will and kindness of his fellows. Does such a character ever bestow a smile, speak a kind word, or deny himself to benefit a fellow creature? To receive the good will of others, we must bestow our favors. If we would be smiled upon, we must not forever wear a frown. If we would see the tears of affection in others' eyes, we must not possess hearts too cold and dead to weep. No tender-hearted man—no affectionate, pleasant and agreeable person is left long to mourn over the bad passions of others. He receives in abundance those favors which he bestows:

There never was a human heart,
  However weak and low,
That would not generous love impart,
  A sympathy bestow—
If we ourselves would manifest
  Those holy feelings in our breast.

TO DESTROY WORMS AND CATERPILLARS.

Messrs Editors: I have heard much enquiry concerning the best method of destroying the worm or eaterpiller, which makes such havoc with our apple and peach trees; the course I pursue is as follows: I take a half inch auger, and bore as nearly as I can judge, into the heart of the tree, fill the hole with sulphur, plug it up with a branch cut from the same tree, make it air tight, and in forty-eight hours the result is seen. This plan I have found efficient, and if the information is of any importance to you, it is at your service.

W. S. Chapin.

Rock Bottom, Mass.

TO SMOOTHEN OUT AN ENGRAVING.

The best way to remove ereases from an Engraving, is,—first, to damp the print, then place it between two blankets on an ironing board, or some smooth surface, and by ironing it as you would any piece of linen, the plate will speedily be restored to its original state.

RELIGIOUS NOTICES.

Religious Notice.

A Camp-meeting will be held on the old camp-ground, near Rome, Noble county, Ind., commencing on Thursday, the 7th of June, 1849.

Who will attend? We do hope that those brethren in the ministry who calculate taking a tour to the West will make their arrangements so as to assist us in holding this meeting. Thos. Hickernell.

Special Meetings.

A special meeting will be held at Rohrersville, Washington county, Md., commencing on Saturday evening before Whitsuntide, being the 26th day of May, inst.

A series of special meetings will be held at Middletown, commencing on Saturday evening, the 19th inst. The brethren generally are invited to attend.

Protracted Meetings on the Dauphin Circuit.

By leave of Providence, the following Protracted Meetings will be held on the Dauphin Circuit, viz:

Linglestown, May 26; Highspire, June 3; Rockeyville, June 9; Matamoras, June 16; Stumpstown, June 23.

The preachers and people are respectfully invited to attend the above meetings.

POETRY.

NIGHT.

BY H. J. BYERLE, M. D.

How oft, when gloomy eve draws nigh,
And dusk is scattered through the skies,
Do I, with heavy mind and heart
Weep bitter tears, heave bleeding sighs!

Another day, with lightning's speed,
Has hastened on to be no more;
Another day heaped on my years,
And one day less for me in store!

How many more have I to live!
Was this the last my eyes have seen?
Must I, to-night, give up my breath,
And fly from time, and things terrene?

Have I improved this precious day,
And spent it so that I can give
A strict account when HIM I meet
Who gave me time, and bade me live?

I feel my weakness, O my God,
I know my frailty, O how well;
O make me stronger in thy faith,
That I may *firmly* in thee dwell.

And when I lay me down to rest,
And sleep shall banish ev'ry sense,
I give my all into thy care—
In thee I put my confidence.

And should this night the last one prove
That I'm to live beneath the skies,
O lend me aid to meet grim death,
That I may fight, and win the prize.

Linglestown, Pa., 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Tuesday, the 1st day of May, by John Winebrenner, V. D. M., Mr. JOHN ULRICH to Miss CATHARINE HEFFICH, both of Middletown, Dauphin county, Pa.

On Thursday, the 3d day of May, by Joseph Ross, V. D. M., Mr. JACOB E. CASSEL, of Mount Joy, Lancaster county, to Miss MARY JANE WINEBRENNER, of Harrisburg, Pa.

On the 19th ult., by William Mooney, V. D. M., Mr. DAVID MOONEY, of Mount Joy, to Miss ELIZA GEORGE, of Manheim township, Lancaster county, Pa.

On the 25th ult., by the Rev. J. Forrest, Mr. WM. KITZMILLER to Miss ELIZABETH SHOPE, all of Cumberland county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Tuesday evening, the 17th ult., Mr. A. LEVAN SMULL, in the 21st year of his age, after an illness of only three days.

Departed this life, March 25th, 1849, WILLIAM JOHN WEST, son of Jonathan and Mary West, aged 12 years, 8 months and 8 days.

The deceased embraced religion something over a year ago, was baptized by Elder A. Holms, united with the Church of God, and died a member of the same. Funeral services by the writer, from Isaiah 3: 9, 10. This was the third of the above mentioned brother and sister's childen that has been removed from time to eternity in two weeks time. O! let us all be ready. H. MURRAY.

LOUISA DEERDUFF, consort of brother Isaac Deerduff, aged 19 years, 5 months and 7 days.

Sister Deerduff embraced religion last August, at our camp-meeting, held at brother J. Stump's, and continued steadfast until death. She has left a companion and one small child. Funeral services by H. Murray, from Hebrews 9: 27.

Departed this life, April 14th, 1849, ANTIONETTE MEGUIRE, daughter of Jane Banks, after an illness of two days, aged 6 years, 4 months and 29 days.

Funeral services by H. Murray, from Matthew 18: 3.

On the 19th of April, ANN LONGENECKER, wife of Peter Longenecker, aged 69 years, 8 months and 1 day.

On the 26th April, at his residence in Point township, Holmes county, Ohio, PETER LONGENECKER, aged 79 years, 2 months and 17 days.

This man had been laboring in the gospel ministry for nearly 47 years, amongst the Menonites, and has now gone to his long home, to reap the reward of his labors. On the 28th his remains were conveyed to the silent tomb, followed by a large concourse of friends and neighbors. After the body was committed to its mother dust, we retired to a Menonite meeting-house, where an exhortation was delivered by a Menonite preacher; after which a discourse by the writer, from 2d Timothy 4: 7, 8, followed by brother George Shutt. JOHN BEIDLER.

On the 10th of March, brother JONATHAN HENRY WEST, son of Jonathan and Mary West, of Stark county, Ohio, aged 13 years, 11 months and 7 days.

The deceased embraced religion in March, 1848, and was baptized and added to the church. He was faithful until death. On the 12th his body was conveyed to the silent tomb, followed by a goodly number of friends and neighbors. Funeral discourse by the writer, from John, 11th chapter and last clause of the 28th verse. JOHN BEIDLER.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4	12½ *a*	4 25
Do.	RYE,	do. - -	2	50 *a*	2 56
Do.	CORN,	do. - -	2	12 *a*	2 15
GRAIN—WHEAT, per bushel,				95 *a*	1 00
Do.	RYE,	do. - -		48 *a*	50
Do.	CORN, new	do. - -		45 *a*	46
Do.	OATS,	do. - -		25 *a*	27
Do.	BARLEY,	do. - -		60 *a*	65
SEEDS—CLOVER,		do. - -	3	00 *a*	3 50
Do.	TIMOTHY,	do. - -	3	00 *a*	3 25
Do.	FLAX,	do. - -	1	00 *a*	1 10
BEEF, per cwt.		- - - -	5	00 *a*	5 50
PORK,	do.	- - - - -	5	00 *a*	5 25
HAMS, per pound,		- - -		7 *a*	8
BUTTER,	do.	- - - - -		15 *a*	18
LARD,	do.	- - - - -		7 *a*	8
TALLOW,	do.	- - - - -		8 *a*	10
HARD SOAP, (Dried) per lb.				6 *a*	7
EGGS, per dozen,		- - - -		10 *a*	12½
POTATOES, per bushel,		- -		45 *a*	50
ONIONS,	do.	- - -		75 *a*	87½
APPLES,	do.	- - -		25 *a*	30
PEACHES, (Dried) per bush.			1	25 *a*	1 30
FEATHERS, per pound,		- -		37½ *a*	45
WOOL,	do.	- - -		30 *a*	50
SALT, per sack,		- - - -	1	30 *a*	1 31
HAY, per ton,		- - - - -	12	00 *a*	15 00
PLASTER, per ton,		- - -	4	00 *a*	4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$4	68 *a*	4 75
Do.	RYE,	do. -	2	75 *a*	3 00
Do.	CORN,	do. - -	2	70 *a*	2 75
GRAIN—WHEAT, per bushel,			1	08 *a*	1 10
Do.	RYE,	do. - -		58 *a*	60
Do.	CORN, new	do. - -		59 *a*	60
Do.	OATS,	do. - -		30 *a*	32
Do.	BARLEY,	do. - -		75 *a*	80
SEEDS—CLOVER,		do. - -	3	00 *a*	3 50
Do.	TIMOTHY,	do. - -	2	75 *a*	3 00
Do.	FLAX,	do. - -	1	30 *a*	1 32
BEEF, per cwt.,		- - - -	7	00 *a*	8 75
PORK,	do.	- - - - -	7	00 *a*	7 25

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

FOR the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

THOMSONIAN MEDICINE STORE.

REMOVAL.

DR. W. BARR begs leave to inform the citizens of Harrisburg and vicinity, and the public in general, that he has removed his Medicine Store to the N. W. corner of WALNUT and SECOND streets, where he now has, and constantly keeps on hand, a general assortment of

Thomsonian Medicines, Medical Books, Instruments, &c., &c.,

together with his well known preparations for the cure of *Rheumatism, Tetter, Scald or Sore Head, Itch, or any eruption of the Skin, Sore Mouth or Throat, Dysentery, Summer Complaint, Liver Complaint, Coughs, Colds, Headache, Costiveness, Sore Eyes, Fever and Ague, Influenza, Erysipelas, &c., &c., &c. No cure no pay.*

Thankful for past favors, he respectfully solicits a continuance of public patronage.

☞ All orders thankfully received and punctually attended to.

Harrisburg, May 1, 1849—3m.

DAGUERREAN GALLERY.

"Secure the shadow, ere the substance fade."

THE DAGUERREAN ROOMS of DR. BARR & SON have also been removed to the North West corner of SECOND and WALNUT streets, (up stairs,) where they will be happy to see their old patrons, and all others who feel desirous of having a life-like portrait of themselves or relatives taken in a *superior* and *unsurpassed* style. Visit their gallery and see their beautiful and artistical specimens, taken and put up in the latest improvement of the art—faithful likenesses, delineating every feature and expression of nature in almost life itself.

From the experience of the Doctor, and the close observations of the artiste of the profession, they flatter themselves that they will be enabled to please every one that may favor them with their patronage.

Likenesses taken as well in cloudy as clear weather, and persons are not required to sit more than once, unless they desire it. Come on, Ladies and Gentlemen,

For sometimes our friends die and leave us,
And then, O how sad we oft feel;
But if they a true likeness give us,
On their mem'ry with pleasure we dwell.

Then hasten to BARRS' all ye people,
Before ye have reason to grieve;
The cost you will find it but little,
And to all satisfaction they'll give.

☞ Pictnres taken for from $1 to $10, according to size, number of group, finish, &c.

Harrisburg, May 1, 1849—4t.

PROSPECTUS
OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE

First One Hundred Ministers
OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., JUNE 1, 1849. NUMBER 3.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Thirteen.

Names.	Am't. paid	Names.	Am't. paid
Brandt David	3 00	Heck William	$1 50
Bidner John	1 25	Horst Abraham	1 25
Beverly Henry	1 87	Lingle David	1 00
Bates Reuben C	1 25	Moyer John	25
Bigham Solomon	1 00	McFadden William	1 00
Barger Michael S	1 00	McNeill John	1 00
Donnehower John	1 50	Mooney William	1 00
Dillinger Christopher	1 50	Swihart Samuel	50
Dennis David	1 25	Sandoe George	50
Funk Abraham	1 00	Smith Mary vol 12 & 13	2 50
Heistand Henry	50	Shuman William	50
Henck L	1 50	Vance William	1 00
Hiney David	1 00	Walton Geo W	1 25

Our New Post Master.

Andrew J. Jones has been appointed Post Master at Harrisburg, by the President, in the room of I. G. M'Kinley, removed.

The Canal Board.

The Board of Canal Commissioners are now in session at this place. We are pleased to be able to state that the health of Judge Longstreth has been greatly improved.

New Relief Notes.

A considerable quantity of the new issue of relief notes have been received at the State Treasury, and are being paid out in lieu of those now in circulation.

Suicide.

George Rupp, jr., committed suicide in his own house May 21st, 1849, aged 47 years, 4 months and 28 days.

The outlines of his funeral sermon will be given in our next.

Supreme Court.

The annual session of the Supreme Court of Pennsylvania for the Middle District, commenced at Harrisburg on Monday, the 14th ult. The term for the session is eight weeks.

Cholera Medicine.

We have on hand some Cholera Medicine, which is said to have cured this dreadful human scourge in its worst form and stages, in the year 1832. Those who may want to purchase, can address the Editor, Advocate Office, Harrisburg, Pa. Editor.

German Hymn Books.

We have recently returned from Philadelphia, where we made new arrangements for having finished up the plates of the German Hymn Book. Our brethren may now hope, if not again disappointed, to get books by the latter end of this month.

More Missionary Pledges.

A few more missionary pledges are wanted, and we can sustain a missionary or two in the Western country. The Lord arouse our rich men and brethren from their apathy on this subject, and incline their hearts to send in their pledges. It is a noble and good cause, brethren, do not be backward in sustaining it. Speak out, then, and let us know at once what you are willing to do.

Camp-meeting Season.

As the Camp-meeting season is coming on, we would give notice that the Standing Committee will meet in Elizabethtown, Lancaster county, on Saturday, the 24th of June, to receive applications and arrange the meetings. Those churches or circuits, who intend holding Camp-meetings, will please consider the matter in time, and send in their wishes. The committee are Jacob Keller, Abraham Swartz and John Winebrenner.

Appointments by the President.

FOR PHILADELPHIA.

William D. Lewis, Collector of the Customs at Philapelphia, vice James Page, removed.

William J. P. White, Post Master, vice Geo. F. Lehman, removed.

John W. Ashmead, Attorney for the Eastern District of Pennsylvania, vice Thomas M. Petit, removed.

Peter C. Ellmaker, Naval Officer, Philadelphia, vice Henry Welsh, removed.

Anthony E. Roberts, Marshall for the Eastern District of Pennsylvania, vice George M. Keim, removed.

Biograpoical Letters.

Some of the brethren are anxious to know when the new book, containing the life and times of the first one hundred ministers of the Church of God, will make its appearance.

We answer, as soon as the preachers will prepare their letters and send them in, the work shall be put to press; and then it can soon be ready for delivery. Let the brethren urge the preachers to write, and a speedy operation can be made.

Resolutions on Slavery.

Mr. Editor:—

Can the resolutions on slavery, passed by the General Eldership, be fairly interpreted and urged as a bar against the right of suffrage in any case?

We answer no. The resolutions were not intended to be used as a political machine. They pertain to Church order, and not to State affairs.

Paying Churches.

For the present volume only a few, among the many churches, have merited the appellation of "paying churches." There are some good advance paying subscribers in all the local churches, but on the whole, a few only, are pattern churches on the score of advance pay. These few are the following, viz: Martinsburg church—Linglestown church—Dalton church—Highspire church—New Pittsburg church—Navaar church—Siddensburg church—Trenton church, and Youngstown church. To the rest we would say, copy the example of these model paying churches.—Men should remember, first their wives, then the preachers, and next the printers.

Large Issue of Sunday School Matter.

The annual report of the Sunday School Union of the Methodist Episcopal Church for 1849, gives the following summary of the issues of their press during the year:

Books, forty-six millions nine hundred and ninety-nine thousand pages; matter of the Sunday School Advocate, reduced to the form of 18mo. pages, one hundred and eighty-two millions seven hundred and eighty-eight thousand pages; making a *total* of two hundred and twenty-nine millions seven hundred and eighty-seven thousand pages.

The same may be more briefly stated in figures:—

Books.	*Sunday School Advocates.*	*Total number of pages.*
46,999,000	182,788,000	229,787,000

A thoughtful contemplation of this vast amount of reading matter, will show one aspect of the Sunday School cause in a very strong light.

The Franking Privilege.

Mr. Editor:—

Our Post Master will not frank letters containing money for papers. Please inform us whether he has the right to frank such letters; and if so, what should be done to set him right?

Your Post Master may not have the right to frank any letters. If his salary is over $300 he has not the right—if under, he has the right to frank all letters on business pertaining to the office. If in such cases, Post Masters are disobliging, the better way would be to have them removed, and more obliging ones appointed.

York and Cumberland Railroad.

We learn from the York Republican, that the President and Directors of this company, on Monday evening last, awarded the contract for constructing it complete, including the road-formation, superstructure, rails, and all materials, to Messrs. Gonder & Co., for the sum of $525,000—$100,000 of which they take in the stock of the company. The price to be paid is considerably below the estimate of the engineers. The contractors, says the Republican, are men of skill and experience in this kind of work, and no doubt knew what they were about when they made their proposals. The time limited in the contracts for the completion of the road is, we believe, 18 months.

Our Trip to Philadelphia.

We have lately visited Philadelphia. The brethren belonging to the Church of God in that city, are destitute of a pastor at present; but they seem to be waiting and praying for a better day. The Lord grant them grace to be steadfast, to quit themselves like men, and be strong. A brighter and better day, we hope, will soon be given them.

We had our German Hymn Book put into other hands, with the promise that it shall be finished soon.

On the morning of the 17th ult. we heard the opening sermon of the New School Presbyterian General Assembly. It was preached by Dr. Cox, of New York, from 1st Chron. 12: 32. And the children of Israel, &c. See Bible. In the afternoon at 4 o'clock the Assembly met and was organized by electing Dr. Hay, of Owego, N. Y., Moderator, and Mr. Hoyt, of Michigan, Clerk.

We were to see, while in the city, Mr. Bayne's Gigantic Panorama of a *Voyage to Europe*, comprising magnificent panoramic views of Boston, Its Harbor, Halifax, The Atlantic, River Mersey, Liverpool, London from the Thames, and both sides of the River Rhine. We may give a more full and accurate account of this splendid Panorama in our next.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - - -	20 00

Receipts of Benevolent Societies.

The receipts of the various benevolent institutions, whose anniversaries have just been celebrated in New York, are shown by their annual reports to be as follows :—

	Receipts.	*Expenses.*
American Tract Society,	$254,440	$258,483
" Bible do.,	251,870	
" and Foreign do.,	39,840	38,321
" Home Mission,	145,925	143,771
" Baptist do.,	29,105	25,180
Pres. B. For. Missions,	110,081	110,207
Meth. Epis. Mis. Society,	84,045	102,948
Am. Seamen's Friend Soc.,	18,582	18,497
" Anti-Slavery Society,	6,992	6,975
" and Foreign do., (not rep.)		
" Colonization Society,	36,000	37,000
N. Y. State do.,	12,358	12,358
Am. and For. Evan. Soc.,	24,298	24,484
" Prot. Society,	18,411	18,212
" Temp. Union,	1,350	
Soc. for ameliorating the condition of the Jews,	3,221	3,208
Total,	$1,040,518	

A sum considerably surpassing, we believe, the aggregate contributions to the same Societies in any previous year.

Great Fire at St. Louis.

The telegraph furnishes the particulars in relation to this distressing calamity. It appears that the fire broke out on board the steamer St. Cloud, which was almost instantly communicated to the adjoining steamers.

The burning boats were cut from their moorings and floated down the levee, setting fire to such boats as were unable to get out.

A strong wind prevailing, the boats almost the entire length of the levee soon presented a solid sheet of flame. By this time nearly the whole city became aroused, and the utmost consternation prevailed.

The heat from the burning boats set the buildings fronting on the levee on fire, the flames communicating at the lowest street, the very business portion of the city—and extending from Locust street for three-quarters of a mile down the levee, reaching back as far as Second street. Within these bounds nearly every building is in ruins.

The burnt district embraces almost all the business portion of the city. The merchants mostly had on hand very heavy stocks of goods. There was very little moveable property saved.

The whole river-front of warehouses from Locust street to Chestnut—three squares—were destroyed; and extending to Main street, the flames swept both sides to Market street—crossing Second street, diagonally, and thence taking a course southward.

More than a mile in length, by three blocks in width, of the centre of the city, has been laid waste. At least 300 houses are burned.

The value of steamboat stock was about $380,000—insured for 200,000.

Value of the cargoes of the steamboats, $150,000.—Freight on the lading valued at $50,000. The total loss is about $5,000,000.

American Sunday School Union.

The twenty-fifth Annual Meeting was held in Philadelphia, May 17.

The Rev. Dr. Beman, of Troy, addressed the Throne of Grace in an eloquent and impressive manner.

The Secretary, Mr. Packard, read the annual report, of which the following is an epitome :

Receipts, $164,024 47, of which $31,189 10 were donations and legacies, $128,093 70 for sales, $4,541 67 for rents of the Society's building in Chesnut street, $200 00 loans.

Balances from last year, $4,099 75, and stock of books on hand, $70,123 64.

Expenditures, $47,588 42, (being $12,471 16 more than the whole amount contributed to the donation fund.) Miscellaneous items, $3,443 50; balance, cash on hand, $101 84; stock of books on hand, $75,544 76.

The Society is now indebted for paper, binding, &c., $22,265 10, which added to the amount of loans bearing interest, $44,160 29, exhibits a total indebtedness of $66,425 39.

Publishing Department.—Eighty-eight new publications have been issued during the last year. And the new reading matter put in circulation, amounts to nearly 400,000 volumes, 18mo. of 200 pages each. Of the whole number of publications of over 72 pages issued the past year, two-thirds were written for the Society.

The total value of publications distributed during the year, is $130,543 89, a larger amount than has ever been circulated by the Society in any one year since its organization.

Steamboat Disaster.

The steamboat Empire, of Troy, left New York on the night of the 17th ult., at 6 o'clock, with about three hundred passengers on board. About 10 o'clock, when opposite Newburg, in Newburg Bay, she was struck by the schooner Noah Brown, of Troy, loaded with lumber, a little forward the forward gangway, with a tremendous crash, the bowsprit of the vessel, which was heavily laden, making a large breach under the guards, through which the water instantly rushed with great force, so that in ten minutes she went down.

Many of the passengers had retired to their berths, and the scene that immediately ensued, as described by the passengers, was heart-rending and terrible. The water was rushing through the cabin to the stern of the boat, and in an instant, almost, the cabin was completely filled. Men and women, half dressed, rushed wildly on deck, and some plunged overboard. Wives were clinging to their husbands, and mothers clasping their children in their arms and running to and fro in a frenzy of terror. Fortunately the Rip Van Winkle, was but a short distance astern, and immediately came up alongside the Empire to her relief.

Boats with lights from the shore, swarmed to the scene of destruction, and aided in picking up the passengers.

The Empire was towed ashore by the Rip Van Winkle, where she was left, the water having reached her state room deck.

The number lost it is impossible to state, at present, so conflicting are the reports. Some of the passengers place the number as high as 40, others not more than 10.

Rhetoric.

Rhetoric is the science of fine writing.

Rhetoric receives its limitations from Grammar, Logic, and Mental Philosophy.

Grammar gives us rules for the attainment of correctness in the use of language.

Logic teaches the best method of conducting an argument.

Mental Philosophy contains the views and principles by which Rhetoric proposes to effect its object.

Rhetoric is divided into Rhetoric of Thought and Rhetoric of Language.

Rhetoric of Thought implies a proper arrangement of the materials of a discourse.

Rhetoric of Language implies a skill in the use of language.

The *requisites of a good writer* are Knowledge and Mental Discipline.

Knowledge is truth ascertained in respect to God, men, and things.

The *sources of Knowledge* are Conversation, Instruction, Lectures, Observation and Reflection.

Mental Discipline is the training of the powers of the mind, so that they will act with promptness and decision.

The *powers to be especially trained* are the Judgment, Reasoning, Habits of Reflection and Love of Order.

The different kinds of Composition are Narrative, Descriptive, Argumentative, Didactic and Persuasive.

Narrative and Descriptive relate to past occurrences, and place before the mind of the reader various objects and scenes.

The Argumentative is the setting forth of various causes, and answering objections.

The Didactic is used in conveying instruction.

The Persuasive is designed to influence the will.

The *parts of Composition* are Introduction, Discussion and Conclusion.

The object of the Introductive is to prepare the mind for what is to follow.

The Discussive part is drawn from the subject, after the statement of the main proposition is fairly made.

Amplification is a minute and critical elucidation of the subject, and in clear and perspicuous language.

The *different kinds of Amplification* are Definitive, Argumentative, Persuasive, Narrative, Illustrative and Descriptive.

The *Definitive* is the explaining of the subject, and assuming refutation.

The *Argumentative* is setting forth reasons and answering objections.

The *Narrative* is going into the details of the subject.

The *Persuasive* is setting forth motives to influence the mind.

Success of Amplification involves copious fund of knowledge, and ready command of thought and language.

Transition implies passing from one part of the subject to another, and is regulated by the laws of association. The transition should never be abrupt, but gradual.

Conclusion is the termination of a discourse or composition. Its nature should be such as to have a favorable impression on the mind of the reader.

CONTRIBUTORS' DEPART'T.

The Resurrection.

There is perhaps no other doctrine of Revelation so clearly and explicitly taught as that of a resurrection of the body subsequent to death. It is closely and inseparably inwoven into the whole fabric of the gospel. The Apostle Paul regarded it as so intimately connected with the economy of Christianity that its falsity would annihilate the Christian's faith, and render the Apostles themselves "false witnesses of God." (1st Cor. 15: 13, &c.) He even affirms that the doctrine sustains such a relation to the blessings and awards of the Christian dispensation, that if it be not true, "Christians are of all men the most miserable.

So prominent is this doctrine, that amid all the errors and corruptions which at different times have crept into the Church, never, since the Apostle penned the first epistle to the Corinthians, has it been questioned, even by the wildest fanatics. All who have claimed to be in any sense adherents to Christianity, have freely and fully admitted its truth.

But while all agree in acknowledging the fact, considerable discussion and difference of opinion has arisen as to to its *modus agendi*. Some have maintained that the identical particles of matter of which the body is composed at death will compose the body in the resurrection. This theory has many eloquent defences; but stands opposed to what many esteem as insuperable objections. It assumes that the particles of matter which constitute the body at death will not enter into the composition of any other human body. This, it is maintained, God is able to effect; and hence the doctrine is to be received. But God is equally able to annihilate the law of gravitation, so that bodies would have no tendency towards the earth; and yet it by no means follows that we are to expect that he will do it, merely because such a supposition might be necessary to sustain some preconceived hypothesis.

It is a well established fact that continual and constant changes are going on in the material world, and in the human system.—What once composed one body, at another time does not belong to it, and may enter into the composition of another body. It is also admitted that the operation of the laws which regulate these changes, would, in some cases at least, cause the matter which composed one body at death, to enter into the composition of another body at death, unless prevented by the continual and special interposition of Almighty Power. That any such standing miracle exists, there is not the slightest shadow of a shade of evidence, except that it is essential to sustain the hypothesis; while there is certainly strong presumptive evidence against it.

Richard Watson, in common with other supporters of this theory, makes an admission which really destroys the force of the whole argument. He says: "Great *general* changes will it experience, as from corruption to incorruption, from mortality to immortality; great changes of a *particular* kind will also take place, as its being freed from deformities and defects, and the accidental varieties produced by climate, aliments, labor, and hereditary diseases. It is also laid down by our Lord that 'in the resurrection they shall neither marry nor be given in marriage, but be

like to the angels of God;' and this also implies a certain change of structure; and we may gather from the declaration of the Apostle, that though 'the stomach' is now adapted 'to meats, and meats to the stomach, God will destroy both it and them;' that the animal appetite for food will be removed, and the organ now adapted to that appetite have no place in the renewed frame."

Now all these changes cannot possibly take place, and the body retain all the particles of matter in the same relation that it did at death. There must therefore be a change in some of the particles of matter. But if this may take place without frustrating the arrangements of Divine Providence, there can be no reason assigned why any others may not be changed in like manner without frustrating those arrangements; and in fact, why all may not be changed without any such frustration. If this be true the theory must rest upon a slender basis.

Again, the Apostle (1st Cor. 15: 37,) expressly institutes an analogy between the growth and perfection of grain, and the resurrection of the body; distinctly stating that, "that which thou sowest, *thou sowest not that body that shall be.*" If the analogy be good, and where is the evidence that it is not, it sufficiently confutes the theory under consideration. For all know that the grain which is gathered at harvest is not composed of the identical particles which composed the seed that was sown.

Another theory is that *all* the same matter of the body is not preserved in it, but only "some minute and indestructable part of it," which is regarded as a sort of "incorruptible germ" from which the resurrected body will spring.

Of this hypothesis it is sufficient to say that it involves all the absurdity of the former without its consistency. The preservation of this "germ" from entering into the composition of another body would require as much of a miracle as the preservation of the whole body of the matter. Besides this, if to constitute a resurrection of "*the body*," identity of particles is at all necessary, it must be as necessary for all parts as for this germ; and if total identity of particles is not necessary, then there can be no necessity for it in the germ. However this germ can in no sense properly be called "the body." If a finger or toe cannot be called "the body," much less could this minute part of it be thus termed. And if other particles may make up all of "the body" save this "minute" part, why may they not make up the whole.

In fact, identity of particles cannot be essential to the identity of the body. The particles of matter in our bodies change every few years. There probably is not a particle of matter in our bodies that was in them ten years since; and yet the identity of our body, our features and every distinguishing part of them, still remains. If then identity of body may be retained here without identity of particles of matter, why may it not in the resurrection; and thus all the difficulties of the preceding theories will be avoided.

There are, however, many things connected with the doctrine of the resurrection which human wisdom cannot now fathom. It is sufficient to know "that when he (Christ) doth appear we shall be like him"—shall have a body "fashioned like unto his glorious body," that "this mortal shall put on immortality, and this corruptible put on incorruption." More than this we do not need to know, and little direct benefit can result from theories and speculations upon the subject.

The practical bearing of the subject is this. It is of no avail to meet the infidel by bringing Revelation in contact with philosophy; especially that department of it relating to the laws of the physical world, and which are deduced by observation and mathematical demonstration. In fact, if they are inconsistent, religion must be false. But they are not inconsistent, although from misapprehension of one or the other, they are frequently supposed to be.—Nor will it do to affirm a miracle where the only evidence of the miracle is a supposed necessity for it, in order to sustain an hypothesis in relation to any doctrine of Revelation. The infidel will answer: "There is no evidence of the miracle but your hypothesis, and your hypothesis is untrue without the miracle, therefore both are to be rejected." And so far he is correct. But he will add: "As your hypothesis is a part of your Revelation, hence that Revelation is false." The fault here is, that there is no evidence that the hypothesis is a part of that Revelation, and hence it better not be so affirmed. At most, call it but a supposition.

A. D. W.

The Beginning Corner.---No. 2.

Here is the beginning corner of the Christian dispensation. Here it was made by the Lord Jesus Christ, and communicated to Peter when he gave him the keys of the kingdom, (Mat. 16: 19,) in accordance with the commission as before cited, and again renewed on the first Pentecost after his death and resurrection. And here also, are marks of faith previously evinced, by which it is to be identified.

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

But in the lapse of ages, these marks were well nigh lost. The vines and parasitical growth of error, superstition and mysticism of the traditions, inventions and corruptions of men, crept in by slow degrees, and wound and twined around the old Jerusalem trunk, and grew and spread, until, under their mass, the old marks were obscured, and almost buried and obliterated. Some taking advantage of this, and others having made fruitless searches for the old corner, they began to make each a new corner for himself, and run out on the old survey a new tract to correspond with his corner. In time, other tracts were run out according to the new corners, until tracts added to tracts, they had nearly covered the old one over.

The Roman Catholics made the first new corner, and run out a very large tract. This trespass on the old grant, opened the way for others. The Episcopalians made another corner, and run out another tract. The Methodists made one, and run out several tracts.—The Presbyterians made one, and run out several tracts. The Baptists made one, and run several out. The Lutherans made one, and run out another. And so did several others, which are too numerous to mention. But none of these began at the right corner.

The beginning corner of Catholocism was at Rome. The beginning corner of Episcolianism was at London. The beginning corner of Methodism was at Oxford. The beginning corner of Presbyterianism in Geneva and Scotland. That of the Baptists in Germany. That of Lutheranism at Wertemburg—of Calvinism at Geneva—and so on, through the long catalogue of sects and parties.

But let it be remembered, the beginning corner of the gospel of pure Christianity—of the Kingdom and Church of Jesus Christ, was at Jerusalem.

Justinian made the beginning corner of Romanism. Henry the VIII. made the beginning corner of Episcopalianism. John Wesley of Methodism. Martin Luther of Lutheranism. John Calvin of Presbyterianism, &c.

But Jesus Christ made the beginning corner of Christianity at Jerusalem; and accordingly he said, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Mat. 16: 19.

Jesus Christ, and not John Winebrenner, made the beginning corner of the Church of God. John Winebrenner only acted the part of the man when showed the beginning corner of the old survey. He tore away the human additions, appendages and corruptions, mysticisms and errors, with which it had been surrounded and hid from the view of men, and identified it by the original marks to be the same one made by Jesus Christ.

This is the reason why there is such an outcry against John Winebrenner—why he is so much opposed, abused and misrepresented by the various parties who have made new corners, and run out their tracts on this old survey. They well know that the identification of the old corner for which he is contending, will prove fatal to all their claims. That if it stands, (*and stand it will,*) they will have to give their surveys all up, with all their hereditaments and appurtenances. Hence the great excitement and contention throughout the length and breadth of the land—the debating; the opposition to this identifier of the old corner. And though they know well that their claims are untenable, and that the old corner is well identified by the place where it was made and the marks upon it, still they contend against it. But in every case it will be decided against them in the Court of Heaven. Yet they may live on this old survey, if they will give up their own claims, and come under the original title, and original terms. And it is gratifying to know that hundreds and thousands have done it, and many more are continually doing it.

Now had John Winebrenner made a new corner, and run out a new tract on this old survey, according to the compass and chart of orthodoxy, (so self-styled,) so as not to interfere with the claims of others, he would have been hailed as a good orthodox neighbor, and welcomed to all the joys and sorrows of the crafts-men. But he identified the old corner, and here consists the great head and front of his offence. And as finding or identifying the original corner of the old survey, did not constitute the man who done it the owner or locator of the land, so the identification of the gospel corner of the Church of Christ does not make John Winebrenner the inventor of a new system of religion, or the founder of a new sect or party. This he has always disclaimed, and still disclaims in the strongest terms. He has only been the humble instrument of the restoration of primitive and Apostolic Christianity.

The Sectarian occupants of the new tract, run out on the old gospel survey, have tried in various ways, to show that these are not the true marks of the old corner. Some have endeavored to prove that faith alone is the only mark, and they accordingly make but one chop or mark on their tree. But this would not do as a corner tree. The mark, to be a lawful one, must always have three chops or marks. Others have contended that there were but two marks necessary—faith and repentance, and they have but two chops on their tree.

But as the law requires three chops, in all cases, two would be no better than one, and so this will not do. Three marks were necessary; and accordingly, Jesus Christ made three on the old Jerusalem Trunk—Faith, Repentance and Baptism. The genuine corner must have these three; and every one that lacks either of these, is not the right corner. To begin at such an one is to begin wrong, and there is danger of running wrong.

J. C. S.

Mount Alto, Pa., 1849.

A Short Discourse on Judging.

Carlisle, April 26, 1849.

Dear Brother Winebrenner:—

Being seriously impressed with the following awful and all-important subject, I have concluded to present it to the readers of the Church Advocate, which is always welcome, and a precious treasure to my heart.

Judge not, that ye be not judged.—Mat. 7: 1.

I would propose to explain,

1st. The nature of the prohibition.

2d. The motive offered to abstain from it.

I. What may be understood by these words, "Judge not?" It is evident that our Lord Jesus Christ intends not by any means absolutely to forbid this prerogative to the children of men, to exercise their judgment in matters relative to the glory of God and the salvation of immortal souls. To judge righteous judgment is always allowable. To judge, is a natural faculty given to us, as rational creatures, and which fully developes, and makes manifest, since we are made in the image and after the similitude of God. If we are born of God, we are heirs of God, and joint heirs of Jesus Christ. Hence, a right and proper judgment is our prerogative. Let us judge, then, as rational and intelligent men, and in every sense of the word as becometh Christians. For it is self-evident that we are not absolutely and positively forbidden and prohibited in these words, to pass our judgment on others. For Magistrates, Ministers, and Religious Societies, are required to censure evil doers. Nor are even private persons forbidden to judge wicked persons; and more especially those who give flagrant proofs of their wickedness, and bid defiance to both the law of God and that of man. We are forbidden in this text,

1st. Premature and officious judging. We should not officiously pass sentence upon any person or thing, without good authority. We should never censure things out of our provinces, where we have no call to pass judgment. Nor should we judge things above our reach and capacity, which may be either beyond our judgment or comprehension.—Neither should we censure others without the authority of God's word, when they but differ with us in sentiment, because they happen not to think and act as we do. Nor should we manufacture or make matters and things sins, or duties, which God never made so.

2d. Blind and rash judging. We must not condemn men without proper evidences of facts and connecting circumstances. We

must not raise suspicions into accusations; nor judge hardly, merely from hear-say and common fame. We ought not to pass sentence before hearing the party's defence, nor without a full knowledge of all the circumstances: and we should make great allowance for the differences of people's cases.

3d. Partial judging. We should never judge from a dislike of the persons, rather than of the evil; and our judgment should always be equally extended to all, without favor or affection, who are equally concerned. We judge partially when we condemn others for that which we admit in ourselves, or when we censure smaller faults in others with more rigor than greater ones of our own. Again, we do so when we condemn that strongly in an enemy which passes unnoticed in a particular friend.

4th. Uncharitable judging. We thus judge when we give way to suspicions and jealousies at random, without proper foundation,—when we put the worst constructions on things that would admit of better,—when we judge of men's motives and intentions where their actions afford no room for reproach,—when we judge of men's acceptance with God upon grounds which are not decided in the gospel,—and lastly, when we include the innocent with the guilty, which is contrary to good morals, sound reason, or common sense.

II. The motive by which the prohibition is enforced: "That ye be not judged."

1st. We should not censure others, as we would not wish to be served in the same way. Men who ferret out scandal, are very often paid with their own coin. He that diggeth a ditch for another, falleth therein himself; and they that erect a gallows for their neighbors, shall, like a wicked Haman, be hanged thereon themselves. Besides, such men are frequently exposed, and that to their horror and dismay.

2d. We should not and must not judge, as we would escape the just judgment of God. Without repentance, we may expect to be severely punished for this daring sin, which is a direct invasion of God's law. It is also very injurious and destructive to our neighbors; and it is a practice in which we are self-condemned.

Let us resolve to maintain a good, or at least the best possible opinion of all, until we are obliged, by evidence, to change it. Recollect, that the evils attending this vice are numerous, great and grievous. Carefully avoid and mortify the usual incentives to this evil temper: idleness, selfishness, pride, and party zeal. Think frequently of your own faults, and of the duty and need of forbearance.

Lastly, may we ever think of the goodness of God manifested in His mercy and long-suffering to us ward; knowing that if he had entered into judgment with us, that we could have had no hope of a glorious immortality at God's right hand. If, therefore, we judge, we shall be judged. But if, on the other hand, we judge ourselves impartially, and our neighbors charitably, we shall not be judged.

S. HOOVER.

A Short Sketch.

The Death of the First Martyr.

BY JOHN F. WEISHAMPEL, JR.

What a scene! There was a mighty crowd gathered in the street of the Synagogue. A thousand voices were raised in angry exclamations and denunciations, "Down with the blasphemer!—he has mocked our religion—he is a Nazarene!"

The great commotion in the street aroused the whole neighborhood; the people thrust their heads from the windows, and stood upon the roofs of the houses, and many joined the multitude as it passed up to the council of the Libertines. Some of the Legion endeavored to quell the tumult, but did not succeed, and were scattered through the street, interested spectators.

The violent rabble proceeded to a council house, and rushed in, crying out for *justice* and vengeance upon the Christian.

The cause of all this uproar was the arrest of a person who had, for a considerable time, been marked by his enemies for an ignominious death. Like the Papists, of a later date, the multitude was almost wholly composed of those who were in favor of the martyrdom of all those who refused to worship God as they did. The captured victim was a noble looking man, of perhaps forty years of age, dressed in the garb of a common citizen. Though treated with the utmost indignity and violence, yet he bore the greatest composure and firmness, exhibiting not the least sign of anger or fear. His expostulations were silenced, and he, expecting death, submitted, and poured his soul out to God in silent prayer. An old man, with the grey hairs of an age of vice, rushed up to him and spat in his face. Some of the younger ones threw their sticks against him, and bruised him with their blows. Yet he preserved the meekness of a dove.

They reached the judgment hall, and placed the good man upon the criminals' chair. False witnesses were suppœnaed, to testify against him,—for some appearance of a trial was necessary to aid their purposes. With mock gravity the Chief Priest asked the cause of the prisoner's arrest. The fasle witnesses declared:—

"We have heard him speak blasphemous words against Moses and against God!—He also doth speak blasphemous words against this holy place and the law!"

The holy man glanced at the witness with pity, and prayed more fervently to God for His grace and favor.

There were many muttered denunciations against him, and the one whom he followed. They charged him with saying that Jesus of Nazareth would destroy their places, and change the customs which Moses delivered to them. But these slanders had no effect. The multitude gazed upon him; and the spirit of his Divine Master filling him, caused his face to shine like the face of an angel.

The Pharisaical and bigoted Judge demanded of the good man: "Are these things so?"

The saint arose and bowed to the chief officers, and poured forth a noble torrent of eloquence. He displayed an acquaintance with the truth and history of the Scriptures that startled the multitude. Commencing from the history of Abraham, he chained the audience with interest, until he closed his address with an appeal that thrilled his hearers so as to cause them to gnash their teeth with guilty rage; it cut them to the heart—they cried out against him and spat upon him.

But, oh! what a vision was gazed upon by the persecuted Christian. Amidst all the confusion he raised his eyes to Heaven and cried out with enthusiasm: *"Behold!* I see the Heavens opened and the Son of Man standing on the right hand of God!"

The High Priest, conscience-smitten, averted his eyes,—the crowd cried out, "Blasphemy!"—"Blasphemy!"—"He has deserved death!" "To the cross with him!"—"Kill him!" They stopped their ears and dashed upon him with the fury of beasts!

He was conveyed, by the bigots, through the door and carried out of the city. Thousands of the people rushed on, crying out and abusing all the Christians they met. When they were out side the walls, they dashed him down and beat him; the witnesses threw off their outer garments and stoned him. The man knelt down, and cried out, with hope, "Oh! Lord Jesus receive my spirit!"—The stones struck him down,—the blood streamed from his form,—the crowd reviled him,—"Call upon your Nazarene!"—"Let him save you!"—'Die! Blasphemer! Die!" His arms were broken—his sight was gone—his voice was almost exhausted—still he was a saint. With superhuman strength he made an effort, and spoke what his immortal Redeemer spake before him—"Oh! Lord! lay not this sin to their charge! they know not what they do!" A large stone struck his temple, and he was rendered speechless. In a moment life ceased, and he "fell asleep!" The body was beaten dreadfully, and left beneath the rocks that killed him. The next day the earth received his form in a burial by his brethren.

Thus died Stephen, one of the disciples of Jesus Christ—the first Christian martyr, but not the *last*.

Baltimore, Md., 1849.

Character of Christ.

There exists in the annals of our world, the biography of an humble peasant, emerging from the obscurity of his unknown history, taking his stand on the arena of public life, and there performing his part so as to attract the most profound attention of multitudes of all grades, from the mitred potentate of the eternal city—the reclining Stoic of every civilized land, as he pours over his vast fields of literature, by the light of the nocturnal taper—the dreaded conqueror, whose garments have been rolled in the glory of blood, and whose head bows beneath the heavy crowns that sustain his crests, and the laurel wreaths that hang about his brow—the thundering statesman, whose Senatorial eloquence ignites the combustible of the national mind, and kindles a flame of patriotic zeal more terrible than heavy fleets and consolidated ranks of well disciplined foes, down to the humblest widowed wife, weeping over the cold remains of her once ardent lover and companion, snatched from her embraces by the ruthless hand of death, or filthy, hungry, and ragged beggar, whose suppliant looks read the mind of the soul. The biographical witnesses of the life of this individual, have given to him a character in one particular respect, differing from that of any other living being, who ever dwelt in a house of clay. It is, that He was sinless. We have no data, from whence to state that there ever lived one like Him in this important relation to our world. Was it Zeno, the Stoic, or Diogenes, the Cynic? They were guilty of the foulest impurities; and even Socrates was not free from just suspicion. Solon prohibited only unnatural crimes to slaves: while Lycurgus, the great Spartan Law-giver, permitted the practice of theft, considering it a necessary part of education. Plato denied the wisdom of the marriage contract, and held that a community of wives was more desirable. The philosophy of Aristotle taught the right of waging general war against all who were uncivilized. Cato, the senior, was notorious for his petty tyranny exercised toward his slaves; the junior prostituted the person of his wife to another. "One loose principle is found in almost all the Pagan moralists; is distinctly, however, seen in the writing of Plato, Xenophen, Cicero, Seneca, Epicticus." And who ever has read the Alcoran, will be struck with the licentious morality enjoined by the Prophet of the cave of Hara, but who was the first to violate it himself, however loose it was.

Now, we *can* imagine how an ingenious mind could invent the auto-biography of an imaginary individual, the hero of which might be said to have been sinless; but when we examine the standard by which such a mind would judge of the purity of its hero, and find that the standard is perfect, and that the hero lived it to the letter, and that both sprang into being simultaneously, we are led to wonder, laid it in power of man to invent such a tale? We answer no. The power would be a miracle itself. Such is the case with the history of Jesus of Nazareth. This fact was used as early as the days of Origen. "Though innumerable lies and calumnies had been forged against the venerable Jesus, none had dared to charge him with an intemperance." His most inveterate enemies dared not say he indulged in any criminal offence. Their charges were all of a public, religious and political character.

Fraternally,

G. U. HARN.

Letter from Bro. M. F. Shavely, V. D. M.—No. 1.

Salem, Henry County, Iowa,
5th Month, 13th, 1849.

Brother Winebrenner:—

Dear Sir: Grace be with you and the brotherhood. I now undertake, through the mercy of God, to redeem a promise formerly made to you and many of my friends in the East, before I left Cumberland county, Pa., viz:—That if the Lord brought me safely to this country and spared my life a while here, that I would write a series of letters for general information, through the "Church Advocate."

I begin, then, by saying, we left Harrisburg, as you know, on the morning of the 19th ult., in a section canal boat, for Pittsburg. Our fare cost $4 00 a passenger, and our freight 75 cents per hundred.

Having been much detained by the way, it took us until Friday noon, the 27th ult., to get to Pittsburg: having lain still over Sabbath at Hollidaysburg, and then detained on Monday till five o'clock, P. M., before our turn came to cross the mountains.

In the afternoon of the 27th we embarked on the steamer "Niagara" for St. Louis, at $9 00 a passenger and 25 cents a hundred freight. My family (being 12 in number) was taken all the way through at 8½ passengers, and then on the steamboat 75 pound weight was thrown in for each passenger. We got under way from Pittsburg for St. Louis about nine in the evening, and reached St. Louis about 11 o'clock, A. M., on the Friday following; when we were all invited on the hurricane deck, to make a great show: for there were 546 passengers on board our steamer—some 200 or more for Iowa,—three families for Illinois, and a number for California.

Then that same afternoon we embarked on the elegant steamer "Edward Bates," which runs up as far as Bloomington. But from various considerations, we stopped at Fort

Madison, Lee county, where we landed on Sabbath morning, 6th inst., about 3 o'clock. Here we stayed until teams were procured to take us where we now are, right in among about 2,500 Quakers.

My expenses from St. Louis to Fort Madison were $2 50 a passenger, and 12½ per hundred freight.

My whole expense and outlay from home to this town, amounts to $205 00, my family being 12 in number, and my freight 2,300 in weight.

THE CHOLERA.

Of this awful enemy we saw nothing on our way. It was reported that there was one case on board our last boat, but the Captain denied it to me. But there was a death occurred, I know, on the lower deck. Reports said, all along the river towns, as high up as Keokuk, that there were some cases of Cholera. At St. Louis there were various reports; some said 7 to 8 deaths occurred, and some said as high as 30. However, a few days after we left that, it made fearful ravages. I saw one of our merchants of this place, who was there to lay in goods, who said in my hearing, that he was scared away from the place on account thereof; that there were as high as 100 cases per day; and since that a report came to this place that there were as many as 150 dying in one day. Awful! Awful!!

THE COUNTRY.

The face of the country round about Salem for miles, looks beautiful. I cannot compare the color of the rich soil of the Prairies to anything nearer than where, in the East, an old coal-pit has been. Surely, it is fully as black, only there is more oil in this, for I assure you, just after a rain, if you walk out you must take care of your feet, lest you make a slip. Then again there is some soil quite sandy, and others of a different nature. If any of you have an idea of John Heck's bottom land in Cumberland county—I mean that along the run, by his house—you may form an idea of this country in part, yet in part only. Our richest Prairie is blacker still. However, I have not seen many miles around as yet; but if my judgment, at this time, is worth any thing, I would say, the most of the land, *I think*, will not do well for fall grain. The people, with a few exceptions, do not pretend to raise it. It is said here, by nearly all, that the spring is three or four weeks later than usual, and that few here have seen it as wet, and as backward. Very little corn, as yet, is planted here.

WAGES.

The hire of men and women is high here. I hired my second son (rising 14 years) to a farmer at his own offer for $6 00 per month. Wages is said to be as high as $12 00 to $14 00 a month for young men. Young girls, merging into womanhood, $1 00 to $2 00 per week. Carpenter's wages $1 25 to $1 50 per day. Store goods are not much higher than they are East of the mountains.

PRICE OF LAND.

This varies in price. The best land, and tolerable improvements, will sell for $25 00 per acre. Generally, however, it sells from $6 00 to $10 00 per acre. Here about Salem, it being only about 40 miles from Keokuk, where there is always a ready market, being below the rapids, it sells at above prices.—There are fine Nurseries of choice fruit trees here, and fine orchards set—some bearing. Apples, sold out of the orchard, 87½ cents, and Peaches $1 00 per bushel. Dried fruit, in stores, sells at 6¼ cents per pound, for apples and peaches. This week I intend going north to see the country. More anon.

Farewell,

M. F. SNAVELY.

Letter from Bro. E. Logue, V. D. M.

UNIONTOWN, Md., May 7, 1849.

BROTHER WINEBRENNER:—

I AM truly sorry that duty calls on me to reply to another epistle, a part of which being so uncalled for—so unkind—so reflecting and so unchristian, that I neither know how to pass it over, nor how to reply. This letter is from *Iowa*, signed by eight persons. I am astonished at men professing Godliness, to embody such a tissue of unmerited personalities in their communications, for public print. Surely we would think when there are as many as eight persons concerned in the communication, they might have found something better for the readers of the Advocate, and less of their unholy reflections at brother Logue.

The readers of the Advocate will bear in mind that previous to my leaving Iowa last fall, we formed a small Eldership in that country; and there were no complaints presented against E. Logue during that meeting, but his report was accepted, and a wish expressed upon the part of that little body, for E. Logue to return to Iowa and spend another year in preaching for them. But now behold, some of those very men shooting their reflections at E Logue through the public print. I am sorry, Mr. Editor, that such a specimen of unkindness should make its appearance from the brethren in Iowa.

But to the epistle referred to, so far as it relates to myself.

1st. They say, "Brother E Logue was with us about three years and a half." That is correct.

2d. They follow this up by saying, "We are sorry to say, we have seen but little effort made and but little good effected during this time." Did brother Logue ever profess to have made great efforts in Iowa? Is is not well known that his afflictions were such while in Iowa, that he could not make much effort further than close around home? Did not those eight writers know this? And if they knew this, why did they not tell the public the reasons why brother Louge did not make more effort?

But why was there but little good effected? One reason is that above mentioned. The people of Trenton know this. Another reason was, that brother Logue spent too much time and effort amongst some *old* and disorderly professors, whose unholy lives were doing more harm than he could do good. But notwithstanding there was apparently but little good effected, yet there were some worthy men and women converted under brother L's. preachiug, especially when he preached among strangers. But how many preachers in Iowa within the acquaintance of those eight, in the same situation with E. L., seen more good effected than brother Logue did, during the same time? There may be some; but will those other preachers of the Church of God in Iowa, some of whom have their names to the late article referred to, please to tell us what they were doing during those three years and a half, and how many souls were converted under their preaching? But,

3d. They say, "We believe that he was well provided for." Who provided for him? Those eight? Yes, they did in part, and probably as as much as they were able. But J. McCormick, of Trenton, done more than all those eight. And did not brother Logue do a good deal in providing for himself? Yes, they know he had to do it, and he challenges a denial of it. But,

4th, and lastly, they say, "And is now worth *three* or *four* hundred dollars more than when he came here." This is a palpable falsehood, committed, I trust, by mistake. E. Louge challenges those men to prove, or make appear the truth of such an assertion. In the situation in which brother Logue was placed, with his numerous afflictions, and with the small assistance he received, how could it be the case? But suppose it was correct. Suppose *E. L.* was now worth thousands more than when he went to Iowa, what is that to those eight men, when no part of it came out of their pockets? Why need they meddle?

Brother Winebrenner, I regard the article above referred to as productive of more or less injury to myself, and designedly so; and therefore I have written this reply. There are many professors of religion as well as others, who, if they have an idea that a preacher has ten or a hundred dollars, they think that he must spend his time and talents for them and others, and receive nothing as a remuneration for his services. Such is the poor, *little* narrow-contracted disposition of many professed church members. They would have all the time and talents of a preacher for nothing, if they could. I wonder how far such a disposition is from a fraudulent spirit?

Again, brother Winebrenner, if those men in the West will take Paul's advice, "not to be busy-bodies about other men's matters," they will find it better policy. But as they have made the attack, and I have here challenged them to make good their assertions, if they should attempt to do so, I give my consent. Public abuse calls for public disabuse.

Yours, affectionately,

E. LOGUE.

Letter from Brother Daniel Prestel.

PEORIA, April 23, 1849.

BROTHER WINEBRENNER:—

AFTER my best respects to you and family, hoping that you enjoy the blessing of good health, allow me to say that by the blessing of Divine Providence, we are still alive and in the enjoyment of our usual health; only old age is fast coming upon us—grey hairs and dim eyes—so that we are obliged to wear glasses.

It is now fourteen years since we left our native place, Harrisburg. We came out here with four children, all daughters, and now all grown up and married, and all live in Peoria, comfortably situated, and some happily converted to God. We numbered six when we came out here. With sons-in-law and grandchildren, we now number *eighteen*. Our coming out here has so far been a good exchange for us, both as it regards our spiritual and temporal welfare.

This is one of the most beautiful, thriving places that I ever saw in all my life. Our town is improving very rapidly, and fine churches going up. There are already about six different denominations, and a few Lutherans collecting. One Old School Presbyterians, one Baptist, one Episcopalian, one Congregational, one Albright, one M. E. Church, to which we still continue to belong. Four of these numbers stand united in the Bible cause, and the preachers have friendly conference meetings every Monday morning, alternately at each other's houses, and unite in solemn prayer to God for each other and the people. They also deliberate with each other upon the best means to be employed for the salvation of the people. The above alliance exists between the Baptist, Methodist Episcopal, Presbyterian, and Congregational Churches.

There is a large field of labor here for good, holy, God-fearing men. I have been out myself for several years past, trying to labor some for the salvation of the people, until my health failed to some extent, so that I am not now able constantly to preach. I usually preach on the Sabbath, and am now most all the time at home, and will be nearly all the time, except the month of May, when I shall be attending to the Bible agency for Peoria county.

All our friends from Harrisburg are well, and have done well, and are in good circumstances.

This morning I received one of your Church Advocates, from brother Christian Long, and we read it over and over. It was to us like a long letter from home; and we truly admire its great amount of good matter. Rich and full of interest, and such a great variety in so small a compass, that is calculated to suit our taste so well, that I send you immediately herewith my subscription for one copy, for one year, accompanied with one dollar cash in advance according to your terms. You will please forward to me one copy immediately, commencing with the first number of the 14th volume, to Peoria Post Office.

I was truly astonished to find an obituary of the death of my old friend, DAVID LINGLE, in your Advocate. Please give my love to the surviving family, and to all inquiring friends.

If any part of what I have written should be thought a matter of interest to your numerous readers, you are perfectly at liberty to insert any part of it.

A few things more in reference to ourselves. I am now 52 years old, and my wife 50, and our age and a few grey hairs and dimness of eye-sight, admonish us to be always ready.—Soon we shall have to pass out of time into the spirit world. Well, thank God, that His grace has hitherto sustained us, and we have His pledge and promise to assure us, that if we continue faithful in well doing, in due season we shall reap if we faint not. Brother Winebrenner, I expect by the grace of God to make Heaven my home. Pray for us.

Yours in Christ,

DANIEL PRESTEL.

Letter from brother G. Sandoe.

HINKLETOWN, May 17, 1849.

BROTHER WINEBRENNER:—

HAVING a little leisure time to spare, I take my pen in hand to drop a few lines, which you may, if you think proper, insert in your most valuable paper, the Church Advocate.

In the winter of 1847 I was converted from the bondage of sin and satan, and brought into covenant favor with God, by the blood of Christ Jesus our Lord. And, being convinced that those who serve the Lord should be united in church fellowship, I therefore proposed to seek for a people who lived, not according to the mere forms and customs, but according to the rule laid down in the Book of God. I therefore in the spring of the following year, 1848, united with the Church of God in the village of Hinkletown; whose principles I found to be pure, and in accordance with the Bible.

It is indeed to be lamented that there are so

few of us in this place who have espoused, and who uphold the pure Bible principles: and withal that we are looked upon as madmen. But we know, that he that will live Godly in Christ Jesus shall suffer persecution. Yet, notwithstanding we are few in number, and withal despised, nevertheless we commit the care of our souls into the hands of the Lord, who daily loadeth us with His blessings. O! the refreshing times we have had from the good Lord, since this time last year, none can tell but those who have enjoyed the same.—We have not seen all the good done which we have desired, yet we rejoice that the Lord has done (and truly he has) great things for us, whereof we are glad. Our prayers in times past have ascended up to heaven, that God would revive His work—His great work in this part of His vineyard. Thus, we hope, they shall ever ascend for His Church, until we be conveyed to the Church triumphant, where we will see our Lord as He is, and be like Him forever. Meanwhile, let us be up and doing, to promote the religion of our Master.

Farewell, brethren. Pray for us. O! pray for the little Church at Hinkletown.

Yours, in the faith of our common Lord,

G. SANDOE.

Letter from Bro. D. Wertz, V. D. M.

Woodlands, Va., May 3, 1849.

Brother Winebrenner:—

I took a tour to Westmoreland county in April, and according to promise, co-operated with J. Hickernell in holding a few meetings. We held one meeting in Bethanytown, and one in Robstown; both of which were good meetings, in my judgment.

Brother J. Hickernell baptized six of his last winter's converts, and a few are yet under conviction. May they also believe with all the heart, and with the mouth confess, and do as the rest did, be baptized, and serve God in gospel order.

On my return, an Elder was to come with me into our hill country, and help to hold meetings on my circuit; but I was disappointed, and the cry is now, I am good to promise and make appointments for preachers, but that is all. Well, I done my part. However, all is in a state of confusion about new preachers. Our meeting, notwithstanding, at the river, was well attended on last Sabbath. I did not continue the meeting longer, not being well, and having no help. The ordinances were administered to a small number. We had a good time, and the promise of our Saviour, "happy are ye if ye know and do," was fully realized. When professors go away from the celebration of ordinances, or stand in the number of rebels and sectarians, it does not look like continuing in the fellowship and doctrine of the Apostles. This ought not so to be, my brethren. But attend to all good ordinances, if God permits. A few came into fellowship, and I understand a few are ready for baptism—and a few ought to be put out. It is time to cleanse the sanctuary.

Yours truly,

D. WERTZ.

There are as many miseries within the boundaries of wealth as there are on this side.

Guard your tongue well in company.

A grain of prudence is worth a pound of hazard.

Genuine piety invariably leads to habits of industry.

NEWS DEPARTMENT.

The New York Riot—Verdict of the Jury.—The Coroner's Jury examined a number of witnesses, being in session several days, and gave the following verdict:—

We believe that George A. Curtis, John McDonald, Thos. Alywood, George Lincoln, Timothy Burns, Henry Otten, Geo. W. Brown, Wm. Butler, Geo. W. Taylor, Owen Burns, Thos. Belman, Neil Gray Mellis, Asa F. Collins, William Harmer, Thos. Kelman, Matthew Cahill, Geo. N. Gedney, came to their deaths by gun shot wounds from balls fired by the Military during the riot before the Opera House on Thursday evening, 10th May inst., by order of the civil authorities of the City of New York; and that the circumstances existing at the time justified the authorities in giving the order to fire upon the mob. We further believe that if a larger number of the Police had been ordered out, the necessity of a resort to the use of the Military might have been avoided.

Jas. H. Perkins, *Foreman.*

Cholera at St. Louis.—A letter from a friend at St. Louis says: The Cholera is rapidly spreading along the rivers. We hear of no cases inland but those that have been carried there. There is a great deal of suffering and death on the steamboats, from want of proper medical attention.

The weekly report of deaths as made from all the grave yards in the city, up to May 9th, at noon, presents the following results:

Whole number of deaths, one hundred and thirty-five; number of cholera cases, seventy-eight.

Twenty-eight of the deaths were of children under five years of age.

The whole number of deaths for the same period in the previous week, was one hundred and forty-one. Of this number, forty-one were of cholera.

Pennsylvania and Ohio Railroad.—A great meeting in favor of this road, was held at Pittsburg, on Monday evening of last week, at which General J. K. Morehead presided. Able speeches were made by Solomon W. Roberts, Esq., of Philadelphia, Gen. Morehead, Senator Benton, of Missouri, and others. A large amount of stock was subscribed for, prior to adjournment. The effect produced was most cheering to the friends of the road.

A Snow Storm in Virginia.—A gentleman states that on the 18th of April, while crossing the Shenandoah Mountain, he encountered the severest snow storm he has ever been exposed to, and the next day the snow lay on the ground to the depth of from one to two feet.

Coal.—Great Britain produces annually 31,500,000 tons of coal; Belgium, 4,960,077; United States, 4,400,000; Prussia, 3,500,000; and Austria, 700,000.

From the Frontier.—The St. Louis Republican contains a third letter from St. Joseph, which concludes the list of companies *in camp* at that place, ready to move for California.

The letter gives the names of some forty-four additional parties. In this list, Ohio has nine companies, Massachusetts two, Rhode Island one, Connecticut one, New York five, Pennsylvania four, Virginia two, Illinois four, Missouri five, Indiana three, Michigan five, and Wisconsin three.

The letter concludes and sums up as follows:

"This, with my previous letters from this place, gives you the names of 1124 persons that are in camp, in the vicinity of St. Joseph, equipped and ready to move—some of them are already on the road.—Four hundred would be a large estimate for those yet boarding in town—thus giving 1500 as the highest number of emigrants at St. Joseph. Every boat that arrives adds to this number.

Cleveland and Cincinnati Railroad.—The Cleveland Herald states that there are upwards of one thousand men at work on that part of the line of the Cleveland, Columbus and Cincinnatti Railroad lying between the first named points. This work is being prosecuted with great vigor, and will be ready for the superstructure, according to the contract, by the 1st June, 1850. the precise distance between Cleveland and Columbus by the survey adopted, is 134¾ miles. Contracts have been already made for 7,000 tons of iron rails.

Virginia Election.—The whole state has now been heard from, and the legislature stands as follows:

	Dem.	Whigs.	Taylor D.
Senate,	21	11	
House of Delegates,	73	61	1
	94	72	1

Democratic majority in the senate 10; in the house 12; on joint ballot 22.

The whigs have gained one member in the senate and one in the house, reducing the majority on joint ballot from 26 to 22.

The congressional delegation stands 14 democrats to 1 whig—a democratic gain of 5.

Emigrants.—The number of emigrants arrived at New York last week, is stated at 18,500, in addition to which there were several vessels in port, which had not yet reported, and which would swell the number to upwards of twenty thousand. The commutation money paid, netted to the commissioners $22,287.

☞ The Temperance Reformation is making much progress in Bermuda, as well as at Barbadoes and other British Islands in the West Indies.

Cincinnati, May 7.—Mrs. Howard, who was tried here for the murder of a mistress of her husband, has been acquitted by the jury.

Iron Stores.—The New York papers contain a description of a block of five iron stores, erected in that city by Mr. Edgar H. Laing.—The stores are 20 by 56 feet, and were built in a little more than two months, at a cost of about $20,000, and with scarcely any of the bustle and inconvenience attending the erection of brick or stone houses. The Tribune, speaking of the iron stores, says:—

"The effect is exceedingly light and elegant. Each story is supported by rows of fluted pilasters, the courses between which are compactly bolted, and the seams of the panels completely covered and concealed from the view by an ornamental cornice. Thus the walls are in fact one solid iron block, capable of supporting an immense weight. There are about 150 tons of iron in the building."

Emigration from Europe to the U. States.—From present indications we may anticipate a larger emigration from Europe this year than in any other previous year. We noticed yesterday the arrival of upwards of 22,000 passengers in New York during the month of April. We see it stated in the New York papers that 4174 arrived in that city on Tuesday last, and upwards of 34,000 were reported at the Mayor's Office on the same day, who are yet to arrive. On these the commutation money was paid, $1,50 per head amounting to the sum of $52,000. Boston is also receiving her share of emigrant passengers. Within the past few days fourteen vessels have arrived at that port with upwards of 2500 emigrants.—*Baltimore American.*

The Flood at New Orleans.—The several breaks in the embankments of the Mississippi near New Orleans continued up to the latest dates to resist, in a great measure, the efforts to close them. The principal one, near Carrollton, from which the city is suffering so severely, it was thought was nearly mastered.

The loss to the sugar planters will be immense. It is is estimated that from 40 to 50 thousand hogsheads of sugar of the coming crop may be destroyed.

Father Matthew.—The New York papers publish a letter from this apostle of temperance, addressed to Ex-Mayor Brady, in which he accepts the invitation to visit New York, and announces that he will sail from Liverpool in the ship Ashburton, on the 21st of May. He would have come before, but was delayed by severe illness.

Arrival of Gold Dust From Africa.—The barque Chusan arrived at Salem, last Monday, from Africa, with large quantities of gold dust, which is said to be found there.

☞ Of the 1,243 Sons of Temperance in New Orleans, only three of them as yet have suffered from the ravages of the cholera, and they were peculiarly exposed.

Electro-Magnetism.—The last congress appropriated $20.000 to enable Dr. Paige to experiment on this new motive power. If his experiments succeed, the agent will be in great demand, inasmuch as the committee of the senate, of which Mr. Benton is chairman, reported it cheaper, safer, more applicable to machinery, and in every way more useful than steam.

Disastrous Fire at Watertown, N. Y.—The disastrous conflagration which took place at Watertown, on Sunday, May 13, destroyed nearly all the business portion of the village, including three banks—the post office, three printing offices, surrogate office, two hotels and thirty stores.—Loss $250,000.

Dr. Dick.—A Canada paper says that Dr. Dick, whose works are familiar to so many in this country, has expressed his intention to visit the United States during the approaching summer. Dr. Dick has near relatives residing in Canada, one of whom is a Methodist clergyman.

American S. S. Union.—Hon. John McLean, Justice of the U. States Supreme Court, has been elected President of the American Sunday School Union, in place of Alexander Henry, Esq., deceased.

Mortality of Cholera on Shipboard.—A brig from New Orleans for Europe, name not given, put into St. Josephs, Florida, about three weeks since, with all her crew dead of cholera, save the captain and cook.

Awful Mortality at Matamoras.—A Texas paper says that one thousand of the population of Matamoras have perished of the cholera. This, says the paper, is one quarter of the population. At the last accounts the disease was decreasing.

Building in New York in 1848.—From the City Inspector's Report, it appears that there were erected 1,191 buildings in the city during 1848, being 655 less than in the preceding year.

California.—Dates from California to the 3d March, report a new placer found, and plenty of gold.

☞ A shameful riot took place in New York on Monday and Tuesday nights, the 10th and 11th ult., in which 25 persons were killed and a large number wounded. It was occasioned by the appearance of Mr. Macready, an English tragedian, at the Astor Place Opera as an actor.

☞ Pine Apples are now raising in Florida. Forty-six slips of pine were set out by one gentleman August 20th, 1843, and they ripened to fruit July 10th, 1845.

☞ The extra session of the Virginia Legislature, for the revision of the laws, commenced on the 28th ult.

MISCELLANEOUS.

"THERE WERE GIANTS IN THOSE DAYS."

Professor Silliman, in one of his lectures, mentions the discovery of an enormous animal of the lizard tribe, measuring eighty feet in length, from which he infers that all animals have degenerated in size—and this supposition is fortified by a reference to the history of giants in the olden time. It appears from the list furnished by the Professor, that we of the present day are mere "Tom Thumbs" when compared with the huge individuals of antiquity. Here is the list:—

The giant exhibited in Rouen in 1735 measured over eight feet.

Gorapus saw a girl who was ten feet high!

The body of Grestus was eleven and a half feet high!

The giant Galbara, brought from Arabia to Rome, under Claudius Cæsar, was near ten feet.

Funnman, who lived in the time of Eugene II., measured eleven and a half feet!

The Chevalier Scorg, in his voyage to the Peak of Teneriffe, found in one of the caverns of that mountain the skull of a Guance, which had eighty teeth, and it was supposed that his body was not less than fifteen feet long!

The giant Ferragus, slain by Arlando, nephew to Charlemagne, was eighteen feet high!

In 1614, near St. Germain, was found the tomb of the giant Isoret, who was twenty feet high!

In 1599, near Rouen, they found a skeleton whose skull *held a bushel of corn!* and whose body must have been eighteen feet long!

Platerus saw at Lucerne, the human bones of a subject nineteen feet long!

The giant Buart was twenty-two and a half feet high; his bones were found in 1705, near the banks of the river Moderi.

In 1613, near a castle in Dauphine, a tomb was found *thirty* feet long, twelve wide and eight high, on which was cut the words "Keutolochus Rex." The skeleton was found entire, twenty-five and a half feet long, ten feet across the shoulders, and five feet deep from the breast bone to the back.

Near Mazarine, in Sicily, in 1516, was found the skeleton of a giant *thirty feet* high! His head was the size of a hogshead.

Near Palermo in Sicily, 1548, was found the skeleton of a giant *thirty* feet long.

A PRAYER FOR SPEEDY SANCTIFICATION.

O Lord God, great and holy, all-sufficient, and full of grace, if thou shouldst bid me form a wish, and take whatsoever in heaven or earth I had to ask, it should not be the kingdoms of this world, nor the crowns of princes; no, nor should it be the wreaths of martyrs, nor the thrones of archangels; my request is, to be made holy; this is my highest concern. Rectify the disorders sin has made in my soul, and renew thy image there; let me be satisfied with thy likeness. Thou hast encompassed my paths with mercy in all other respects, and I am discontented with nothing but my own heart, because it is so unlike the image of thy holiness, and so unfit for thy immediate presence.

Not he that knows many things is a wise man, but he that knows useful things.

RULES FOR A PREACHER ON HIS ENTRANCE ON A NEW CIRCUIT OR STATION.

1. Think evil of no one, whatever may be the appearance of things.
2. Speak evil of no one, whatever may be the provocation.
3. Read the Scriptures regularly, daily, and in order, with notes.
4. Write something every day, for your improvement at least.
5. Rise a little earlier, if possible, especially during summer.
6. Go to the place of appointment early enough.
7. To begin Divine service exactly at the appointed time.
8. Pray, sing, and especially *preach* shorter than usual, and if possible more to the point; be clear, close, practicable.
9. Sing and talk less in company; read, study, and pray more in secret.
10. Watch over your imagination, desires, tempers, feelings, words, and actions.
11. Beware of oddities, eccentricities, extravagances, enthusiasm.
12. Make your visits frequent, short, profitable; reprove, rebuke, exhort, with all long-suffering, tenderness and love.
13. Study well those parts of discipline which concern a preacher.
14. Guard against a low familiarity with the people, and endeavor to keep up the dignity of an ambassador of Christ.
15. Be very humble, patient, faithful, zealous, wise, and prudent.
16. Strive in every possible way to promote the peace and prosperity of the church.
17. Guard against selfishness, sadness, levity, pride and the love of popularity.
18. Be not half hearted or lukewarm; be a whole Christian or none at all.
19. Meddle not with political questions, nor too much with controversy.
20. Cultivate a happy, courteous, and benevolent disposition.
21. Take care of the lambs of the flock, and feed them with knowledge and wisdom.
22. Beware of envy, jealousy, and "moping melancholy."
23. Do the business of a steward, watchman, pastor, faithfully, and think much on death and judgment.
24. Read the above notes, if you approve of them, once a week on your bended knees, and pray for grace to enable you to keep them.

POPULATION OF THE REPUBLICS OF SOUTH AMERICA.

Argentine Republic,	1,000,000
Peru,	1,700,000
New Grenada,	1,931,684
Bolivia,	1,030,000
Chili,	1,200,000
Venezuela,	900,000
Ecuador,	600,000
Paraguay,	300,000
Uraguay,	150,000

The present population of most of the above States has not been very recently obtained with any exactness. The most complete and accurate census of Mexico was taken in 1842. This census returned the whole population at 7,500,000. Of this number there were 4,000,000 Indians, 1,000,000 whites, 6,000 negroes, and 2,500,000 of all other castes—as Zamboa, Mestizos, &c. Of the Indians and negroes, only 80,120 can read, and of the whites and all others, 607,628.

Boys, never laugh at, or mock old people; if God suffers you to live a few years, you too, will be old and infirm.

WASHING CLOTHES.

We publish to-day, for the benefit of the ladies, the greatest recipe for washing clothes ever yet published. By this process one hand can do as much as three hands on the old method, and do it much better. Be sure to keep this recipe. If you file our paper, mark round the recipe with a pen and ink; if not, cut this recipe out, and paste it up in your wash-house:

Recipe.—Take good home-made soft soap, 4lbs; borax, refined, 4 ounces; common salt, 3 ounces; water, 7 pints. Boil slowly to cake soap; separate the top from the sediment for the cake soap. The bottom or sediment will do for the common washing about a kitchen.

Process.—1. Wet the clothes thoroughly. 2. Rub the grease and dirty spots with some of the soap. 3. Boil the clothes in strong soap suds of the above soap, for thirty minutes. 4. Rinse the clothes three times well in clean water.—*Washington (Pa.) Comp.*

HYMN FOR TWO CHILDREN.

[*Each to say one Line by turns.*]
Who came from heaven to ransom me?
Jesus, who died upon the tree.
Why did he come from heaven above?
He came because his name is "Love."
And did he die—the Son of God?
Yes, on the cross he shed his blood.
Why did my Lord and Saviour bleed?
That we from evil might be freed.
When he had died, what happened then?
On the third day he rose again.
Where did he go when he had risen?
He went to God's right hand in heaven.
Where is he now? Is he still there?
Yes, and he pleads with God in prayer.
What does he pray for, and for whom?
He prays that we to him might come.
Should we not come? Should we not come?
O yes, Christ is the sinner's home;
Christ is the weary sinner's home—
O, let us come! O, let us come!

TO THE LAW AND THE TESTIMONY.

Propitiary *sacrifices* were of six kinds, enumerated in Lev. vii: 37, 38, the words of which are a brief recapitulation of the seven preceding chapters, containing the rules and rites pertaining to these several kinds of sacrifice, and thus terminating, "This is the law of the burnt-offering," &c., &c. There were some respects in which the several kinds agreed; they were all offered on the brazen altar; they were offerings by fire; and they were all propitiatory. In their nature and intention, therefore, they differed in nothing; for they all exhibited the death of Christ and other mysteries of his wisdom and grace and love, in the gospel of our salvation.—But they differed in respect to the things to be offered, the occasion of the offering, and the ceremonies accompanying it.

FLUENCY OF SPEECH.

"The common fluency of speech in many men and women, is owing," says Swift, "to a scarcity of words; for whoever is master of language and has a mind full of ideas, will be apt, in speaking, to hesitate upon the choice of both, whereas common speakers have only one set of ideas, and one set of words to clothe them in, and these are always ready, so people come faster out of church when it is empty, than when a crowd is at the door."

Never be ashamed of anything but sin.

POETRY.

VERSES WRITTEN FOR AN ALBUM.

BY G. U. HARN.

Lady, thy character so fair,
Is like the album page;
Without thy constant, daily care,
A blot may it deface.

When once the fatal dot is made,
How hard t' extract the stain!
'Twill sink thee in a gloomy shade,
Never to rise again.

To thee the safest guard below
Is virtue in the heart;
'Twill arm thee constantly to know
Satan's deceptive art.

For *life is nearly all a cheat*,
Its fairest face you see!
Its gaudy show thine eye may greet,
Amid thy youthful glee.

But riper age will show thee well
That life's a sad disguise;
Then shun the Pit where others fell—
Let *others* make *thee* wise.

May Heaven smile upon thy way,
And grant thee constant aid,
Through life's dark, gloomy, cloudy day,
Till thou in dust be laid.

May angels then convey thee home,
To fairer climes on high,
Where no disguise shall with thee roam,
The glens of *Paradise*.

Harrisburg, May, 1849.

A GOOD NAME.

BY G. H. LOOMIS.

"A good name is rather to be chosen than great riches, and a loving favor rather than silver or gold."—Pr. 22: 1.

Children choose it,
Don't refuse it,
'Tis a precious diadem;
Highly prize it,
Not despise it,
You will need it when you're men.

Love and cherish,
Keep and nourish,
'Tis more precious far than gold;
Watch and guard it,
Don't discard it,
You will need it when you're old;

Then endeavor,
Now and ever,
Keep the blessed treasure nigh;
Never loan it,
Always own it,
You will need it when you die.

RELIGIOUS NOTICES.

Religious Notice.

A Camp-meeting will be held on the old camp-ground, near Rome, Noble county, Ind., commencing on Thursday, the 7th of June, 1849.

Who will attend? We do hope that those brethren in the ministry who calculate taking a tour to the West will make their arrangements so as to assist us in holding this meeting. THOS. HICKERNELL.

Protracted Meetings on the Dauphin Circuit.

By leave of Providence, the following Protracted Meetings will be held on the Dauphin Circuit, viz:

Highspire, June 3; Rockeyville, June 9; Matamoras, June 16; Stumpstown, June 23.

Protroeted Meeting.

A protracted meeting will be held, Providence permitting, with the Church of God at Mount Joy, commencing on Saturday the 9th of June.

Let as many as can come up to the help of the Lord.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the morning of the 16th ult., after a long and severe illness, JOHN A. TAYLOR, aged 21 years and 6 months.

On Sunday, the 13th ult., after a short but severe illness, Mrs. SUSAN A. M'KEEVER, wife of Jesse M'Keever, at their residence in this borough.

Of Bronchitis, on the 9th ult., ELIZABETH SOUTHWARK, daughter of Louis and Elthea Blanche, aged 2 years and 7 months.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4	12½ *a*	4 25
Do.	RYE,	do. - -	2	50 *a*	2 56
Do.	CORN,	do. - -	2	12 *a*	2 15
GRAIN—WHEAT, per bushel,				95 *a*	1 00
Do.	RYE,	do. - -		48 *a*	50
Do.	CORN, new	do. - -		45 *a*	46
Do.	OATS,	do. - -		27 *a*	28
Do.	BARLEY,	do. - -		60 *a*	65
SEEDS—CLOVER,		do. - -	3	00 *a*	3 50
Do.	TIMOTHY,	do. - -	3	00 *a*	3 25
Do.	FLAX,	do. - -	1	00 *a*	1 10
BEEF, per cwt. - - - - -			5	00 *a*	5 50
PORK, do. - - - - - -			5	00 *a*	5 25
HAMS, per pound, - - -				7 *a*	8
BUTTER, do. - - - - -				12½ *a*	15
LARD, do. - - - - -				7 *a*	8
TALLOW, do. - - - - -				8 *a*	10
HARD SOAP, (Dried) per lb.				6 *a*	7
EGGS, per dozen, - - - -				10 *a*	12½
POTATOES, per bushel, - -				50 *a*	60
ONIONS,	do. - - -			75 *a*	87½
APPLES,	do. - - -			25 *a*	30
PEACHES, (Dried) per bush.			1	25 *a*	1 30
FEATHERS, per pound, - -				37½ *a*	45
WOOL,	do. - - -			30 *a*	50
SALT, per sack, - - - -			1	30 *a*	1 31
HAY, per ton, - - - - -			12	00 *a*	15 00
PLASTER, per ton, - - -			4	00 *a*	4 50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$4	50 *a*	4 75
Do.	RYE,	do. -	2	75 2 *a*	80
Do.	CORN,	do. - -	2	70 *a*	2 75
GRAIN—WHEAT, per bushel,			1	02 *a*	1 04
Do.	RYE,	do. - -		56 *a*	58
Do.	CORN, new	do. - -		59 *a*	60
Do.	OATS,	do. - -		32 *a*	34
Do.	BARLEY,	do. - -		75 *a*	80
SEEDS—CLOVER,		do. - -	3	00 *a*	3 50
Do.	TIMOTHY,	do. - -	2	75 *a*	3 00
Do.	FLAX,	do. - -	1	30 *a*	1 32
BEEF, per cwt., - - - - -			7	00 *a*	8 75
PORK, do. - - - - - -			7	00 *a*	7 25

Tract of Land for Sale.

THE undersigned wishes to sell at private sale, a small tract of land, containing about 30 acres, situated in the village of Andersonstown, York county, Pa.

The improvements thereon are a two story DWELLING HOUSE, 20 by 32 feet; a Log Barn, with Wagon-shed attached to it; a Blacksmith-shop, 20 by 30 feet, with Coal-house attached; together with other out-buildings: such as Mill-house, Pig-stye, Bake-oven, &c.

Also, a thriving young Orchard, and various other fruit trees, with a Pump between the house and shop, and an excellent and never-failing Spring of water a few hundred yards distant from the house.

The whole tract is in a fine state of cultivation, fenced off in small fields, with two acres of wood-land on the premises, and five acres of wood-land in a separate lot, situated about one-fourth of a mile from the 30 acre tract. This lot will be sold with the main tract, or separate, as may best suit the purchaser. Possession and a good title will be given to the purchaser on the first of April, 1850.

PETER KNISELY.

June 1, 1849.—tf.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

THOMSONIAN MEDICINE STORE.

REMOVAL.

DR. W. BARR begs leave to inform the citizens of Harrisburg and vicinity, and the public in general, that he has removed his Medicine Store to the N. W. corner of WALNUT and SECOND streets, where he now has, and constantly keeps on hand, a general assortment of

Thomsonian Medicines, Medical Books, Instruments, &c., &c.,

together with his well known preparations for the cure of *Rheumatism, Tetter, Scald or Sore Head, Itch, or any eruption of the Skin, Sore Mouth or Throat, Dysentery, Summer Complaint, Liver Complaint, Coughs, Colds, Headache, Costiveness, Sore Eyes, Fever and Ague, Influenza, Erysipelas, &c., &c., &c. No cure no pay.*

Thankful for past favors, he respectfully solicits a continuance of public patronage.

☞ All orders thankfully received and punctually attended to.

Harrisburg, May 1, 1849—3m.

DAGUERREAN GALLERY.

"Secure the shadow, ere the substance fade."

THE DAGUERREAN ROOMS of DR. BARR & SON have also been removed to the North West corner of SECOND and WALNUT streets, (up stairs,) where they will be happy to see their old patrons, and all others who feel desirous of having a life-like portrait of themselves or relatives taken in a *superior* and *unsurpassed* style. Visit their gallery and see their beautiful and artistical specimens, taken and put up in the latest improvement of the art—faithful likenesses, delineating every feature and expression of nature in almost life itself.

From the experience of the Doctor, and the close observations of the artiste of the profession, they flatter themselves that they will be enabled to please every one that may favor them with their patronage.

Likenesses taken as well in cloudy as clear weather, and persons are not required to sit more than once, unless they desire it. Come on, Ladies and Gentlemen,

For sometimes our friends die and leave us,
And then, O how sad we oft feel;
But if they a true likeness give us,
On their mem'ry with pleasure we dwell.

Then hasten to BARRS' all ye people,
Before ye have reason to grieve;
The cost you will find it but little,
And to all satisfaction they'll give.

☞ Pictures taken for from $1 to $10, according to size, number of group, finish, &c.

Harrisburg, May 1, 1849—4t.

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., JUNE 15, 1849. NUMBER 4.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Common Scoool Convention.

A convention of the friends of Common Schools is to be held in Harrisburg on the 4th of July, and delegates to it from several parts of the State have already been appointed..

General Manufacturing Law Adopted.

At a meeting of the stockholders of the Lancaster Cotton Mills, held last month, we learn that they have united their interests, and organized under the General Manufacturing Law.

Bamberger's Journal.

We have in press the Journal and Miscellaneous writings of the late J. H. Bamberger. The work will be out in about one month from this. Those who may want it by the quantity, will please send us their orders. Price 50 cents. One-third discount for cash.

Cotton Factory.

A subscription book has been opened for the stock to a Cotton Factory in our borough. A portion of our citizens have subscribed liberally, and we trust every man having an interest in the prosperity of the town, will exert himself to ensure the success of this laudable enterprize; for if it fails, it may be a long time before another effort of the kind will be made. We trust it will not be said of us, that we have not the enterprize to erect a single mill, when our neighbors of Lancaster already have two mills in operation, and the stock subscribed for a third.

National Convention of Archbishops.

The last week, says the Lutheran Observer of May 18th, has been quite a time of interest with the Roman Catholics in Baltimore. The first National Assembly of Archbishops ever held in the United States met and organized on Sabbath last.

Cemetery.

At a meeting of the Lot-holders of the Harrisburg Cemetery Association on Monday, the 4th inst., the following persons were elected Managers for the ensuing year:

A. K. Fahnestock, *President*. John Roberts, Hamilton Alricks, Stephen Miller, Dr. John H. Fager, and Daniel Gross, *Managers*.

Commonwealth Loan.

The loan of $400,000, for the construction of a road to avoid the Inclined Plane at the Schuylkill, has been taken, at a premium of about $1000, to the Commonwealth. This will insure the completion of that work in the least possible time, as engineers are now engaged in surveying the route.

McAllister's Ointment.

Our readers will find this Medicine advertised in our columns oftener than we usually admit Advertisements of the kind. But we feel warranted in doing so, from the fact, that we know the medicine to be good for many complaints, having repeatedly tested its virtues in the family. We recommend it to the afflicted as an excellent medicine.

Inventor's Journal.

This is a spirited, handsome and highly useful Monthly, published in Baltimore, Md., as the organ of the Inventor's National Institute. J. F. Weishampel, Editor.

The Isntitute, we are told, will soon need a number of gentlemen, of suitable qualifications, to act in the capacity of Travelling Agents, to dispose of rights, &c.

Persons wanting Agencies, will address James Coppuck, Cor. Sec., N. W. corner of Baltimore and Harrison streets, Baltimore, Md.

National Convention of Inventors.

The Inventor's National Institute of Baltimore have called a *National Convention* of Inventors, to be held in the city of Baltimore on Tuesday, the 21st day of August, 1849.

All persons interested in Patents, Patent Property, and in the modification of the Patent Laws, are respectfully invited to attend the Conventton.

Strangers attending the Convention are invited to report themselves to the Committee of Reception, at the office of the Institute, Northwest corner of Baltimore and Harrison streets.

A Mocker Rebuked.

Whilst the Cholera was in progress in Louisville, (Ky.,) Theatrical Bills announced a play called "A Cure for Cholera." The principal character was to be sustained by Mr. Marble, a well known comedian. The object and aim of the actor was, to turn the visitations of God into a jest. On the evening of that day he was seized with Cholera, and on the following morning he was a corpse!

What an awful confirmation have we in the case of this man, of the truth of an inspired Apostle, that "God is not mocked." How callous must be that heart—how hardened and steeped in iniquity, that can thus brave the visible arrows of the Almighty, and that dares to turn into ridicule His severe judgments!

Slavery and the Church.

The Old School Presbyterian Assembly, in session at Pittsburg, having before it two anti-slavery memorials from the Presbyteries of Chilecothe and Choschocton, has passed a series of resolutions reiterating the former declarations of that church against slavery, but declaring it inexpedient to propose any measure in the work of emancipation, inasmuch as that question is now in agitation in one or more of the slave States. These resolutions also declare that the General Assembly is always ready to exercise its discipline upon those who violate the duties they owe to their "servants," and urge upon the Presbyteries to persevere in the religious education of the slaves. They were adopted with but one dissenting voice.

Equality Principle.

We are much gratified to learn that some of the churches are improving their temporal economy, by adopting the equality principle. That is to say, that each member is required to pay a stipulated sum in quarterly payments, to the Deacons of the church, for religious purposes, in proportion to his wealth or income. Now, nothing can be more reasonable than this rule, for regulating the contributions of the church. This rule obtains among all well regulated civil governments. It is incorporated in our civil code, and no one objects to it. Why then should not this rule and principle be carried out among Christians? We can see no good reason why it should not. Reason and revelation lend their sanction in favor of it. Who then, but the unreasonable and worldly can oppose it? We hope the time will soon come when every church will adopt this wise and salutary regulation, and when every member in the Church of God will delight to do justly, love mercy and walk humbly with the Lord our God.

Recipe for Cure of Cholera.

Recipe.—One and a half ounce of spirits of wine; one-quarter ounce of camphor dissolved in the wine. Get a small vial of spirits of hartshorn.

Directions.—First, give a teaspoonful of hartshorn in a wineglass of water. Begin immediately and give five drops of spirits camphor, filling the teaspoon with cold water and a little sugar. Repeat this every five minutes until you have given three doses. Then wait fifteen minutes, and commence again as before, and continue half an hour, unless there is returning heat. Should this be the case, give one dose more, and the cure is effected. Let patients perspire freely—as on this life depends; but add no additional clothing.

The Cholera.

A few cases of this fell destroyer have occurred in Philadelphia, Baltimore and Pittsburg, but as yet we hear of no spread into the interior from these points. But it is the interest and duty of all our citizens to adopt the usual precautionary measures to guard against its spread.

As yet, nothing has been done in Harrisburg—no meeting has been held—no board of health—no sanitory committee appointed.—We think this negligence should be repaired by prompt action. Experience in other places shows that much may be done by various means, to mitigate the disease and diminish the number attacked. Cleaning out streets, sewers, cellars, &c., and a free use of lime, are all important steps in warding off and checking its progress. To these our corporate authorities should attend without delay.

World's Peace Convention.

A second World's Peace Convention, successive to the first held in Brussels last autumn, is to be held in Paris, next August.—Arrangements are made whereby delegates can make the passage from Boston to Liverpool each way, in the packet line of Messrs. E. Train & Co., Boston, for *one hundred dollars*. For particulars, address Mr. J. Blanchard, Boston, or Prof. Amasa Walker, of North Brookfield, Mass. It is hoped that a strong delegation will go from this country. The aspect of the nations in Europe betokens most pressing need of whatever pacific influences the whole Christian world can bring to bear upon those troubled elements. We see it intimated from reliable sources, that as 1848 was in Europe a year of revolution, so 1849 will be a year of *blood*. Our hope for better results than this is ultimately in God;—instrumentally in the earnest demonstrations and appeals of Christian men and philanthropists for *peace*.

New Bethels.

The brethren at Bowman's and at Churchtown are now engaged in erecting fine new Bethels, or houses of worship. The house at Churchtown is handsomely located in the village, will have a convenient and spacious basement, for holding Sabbath school and prayer-meetings, and is built of brick.

The Bethel at Bowman's is a beautiful stone building—34 by 40, and is located on *Camp-hill*, near Bowman's grave-yard.

The brethren and neighbors there have have thus far done all the hauling gratis. The building committee wish us to tender their grateful acknowledgements to all the brethren and friends, for the kind and generous services they have rendered, as well as for the liberal subscriptions they have given them.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - - -	20 00
A liberal sister, - - -	2 00

The Next Census.

The enumeration of the inhabitants of any country is always an interesting matter, but the census of a great and growing country like this, extending from the icy North to the sunny South, and from the Atlantic to the Pacific, comprehending almost every variety of climate, fertility of soil, agricultural and mineral productions—a country settled by an enterprising, hardy, and intelligent people, enjoying free institutions, and receiving vast accessions every year by immigration—a country wonderful for its progress in commerce, manufactures and the useful arts, and comprehending such a difference of social organization in the different sections as to make it a very prominent feature—the census of such a country, comprehending its mines, its agriculture, its commerce, its manufactures, its means of education, as well as its people, must be a subject of the greatest interest to every citizen, and to the inquiring minds of the whole civilized world.

In order to assist them to do justice to this important interest, the able and intelligent Census Board, at Washington, have issued the following Circular Letter, the object of which will be seen on its perusal:

Washington, May 16, 1849.

Sir: By the act of Congress, entitled "An Act to make arrangements for taking the Seventh Census,' it is provided that the Census Board "shall prepare and cause to be printed such forms and schedules as may be necessary for the full enumeration of the inhabitants of the United States; and also proper forms and schedules for collecting in statistical tables, under proper heads, such information as to Mines, Agriculture, Commerce, Manufactures, Education, and other topics, as will exhibit a full view of the pursuits, industry, education, and resources of the country; it being provided that the number of said inquiries, exclusive of the enumeration, shall not exceed one hundred."

The principal aim of the Board at this time, is to acquire such information as will enable them to arrive at the most proper enumeration of subjects to be embraced in the next Census.

The communications of all persons who may feel disposed to make suggestions or contribute information on the subject, will be respectfully considered.

Address "Department of State—Census," Washington,

John M. Clayton,
Reverdy Johnson,
Jacob Collamer.

Jos. G. C. Kennedy, *Sec'y.*

CONTRIBUTORS' DEPART'T.

Wants of the Church.

The general outline which I endeavored to sketch in a former communication, appears to exhibit a sufficient number of features in the portrait to justify the conclusion that the wants of the Church are both real and urgent. Even if the sketch serve no better purpose than to point the eye to a few well known beacons or land-marks, more prominent than the rest, towards which the sympathies of the benevolent ought more especially to be directed. Enough has been said to inculcate a weighty lesson of charity—of that charity which begins at home.

Could we, however, throw into the scale the whole amount of truth which might be uttered upon the subject, it would not require the powers of a lofty mind, or the richness of a fervid imagination, to suggest the remedy, by giving a brighter hue to unvarnished truth.—On the contrary, the plainest intellect must discern, and that without any deep abstraction of thought, that the very nature of the wants of the Church, at once, of themselves, suggest the nature of the remedy. To all it must appear evident that we mean the WANTS AND THE REMEDY—these stand forth in bold relief, like light and shade in the same landscape, fairly opposed the one to the other. If then the cry which is so frequently re-echoed from the abodes of the destitute be, "Oh! send us ministers,"—if the sound of lamentation has arisen by reason of a dearth of faithful laborers in the holy office, a discharge of whose solemn duties must ever prove a savor of life to life, or of death to death, to the children of men, it must be readily perceived, not merely that ministers ought to be sent to the destitute, for this indeed were to say but little; rather must it appear evident, from a correct view of the case, that none but such efforts can be available as tend at once to equip for the field young men of the proper stamp, and also to give them to the Church in larger numbers than hitherto has been found practicable.

We speak first of the necessity of securing young men to meet the present exigencies of the Church; and this we do with a propriety which appears to be unquestionable. Various considerations upon opposite points illustrate this propriety. On the one hand, the majority of posts for which pastors are needed, are for the most part weak in numbers, and generally remote in point of place. Hence, even if pastors of long experience in the ministry could be spared, and were willing to remove thither, they would not only be burdened with the additional cares of a family in the removal, but would in all probability be sufferers for a time from the want of an adequate support. On the other hand, it is not only reasonable that old and long established settlements, which possess the ability of supporting ministers burdened with a family, should retain such; but as it is to be presumed that in old settlements the people have made larger progress in the knowledge of divine truth, it is highly reasonable that they should be furnished with an instructor experienced and enlightened, in proportion to the intelligence of the people.

Yet if both these considerations bear no correspondent weight or importance, it does appear (with all due deference to our elder berthren in the ministry) that men who from the experience of years have firmly settled their habits, and fixed their mode of thinking and of acting, are not the best qualified for removing to distant outposts, where important changes in all these particulars may be found necessary. So that however rude and inexperienced may be the condition of young men, when thus sent out to do the work of an evangelist, we must still believe that the youthful mind, with its pliant materials, which can most readily be moulded into conformity with the peculiar exigencies of a people comparatively in limited circumstances.

But whoever shall be the individuals whose lot it shall be to stand forth as the propagators of the gospel within the borders of our Western territory, it is certainly indisputable that little or nothing can be expected from their labors unless they be men who have their calling from God, with a strong desire to carry into effect the design of that calling. In other words: if the Church calls for ministers to relieve her necessities, she does not call for men indiscriminately, who may or may not suit the emergency. On the contrary, her demands are for men who shall possess within themselves a pledge of their competency for the task; men whose unwavering piety shall appear as a bright ornament of their profession, and whose attainments in theological knowledge, (to say nothing of collateral sciences,) shall qualify them to enter upon their toils without fear of discomfiture. She only demands, upon grounds the most self-evident, that the deep piety of the experimental Christian, the piety of the heart, be really, yet happily blended with a proper cultivation of the mind.

Finally. The Church wants a missionary revival, and that too among her ministers. It is to be feared that the missionary spirit, in a great degree, has died and been buried. If we take a survey of Elderships in years gone by, what a contrast? Missionary reports show the fact that then our missionaries were alive to their calling, revivals were breaking out at many places under the labors of missionaries, the Church was travailing and bringing forth sons and daughters. But how is it now? Why it is just so, it is to be feared, that the commissions of many are left to rust, and be eaten up with the love of filthy lucre. Some come to the Eldership, and give in their report, "That they have preached some, but they must acknowledge they have not done as much as they ought to have done; but they hope to do more for the Lord next year." But alas! they hope on, and that hope is never carried into effect. Oh! my brethren, reflect on the condition of that man who knew the will of his Lord and did it not; and then consider what will be the state of that man who neglects his calling, and at the judgment be charged by many souls with their condemnation. Oh! dear reader, let me insist upon your using every exertion in your power to reclaim souls from sin; and if you cannot preach His word, by your economy and liberality you can help to relieve those who can, and by so doing you will clear your skirts of the blood of souls. May God help both preachers and people to discharge their duty before Him, so that when we come to leave this world we may depart in peace and be with Christ, which is far better.

Yours, fraternally,

J. C. SEABROOKS.

Mount Alto, Pa., March 24, 1849.

On Christ's Ascension.

Our victorious Saviour ascended on high and led captivity captive. The chariots of God which attended Him were twenty thousand, even thousands of angels. Pslams 68: 17, 18. He being gone into heaven is now seated on the right hand of God, angels, and authorities, and powers being made subject to Him. Let us His humble followers look after Him with holy joy and pleasing anticipation, congratulating His triumphs, and trusting through His grace to share the same in a coming day.—Like the Apostles, let us bow down and worship Him, and while we continue here below, let us make it our daily labor and care to seek those things which are above, where Christ sitteth at the right hand of God. Instead of amusing ourselves with the dreams of temporal grandeur and felicity, or with curious inquiries after those times or things, let us apply ourselves with vigor and zeal to that business which He has assigned us, laboring to the utmost to promote His gospel, and by a diligent improvement of our time and opportunities, to prepare for his final appearance, when He shall descend from Heaven with more public splendor than He returned thither, and shall come in the glory of His Father and His own glory, with a majesty and pomp which every eye shall see, and with the sound of a trumpet, which even all the nations of the dead shall hear. In the meantime let us own His gracious presence, with His disciples, whom He left behind Him, and with admiring gratitude reflect upon the happy consequences resulting from the enjoyment of His presence. In this world we may have life through His name, and may at length receive the end of our faith in the complete salvatiou of our souls through Him, to whom, with the Father and the Eternal Spirit, be undivided honors and everlasting praises. Amen.

Yours, in Christian love,

GEORGE MARTIN.

Lancaster, May, 1849.

Letter from Bro. J. Myers, V. D. M.

Ashland, Ohio, May 29, 1849.

Brother Winebrenner:—

This informs you and the brethren in the East, that we have finally reached this place, that is myself, wife and our three youngest children. We embarked on board the canal boat "Rochester," Capt. Anson, for Massilon, on Tuesday the 1st inst. But through some unavoidable contingencies, on my part at any rate, we did not leave Pittsburg until Thursday afternoon, 4 o'clock, the 3d. After reaching Beaver that evening we laid by over night. On the 1st my youngest son, John Wesley, took very ill with a species of Pneumonia, but was now, the 3d, better. The night at Beaver I took a severe cold, which brought on in the morning every symptom of Pleurisy. This afflicted me very much for a few days.

On Friday we navigated very slowly, reach-

ing, by sun-down, the village of Mahoning, Lawrence county, Pa. Here I saw and conversed with some old acquaintances, formerly of Mount Joy, Lancaster county.

Powerful showers of rain now coming on successively, causing the river Mahoning and its tributaries to swell so prodigiously, that we were arrested in our course on Saturday evening at a village by the name of Nilestown, five miles below Warren, Trumbull county. Here is a Rolling-mill, also a Grist-mill and Smelting Furnace. In fact, the whole country along the Mahoning to Warren, is dotted with Furnaces, Rolling-mills, Foundries, &c., Iron Ore and Bituminous being abundant throughout this region.

At this village we were detained, owing to the high water, from Saturday evening until Wednesday following, 10 o'clock, A. M. The low-lands were not unlike a boundless sea. During our sojourn here we were insulted, especially on the Lord's day, with the coarse and vulgar talk and horrid oaths which were constantly belched forth by the half civilized denizens of the place. Although there are four meeting-houses in the village, there was no preaching all Sunday. However, in the evening we had prayer-meeting on the boat—the Captain's infidelity to the contrary notwithstanding—my brother Samuel and his family being in company.

Besides these unpleasant contingencies without, we had poor fare in the boat—especially for a sick man. I shall remember Capt. A. and his impious crew for a long time, for the treatment we received for the space of nine days, after having had promised every thing comfortable—although he charged us $4 00 per passenger.

We stopped at Cuyahoga Falls, a thriving manufacturing town five miles from Akron, the county seat, from 4 o'clock until 11 o'clock, P. M., discharging and receiving freight,—Here I saw brother Elkanah Ingraham. He resides in this place. He staid with me until the boat departed. We reached Akron, Summit county, on Friday morning before day. This is a large, splendid and flourishing town.

Here our Captain was going to tranship us to another boat, contrary to his agreement.—This displeased me, and I ordered him to unload us here, and make out his bill. This he did, for 40 cents per 100lbs. instead of 50 cents to Massilon. We engaged two teams to transport us to Ashland, to which we had yet 52 miles, via Wooster. In Wooster I learned that Mrs. Megrew was very ill and not expected to live. The shortness of stay prevented me from visiting her.

We reached Ashland, the place of our destination, on Saturday evening, the 12th inst., where we were kindly and hospitably received and entertained by brothers Fasig and Stephens and their excellent families.

On Sabbath, the 13th, I went with brother Fasig to brother Briggle's, about two miles westward. Here I preached to a house full of plain, unassuming farmers and their families. After refreshing ourselves at the hospitable and plentiful board of brother Briggle, I hastened with my two little sons, Lorenzo Dow and John Wesley, four miles further, to Olivesburg, to rejoin my wife and little daughter, Ann Maria, who had preceeded us ten days by the stage. I found them all well, only in trouble, not knowing what was detaining us. Our meeting of course was a joyful one.

Since then we have been in and about Ashland. The brethren have visited us considerable. I am exceedingly well pleased with the physical aspect of this country. But notwithstanding the richness of the soil, there is a vast territory of poor, frost-bitten grain fields, which will, to all appearance, not yield a quarter crop.

I have not preached much here, owing to my bodily infirmity. However, I have sent several appointments out into the country and one for town.

Ashland is a thriving, somewhat manufacturing, town—the seat of justice of Ashland county.

The shortness of my stay here, makes it impossible for me to know much respecting the thriving or declining state of the Churches within the bounds of the Ohio Eldership. I have things only from hear-say. However it is a pity that there is not more union and brotherly love among all the brethren in Ohio. It is a pity that there is so much hair-splitting going on—so much disputing about mere words and forms. There is much preaching in Ohio in general, but I fear too much of the polemic order, and not enough of plain, practical, matter of fact preaching—admonitions to perfect holiness in the fear of God. I will not assert this as bona fide *matters of fact*, but there is an impression on my mind, from what I learn, that there is too much truth in what I say.

Last Sabbath week ago I saw Elder E. West. He was in Ashland and brushed (any how he thought so) a couple of Disciple preachers. I did not hear him at his day's work, but in the evening I heard him preach a gospel sermon in the Court House. I call this last gospel preaching, because that which has only a tendency to set the people, Christians I mean, at persecuting, slandering and back-biting each other, can hardly have its origin in the peaceable fountain of the gospel, which is conspicuous for promulgating "peace on earth, and good will to man."

Brother Winebrenner, some of the brethren here are at a loss to know what is meant by an editorial article in the Advocate of the 15th inst., respecting the Greene County Church. They wish to know whether you censure that Church for excluding pro-slavery persons from Christian and Church-fellowship. They think the resolution on slavery passed by the General Eldership, goes wholesale in for such measures. Will you give some more light on that subject.*

I should have wrote better matter than what this letter contains; but as I have affliction in my family, namely: the scarlet fever, I am not greatly in the humor of writing. I will, however, God willing, give the readers of the "Church Advocate" something every now and then. By the next letter I shall have collected more things worthy of note. Till then I subscribe myself your brother and yoke-fellow in the gospel. Yours, &c.,

J. MYERS.

* Remarks.—I do not censure churches for excommunicating Slaveholders when the action of the church is regularly had, but I condemn all irregular and proscriptive proceedings. The church alluded to did not, (if we understand the matter right,) exclude Slaveholders from their communion, but those members who cast their votes in favor of Slaveholding candidates for civil offices. Now the exercise of such proscriptive power was evidently not intended to be sanctioned by the General Eldership. This is all we meant.

Letter from Brother Levi Wolfersberger, V. D. M.

Dear Brother Winebrenner:—

I here give you a history of my travels to the West. We left Harrisburg on the 3d of April, on a Packet, for Pittsburg, with about 150 passengers on board, including children and all. In consequence of the crowd on board we found it very unpleasant; but we arrived safe on Saturday night about 9 o'clock, We then got on a boat for St. Louis. The boat had about 400 passengers on board. We paid $8 00 from Pittsburg to St. Louis, boarding and all included. At St. Louis we took another boat to Bloomington, and paid $3 50 fare. From that we went on a wagon to Linn county, Iowa, for $2 00. The whole amount of expenses from Harrisburg to Iowa, being $24 50. We made the whole journey in two weeks.

No doubt some of the brethren would like to know how I like the country. I must say I like it well. The soil, in general, is very rich and easy to cultivate. With two horses as much can be farmed as in Pennsylvania with four, and with more ease. The buildings are not yet as convenient as in Pennsylvania, the country being new.

In regard to religion, I found that God was there as well as in Pennsylvania. I tried to preach and exhort, and God was my helper. The state of religion, however, seems, in some places of Iowa, to be in a low state. I was in Iowa city and made inquiry about religion, when I was told that the Methodists there attend balls and parties as well as the world. O! Lord, thought I, if this is Methodism, how different from what it used to be? But where I had my principal residence they are very zealous. Preachers there have to go very ragged. Perhaps if some of the brethren in the East would see them, they would give more freely to the missionary cause.

On the 20th of May I left for home, in company with brother and sister Neidig. The first day we went to Bloomington, where we remained all night. Next morning we left for Davenport. The driver upset the coach, with four of us in it, but all went off safe.—We then set up the coach and resumed our journey to Davenport. When we arrived there we had to cross the Mississippi river to Rock Island, Illinois; but it being very stormy we were somewhat afraid to cross in the sail-boat. Having no other alternative we agreed to venture it. But really it looked frightful. We sometimes thought the boat would and must capsize. The waves ran so high that the water splashed over us, so that we got quite wet. But thank God, we got over safely. The stage for Chicago being full, we were obliged to remain here over night. That evening I was attacked with the cholera; but through the aid of medicine and God's blessing, I was soon relieved. The next morning we left for Chicago in an extra wagon. We passed through the Northern part of Illinois, by the way of Dixon, &c. In this part of Illinois there is very good land. On Friday morning we arrived at Chicago, about two hours too late for the steamboat. We then had to wait till next night. Thus far it cost us $10 25. The next night we took the boat and crossed Lake Michigan to New Buffalo, in the State of Michigan. There we took the cars for Detroit, which is 225 miles by Railroad. We travelled this whole distance in eleven hours. The cars on this road are splendid. We came to Detroit in the afternoon, and then got on a boat to cross Lake Erie to Cleveland. But that night we had an awful storm. God, however, was with us, and preserved us until next morning, when we safely arrived at Cleveland, Ohio. From Chicago to Cleveland we paid only $6 00, but we had to find our boarding. We then took the stage from Cleveland to Beaver, Pa., and paid a fare of $4 00. There we took steamboat to Pittsburg, and paid 50 cents. Next day we left Pittsburg for Harrisburg, by stage and railroad, and paid $9 00. On Tuesday morning we arrived safe and sound at Harrisburg. The whole inward route occupied about 11 days, and the cost was about $38 00, boarding and fare. My whole journey cost me about $75 00: that is, including all expenses.

This, then, is a brief history of my travel, as near as I can relate it. But truly, my brother, I had to see much wickedness. Playing cards was very common, and swearing the same. I first thought it could not be that men were so audaciously wicked, and had no more respect for themselves and God.

Your brother in the Lord,

LEVI WOLFERSBERGER.

Letter from Brother D. Keplinger.

Canal Dover, Ohio, May 28, 1849.

Brother Winebrenner:—

I again resume my pen to drop a few thoughts, or ideas, for the consideration of the numerous readers of your valuable paper, the Church Advocate.

In looking over the world of mankind, we see that all are pursuing their way to the tomb; some in one course, and some another. We see the poor inebriate reeling and falling to the ground. The swearer pouring forth from his lips oath after oath. The liar and tattler telling tales and carrying news from neighbor to neighbor, until the whole vicinity is in confusion and envious one toward another. The Sabbath-breaker violating the Lord's day, which was designed for a day of rest and the true worship of God. The proud man and woman are boasting of their fine clothing and wealth, while they live in almost all the vices of the day. The backslider from God and religion, now living as a stumbling-block to the ungodly and the sinner. The infidel denying the only name given under heaven whereby we can be saved. The hypocrite deceiving himself and trying to deceive his fellow-men. The lukewarm professor of religion living at ease in Zion. All these, with thousands of others that might be named, are travelling on the unlocked wheels of time to the awful judgment, where all mankind, good and bad, must appear and give a strict and impartial account for every deed that has been done in the body.

I now appeal to my dear brethren and sisters in the Lord, to look for a moment at what God hath done for us. Summa! He has so loved us that He gave His only Son to die for us. God's Son came down to this lower world to save us all from our sins, and ultimately take us up to Heaven, there to praise Him forever. My brethren! though Jesus has come, and suffered and died, and was buried, and rose triumphant from the tomb, yet all this will profit us nothing unless we hearken and obey His revealed will, live unspotted from the world, and live as the gospel requires us to live. Then, and only then, can we expect to enjoy that happiness promised in the gospel of God.

Again, when we look abroad in the world, and see the devastation that sin and iniquity

is making among the souls of our fellow-men, how, I ask, can we live so inactive and careless in our Master's cause? Oh! let me say, awake, O! Zion, from thy stupidity, and press forward to rescue the fallen sons and daughters of Adam from sin's destructive way.—This is thy indispensable duty. Take the golden rule and live according to it, and we will see the victories of the cross triumph. Then Zion shall soon prevail on land and sea. Yea, then every nation, tribe and tongue, shall see and feel the salvation of our God.

Brethren, is this not the most desirable of all things? Yes, verily. But I fear that this will not be the case, unless all the lovers of our God throw off sectarianism, malice and envy, and unite together as one in the Lord, and all do the will of God, in spirit and truth. My prayer to God is, that the time may soon come when the Lord our God shall pour out His Holy Spirit upon the people everywhere, and reformations prevail in all Christendom.

A few words more and I will close. You, my dear friends, who, in years that are gone by, used to meet at the place of worship almost every appointment; yea, through cold and heat, rain or sunshine, what shall I say to you? Let me ask, how is it now? To all human appearance, many can content themselves by going once in a great while, and in staying at home, or in visiting their neighbors and others, on the Sabbath, and talk about almost any thing but the things that belong to the salvation of their immortal souls. Oh! how our eyes grow moist with the dew of the heart, to think of the erring children of our Heaveniy Father. Oh! friends, think on your latter end; come and retract your steps if you wish to find at last a home in heaven. I ask my faithful brethren to pray for me, that I may endure hardness as a good soldier of Jesus Christ.

I remain yours in the bonds of love.

DAVID KEPLINGER, Jr.

Letter from Bro. J. H. Hurley, V. D. M.

Lancaster City, May 31, 1849.

Dear Brother Winebrenner:—

Two months have passed away since I came to this city, to fill the charge assigned me at our last Eldership. Being comfortably situated, and having a few leisure moments, I will try to improve them by dropping you a few lines, which are at your disposal.

Although not one of the elect contributors, yet I trust you will not let down the safety-valve entirely upon us.

In the first place I wish to offer a few thoughts with regard to my present lot. I am remarkably well pleased with the people of Lancaster. I met with a cordial reception by the church, and have become already very much attached to them, and trust that I may be useful among them. Yet I would prefer a circuit to a station. Covet, says Paul, the best gift. One of the best gifts bestowed by the Eldership is a circuit. I then covet a circuit; because circuit preachers have opportunities to enjoy what a stationed preacher never can: that is, to soar aloft. I do not mean with high-sounding words, or on hobbies, but over the beautiful mountains—feasting their eyes upon the beautiful landscape, and now and then slaking their thirst, in a hot, sultry day, from some of the limpid springs, as they girgle from their base. Here we inhale the pure, wholesome atmosphere, and are refreshed by the ample shade, while the little feathered songsters are warbling their notes among the branches, in praise to their maker. This itself is a little heaven; and who would exchange it for a dull, monotonous city station? While the stationed preacher retires to his study in a sultry summer day, almost suffocated with heat and a confined atmosphere, exposed to the cholera, small-pox, dyspepsy, hypochondria, and almost every other disease, the circuit preacher can take his book in hand and retire to the grove, and there engage in sweet meditation beneath the foliage of the trees.

But again: on a circuit the gospel is enjoyed in all its simplicity and power. If a brother gets happy in religion, he exercises the privilege, if he chooses, and shouts glory to God. And while in the exercise of this blood-bought privilege, he has no fears of being led to the door, or of being tapped on the shoulder, with, "Brother, don't be so loud."

Again, I would prefer a circuit to a station, because I believe that the people there have not departed so far from the old paths. On circuits they have no pewed churches, nor fiddles, nor organs, nor even choirs, consisting of some dozen individuals, a majority of whom, perhaps, are unconverted, to monopolize all the singing, while the congregation may have the precious privilege of looking on and listening to their performances.

But the principal reason why I would at any time prefer a circuit to a station is, because I am not qualified for a station. You know, Mr. Editor, that this is the best of all reasons. This, at least, is my opinion, and I think it is not mine alone. It is an old adage, and I think a very true one, that

Vessels large may venture more,
But little boats should keep near shore.

It is certainly more comfortable and pleasant for a preacher to be appointed to a charge where he knows that his talents are duly appreciated, and where he may be useful in bringing souls to Christ, as well as building up the church. But then I have learned, with Paul, to be content with my lot. I think I can say, I thank God that I am where I am, and what I am.

I remain, with respect, yours as ever,

JOSIAH H. HURLEY.

Letter from Bro. A. Megrew, V. D. M.

Wooster, May 22, 1849.

Brother Winebrenner:—

I am now confined at home, and have been since the middle of April, in consequence of affliction in my family. My wife has been confined to her bed for the last five weeks.—Her disease is a complicated one, principally, however, pulmonary consumption. She is very low at this time; and yesterday her physician told me that there was no more hope for her recovery. However, this morning she appears to be a little better, and I have some little hope that she will yet recover. But the good Lord only knows, who orders all things right. This affliction is truly a severe one to me. The thought of being left with eight (principally small) children, is hard for me to be reconciled to. However, I am endeavoring to be submissive to the will of Him who knows all things best. I am not able to see my way through: but this precious promise consoles me, "The Lord will provide." The brethren have been very kind, for which they have my grateful acknowledgements.

There is one thing more that affords me comfort, mingled with the bitter cup of my afflictions, and which tends to sweeten it, at least to some considerable degree; that is, that my afflicted companion appears to be resigned to the will of her Heavenly Father; and as to her safe passport to the celestial city, I have no doubt, should it be the will of the Lord to take her from me.

I have been preaching every second Sabbath for the little church in Wooster, and brothers Deshiri and Soule the other Sabbath, so that the church now has preaching every Sabbath, and that is what it ought to have, in this place particularly.

The church is still in fine spirits. Two persons have been baptized and received into fellowship since I wrote to you last. May the Lord carry on the good work in Wooster.—Brethren pray for us. There remains much to be done yet.

I would say to those scattered brethren who have been expecting me to visit them as a missionary, that if the Lord in His Providence sees fit to open my way, I will yet visit them. It would be my delight to visit them all. I would much sooner be out blowing the gospel trumpet, than to be at home. I have realized, since confined at home, that preaching is more my element than I really thought it was.

My brethren in the ministry, in the name of the Lord set up your banners and go on. Blow the trumpet. Sound the alarm. Cry aloud—spare not. Fight manfully. Soon the crown will be given. Another valiant soldier has left the field of labor, namely, our much beloved brother S. Sherich. He has been permitted to lay his armor by, and is now reaping the reward of his labor. Brother Sherich's tour in the gospel field of labor was but short, but he labored hard, and was truly a pillar in the Church of God. Who will be the next? Is it I? Lord help me, with all my brethren, that we may have our work done, and well done, that we may have a great reward.

Amen and amen,

A. MEGREW,

Letter from Brother Isaac Webb.

Belvidere, Boon County, Illinois,
May 23, 1849.

Brother Winebrenner:—

I take my pen in hand to drop a few lines to you. We have all been well since we have lived in this Western country. We are still striving to make our way to the everlasting kingdom of God, "where the wicked cease from troubling and the weary are at rest."

This will inform you and the readers of your valuable paper, that the good Lord has visited us in a small prayer-meeting, where there were but five or six brethren, and where the fire of the Lord was lit up, and sinners made to tremble. This was on the first Sabbath in March. On Wednesday evening ensuing said Sabbath we appointed another prayer-meeting, not expecting any preacher. But Elder Lawrence, a Free-will Baptist, came and preached for us, and kept up the meeting eight weeks; during which time we had some precious seasons. There have been thirteen baptized by the Baptists, and eight made application to the Methodist brethren, to be immersed next Sabbath.

We have had invitations to join their churches; but this I told them I could not do: for I thought it a sin to leave the Church of God and join any other sect or people. And besides, we could read of but one Church in the word of God. The Church of God sounds new to people here.

I do wish we had a preacher of the Church of God to preach for us here. I think there would be more of a revival than there has been if we had preaching of the right kind. Alas! how long will men persist in such folly? Can they claim to be doing the work of God while they are building up sects and parties of their own? How do men, professing Christianity, expect to give an account to God for pursuing a course that is contrary to the word of God?

If there are any brethren travelling to the West, or any that live near to us, I should be happy to have them call and see us. Let them inquire for Shaddoe's Grove, Boon county, Illinois.

Enclosed you will find one dollar for the present volume of that welcome visitor, the Church Advocate.

Yours in love,

ISAAC WEBB.

Letter from Brother D. Williams.

Haysville, Ashland Co., Ohio,
May 14, 1849.

Brother Winebrenner:—

I would drop a few lines of revival news for you and the readers of the Advocate. We commenced a meeting in Bloomington township, Richland county, on the third Saturday in February, and it was continued nearly four weeks, and resulted in the hopeful conversion of twenty-one souls. There were nine baptized. The preachers in attendance were J. Neil and Wm. Adams.

The church in Bloomington township is a loving and prosperous church at present.—May the Lord bless them and add to their number daily.

We held a meeting also in Jericho, Knox county, which resulted in the conversion of four souls. This meeting commenced on the last Saturday in March, and closed on the 8th of April. I left on the 6th, to follow my appointments. Brother D. Neidigh closed the meeting, and baptized two, and administered the ordinances of Feet-washing and the Lord's supper.

May the good Lord bless the brethren in Jericho, and save them from the very appearance of evil. I am in brother Colman's house at present, near to Lexington, and on my way to Jericho.

Yours in love,

DANIEL WILLIAMS.

OBITUARY OF Sister MAGDALENA LAUCK.

Died, near Madisonville, Wayne county, Ohio, April 20th, 1849, sister Magdalena Lauck, consort of brother Joseph Lauck, (of Pulmonary Consumption,) aged 45 years, 6 months and 24 days.

Sister L. was born September 26th, 1803, at Little York, Pa., and was married to brother Lauck, of the same place, March 1st, 1827. They were favored with three daughters, of whom one is no more.

Sister L. became convinced that she was a sinner, consequently she sought and obtained like precious faith with the saints, by an humble reliance on the merits of the Saviour, some 13 years past. Shortly after her conversion to God, she was buried with Christ in baptism, after which she identified herself with the Church of God at Madisonville; in the communion of which she lived a holy and devoted saint.

She lingered long and suffered much; but she endured her sufferings with much fortitude, and through the rich grace of Christ as-

sisting her, she was wholly resigned to the will of her Heavenly Father.

In her near approach to death, she triumphed: yea, she gave the fullest attestation of the genuineness of that faith and hope which she was in possession of, and which enabled her to shout glory and victory over the last enemy. For several days she had complete victory.—Seldom have we witnessed a death which was in every respect so triumphant. Even in the last struggle, the nearer she approached death, the happier she grew; and while her lips quivered in death, she beheld her husband, sisters and others weeping. She cast her dying eyes upon them and said, weep not a tear. Her soul was filled with God, with holy rapture, and she exclaimed, "For we know if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

April 20th, at 4 o'clock, she gazed upon them for the last time, with an eye sunken almost in death, yet beaming with heavenly light, she fell asleep in Jesus.

Her remains were interred in a family grave yard on their own farm. A discourse was delivered on the occasion by the writer, from 2d Cor. 5: 1, 6, and followed with an exhortation in the German, by brother Eberly.

By this Providence of God, brother Lauck is bereft of an affectionate wife, the two dear children of a tender mother, and the Church of a pious and worthy sister. Howbeit, we doubt not but our loss is her eternal gain.—May we all live so as to meet our dear sister in glory.

THOMAS H. DESHIRI.

OBITUARY OF Sister HESTER MEGREW.

Died, at the residence of her husband, in Wooster, Wayne county, Ohio, sister Hester Megrew, consert of brother Archibald Megrew, of the Ohio Eldership, aged 36 years and 11 days.

Sister Hester Megrew was the daughter of John and Elizabeth Pipher, of Cumberland county, Pa., and was united in marriage to brother A. Megrew on the 8th of December, 1831. The following December she was led to the feet of Jesus, to inquire after the salvation of her soul. She sought after Him of whom Moses and the Prophets did write. She did not seek in vain, for she felt Christ speak and say, "Thy sins which are many are all forgiven, go in peace and sin no more."

She was one of the converts of the great revival that took place at Churchtown many years ago. She was baptized, and was one of the number that formed the first Church that was organized at Churchtown. She retained her standing there until the fall of 1836, when she removed with her family to Richland county, Ohio, where she resumed her identity with the Church of God, and continued her membership at that place until the spring of 1843, when it became her lot to be moved from place to place, and share the perplexities and privations of an itinerant minister's wife.

Sister M. truly was a daughter of affliction. The disease with which she was afflicted was Pulmonary Consumption. She suffered much—she suffered long—having been indisposed for the last year; but more particularly for the last three months. But her sufferings now have forever ceased.

Sister Megrew was a lady and a saint. Her disposition was calm, sweet and Christian-like—a model for the imitation of all Christians. To sit under the ministration of God's word, was to her a little heaven. The praying circle was delightsome to her soul. She was a peaceable neighbor and an affectionate companion. This she evinced during her last illness several times, by the affectionate and wise admonitions she imparted to her deeply afflicted husband. Oh! how affecting, how soul-rending and yet comforting her prayers. More than once did she importune her God that her kind husband might have grace to encounter the loss he would be called to sustain, as well as enable him to rear up their children in the fear of the Lord.

Sister Megrew has left a kind husband and eight dear children, with a large number of relatives and friends, to mourn her departure. But their loss is her eternal gain.

THOMAS H. DESHIRI.

OBITUARY OF Sister ELIZABETH STROCK.

Died, on the 17th of April, 1849, sister Elizabeth Strock, daughter of Jacob and Elizabeth Strock, of Churchtown, Cumberland county, Pa., aged 33 years, 4 months and 21 days.

Sister Strock embraced religion about 18 years ago, and since that has adorned her profession by a Godly walk and conversation, that even the world had to confess that indeed and in truth she was a Christian. Her affliction, which terminated her existence, was Consumption, which she bore with Christian fortitude, even to the end. She conversed freely on her departure, and expressed a willingness to die.

Her afflictions, which she bore for five long years, ended her natural life on the 17th of April, about 10 o'clock in the morning. When visited by her sisters a few days previous to her departure, she told them not to weep for her when they heard of her death, for she was willing to go and be with Jesus, who would soon send for her. On the morning of her departure, her parents noticing that her strength was failing, they remained by her bedside, and to whom she talked of Jesus until her strength was gone; and when unable to speak, she clapped her hands as if to let them know that all was well, even down through the valley and shadow of death.

In sister Strock's death the Church of God at Churchtown has lost an exemplary member; but Oh! may they all strive to meet her in heaven, where she has gone to enjoy the company of the faithful.

Her funeral services were conducted by Rev. Mr. Murray, of Dillstown, and Elder Wm. Hinney, of Mechanicsburg.

J. C. S.

OBITUARY OF JOHN B. C. REDSECKER.

Died, at Elizabethtown, Lancaster county, Pa., on Wednesday May 23d, 1849, John Butler Cameron Redsecker, youngest son of Jacob Redsecker, Esq., aged 2 years, 6 months and 27 days.

Sorrow, care, disappointment had not yet crossed his pathway, before the bud planted on earth, began to bloom perennially in heaven. Possessed of extraordinary powers of mind for one so young, too glorious to be defiled on earth by sin, God chose him thus early as an angel to sing around his throne. Caressed, beloved, and cherished as a priceless gem, God in his wisdom took him, to call in loudest tones to those that loved him most, to meet him above the skies, where they can see him again, love him, and enjoy his company forever. A mother and two brothers have met in heaven, never to be parted. Will his father, sisters and brothers prepare to meet them there? Thus God often calls the innocent and spares the guilty. It will not be so always.

G. R.

NEWS DEPARTMENT.

American Consuls Abroad.—The N. York Tribune contains a statement of the official income of our consuls abroad, by which it appears that no consulate is at present worth $10,000. The largest amount received is by the consul at Liverpool, who in 1845 received $9,965 05. The consulates at Rio de Janeiro and at London, are also worth $9,000. The next best are the consulates at Havana and Glasgow, both of which yield annually upwards of $6000. St. Thomas and the Sandwich Islands each yield $4000; six other posts yield $2000 per annum; eighteen are worth 1000; and the remainig nninety consulates range from $900 to $400 per annum, much the largest portion of them being worth less than $500. The consul at Alexandria, in Egypt, receives a salary of $3,600. Three consuls on the coast of Barbary each receive a salary of $2000, and five in China receive a salary of $1000 a year, each.

Extraordinary Surgical Operation.—We learn, says the Boston Journal, that Dr. Warren, of this city, recently took from the stomach of an Irish girl, at the Mass. General Hospital, by means of an incision, a tape worm forty-one feet and eleven inches in length! The operation was performed while the sufferer was under the influence of ether. She observed, on coming to her senses, "Oh! I have had a pleasant dream, and feel relieved." The wound was dressed with great care, and she has scarcely complained of pain since the operation. This, we are told, is the only case on record, where the tape worm has been literally cut from the human stomach.

Plank Roads.—Plank Roads are multiplying rapidly in different parts of the U. States, or rather in the old States.—They are reported by many of our exchanges to be well adapted for the purposes intended—safety and expedition, at a comparatively small cost. The interest arising from stock invested is proving to be no small item of gain.

Astor Library.—John Jacob Astor left by his will $400,000 to the city of New York for a free library. The Trustees have applied to the Legislature for an act of incorporation. The building, as specified by Mr. Astor, is to cost $123,000.

Longevity.—A lady, Mrs. Anne McMillan, died on the 24th ult., at Bellefountain, Logan county, Ohio, aged 124 years and 3 months.

Cholera at Independence, Mo.—The Cholera is sweeping everything before it. Gloom reigns on every side. Business is at a complete stand. All the Californians have left in affright. The Cholera rages so extensively among some of the emigranting parties, that they do not even stop to bury their dead. Corpses are found, wrapped in their winding sheets, lying along the road, in heaps of five and six together. The scene on every side is painful and horrible in the extreme.

The Cholera has appeared among the Mormous at Council Bluff, and is committing fearful ravages.

The California emigrants are also suffering greatly from the Cholera.

Buffalo and Pennsylvania State Line Railroad.—A preliminary survey of the route of the Buffalo and Pennsylvania State Line Railroad is to be made immediately, under the direction of William Wallace, the Superintendent of the Buffalo and Attica road. The Buffalo Republic is urging upon the corporation of that city a subscription of $500,000 to the Railroad from Buffalo to Erie. The Buffalonians, and all on the line from that city to Erie, are busy obtaining stock for a Railroad between those two points.

Fruit and Crops.—The Ohio papers now state that the fruit in that region is far from being all destroyed. From other States the report is equally favorable In fact vegetation will stand a great deal of cold without being injured, and the crops are found to have in a great measure recoverd from the recent frost, which did more injury to the insects than to the plants. The wheat crop in every county in Wisconsin is said to be remarkably promising. The same is said of Illinois, Iowa, Michigan, Indiana, and Ohio.

Galena and Chicago Railroad.—Twelve hundred and twenty one passengers have been carried on this road during the month of April. The road is now finished twelve miles, or one mile beyond the Des Plaines river. Workmen are busy in building the superstructure and laying the rails.

Methodist Book Concern.—From a recent exhibition of this vast establishment, in New York, its assets appear to be $643,217 60, while its liabilities amount to $8,403 94 only. The profits of the concern are annually divided among the several Conferences.

Minesota.—It is stated that this new territory already contains 10,000 inhabitants, and the belief is expressed that before the close of the present year, the number will exceed 30,000.

Election of Postmasters.—The Senate of Wisconsin have passed a resolution in favor of an amendment of the Constitution of the United States, to give to the people the power to elect postmasters.

A New Motive Power.—The subject of the patent has the advantage of possessing greater expansive power than steam, and being at the same time more controllable and requiring less machinery. It is of the nature of gun cotton, and is used in dipping any kind of vegetable fibre for 11 or 15 minutes into nitric acid, strengthened by an admixture of an equal quantity of sulphuric acid, then well washed with pure water, and dried about two hours.—By this process the vegetable fibres become highly explosive. The gasses envolved consists chiefly of carbonic acid and carbonic oxide, both permanently elastic, so that passing through cold air or water, they do not collapse, but will follow up the piston to the utmost limit of its work.

In using this material neither fire nor water is required, and it creates neither smoke nor any offensive effluvia, and with the exception of a slight moisture or pure vapor, it leaves no residium behind.

Death of Maj. Gen. Worth.—It is with unaffected sorrow that we have received the announcement of the sudden death of the brave and distinguished General W. J. Worth. It is stated in the New Orleans papers that he died of cholera, on the 7th inst., at San Antonio de Bexar, in Texas. There was not a braver spirit in all the ranks of his chivalrie profession than his, nor will the military history of his country contain any pages more bright than those in which his name, with others of his gallant companions in arms, is conspicuously and imperishably inscribed.

Remedy for Cholera Morbus.—A New York paper gives the following recipe as infallible in a case of cholera morbus: Take equal quantities of nutmeg, cloves and mace, one-half ounce each, and add half a pint of genuine brandy, and cork it up tight in a bottle. In the course of a few days the admixture will be fit for use, which is done by dropping from ten to fifteen drops upon a small lump of loaf sugar.

Specie.—The N. Y. Tribune says: "The specie in the down-town and up-town banks has been counted, and reaches $8,238,000. This is an increase of $4,000,000, or nearly 100 per cent., since 31st March, when the amount was 4,000,000. there is also in the sub-treasury to day $2,107,800, making a total of $10,345,000 in the city. The banks have many of them more than they want.

Important Decision.—The supreme court of Illinois has recently decided that an act of the legislature creating a new county, upon the votes of a majority of the people of the district being cast in favor of the measure, is constitutional.

☞ John H. Witherspoon has been appointed Appraiser at the port of Philadelphia, vice Mr. Carpenter.

Remarkable Temperance Law.—A stringent bill relating to intoxicating drinks has been passed by the Wisconsin Legislature, consisting of ten sections. It requires all persons who would vend or retail "spirituous liquors," to give bond to the town authorities, with three sureties, in $1000, "conditional to pay the damages the community or indivdinals may sustain by reason of such traffic; to support all paupers, widows and orphans; pay the expenses of all civil and criminal prosecutions made, growing out of, or justly attributable to such traffic." And it is made the duty of the officer holding the bond to deliver it to "any person who may claim to be injured by said traffic.

Monster Apple Tree.—There is an apple tree on the estate of Mr. Joseph Briggs, on Federal Hill, in the town of Dedham, supposed to be about one hundred years old, which measures thirteen feet in circumference, one foot from the ground. Its branches cover an area of about sixty feet in diameter. This tree is second only to that in Duxbury, which is sixteen feet in diameter, a foot above the surface of the ground, is over one hundred years old, and bore in one year fruit which made ten barrels of cider, in addition to thirty barrels of apples put into the cellar.

Boston Traveller.

To Drive away Rats.—Mr. Charles Pierce of Milton, pounded up potash and strewed it around their holes, and rubbed some on the sides of the boards and under parts where they came through. The next night he heard a squeaking among them, which he supposed was from the caustic nature of the potash that got among their hair or on their bare feet. They disappeared, and he has not been troubled with them since that time, which was nearly a year ago.—*Boston Cult.*

Important Discovery.—Dr .Merryman, of Springfield, Ill., says the St. Louis Organ, has invented a process by which butter may be packed and kept for any necessary length of time, in any climate, and under any circumstances, in a state perfectly sweet, without salt or any other chemical agent. Butter prepared in this way has been kept for two years, apparently as fresh and sweet as when taken from the churn.

True Progress.—The people of Massachusetts voluntarily taxed themselves last year, one million of dollars, for the support of the Common Schools. There is not a native born child in the State, old enough to learn, who cannot read and write.

Emigrants.—The packet ship New World arrived at New York from Liverpool with 700 steerage passengers, a larger number than was ever brought in any one ship.—Not a case of sickness occurred during the passage.

Missions in Oregon.—The Methodist Missions embrace six missionaries and twelve or fifteen local preachers. There are two Presbyterian Churches and one Congregational, with seven clergyman; the Baptists have two ministers and Churches, the Cumberland Presbyterians three, the Seceders two, the Campbellites one, and the Catholic priests are numerous.

History of the Bible Society.—The Harpers have in press, and will publish shortly, a history of the American Bible Society, from its organization to the present time, by Rev. W. P. Strickland, one of the Society's Agents, with an introduction by Dr. Rice, of Cincinnati. It will form an octavo volume; and be embellished with a likeness of the Hon. Elias Boudinot, L. L. D., first President of the Society.

Washington Monument.—It is the intention of the Board of Managers of the Washington Monument to have, as far as practicable, a specimen of the marble or granite of each State in the monument, and the name of the State from which it comes engraved upon it.

☞ A lump of gold, worth nearly fifteen hundred dollars, was picked up a few days since at a mine near Dalton, Georgia, by a poor laborer. Another lump, yet larger, has been found at the same place.

☞ The Hon. Daniel Duncan, late member of Congress from Ohio, who has been ill at Washington ever since the adjournment of the late session, died in that city on Friday evening, the 25th ult.

☞ Passengers are now conveyed from Cincinnati to the city of New York in three days and a half. The route is by the Lakes, Buffalo and Albany.

MISCELLANEOUS.

STATISTICS OF MONARCHY.

The year 1848 has witnessed more changes among the European sovereigns than even the year 1830. The aggregate of sovereigns has been reduced from 47 to 33. There is but one over 70 years of age, King Ernest Augustus, of Hanover. Six monarchs have made a voluntary or forcible abdication of the power, viz: Louis Philippe, on the 24th of February; Louis, of Bavaria, on the 21st of March; Charles Price of Hohenzollern Sigmaringen, on the 29th of April; Henri LXII., Prince of Reuss Lobenstein Eberdoff, on the 1st of October; Joseph, Duke of Saxe Altenbourgh, on the 30th of November; and Ferdinand I, of Austria, on the 2d of December. The Dukes of Modena and Parma have been forced to abdicate by their subjects; but the first has recovered his power, and the duchy of the second is governed in his name by the Austrians. Three reigning princes have died—Christian VII., of Denmark, on the 20th of January; Louis I, Grand Duke of Hesse Darmstadt, on the 16th of June; and Gustavus Landgrave of Hesse Homberg, on the 8th of September.

SANITORY REGULATIONS FOR CHOLERA.

We copy the following sanitory regulations from the forthcoming number of the Louisville Journal of Medicine and Surgery:—

Let every impurity, animal and vegetable, be quickly removed to a distance from the habitations, such as slaughter-houses, pig sties, and all other domestic nuisances.

Let all uncovered drains be carefully and frequently cleansed.

Let the grounds in and around the habitations be drained, so as effectually to carry off moisture of every kind.

Let all partitions be removed from within and without habitations which unnecessarily impede ventilation.

Let every room be thrown open for the admission of fresh air; and this should be done about noon, when the atmosphere is most likely to be dry.

Let dry scrubbing be used in domestic cleansing in place of water cleansing.

Let excessive fatigue and exposure to damp and cold, especially during the night, be avoided.

Let the use of cold drinks and acid liquors especially under fatigue, be avoided; or when the body is heated.

Let a poor diet, and the use of impure water in cooking or for drink be avoided.

Let the wearing of wet and insufficient clothing be avoided.

Let a flannel or woolen belt be worn around the body.

Let personal cleanliness be carefully observed.

Let every cause tending to depress the moral and physical energies be carefully avoided: let exposure to extremes of heat and cold be avoided.

Let sleeping in low or damp rooms be avoided.

Let fires be kept up during the night in sleeping or adjoining apartments, the night being the period of the most danger from attack, especially under exposure to cold or damp.

Let bedding and clothing be daily exposed during winter and spring to the fire, and in summer to the heat of the sun.

FEELING WHAT YOU GIVE.

The Rev. Daniel Baker, in his report of a missionary tour in the State of Texas, very pithily remarks: "Methinks one reading this report says—"*Well, I will give five dollars to the cause of domestic missions. I can give this amount and not feel it.*" Suppose, my Christian brother, you *give twenty, and feel it.* Your Saviour *felt what he did for you.* A remark of this kind, once heard from the pulpit, thrilled through my whole soul, and made me do more than empty my purse; I borrowed from a friend. The idea of feeling what I gave was delightful.

STEWED CELERY.

The editor of the Horticulturist gives the following mode of cooking celery, and from long experience of its merits, recommends it as a delicious dish: "Cut the blanched or white portion of the celery stalks in pieces about an inch in length, and put them in a sauce-pan over the fire, with milk and water in equal proportions, barely sufficient to cover them; add a little salt, and let them stew gently until perfectly tender. Then take out the celery, add a piece of butter to the liquid it was boiled in, thicken it slightly with flour, pour it over the celery and serve it up."

ELECTRIC LIGHT—A SUBSTITUTE FOR LAMPS.

The idea of producing lights that should displace the use of lamps by means of the galvanic battery, is not new. It was spoken of as a probable attainment thirty years ago. So attempts to propel machinery by steam were made long before steamboats were invented. But electrical lights give promise soon of being a practical reality.

We have previously alluded to the experiments in progress in London by Mr. Staits. He has brought his apparatus to procure such results as to have created no small panic in the gas companies of London. His apparatus consists of an ordinary Voltaic battery, having an hundred cells. To each wire or pole is attached a piece of carbon artificially prepared. The light is produced by first bringing the points of these two pieces into contact, and then setting them a small distance apart—the dtstance varying with the intensity of the eleetric current. His model battery produces a light equal to 800 wax eandles; and what is especially wonderful about it is, that all this is done at less than no expense. The aparatus is actually making money while it produces the light; for the materials used in the battery to excite the electrical action, undergo a chemical change, which enhances their value as an article of merchandize. This invention unquestionably promises the most important result.—*N. E. Puritan.*

A CHILD OVER THE FALLS.

Two or three weeks since, a party of little children were playing by the brink of the Niagara River. There was a boat partly drawn up on the shore, and the children in their play were jumping in and out of it, when it suddenly slipped out into the waves, bearing one little boy with it toward the foaming rapids.

It was the Sabbath, and the Churches were just coming out, when the alarm was given that a child was going over the falls. The poor mother of the little boy reached the shore among the first, and saw her darling child drifting out in the rapids. A good swimmer might then have saved him, but the only man near her could not swim, and before others came he was beyond the reach of aid. The little fellow stood up in the boat, and stretched out his arms toward his mother, calling "Mamma, mamma, take me: I want to come to you, mamma;" while the poor frantic mother ran screaming and shrieking along the shore, beseeching those near to save her child.

But nothing could be done; it was a hopeless case. A thrill of horror ran through the crowd, as the boat struck a rock, and was upset, and the little fellow was seen no more till his body was picked up twenty miles below the falls.

After hearing an account of this sad event, which came from one who witnessed it, I saw, in my mind,s eye, another scene far more sad and terrible, and which should cause in our hearts a deeper and more intense interest than did this scene at Niagara.

I see hundreds of immortal beings drifting down the rapids of time toward the fearful precipice over which they will plunge into eternity. Heedless of approaching danger, they are hurried on, till suddenly they strike an unseen rock, disappear, and are seen no more. There is a time when they might be saved, if friends were to put forth all their efforts; but those who stand by seem not to see the danger, and raise not the warning voice. O how strange! how unaccountable is this apathy! If their danger was to be seen as plainly as was that of the child drifting toward the cataract, what efforts would be made, what shrieks, what prayers, what warnings to them, what cries to God for deliverance!

If, my young friend, you have not given your heart to the Savior, if you are not in reality a Christian; even though all may seem smooth and pleasant around you, you are surely and certainly drifting on, and will soon be in the fearful rapids. But, remember, that you are not yet beyond the reach of safety. There is a strong Arm stretched out, upon which you may seize, and be drawn from those waves, and your feet placed firmly upon the "Rock of ages." There, and there alone, you will be safe; the billows may dash and foam around you, but they can never disturb that "firm foundation," or harm him who rests his hopes thereon. O seek that Rock in time, for the dreadful precipice is just before you, and you know not at what moment you may strike an unseen rock, and disappear from human sight for ever!—*American Messenger.*

ANTIDOTE TO POISON.

A correspondent of the London Literary Gazette, alluding to the numerous cases of deaths from accidental poisoning, and particularly the melancholly fate of the late Royal Academian, Mr. Owen, adds—"I venture to affirm, there is scarce even a cottage in this country that does not contain an invaluable, certain, immediate remedy for such events; nothing more than a desert spoonful of made mustard, mixed in a tumbler of warm water, and drunk immediately. It acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is needed. By making this ample antidote known, you may be the means of saving many a fellow creature from an untimely end.

MOHAMMEDAN COMMANDMENTS.

There are six commandments in the Mohammedan religion, viz: 1. There is no Diety but God; 2. There is no Prophet but Mohammed, he is God's Apostle; 3. To fast during Ramadan every day; 4. To pray and practice ablutions five times a day; 5. To apply two-and-a-half per cent. of their property to the poor; 6. To make a pilgrimage to Mekkeh and Mount Ararat. Its most important duties are praying, alms-giving, fasting, and pilgrimage. The hours of prayer are five: 1. At sunset; 2. When the evening has closed, and it is quite dark; 3. At daybreak, on the first faint appearance of light in the east; 4. At noon; 5. About mid-time, between noon and nightfall.

PRESIDENT TAYLOR'S OPINION OF THE BIBLE.

The Bible is the best of books, and I wish it were in the hands of every one. It is indispensable to the safety and permanence of our institutions; a free government cannot exist without religion and morals; and there cannot be morals without religion, nor religion without the Bible. Especially should the Bible be placed in the hands of the young. It is the best school book in the world. I can remember what I learned when a child, far better than what I read now, and I would that all of our people were brought up under the influence of that holy book.

POETRY.

MORNING.

BY H. J. BEYERLE, M. D.

Hark! Hark! The birds are singing
Their charming morning lays,
And ev'ry bush is ringing
With sweetest songs of praise.

The azure-colored mountain,
The green and balmy plain,
The rippling crystal fountain,
The heaving restless main,

The cooling morning breezes,
The dew-clad blushing rose,
All, all, unite in praises
To HIM from whom *all* flows.

Why should not we the story
Prolong, while life-time lasts?
And spread abroad His glory
Through songs and trumpet-blasts?

Why should we not be kneeling
In ashes and in dust?
And worship Him with feeling,
And in Him build and trust?

Is not His care and kindness
Seen, felt, in ev'ry place?
Then why should we in blindness
Reject His proffered grace?

Yet many reel in rudeness,
In evil ways and sin,
Forgetting that His goodness
Their hearts and minds should win.

Oh! that the word *Salvation*
Were lisped by ev'ry tongue,
And ev'ry land and nation
Were torn from sin and wrong!

Linglestown, June, 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 11th of April, by A. Swartz, V. D. M., Mr. HENRY H. LENT to Miss SARAH WELCH, of Middletown.

On the 31st ult., by the same, Mr. DAVID REED to Miss ADALINE PLATTS, both of Portsmouth.

On the 22d of March, by C. Price, V. D. M., Mr. WILLIAM JAYLOR, of Perry county, to Miss LEAH GESELMON, of Carroll county, Md.

On the 22d ult., by Rev. C. W. Schæffer, Mr. MICHAEL ULRICH, of Dauphin county, to Miss ELIZABETH HOOVER, of Cumberland county.

On the 27th ult., by the same, Mr. JOHN GERBER to Miss SUSANNAH YOUNG, both of Lancaster county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Saturday May 26, ROGER H., only son of brother Joseph and sister Ellen Lingle, in the 6th year of his age.

On the Friday the 1st inst., CECELIA KURTZ, daughter of David and Elizabeth Kurtz, in the 5th year of her age.

Both of the above named children were regular scholars in the Bethel Sabbath School. How solemn to think that the dreaded tyrant, death, could not be induced to spare those innocent buds not yet fully open. The skill of physicians, with the prayers and tears of parents, teachers and fellow-scholars, all fail to melt his frozen heart. But how consoling to reflect that death shall not always hold them under his empire and dominion.

They shall rise in robes more bright
Than day's most unclouded light,
And with lustre all divine,
In immortal splendor shine.

Parents, teachers, scholars, then,
Your steps above you should bend,
To meet those ties gone before,
To Canaan's blest, peaceful shore.

G. U. HARN.

In Lisburn, Cumberland county, on Wednesday the 2d of May, WILLIAM, son of Abraham and Mary Wagner, aged 16 years, 6 months and 10 days.

The deceased had lingered with sickness for some months, and was not ignorant of his near approaching dissolution. About ten days prior to his dismiss, his faith became so perfect that he realized pardon through the blood of Jesus. His last audible devotions were—

I am glad that I was born to die,
From grief and woe my soul shall fly.

The funeral obsequies were performed by the writer, and sermon preached from, "The last enemy that shall be destroyed is death."

How sad to see a manly form
Slain by the scythe of death,
Or fall before the scourging storm
Of pestilential breath.

But kings and monarchs on their thrones,
With beggars at their feet,
Shall lay their wealth and honors down,
On common grounds to meet.

No sounding names, or titles fair,
Distinction then shall make,
Nor auburn lock, nor hoary hair,
Will death a ransom take.

G. U. HARN.

On Saturday the 31st of March, sister ELLEN, wife of brother Daniel Fleagle, aged 43 years, 2 months and 13 days.

RELIGIOUS NOTICES.

Protracted Meetings on the Dauphin Circuit.

By leave of Providence, the following Protracted Meetings will be held on the Dauphin Circuit, viz:

Matamoras, June 16; Stumpstown, June 23.

Protracted Meeting.

A Protracted Meeting will be held, deo volente, in the Harrisburg Bethel, commencing on Saturday evening, the 16th inst.

G. U. HARN.

Woods-meeting.

A Woods-meeting will be held near brother Bolden's, Hancock county, Ohio, commencing on the 15th of August.

Camp-meeting.

A Camp-meeting will be held on the farm of brother John Stump, on the old camp-ground, two miles east of Bethleham, Stark county, Ohio, commencing on the 22d of August.

The brethren generally are invited to attend, particularly the latter meeting, with their tents. It will be expected that the brethren of Wayne county will attend with their tents, inasmuch as there is no camp on their circuit this year.

A. MEGREW,
On behalf of the Committee.

Elders' Meeting.

The Elders of the several churches on the Cumberland circuit are requested to meet in the Union Bethel at Mechanicsburg on Wednesday, the 20th inst., at 3 o'clock, P. M. precisely, to agree upon the time and place of holding a Camp-meeting.

WM. H. MULLENIX.
JOHN C. SEABROOKS.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 00	a 4	12½
Do. Rye, do. - -	2 25	a 2	37
Do. Corn, do. - -	2 20	a 2	25
GRAIN—Wheat, per bushel,	95	a	97
Do. Rye, do. - -	48	a	50
Do. Corn, new do. - -	47	a	48
Do. Oats, do. - -	27	a	28
Do. Barley, do. - -	60	a	65
SEEDS—Clover, do. - -	3 00	a 3	50
Do. Timothy, do. - -	3 00	a 3	25
Do. Flax, do. - -	1 00	a 1	10
BEEF, per cwt. - - - - -	5 00	a 5	50
PORK, do. - - - - - -	5 00	a 5	25
HAMS, per pound, - - -	7	a	8
BUTTER, do. - - - - -	12½	a	15
LARD, do. - - - - -	7	a	8
TALLOW, do. - - - - -	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen, - - - -	10	a	12½
POTATOES, per bushel, - -	50	a	60
ONIONS, do. - - -	75	a	87½
APPLES, do. - - -	25	a	30
PEACHES, (Dried) per bush.	1 25	a 1	30
FEATHERS, per pound, - -	37½	a	45
WOOL, do. - - -	30	a	50
SALT, per sack, - - - - -	1 30	a 1	31
HAY, per ton, - - - - -	12 00	a15	00
PLASTER, per ton, - - -	4 00	a 4	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 50	a 4	62
Do. Rye, do. -	2 75	2 a	80
Do. Corn, do. - -	2 70	a 2	75
GRAIN—Wheat, per bushel,	1 04	a 1	05
Do. Rye, do. - -	56	a	58
Do. Corn, new do. - -	60	a	61
Do. Oats, do. - -	32	a	34
Do. Barley, do. - -	75	a	80
SEEDS—Clover, do. - -	3 00	a 3	50
Do. Timothy, do. - -	2 75	a 3	00
Do. Flax, do. - -	1 30	a 1	32
BEEF, per cwt., - - - -	7 00	a 8	75
PORK, do. - - - - - -	7 00	a 7	25

Tract of Land for Sale.

THE undersigned wishes to sell at private sale, a small tract of land, containing about 30 acres, situated in the village of Andersonstown, York county, Pa.

The improvements thereon are a two story DWELLING HOUSE, 20 by 32 feet; a Log Barn, with Wagon-shed attached to it; a Blacksmith-shop, 20 by 30 feet, with Coal-house attached; together with other out-buildings: such as Mill-house, Pig-stye, Bake-oven, &c.

Also, a thriving young Orchard, and various other fruit trees, with a Pump between the house and shop, and an excellent and never-failing Spring of water a few hundred yards distant from the house.

The whole tract is in a fine state of cultivation, fenced off in small fields, with two acres of wood-land on the premises, and five acres of wood-land in a separate lot, situated about one-fourth of a mile from the 30 acre tract. This lot will be sold with the main tract, or separate, as may best suit the purchaser. Possession and a good title will be given to the purchaser on the first of April, 1850.

PETER KNISELY.

June 1, 1849.—tf.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

McAllister's All-Healing Ointment,

OR THE

WORLD'S SALVE.

Contains NO MERCURY or other MINERAL.

From the Reading Eagle.

"There was never, perhaps a medicine brought before the public, that has in so short a time won such a reputation as "McAllister's All Healing or World's Salve."—Almost every person that has made trial of it, speaks warmly in its praise. One has been cured by it, of the most painful Rheumatism; another of the Piles, a third of a troublesome pain in the side, a fourth of a swelling in the limbs, &c. If it does not give immediate relief in every case, it can never do injury, being applied outwardly. As another evidence of the wonderful healing power possessed by this salve, we subjoin the following certificate, from a respectable citizen of Maidencreek, township, in this county.

Maidencreek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for tooth ache and other complaints, with similar happy results. Your friend,

JOHN HOLLENBACH."

I certify that I have used "M'Allisters All-Healing Vegetable Ointment, or the World's Salve," for a healing in a my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it. PARKER REED.

Morris tp., Wash. co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints. LEONARD VAILE.

☞ Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetter, Chilblain, Scald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c., Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled of Broken Breast, Tooth Ache, Ague in the Face, &c., &c.

☞ This Ointment is good for any part of the body or limbs when inflamed. In some cases it should be applied often.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, is written with a pen on every label.

☞ PRICE, 25 CENTS PER BOX. ☜

JAMES M'ALLISTER,
Sole Proprietor of the above Medicine.

Principal Office No. 28 North THIRD street, Philadelphia.

AGENTS: Geo. H. Bell, Harrisburg; M. Lutz, do.; Jacob Bener, Middletown; George Ross, Elizabethtown; M. M'Barren, Portsmouth; J. & L. Reigel, Mechanicsburg; G. W. Singiser, Churchtown; Smith & Henry, Lebanon; C. Roth, Bloomfield; Jacob Keiser, Petersburg; J. M. Beatty, Pottsville; Samuel P. Sterret, Mount Joy; Henry Thatcher, Newport; Wm. Jackson, New Buffalo; Brown & Ritter, Pittsburg; John Lloyd, Mount Pleasant; Jacob Welty, Greensburg; Edward Scull, Shippensburg; John Diller, Newville; and sold by our Agents in every town in the State.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the couclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

THOMSONIAN MEDICINE STORE.

REMOVAL.

DR. W. BARR begs leave to inform the citizens of Harrisburg and vicinity, and the public in general, that he has removed his Medicine Store to the N. W. corner of WALNUT and SECOND streets, where he now has, and constantly keeps on hand, a general assortment of

Thomsonian Medicines, Medical Books, Instruments, &c., &c.,

together with his well known preparations for the cure of *Rheumatism, Tetter, Scald or Sore Head, Itch, or any eruption of the Skin, Sore Mouth or Throat, Dysentery, Summer Complaint, Liver Complaint, Coughs, Colds, Headache, Costiveness, Sore Eyes, Fever and Ague, Influenza, Erysipelas, &c., &c., &c. No cure no pay.*

Thankful for past favors, he respectfully solicits a continuance of public patronage.

☞ All orders thankfully received and punctually attended to.

Harrisburg, May 1, 1849—3m.

DAGUERREAN GALLERY.

"Secure the shadow, ere the substance fade."

THE DAGUERREAN ROOMS of DR. BARR & SON have also been removed to the North West corner of SECOND and WALNUT streets, (up stairs,) where they will be happy to see their old patrons, and all others who feel desirous of having a life-like portrait of themselves or relatives taken in a *superior* and *unsurpassed* style. Visit their gallery and see their beautiful and artistical specimens, taken and put up in the latest improvement of the art—faithful likenesses, delineating every feature and expression of nature in almost life itself.

From the experience of the Doctor, and the close observations of the artiste of the profession, they flatter themselves that they will be enabled to please every one that may favor them with their patronage.

Likenesses taken as well in cloudy as clear weather, and persons are not required to sit more than once, unless they desire it. Come on, Ladies and Gentlemen,

For sometimes our friends die and leave us,
And then, O how sad we oft feel;
But if they a true likeness give us,
On their mem'ry with pleasure we dwell.

Then hasten to BARRS' all ye people,
Before ye have reason to grieve;
The cost you will find it but little,
And to all satisfaction they'll give.

☞ Pictures taken for from $1 to $10, according to size, number of group, finish, &c.

Harrisburg, May 1, 1849—4t.

PROSPECTUS

OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., JULY 2, 1849. NUMBER 5.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fourteen.

Names.	Am't paid	Names.	Am't paid
Adams Margaret	$1 00	Hicks Josiah-B	$1 25
Ayres John	1 00	Keller Wm	1 00
Augustine J A	1 00	Keller Levi W	1 00
Ashton Thomas	1 00	Kiser Jacob G	1 00
Anglemyer Joseph	1 00	Kelly Henry	1 00
Bear Nancy	1 00	Knisely Samuel	1 00
Bricker Samuel	1 00	Lingle David	1 00
Barkstresser David	1 00	L gue Mary Jane	1 00
Burger Michael S	1 00	Miller Jacob (vol 14 & 15)	2 44
Bollinger Abraham	1 25	Mots David	1 00
Baker William C	1 00	Myers John	1 25
Berlet Jacob	1 00	Miller Christian	1 00
Bricker Julian	1 00	Mountz Jacob	1 25
Boyer David	1 00	Metzger Geo	25
Brown John	1 00	Overholser Christian	1 00
Byers Daniel	1 00	Rosen Charlotte	1 00
Bossler Elizabeth	1 00	Ross Ayres	1 25
Bear Ephraim	1 25	Remley Wm	1 00
Bankson Jane	1 00	Ross Christian	1 00
Campbell Geo	1 00	Reed Henry	50
Croft George	1 00	Snaff Wm A	1 00
Dintsman Adam	1 25	Smith Samuel	1 00
Diehl Simon	1 25	Sivits Geo	1 00
Donley John J	1 25	Scheaffer E	1 00
Fleiser Henry	1 00	Stouffer Samuel	1 00
Furrey John	1 00	Singiser Geo W	1 25
Fetterman Andrew	1 00	Swisser Ann	1 00
Fetterman David	1 00	Snyder John	1 00
Ferguson James	50	Starret Rachael	1 25
Foreman Samuel	1 00	Tucker Noah	2 00
Funk Jno B & David A	1 00	Trout Jacob	1 00
French Mary A	25	Umsted Joel	1 25
Grose Solomon	1 00	Wagoner Wm	1 00
Grose Samuel	1 00	Will Elizabeth	1 00
Gilford Isaac	1 00	Winsler Wm	1 00
Geyer Henry	1 00	Webb Isaac	1 00
Geistwhite Moses	1 00	Wollersberger Levi	1 00
Gardner Peter	1 25	Wykert Nicholas	1 00
Himes Henry	1 00	Wykert Richard	1 00
Hertman Jacob	1 00	Yan Lewis	1 25

Cholera Medicine.

Those who may want to purchase Cholera Medicine, can address the Editor, Advocate Office, Harrisburg, Pa.

Our Book Depositories.

We have sent a supply of books to the several Depositories in the West. Hymn Books, &c., can now be had at St. Louis, Wooster, and at Pittsburg. See list of Depositories on last page.

The New School Assembly.

This body held its triennial sessions in Philadelphia. They have resolved to return to the Annual meeting, and have appointed the place of their next assembling at Detroit, Michigan.

Books Forwarded.

We have forwarded books to each of the following brethren, viz: to Christian Winebrenner, Miamiesburg, Montgomery county, Ohio—to Benjamin Ober, Blairsville, Indiana county, Pa.,—and Emanuel Logue, Hagerstown, Washington county, Md.

Democratic Ticket.

The Democratic County Convention, which met in this place on the 12th ult., nominated the following ticket:

Assembly—Simon Sallada, Michael McBarron. *Prothonotary*—William D. Boas. *Treasurer*—Peter Hummel. *Commissioner*—J. M. Awl. *Coroner*—George J. Shoemaker. *Director*—Jacob Cassel. *Auditor*—Isaac Novinger.

Our Terms.

It may not be amiss to remind our subscribers that our terms are inflexible. Those, therefore, who wish their paper for $1 25, must make payment on or before the first of August, proximo. We are pleased to find that many of our patrons begin to understand our terms, and act accordingly. We hope they will all learn to see the propriety of righteousness ere long.

Editorial Convention.

The Editors of the 17th Congressional District of this State, recently held a conference in Lewistown, and resolved to call an Editorial State Convention. The Convention is to be held at Harrisburg, on the 8th of November next. The object is the adoption of certain reforms which are deemed essential to the interests of the country press.

The Scientific American.

This admirable little paper deserves to be better known to the mechanical part of communities. It abounds in sound, practical views on labor and machinery, and by its numerous engravings, recommends to notice many inventions, which would otherwise never emerge from the shade of the Patent Office. Thus furnishing a channel of advertisement to the inventor and a standard of judgment to the mechanic, it should be in the hands of every one interested in the labor-saving improvements of the day.

Terms $2. Address Munn & Co., Publishers, 128 Fulton Street, New York.

Old School General Assembly.

This body has decided it to be improper to invite ministers of Christian denominations, not in correspondence with them, (the Old School,) to sit in any of their judicatories, as corresponding members.

The Assembly has elected the Rev. J. W. Alexander, of New York, to the Professorship of Church History, at Princeton Theological Seminary, in place of Dr. Miller, resigned.

National College of the Pupils of Temperance.

A plan is about going into operation in Philadelphia, having for its object the organization of boys into associations for the promotion of the cause of temperance under the title of the "Order of the Pupils of Temperance." The boys are to undergo a course of instruction in classes, upon the subject of intemperance, under the teaching of professors selected for the purpose, so as to be fitted in after life to combat, in any station in which they may be placed, the evils of rum drinking.

Dwight's Treatment of Cholera.

Prepare a mixture of *equal parts* of Laudnum, tincture of Camphor and tincture of Rhubarb.

Dose.—Eighteen drops of this mixture is a dose for an adult, in mild cases, to be given every two or three hours, and increased according to circumstances. For children in proportion.

Dr. Bird's Remedy for Cholera.

Take 12 grains of Sulphur, 3 grains of Charcoal. Mix and divide into four equal parts, Take one part (in the form of pills or mixture) every three hours. Children proportionate doses.

Missionary Pledge.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - - -	20 00
A liberal sister, - - -	2 00

Sunday Schools.

The benefits of Sunday Schools are so obvious as to be, in our day, almost universally admitted. The fruits of this simple, but sublime institution, are strewed, like the leaves of autumn, all over the world. The Sunday School constitutes the great conservative power in our morals, the bulwark of our liberties, and the nursery of the churches. From it we may expect our most efficient members and our most useful ministers.

All this will appear when we consider,

1st. That the Sunday School affords intellectual culture. The meat here furnished the young mind, is the meat of heaven—the light poured upon the tender heart, is the light of heaven. While the head is stored with the most sublime and important truths, the heart is taught in heavenly affections. Here the children are taught to read books of wisdom and purity. Thus the key of knowledge is placed in their hands—they may unlock the stores of wisdom and happiness, which, otherwise, to them, must have remained sealed for life.

2d. Again, Sunday Schools prevent crime. It is said that 99-100ths of all crimes committed, have their origin in these three fountains of wickedness,—ignorance, Sabbath-breaking and intemperance. Of all the pupils of Robert Raikes, not one was ever convicted of crime. The subjects of the penitentiary are not likely to be trained in the Sunday School.

3d. The Sunday School is one of the best substitutes for the preaching of the gospel. With the present scarcity of ministers, it is out of the question to have preaching in all the churches every Sabbath. Some substitute should be had—what should it be? In our humble conception it should be the Sunday School. Here church members and the world, the old and the young, can all meet and study God's holy word.

4th. Sunday Schools are also the best supports to churches and pastors. Do we want efficient benevolent churches and a supported ministry, we must train our members in the Sunday School. When scholars from this school join the church, they know what are their duties to God, their pastor, their brethren, and the world: hence they enter at once upon the discharge of these duties.

Having mentioned these things, we now remark, that no church can have a valid excuse for neglecting this heaven-blessed instrumentality—the Sunday School.

OBJECTIONS ANSWERED.

It is said, we have no one to commence the school.

We ask, have you a pastor? Then you have one competent to commence the school.

It is said we have no books.

We reply that one hundred books can be

had for ten dollars. Where is the church that cannot pay ten dollars for so noble an object? Where there is a hymn book and a Bible, there are books enough to commence.

VARIOUS QUESTIONS.

What is the design of the Sunday School?

Simply to instruct all who are willing to learn in it—old and young, high and low, rich and poor.

What the course of instruction?

Reading, understanding, believing and obeying the Bible.

What are the terms?

Willingness to attend, and to learn.

O, brethren! for the good of the rising race, for the prosperity of Zion, for the happiness of our own minds, for the evangelizing of the whole earth, let us try to sustain Sunday Schools in all the Churches of God.

Acknowledgement.

BISHOP THOMAS HICKERNELL has our thanks for sending us a handsome list of new subscribers. Those who have paid, shall be credited in due time. Brother Hickernell is entitled, by this list, to the second premium.

Death of Ex-President Polk.

EX-PRESIDENT JAMES K. POLK died at his residence in Nashville, on Friday evening, the 15th ult., after an illness of seven days.

CONTRIBUTORS' DEPART'T.

Materialism Refuted.---No. 1.

THAT man is a complex being, is the general opinion formed by experience and observation. The validity of this opinion has seldom been questioned, except by a few of mankind, once in a while. Their scepticism on this question has never gained much influence. It has always been circumscribed, and in time withered and died. The reason of this is, because it is opposed to universal consciousness. It is one of the intuitions of of the mind, that we shall live hereafter. This seems to be the universal impression in all times. It is not a conviction generally, (if at all,) produced by demonstration; for the popular mass have never scrutinized the arguments by which it is sustained. Yet it is the general opinion. You may try to erase this impression, but it, like a strong man, will bind you fast, notwithstanding all the arguments to the contrary.

That there is something abstruse connected with matter and mind, is not questioned; but their existence is intuitively certain. With matter, we think, we are intimately acquainted; yet if the question was proposed, what is matter? the only answer we can give is, we know its general properties, and the laws by which it is governed. What it is, is still a mystery. Beyond its properties we cannot go in our investigations into its essential nature. The question, then, still comes back, what is matter? We may name over its properties: solidity, extension, form, color, &c. On this eminence we may stand, and look with wonder beyond it, but fail to comprehend its essential nature. Yet should scepticism be tolerated on this subject, when the evidence of its existence was crowding and crowning its whole history, and all the world bowing in submission to its claims upon their faith, on the ground of mystery? No, verily not. Matter, as well as mind, is shrouded in mystery. With mind we form an acquaintance from a knowledge of its properties and faculties; and we may learn the laws by which it is regulated. The testimony of universal consciousness to its properties, is clear and indisputable; especially to thought, feeling, willing, &c. These properties of mind are as intuitively certain as the properties of matter. Yet these properties of mind are essentially different from those of matter. Hence the conclusion we come to is, that they must be different substances. If they were the same, they would have the same general properties. For this diversity, there must be a cause or reason.—The only cause or reason I conceive is, the substances are essentially different. Thought, as a property of mind, has never been found to be a property of matter. If it was, it would be found in every atom; and the combination of atoms would increase the power of thought and intelligence. The history of facts are to the contrary. Feeling, willing, &c., are properties of mind, and they are found by universal observation to belong to mind, and not to matter. How can we account for this diversity in their properties in any other way than this, that their natures are essentially different? The unavoidable conclusion, therefore, from these premises, would be, that man is not entirely material.

There are those, however, who still urge premises, the legitimate conclusions drawn from which, would make man material, both body and mind. These conclusions are contrary to sound philosophy, and opposed to general or universal consciousness.

For myself, I apprehend serious and lamentable results, if materialism would gain the ascendancy in the popular mind. The general adoption of such a theory, would change the social organization, and introduce into the life-blood of society a moral viris that would undermine the whole body politic.

The chief argument on which materialists rely is, that the Scriptures teach that man has nothing that consciously survives the death of the body. If this be true, the doctrine on this subject has always been false and erroneous, and universal consciousness a fatal deception. If the doctrine of materialism be Scriptural, it is passingly strange that the wise and good of every age never learnt or understood its teaching. It is certain, from the history of the Church, that the teaching of the Bible never was so understood. But when this doctrine first made its appearance, it was always, (if I am not mistaken,) repudiated as false and erroneous. On what hypothesis are we to account for this universal error, if the opposite doctrine be true?

1st. Can it be on the ground of ignorance? If so, the materialist labors under the same difficulty in ascertaining the truth of his doctrine. For the process of investigation, and the laws by which it is conducted, are the same by which the other sciences are learnt and believed. Now, as they are believed to be true, can we not more consistently believe in the science of mind, and the immortality it elucidates, seeing it is confirmed to us by universal consciousness.

2d. Can it be because it is to serve a purpose? What inducement could lead men to deceive themselves, and to keep others in ignorance, on a subject of such vital importance, and so intimately connected with their present happiness? None at all. The correctness of such a notion would charge the benefactors of mankind with the deepest and darkest deception; and instead of them having the character of good men, they would justly be execrated by all.

But how is the error of materialism to be accounted for? It is generally accounted for by the introduction and teaching of vain philosophy, and others blindly receiving it, without investigation, or under the influence of prejudice and strong delusions. Hypocrites and broken down professors are usually its votaries.

After all, if the Scriptures teach the doctrine laid down by materialists, to its infallible authority we must, or should, submissively bow. But to see how this matter stands, let us enter somewhat into the investigation of this subject in the light of the Scriptures, and learn its truth, by a common sense interpretation.

The first passage on this subject is to be found in Genesis, 2d chapter. The first fact brought to view there is, that man was formed out of the dust of the ground: after this formation, there were no signs of life—thought, feeling, &c. The second fact is, God breathed into him—formed of the dust of the ground—the breath of life, and then, and not till then, he became a living soul, or a knowing, feeling, and willing man. If he only breathed into him common air, we know, by observation, it did not communicate intelligence.—And if it did not, then God communicated something more; and this is confirmed to us by Job 32: 8. "The inspiration of the Almighty gave him understanding." We observe there is a clear distinction between the dust out of which he was formed, and that which was breathed into him. Was that which God breathed into him material? Does it die with the body? That it does not is evident, for after the death of the body, man ceases to be a knowing, feeling, and willing being. Then these qualities of mind are not to be observed. They are either extinguished, or are absent. If they are extinguished they cease to be part of man. If this was true, it would blot out his responsibility; and if death be the extinction of life, as materialists say, then the responsibility of man must necessarily cease. For this reason: the whole moral character of man is formed by knowing, feeling, and willing; as these at death are extinguished, or this is death itself; the life incorporated in the resurrected body, being a new life; and it not having been connected with this life, when moral actions were done, (for the one possessed in this was extinguished,) there must of necessity be a new one; and this not having been the author of any actions, it is neither rewardable or punishable. The Scriptures teach us that natural death is the suspension of the organic functions and the absence of the spirit or mind; therefore called a separation from the body. 1 Kings 17: 21. Eccl. 12: 7. Luke 8: 55. James 21: 26. The conclusion is, that God originally communicated to man a mind with these powers, and these were not part of his formation from the dust of the ground.

Again, it is said, he was created in the image of God. This could not be man as a material being. If it was, it would be an image of materiality. The Scriptures say God is a spirit. The body itself is not, neither could it be, the image of God. It must be found some where else. The only place to which we can direct our attention and seek it is, the mind or soul. In this, if anywhere, we will find the likeness of his immateriality.—This would be the natural image of God in man. His moral likeness, says the Master, consisted in righteousness and true holiness. This is the view taken by the historian: for when he records the death of the Patriarchs, this doctrine is contained on the face of the record, and therefore shows his understanding of man's original creation. When recording the death of Abraham, "He gave up the ghost and died, and was gathered to his people."—What is denominated the "ghost" is separated from the body at death, and therefore does not go down to the grave with it. The second thing said of him is, he should be "gathered to his people." This cannot be true, if the whole man went down to the grave, for he was not buried with his people by natural decent, if the history of the fact can be relied upon. For his people were buried at either Padan Aram, or Ur of the Chaldees; while he was buried in the cave of Machpelah in Canaan. His people, therefore, must have been those of the blessed. To them he was gathered.

In Genesis 35: 29, Isaac's death is given in the same language. In Genesis 49: 32, we have Jacob's described in the same way.—Why this similarity? The doctrine on its face is false, if they believed in materialism. The historian certainly selected language that was calculated to lead men into error, if he was a materialist. But the contrary being his faith, therefore the propriety of his descriptions.

In Numbers 27: 13, the Lord gave notice to Moses of his death, and says he shall be gathered to his people, as Aaron his brother was. We know the gathering to his people does not signify the place of his burial. If it did, it does not agree with the history given of the place of his burial; for in Deut. 34: 6, it is said, "He was buried in the land of Moab, and the Israelites knew not the place." The gathering, then, refers to something else than the place of his burial.

Again, David commends his spirit to God. Now, if he believed it went with him down to the grave, his language does not express his faith, but the contrary; and this being true, therefore its propriety.

The testimony of Solomon also, is clear and decisive, as to a part of man living after death, if language is the representative of things that are real. In Eccl. 12, he describes the natural body under a variety of beautiful imagery; and when it terminates its work, he tells us, in the 7th verse, what it is. The DUST, he says, out of which man was originally formed before he had intelligence, shall return to dust as it was, and the SPIRIT to God who gave it. This passage agrees with the one in second of Genesis. That describes his creation. The distinction *here*, as well as *there*, between body and spirit, is clear and unequivocal; and as their natures are different, death is the dissolution of the one, but not of the other. Therefore we must conclude man is not entirely material.

I shall now close my brief investigation of this doctrine, by the evidence furnished by the Old Testament, on this subject.—From the facts that we have noticed, the doctrine that man is a compound being is clear and evident. This certainly is contained upon the face of every passage I have noticed. But this doctrine has a still clearer developement in the New Testament. In my next, therefore, I shall investigate the doctrine under consideration by the testimony and teachings of the New Testament.

S. A.

"OPEN rebuke is better than secret love."—*Proverbs.*

Jerusalem.---No. 1.

Jerusalem, otherwise called Hierosolyma or Hierusalem, appears from the 76th Psalm and 2d verse, "In Salem also is his tabernacle, and his dwelling place in Zion," to have been the same mentioned in Genesis 14 : 18, as the residence of the peaceable King-Priest, Melchizedek. He reigned in it as early as 1813, B. C., 435 years after the deluge, and 2091 of creation.

In the days of Joshua it was inhabited by a people denominated Jebusites, and bore the name itself, Jebusi. About 1451, B. C., or 462 after the dominion of Melchizedek, Joshua conquered it and slew her King, Adoni-zedek, with four other Amorite Potentates.

In the division of the land to the various tribes, it fell within the lot of Benjamin, but was inhabited jointly by the Jebusites and the tribes of Benjamin and Judah, about 26 years. "Now, the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, aud set the city on fire." Nor subsequently to this destruction of the city, did the children of Benjamin drive out the Jebusites that inhabited Jerûsalem ; but the Jebusites dwelt with the children of Benjamin in Jerusalem unto this day. Judges 1 : 8, 21.

After the triumph of the Shepherd-boy of Bethlehem over proud and disdainful Goliah of Gath, he deposited the giant's head in Jerusalem. 1 Sam. 17 : 54.

David being exalted to the throne of Judah, reigned seven years and six months in Hebron; but on his accession to the throne of Judah and Israel, he transferred his residence to Mount Zion, the city of David, within the walls of Jerusalem. Mount Zion was the strong-hold or fort of Jerusalem. He enlarged, improved and beautified this part of the city very much. Ever after, Jerusalem was recognized as the capital of Judea. 2 Sam. 5 ; 5. The throne of David was erected in it about 1040 years, B. C., or 411 after the conquest of Joshua.

Solomon rendered it the admiration of the whole oriental world, and raised it to its highest degree of splendor. But this splendor was destined to be marred. The Assyrian Empire, having spread her victories since the days of the mighty Nimrod, now felt her importance, and moved by pride and love of conquest, with the Atheistic Sennacherib at her head, poured her idolatrous armies into the territories of Judea, and besieged the metropolis of the Jews, bidding defiance to the virtuous Hezekiah and the living God, who rules in the armies of Heaven. At the instance of the prayer of the pious King, the atheistical insolence of the blasphemous Assyrian was signally rebuked, by a single messenger from the world of spirits, slaying in one night to the number of 185,000 of his soldiery.

But soon the remembrance of this display of Divine displeasure was forgotten by those whom it should have always humbled, and Hyerosolyma was frequently plundered and sacked by various Kings, till finally, in the days of treacherous Zedekiah, it was entirely demolished by Nebuzaradan, under the King of Babylon, and her inhabitants—except the most inferior classes—reduced to servile bondage in his own land ; being 590, B. C., 450 subsequent to the commencement of the reign of David over the whole house of Israel and Judah, and 133 years from the captivity of the "ten tribes" by Shalmaneser, the predecessor of Sennacherib.

But this most renowned place of the world was not destined to remain a perpetual desolation. The weeping Prophet, Jeremiah, foresaw the return of his people after 70 year's servitude in Chaldea, and apprised them of it 62 years before its accomplishment, and in the 8th year of their bondage.

The sagacious Prophet—the devoted man of God, and profound statesman, very graphically describes this return-march of his nation. "In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping : they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." This prophecy being reduced to history under Ezra and Nehemiah, the walls of the city, with her ruined Temple, were again re-built and beautified.

The Kings of the surrounding nations, however, beheld the rise of the pride of Judah with a jealous eye, and ever exercised a vigilance in watching her movements, not met with in relation to any other city of antiquity.

Ptolamy besieged and destroyed her ; but, rising from her ashes, she maintained her distinction till 60 years before the birth of the last legal heir to David's throne, when she again fell before the scourging rod of Pompey, who reduced the city to a tributary of the Roman President ; and leading Aristobulus captive, returned with him to the Court of Rome.

From this forth she remained a servile slave, in bondage with her children, literally and spiritually, till that allegoric prophecy, "Cast out the bond-woman and her son," was morally accomplished in the days of Messiah, and literally embryoed under Vespasian, and finally brought to full birth under his son Titus. Since which time she has undergone all the ebbings and flowings, the advances and retrogrades incident to oriental cities, nations and institutions ; and has, now, a population of abont 30,000 inhabitants, in a miserable condition, when compared with the glory of the days of Solomon and Christ.

But this glance at the history of literal Hierosolyma, is the least object in view in this letter. The figurative use of the word shall next claim attention.

Fraternally,
G. U. HARN.

The End of the World.

Leaves torn from the Scrap-Book of Thought.

Leaf the Twelfth.

BY JOHN F. WEISHAMPEL, JR.

Deity has declared that time shall have an end, and that at the end of time a judgment shall take place concerning the good and evil deeds performed by the inhabitants of this world. That important day has been described by inspiration in the most dreadful yet happy terms. The punishment that shall be allotted to the wicked, and the pleasures that the saved shall begin to partake of on that day, have been foretold in a manner well calculated to excite the most intense interest. But what mortal has ever told the full grandeur and greatness of that momentous day ? Can imagination picture a grander scene ? Can the writer find a nobler theme to dwell upon, beside the crucifixion of the Redeemer ! Can the hopes of the Christian be placed upon a greater coming event ? Will the historian of eternity write upon his tablets the record of a brighter epoch ? No ! That day, on which the destinies of millions will be determined—that day, on which the power of God will be proved true—that day, on which the reality of the Christian religion will be triumphantly wound up, will far surpass every era that has occurred in eternity. It will exceed the creation—it will eclipse the deliverance from Egypt—its glory will be more magnificent than the palmiest days of King Solomon, and its deeds will even rival the Sacrifice of Calvary !

Then, in the clouds of Heaven, the insulted, scourged and crucified prisoner of Pilate shall appear on a throne of dazzling glory, in his second visit to his chosen people. He shall wear a crown of gold instead of a chaplet of thorns. He shall have the homage of angels instead of the mockings of mortals. He shall hear the praises of seraphs instead of the blasphemous shouts of the perfidious Jews.

Then in all their variety shall appear the nations of the earth. The land shall be covered as with locusts. Adam, the progenitor of the human race, shall be there, generations shall stand around him, his descendants, the mockers of Noah, the dead of the deluge, and the drowned of the Red Sea, shall all be there. Abraham and Isaac will be there. The Prophets and the forerunner of Christ shall be there. The "mother of God" and the grey-haired Joseph will there stand together and gaze up to see the result of their mission in Bethlehem. The blasts of the archangel's trumpet shall awaken old St. Paul—the Apostles and disciples of the Redeemer shall all stand around him and shout aloud the rapture of their hearts. The martyrs of Rome and the heretics of Piedmont shall be there ; and the countless host shall wait and look up for the consummation of all things. The trumpet's voice shall cease ;—

The sceptre of God waves over the multitude ; amid the mighty mass a separation takes place. The lips of the Redeemer move—he speaks—and the winged spirits of Heaven fly to meet the blessed of earth. Oh ! how they shout ! Gracefully they rise. Breezes of celestial glory fan their snow-white wings, and the hallelujahs of the saved ring through Heaven louder than the voices of Sinai, and more beautiful than the melody of earth's grandest music. As if preconcerted, the angels raise forth their arms ; in them are displayed golden harps, and they join the music of all the bands of Heaven, causing even the accursed to listen with wonder and despairing admiration !

Oh ! how happy are the blessed ! What a great triumph shall this be for the despised Nazarenes ! Would you not like to be there ?

[*To be concluded.*]

Essay on Strife.

And there was a strife between Abraham's herdmen and Lot's herdmen.—Genesis 13 : 7.

Domestic altercations began to perplex in the very childhood of time ; the blood of a brother was shed even before the affinity became known. But with how much tenderness and good sense doth Abraham here prevent the disagreement which had arisen, as is but too often the case, from the quarrel of two servants. The heart is easily affected by circumstances in private life, and the conduct of Abraham is in many points so admirable, that the transactions of this single patriarch are of sufficient consequence to furnish a very voluminous and captivating commentary.

He said to Lot, "I pray thee let there be no strife between me and thee, or between my herdmen and thine." Why ? For the best and tenderest reason in the world : "because we are brethren." The very image of the patriarch in the attitude of entreaty,—the fraternal tear just starting from his eye, is this moment before me ; and thus, methinks, I catch instruction (as he addresses Lot) from the lips of the venerable man. Away, my dear brother, with strife; we were born to be servants of God, and the companions of each other : the twin breasts of our mother are not so closely united as thou and I. As we sprang from the same parent, so we naturally partake the same affections. We are brethren, sons of the same father. We are friends, for surely kindredship should be the most endearing and exalted friendship. Let not us then disagree because our herdmen disagree, since that were to encourage every idle pique and senseless animosity. Great, indeed, hath been our success since our migration into this delightful and fair country. We have much substance and much cattle. But what of all that ? Shall brothers quarrel because it hath pleased kind heaven to prosper them ?—Oh, ungrateful!—Oh, impious !—But if, notwithstanding these entreaties, and these persuasives, thy spirit is still troubled, let us rather separate, rather than contend with a dear and much beloved brother.—Hard as it is, I could even part with him for a time.—Haply the occasion of dispute, (which I have already forgotten,) shall soon be no more remembered by thee. Is not the whole land before thee ? Take then my blessing and my welcome embrace, and separate thyself from me. To thee is freely submitted the advantages of choice. If thou wilt take the left hand, then, that I may not appear to thwart thee unbrotherly, I will take the right : or if thou art more inclined to the country which lieth upon the right, then I will go to the left. Be it as thou wilt, and whithersoever thou goest, happy mayest thou be, and may God's richest blessings ever attend you. Lot listened to his brother, and departed. He cast his eyes on the well watered plains of Jordan. There seems a degree of avaricious insensibility in his character, and when he separated, it appears to have been with the hope of increasing his wealth, more than having that degree of respect for his kind and affectionate brother which he so duly deserved; while Abraham, no doubt, often pressed his brother's hand, and often bade him adieu : and even followed him to repeat the farewell wishes, ere he would suffer him to depart.

"Can Jesus, whom we would have slain,
Forgive us the evil which we did !
And will he our household maintain,
Oh ! this is a brother indeed."

I remain yours in the kingdom and patience of Jesus Christ,

S. M. HOOVER.

Carlisle, June 6, 1849.

The Broad Road to Destruction.

Wide is the gate and broad the way that leadeth to death, and many there be which go in thereat.—Matt. 7 : 13.

It is very agreeable to the flesh to travel upon this broad way. It is here that scoffers can walk after their own lusts : the lusts of the eye, the lusts of the flesh, and the pride of life. These are indulgencies of those who are

unconcerned about their souls salvation.—They are entirely opposed to those that walk in the narrow way to life. They speak evil of them, and say it is not necessary, and those that walk therein are no better than themselves. They think it would be better if all went one way: then there would be peace and union. They plead up their own indifference by saying, that many who were no better than themselves, (that is such that lived as they do,) died happy. Hence they look at it as melancholly, and a great folly, to enter upon such a rough way.

Notwithstanding their way appears to them very smooth and pleasing, yet their path is a slippery one, and leadeth to death—eternal death: yea, that death which never dies. Yet how true it is, that many live as though they had never to die, and appear before God to render an account of their vain spent lives. And many stand in the way of others and keep them from entering upon the narrow way of life. Parents sometimes stand in the way of their children, and children in the way of parents; and one relative stands in the way of another. Thus they hurry each other on in the way to destruction. Oh! how greatly will those be disappointed when they come to the end of their journey and see that they have taken the wrong course. In the day of judgment they will have to exclaim, Oh! fools that we were! We have erred from the way of truth, and the light of righteousness shined not upon us;—the sun of righteousness rose not upon us. Then shall they begin to say to the mountains, fall upon us and to the hills cover us. Luke 23: 30. But not so with the Zion pilgrim. Though his journey be a thorny maze, yet he makes his way onward. Though he meets with many trials and difficulties, yet he glories in the many good things he is permitted to enjoy. He can sing—

"Oh! good old way how sweet thou art,
May none of us from thee depart."

But it is not here that he expects his full reward. He looks forward to a future period, when he shall obtain the crown and shine like the brightness of the sun in the kingdom of his Heavenly Father. He fears not death. He fears not the judgment. Then shall the righteous man stand in great boldness before the face of such who have afflicted him, and made no account of his labors. When they shall see it they shall be amazed at the strangeness of his salvation: so far beyond what they looked for. Then, groaning for anguish of spirit, they shall say within themselves, this was he whom we had sometimes in derision, and whom we made a proverb of reproach. We accounted his life madness, and his end to be without honor. Oh Lord! search our hearts, and see whether we are on the narrow or broad way, and lead us upon the way of eternal life. Amen.

Yours, fraternally,

A. SNYDER.

Linglestown, June, 1849.

Things in the Monumental City.

Baltimore, Md., June 23, 1849.

Mr. Editor:—

Notwithstanding the reports to the contrary, there is not a single case of cholera in our city at present, nor has there been this season. It is strange how such rumors spread and gain belief, so much so, as to cause a great cessation of communication between the country and the town. Things are not very brisk just now. The flags are flying to the breeze, at half mast, in all parts of the streets, in memory of Ex-President Polk. The last few weeks the deaths were less than in the corresponding weeks last year. The Mayor has prohibited the sending of oysters in the shell within the limits of the city, to prevent the bad effects of their accumulation. There are three muderers in the jail now. John Price, a notorious gambler and ruffian, for shooting George Campbell;—he will be tried soon. A Mr. Drum, for shooting a boy, who, with others, was outraging the peace by teasing and plagueing him at his store. And Conrad Vender, for murdering Mrs. Cooper, not long ago, a short distance from the city. He will doubtless be hung; and then the boys and "rat" printers will have a chance to make a speculation, by printing and selling his confession, embellished with his portrait and a gibbet. A great many folks are getting ready to depart for the springs and watering places. Religion is slack—less, perhaps, now, than it has been this century. Several riots have lately taken place. California gold is coming in. Gold Dollars are getting plenty:—I have had several. A great many eminent and ingenious inventions are expected at the Convention of Inventors, 21st of August next. No destructive fires have lately occurred. Business is as dull as it is usually in this time of the year. While I write this, the heat is almost suffocating. Every body is glad that the 4th of July is near. Herr Alexander, the Magician, Theopholus Fiske, the Lecturer, and a fellow named Spencer, a Mesmerizer, are treating the people to their amusements. The great alarm about the cholera is foolish. It brings to my mind the following:—Once the plague was met as it was entering Smyrna, and asked what it wanted. "I will destroy ten thousand people, and then depart." It entered. Thirty thousand persons died. When it left the gates, the same person rebuked him:—"You said you would kill but ten thousand." The plague replied:—"Well, that is all I did. *Fear* destroyed the rest!" President Taylor is expected here soon, on his tour North.—Excursions down the Bay are numerous. Emigrants from troubled Europe are not few. Rights for Weishampel's "Horizontal Revolving Coal Grate" are now for sale. It is a good invention, and persons purchasing rights for counties or States, can make it profitable. But I must stop short.

Yours,

J. F. WEISHAMPEL, Jr.

A New Plan to Raise Missionary Funds at Camp-meetings.

Mr. Editor:—

The following plan for raising missionary funds was suggested by brother John Bowman at the Camp-meeting last year on the Cumberland county circuit. It is a good one, and deserves the consideration of all tent-holders.

Let the brethren who reside near the camp-ground, if they are able, provide the necessaries for a boarding-tent and provender for horses. Let them put up a tent and stabling, and employ proper persons to attend to the tent and feeding. Exclude all speculators from the ground. Let a daily report be made to the Treasurer, and after the expenses of the boarding, provender, &c., are paid, let the balance be divided among the preachers, or be paid to the Board of Missions. Thus excluding speculators, the tent, if prudently managed by disinterested brethren, would yield a handsome income for a good purpose, and obviate much of the trouble and confusion generally incident otherwise. This plan is certainly worth the attention of the churches.

J. F. W., Jr.

June 9, 1849.

Notice to Editor of R. Telescope.

Fayetteville, June 20, 1849.

Brother Winebrenner:—

I see in a late number of the Religious Telescope, a reply to your remarks in reference to the action and resolution of the United Brethren Conference in the case of William Miller. I wish, therefore, to inquire, through the columns of the Advocate, whether the Editor and Managers of the Religious Telescope will permit us to reply to the said article, through the columns of their paper, the Religious Telescope? If they will allow us access to the columns of their paper, we are ready to test and investigate the proceedings of the Conference in the case of Mr. Miller.

Will the Editor of the Religious Telescope please to give us an answer to the above in the next number of that paper, or as soon as possible? E. LOGUE.

Remarks.—By some means or other, we did not see the reply to our remarks above mentioned. But we are content to let others enter the *arena* of rencontre. At any rate, the gauntlet being now thrown, we may anticipate a contest, except the antagonist be cowardous; of which, we opine, there are many chances.

Letter from Brother Benj. Fritchey.

West Baltimore, June 11, 1849.

Dear Friend:—

Having waited some time for a Post Office to be established in this place, and being unable to obtain one as yet, I have come to the conclusion to have my papers and letters sent to the office four miles East of this place. The office is called Centre Post Office, Montgomery county Ohio. You will then please to forward my back numbers of the Advocate as soon as possible on the receipt of this, as I am very anxious to see your valuable paper.

We have some brethren living about three miles North of this place, where they have a small society, and also brother Hickernell for their preacher. I have not been able to be amongst them as yet, but expect to be soon. We have preaching about one mile from here, by the United Brethren, and also by the Methodists. We were with the United Brethren yesterday, and we had quite a good old-fashioned meeting. Sister Matilda, with her husband, were here on a visit. They live only about 42 miles West of us. We were to meeting together. After the sermon was over, Matilda asked the preacher whether she might say a few words to the congregation. He replied that she was welcome to do so. She then commenced by saying, that she did not intend to preach to this people, but that she felt that it was her duty to relate to them what the Lord had done for her in days past, and down to the present time. She was so filled with the spirit, and spoke with so much zeal and energy, that it seemed to reach the hearts of many of those present who professed no religion, and those who did were filled with joy and gladness.

The preacher's name, who held the meeting, was Hoffman. His father, an old man, who was also present, said that he was now on the way 48 years, and had labored much in the vineyard of the Lord. I think he said he used to preach in Baltimore, Md.

There seems to be a prospect of much good being done in this vicinity, if those few who profess religion will exert themselves and be faithful in the good cause.

We live in a fine part of the country, on the line between Montgomery and Preble counties. We will have a Gravel Pike through here, from Dayton Westward, the greatest part of which will be finished this year. Also, a Railroad from Dayton, which comes through the country at the West end of this place; so that it is likely that this part of the country will become valuable before long.

We have enjoyed tolerable good health ever since we left Harrisburg, and are becoming more satisfied every day with the country and the people. The people generally seem to be rather more sociable than they are East.—Living also is much cheaper here than it is in Old Mother Cumberland. Wheat is 62 to 66 cents per bushel. Corn 20 to 22. Butter 7 to 8. Eggs 5. Wood 62 per cord—brought to the door. Potatoes are high, from 50 to 80 per bushel. Land is fast rising in price.—There was, however, a sale of a small tract of 30 acres, one mile from here, to-day, at $12 00 per acre, which is considered low.

I would like very much to see you take a journey to this section of country this summer. You might do much good in the Master's cause, and at the same time improve your health. Your expenses, I think, would not be much, as collections might be made at your different appointments.

I must now conclude my hasty scribbling for the present, by subscribing myself,

Yours in Christian love,

BENJ. FRITCHEY.

Letter from Bro. D. Neidigh, V. D. M.

Reedsburg, Wayne Co., Ohio.
May 28, 1849.

Brother Winebrenner:—

I would again resume my pen to drop a few lines for the columns of the Church Advocate. According to previous appointment, I commenced a protracted meeting on the 19th of May with the Church of God in Lake township, Ashland county, in connection with some of my elder brethren in the ministry, viz: brothers Isaac Whisler, Wm. Adams, J. Briggle and D. Williams. On the first night of the meeting we had good preaching, and a good feeling prevailed among the people of God. On the Lord's day morning the brethren and sisters met for prayer and experience meeting, and witnessed a good confession, that they were born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth forever, and were heaven born and heaven bound. When the hour of preaching arrived, our place of worship was too small. In order to render the people all the satisfaction desirable, we were under the necessity of moving the seats out of the house into the open air. After the congregation (or as many as could conveniently) was seated, a German discourse was delivered, to a large concourse of people, by Elder Briggle, from John 3: 7.—This of course led to the subject of the new birth. It was a plain and pointed discourse—followed immediately by another in the English language, by Elder Wm. Adams, from Matt. 16: 26, upon the subject of the soul and its duration in eternal happiness or endless woe. This subject appeared to have a deep bearing on the minds of the people.—

After services, having knowledge of some who desired to be baptized, we gave an invitation to candidates for baptism to come forward; and while we were singing a hymn, five came forward and demanded the right to be baptized. After prayer we made preparations to go to the water, a distance of a quarter of a mile, and there those believers were buried with Christ their living head, beneath the yielding waves of Jordan, in the presence of a large concourse of people. The Lord was well pleased with them, and owned his ordinance by pouring out blessings upon his obedient children.

This meeting continned over the second Sabbath, and on to the last of the meeting there were two forward at the altar of prayer, but only one fonnd him of whom Moses and the Prophets did write. We also attended to the ordinances of God's house, the washing of the saints feet and the Lord's supper. The Lord also owned these ordinances in blessing his children. Oh! how happy are they who know these things and do them.

I find that truth is shining clearer from the sacred pages, and causes prejudice to give way:—at least with some professors of religion. Oh! that the time was nigh at hand when all that profess the spirit of God would do the commands of God's dear son, who says, "Why call ye me Lord, Lord, and do not the things that I say? My yoke is easy, and my burden is light."

Yours, truly,

DAVID NEIDIGH, Jr.

INFORMATION WANTED FROM INDIANA.

N. B.—Where is brother Thomas Hickernell's Post Office address? It is Mendon, Mercer connty, Obio. D. N., Jr.

Letter from Brother J. C. Seabrooks, V. D. M.

Mechanicsburg, June 6, 1849.

Brother Winebrenner:—

By the blessing of God I seat myself to inform you that I am still going to and fro in the earth, trying to do good to the sons of men. I am now travelling throngh Cumberland Valley, Pa., the bounds of my charge. I am highly pleased with the people. I have met with a loving set of brethren, and many who are contending earnestly for the faith once delivered to the saints. I bave tried to labor with an eye single to the glory of God, and for the salvation of souls.

The state of religion is running very low at present. There appears to be no excitement on the subject of religion, but plenty of every thing else. The most we hear about now is, the harvest of grain that is fast drawing on, and the state of the weather. This is so broken that it is seldom right for the people. Sometimes it is too wet, and at other times too dry. It is well that God governs times and seasons himself.

But when will the time come for the showers of grace to return? There is a large and plentiful harvest before us. That season is looked up to, by many, for the copious showers of grace; or in other words, the salvation of souls: (I mean the Camp-meeting season.)—When it arrives, many will go to the grove to wait upon the Lord. But then I fear many will retire there, not for the purpose of serving God, but to feast, and to see and be seen. They spend their time in feasting and dressing. I have noticed persons at camp, dress three times a day, and put on the best they can afford. Many spend more time before the glass and toilet, than on their knees. I fear if it were not for the name of the thing, they would not bow once. Others are seen promenading and making a great show, while they are never seen in the altar of prayer. I say these things to warn and re-warn the guilty.

Oh time, how few thy value weigh,
How few will estimate a day.

Oh my dear friends, if you are spared to go to camp this season, go bearing the oil of grace in your hearts, that when you come together the glorious blessings of God may rest upon you.

I have also a word to my brethren in the ministry. Whenever you go to camp, go there with this end in view, to warn the sinner of his danger. Let your actions prove to them that you are in earnest about what you are doing. Remember that they look on and behold your actions, for actions speak louder than words.

Finally, let me say to all, come up to the help of the Lord against the mighty, that God may bless his word and own many precious souls through your labors. Oh! may the time soon come to favor Zion. Oh! Lord our God, may thy little Zion come np out of the wilderness, fair as the moon, bright as the sun, and terrible as an army bearing banners; and may, oh! may the slain of the Lord be many.

Yours, in the gospel,

J. C. SEABROOKS.

Letter from Sister C. Stambaugh.

Landisburg, Perry Co., A. D., 1849.

Brother Winebrenner:—

I am glad to hear that my beloved friends at Newburg have established a Sabbath School. I do not know when I heard any thing that gratified me as much. I am also glad to hear that the brethren prosper in so doing. May God bless their efforts and labors.

I should be very much pleased to see such zealous preachers in Perry county. I am very much in favor of Sabbath Schools, and always was. I can tell you why; because I was benefitted by attending it myself. When a child it led me to Jesus, our best friend. I remember that my teachers knelt with me, and prayed with me, which my parents neglected at that time at home. It is to be feared that there are too many such families now-a-days, who neglect to pray with and for their children.—But if parents neglect their children, I believe Sabbath School instructions may be the means of bringing them to Christ. He said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of God."

For my part, I should be very much pleased to see our brethren in Perry county up and a doing in this work, while it is called to-day. I should try, by the help and grace of our good Lord, to assist them all that lay in my power. I am concerned about tbe welfare of the young and rising generation. I know they would be benefitted thereby, if their teachers would be diligent in their duty in bringing them before the throne of God in earnest prayer. If we thus see our duty before God, and neglect it, will we not be found guilty in a coming day? We had better be up and a doing while it is called to-day, least the night overtake us.

If woman is not permitted to speak in the church, but be silent, is she not permitted to write and throw in her mite among the rest of the human family? Disobedience is no profit to any person. Give me obedience for happiness. In true obedience true happiness consists. We all like to be happy. Well, then let us all be obedient children, and we will be happy.

It does my soul good to read and hear what others write, and I think every one is at liberty to improve their time and talents, whether male or female, although some may be further advanced in writing.

My brethren will bear a little with me in my folly. We have a comfortable school-house in sight of our house, two miles from Landisburg. Any brother that wishes to pay us a visit, is respectfully invited to come and preach. All those that preach the true gospel, are welcome. We would be very much pleased to see some come and preach for us. We have preaching only every three or four weeks. At Landisburg and Germany there is preaching every few weeks. We would like to have more frequent and regular preaching, at our own house, or at the school-house, if it would snit the brethren to do so.

There are some families in our neighborhood that are not blessed with the convenience to go three or four miles to preaching, especially at night. Perhaps I have wrote enough for this time. No more at present.

I remain your friend till death,

CATHARINE STAMBAUGH.

Letter from Brother J. J. Doman.

Grandview, Grandview Co., Iowa, May 12, 1849.

Brother Winebrenner:—

Having a few leisnre moments, I will embrace the present opportunity to inform you, and also my friends and acquaintances, that we landed on the Mississippi river on the 4th inst., well and hearty. I left that place and moved to the place above mentioned.—Wagner and family are still living at Fort Louisa. We have bought 200 acres of land together. I have bought a honse, shop and tools, with two lots of ground. I am carrying on my trade. I am well pleased with this new country. My expenses were $59 22. For my part, I do not wisb myself back to Danphin county any more.

We have meetings here, such as they are; Methodists, United Brethren, Campbellites, Lntherans, and German Reformed. But there is none of the Church of God. I would like very much if some of the brethren of the Church of God would come to this place to preach, and to live. This is a fine country, so far as I can see. No more at present.

Yours, truly,

J. J. DOMAN.

Letter from Brother A. J. Fenton.

Tilghmanton, June 9, 1849.

Brother Winebrenner:—

I have no reason to complain of my health at this time, thank God. I hope that you and yours enjoy the same.

It has been rumored abroad that the Standing Committee wanted me to go with brother Keller to Lancaster county, and that it was published in the Advocate. But I never saw it; and as you never wrote to me personally, I did not know what to do. If I had received the intelligence, I should have complied with the same, as I am desirous of doing all the good I can, by the help of God. If you know of any place where I may be of service, write to me and let me know, and I will comply with the same.

Books are wanting very badly, but the people are not prepared at all times to send the money in advance. If you will send them, your money will be snre. Write and let me know all abont it. No more at present.

Yonrs, in Cbrist,

A. J. FENTON.

The Young Convert,

BY WILLIAM M. H——R,

When converts first their jonrney take,
Toward the Heavenly land;
When they this sinfnl world forsake,
And run at God's command.

Their theme is all redeeming love,
They feel the hallowed fire;
Their thoughts are raised to God above,
To Heaven their minds aspire.

They wonder why all knees don't bend
Before the living God;
And from their hearts let praise ascend,
And spread the news abroad;—

And tell to all the world around,
That Jesus Cbrist has saved—
His long rebellious child hath found,
Who was by sin enslaved.

They think the battle all is o'er,
When first they take the field:
By faith they view the distant shore,
And think redemption sealed.

But presently great foes arise,
To intercept their way,
To check their progress to the skies—
To realms of endless day.

Bnt yet the convert presses on,
Although by foes oppressed,
And travels, as he has begun,
To mansions of the blest.

Affliction, too, may rack his frame,
And gaunt disease invade
His fireside—his kindred name—
But by God's arm he's stayed.

And yet a while he travels on,
Toward the destined shore;
Where myriads of happy souls are gone,
Wbo're blest for evermore.

But oh! how many converts bold,
Who fonght with valiant care,
Have suddenly released their hold,
To earth's sedncing snare.

Their harps are on the willow hung—
That once melodious voice:
Its every chord is now unstrung—
They now no more rejoice.

In holy accents to the Lord,
No more their praises rise;
The recompense of their reward,
Is blotted from the skies.

Then oh! young convert persevere,
Toward that Heavenly land;
For soon the gladsome news you'll hear,
Come join the Heavenly band.

For soon in majesty divine,
The Lord of Heaven shall come;
And angels in refulgence shine,
To welcome travellers home.

Oh! brethren, you who love the Lord:
Say, will you for me pray!
Lest I should lose my great reward,
And be a cast-a-way.

East Sharpsburg, Blair Co., June 5, 1849.

OBITUARY
OF
Brother JOHN THOMAS.

DIED, on the 8th of May, 1849, brother JOHN THOMAS, son of Charles and Rachael Thomas, aged 18 years, 19 months and 27 days.

Brother Thomas embraced religion on the evening of the 13th of April, 1849, and united with the Church of God in Bethlehem township, in the neighborhood of stump's. But now he is gone to that bourne from whence no traveller returns. How narrowly he escaped! But thank God, he sought the Lord and found him precious to his soul, and a comfort in death. He died young, but full of the hopes of heaven. Funeral services by the writer, from Revelation 14: 13.

HENRY MURRAY.

NEWS DEPARTMENT.

Cholera.—The following table, which is from a work published some years ago by Mr. Tanner, will no doubt be acceptable to our readers. The first column shows the time of the commencement of the disease—the second the number of cases—the third the number of deaths—and the last its continuance at each place:

PLACES.	DATES.	CASES.	DEATHS.	DAYS.
New York,	July 3,	6078	2214	59
Quebec,	June 8,	5783	2050	86
Montreal,	June 9,	4083	1842	85
Philadelphia,	June 27,	2289	746	43
*Baltimore,	Aug. 10,	——	649	42
Albany,	July 3,	1144	406	61
Norfolk,	July 24,	——	405	49
Brooklyn,	July 11,	457	191	69
Portsmouth, Va.,	July 24,	392	185	38
Utica,	Aug. 12,	464	177	27
York, Canada,	June 24,	409	172	62
*Washington,	Aug. 7,	660	168	81
Buffalo,	July 15,	343	144	55
Rochester,	July 23,	420	135	48
Poughkeepsie,	Aug. 3,	212	163	23
Kingston, Can.,	June 20,	202	91	72
Bergen, N. J.,	July 15,	297	90	58
Caughnewaga,	June 13,	225	68	83
Newark,	July 6,	143	64	56
Sing Sing	July 17,	381	162	50
Ogdensburg	June 18,	153	49	62
New Brunswick,	July 14,	174	42	47
*Richmond,	Sept. 7,	81	40	15
Wilmington, Del.,	Aug. 7,	87	38	24
*Boston,	Aug. 15,	28	24	50
New Haven,	July 11,	44	17	50

The disease continued to prevail, though in a mitigated form, at the places marked (*) when this table was prepared.

The National Appropriations.—The aggregate of the appropriations, made by the last Congress, is over thirty-five millions, as follows:

Civil, diplomatic and miscellaneous	$6,301,705 64½
Military, including formations, Indian departments, revolutionary and other pensions	7,937,161 96
Naval, including naval pensions	9,601,882 91
Post Office department	4,337,391 00
In fulfilment of the treaty with Mexico	7,260,000 00
Total	$35,429,041 61½

Among those for fortifications is one of $40,000 for the Fort at Sailors' Point, Baltimore harbor.

☞ Sufficient stock of the Lancaster city Gas company has been subscribed to enable it to procure a charter.

The Methodist Church South.—From the Southern Christian Advocate we learn that there are nineteen Annual Conferences in the Church South, covering the Southern States and the Indian territory. The general superintendence of the whole is in the hands of four Bishops; the regular pastoral and missionary work is entrusted to the care of 1,476 travelling preachers, being an increase, during the past year, of 73. The total number of superannuated preachers is 108; and of local preachers 3,026, a decrease of 116, though some of the Conferences give no returns. The total number of members 491,786, viz: whites 354,258, colored 134,153, Indians 3,365, exhibiting upon the returns of the last year the increase of 26,233. The Missionary collections of the past year are reported from sixteen of the nineteen Conferences, and amount to a little upwards of $65,000. Putting down the Conferences not reported according to the returns of the previous year, the aggregate Missionary revenue will stand at ablout $67,000, an improvement of more than $4,000 upon last year's operation.

Greatest Invention of the Age.—The Rochester N. Y. American alluding to Bradshaw's Telegraphic Sewing Machine, on exhibition in that city, says:

Of all amazing, novel, curious Yankeeisms, this is the greatest. It is contrived so ingeniously as to do the labor of eight persons, in a style that will compare with that done by the carefulest hands, and yet so simple as to be worked by a child, without the slightest possibility of getting out of order. A pair of pantaloons can be made by it, the bottom and the sewing on of the buttons excepted, in thirty minutes. We have never seen any work so strongly put together as the work done by this machine. And this is also the opinion of many manufacturers of clothing, who have borne testimony thereto.

It is truly one of the greatest labor-saving machines of the age, and we should think, for good or ill, one that must work an entire revolution in the seampster's art.

The Oldest Man in America.—Geo. Buckhart, living in Harlan county, Ky., is one hundred and fourteen years old; was born in Germantown, Pa., and has lived for several years in a hollow sycamore tree, of such dimensions as to contain his family, consisting of a wife and five or six children, bed and bedding, cooking utensils, &c. He professes to hold the Lutheran faith.

Houses for California.—The ship Deucalion cleared at Boston for San Francisco, having on board fifty houses, with bricks, nails, &c., sufficient to put them in order for use immediately on her arrival out.—Another vessel also cleared for the same destination, having a large amount of building materials.

Crime in Ohio.—The Attorney General of Ohio has furnished a report of crimes committed in 61 counties of the State, for year the 1848. It appears that the persons prosecuted were 5018; convicted, 1579; acquitted, 565.

The remaining prosecutions are still pending. Four hundred and fifty of the above cases arose from intoxication, more than one-fifth of the whole. The following statement shows the grade of crime:—Murder, 23; arson, 20; burglary, 57; robbery, 3; counterfeiting, 25; mayhem, 16; grand larceny, 57; horse stealing, 26; petit larceny, 165; retailing, 665; assault with intent to kill, 22; duelling, 1; assault, &c., 17; perjury, 8; assault and battery, 370; gambling, 204; riot, 116; keeping tavern without license, 128.

Of the convicts, two were sentenced to death, three to the Penitentiary for life, two for a period over twenty years, 195 under twenty years, and 145 to the county jails.

To the Editors and Publishers of the United States.—Mr. Vattemare wishes to place in the 'American Library,' which is now being formed in the City Hall at Paris, 'a collection of American newspapers, presented to the city of Paris by the journalists of the United States, July 4th, 1849.' He will thank all editors and publishers to send to the 'Boston Daily Bee,' (the editor of which has undertaken to form the collection,) a copy of their paper published on the Fourth of July, 1849, with a copy of each semi-weekly and weekly which they may issue during the first week in July. Papers published in other American nations, and old or rare newspapers, will be thankfully received. Acknowledgements will be made through the Boston Bee of all donations received.

Editors will please 'Copy' the above notice, and bear it in mind on Independence Day.

Appalling Shipwreck.—The brig Hannah came in contact with the ice on the morning of the 3d ult., when off the coast, bound for Quebec, Canada, while the passengers were in bed, and foundered in about 20 minutes. One hundred and twenty-nine passengers and six seamen were taken off the ice, eighty-six of whom were put in different vessels. No pen can describe the pitiable situation and destitution of these passengers—parents, with loss of children, children with loss of parents, and they themselves almost naked, and the greatest part of them frost-bitten. Fifty-five persons perished before assistance could be rendered them.

Dispensing Power.—The Catholic fast of Friday in each week, was abolished at Cincinnati, as it also had been previously at St. Louis, during the prevalence of the cholera—meats, especially if smoked, being considered of less danger than fish and vegetables.

Memphis Convention.—On the 4th inst., a great convention of persons favorable to the construction of a railroad from some point on the lower Mississippi to the Pacific, is to be held at Memphis, Tenn. The Governor of South Carolina has invited one hundred and twenty gentlemen of that state to attend it, and Governor Towns, of Georgia, has extended a similar invitation to 100 citizens of that state. The citizens of Mobile and other towns in the Southern and Southwestern States are holding meetings on the subject.

Railroads in England.—In a speech recently delivered by Lord Brougham, in the British Parliament, he stated that £180,000,000 had already been invested in Railroads in Great Britain, and that £150,000,000 would have further to be paid up, to make good existing subscriptions.

Costly Boiler.—The steam boiler which is being made in Philadelphia, for the United States steam frigate now in process of construction at the Brooklyn navy yard, is composed of 75,000 pounds of pure copper, and will cost $30,000.

Great Squirrel Hunt.—The Cincinnati Gazette gives the result of a squirrel hunt lately by eight gentlemen, four on a side. They were gone but a few hours over a day, and returned with four hundred and thirty-four head of the animals.

German Immigration.—Ten thousand emigrants from Germany have been engaged by the North American Land Company, acting in conjunction with companies in London and Germany, and will arrive in this country during the present year.

Episcopal Election.—At the recent session of the Protestant Episcopal Convention of Mississippi, held at Natchez, the Rev. Wm. M. Greene, D. D., President of the University of North Carolina, was unanimously chosen Bishop of the Diocese.

Energetic Railroad Construction.—There are about 2,500 men at work on the Columbus and Cleveland Railroad, mainly on the first 35 miles out of Columbus. It will be carrying freight and passengers during the fall.

Fearful Mortality.—It is stated in the Natchez Courier that 39 out of 40 slaves on the plantation of Mr. James Miller, in Waterproof, La., have died of the cholera.

Huguenots.—A Huguenot congregation, numbering seventy members, exist in New Orleans, and a house of worship is about to be erected for its accommodation.

☞ Pope Pius has addressed his patriarchs, bishops, and people, and declared authoritatively that the Virgin Mary was conceived without the original taint of sin. This immaculate conception has been the topic of long dispute among Romanists. Pius has settled it in his exile.

Honors to the Memory of Gen. Gaines.—The Secretary of War has issued the necessary orders for the military obsequies to the memory of the late lamented Gen. Gaines.

☞ Some 200,000 German immigrants, mostly men of means, more or less compromised in the revolutions, are expected to reach America during summer—probably adding some millions to the funds in the country. The investments for German account in our National and State funds are said to be very large.

☞ Bishop Alexander, on the 21st of January, solemnly consecrated a Christian church at Jerusalem. The Syrian Bishop was present, with several Priests and Deacons.

☞ At the Polytechnic Institution in London is exhibited one pound of glass, spun by steam into a length of 4000 miles, and woven with silk into beautiful dresses and tapestry.

☞ The Allegheny City Council have ordered the sale of City unimproved property, valued at $150,000, to take up the scrip in circulation.

☞ The Philadelphia Bulletin says that nearly one hundred thousand of the new one dollar pieces have been already coined at the mint.

MISCELLANEOUS.

PRESENT STATE OF THE SEVEN CHURCHES OF ASIA.

At a recent meeting of the Asiatic society, the secretary read a memoir, by Capt. J. T. Newbold, on the present condition of the seven churches of Asia, mentiond in the Revelation, which the writer has recently visited. He observes that the history of these interesting localities is well known; but their present condition has been little adverted to.

Ephesus, the first church mentiond by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only Bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass and lonely walls, tenanted only by the Jackal, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a christian.

Smyrna, The most flourishing of the whole, is an increasing city. Its population, which twenty years ago was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition.

Pergamos is the most prosperous of the churches, after Smyrna. The population is 16,000, of whom 14,000, are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches and one Armenian. Close to the ancient church he found a Greek school, where the pupils were seated on marble tomb-stones, which formed the pavement of the school.

Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Alkhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greeks, and 120 Armenians, each having a church; the former said to be on the site of the Apocalyptic church.

Sardis, the ancient capital of Cræsus, is now more desolate than ever Ephesus. Scarcely a house remains. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient temples.

Philadelphia has a population of 10,000 Turks and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the Apocalypse.

Laodicea, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was and is a mass of desolate ruins. The hills on which it stands have been supposed to be volcanic. but erroneously. They are composed of aqueous beds, chiefly limestone. *Church of England Magazine.*

THE DUTY, MANNER AND TIME OF GIVING.

Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.—1 Cor. 16: 2.

From the above text we learn, that it is not improper to collect money for benevolent purposes on the Sabbath.

This text shows it to be the duty of ALL Christians to give something for the support of the cause of Christ. Do you ask, what is the cause of Christ, I answer the work of saving souls. He has no other cause upon earth. To sustain this cause, I repeat, ALL the members of the church are bound to give. But you will ask, perhaps, what those are to do who are too poor to give, I know of none such.—Your Divine Master was POOR—"had not where to lay his head"—his apostles were poor. Yet our blessed Saviour had in his little family a benevolent society and a *treasurer*—probably appointed by vote.

The congregation is badly trained where the more wealthy members are expected to pay the pastor's salary and defray the contingent expenses of the church. Give, brethren, if it be only six and a fourth cents per year.

Members of the congregation—perhaps the Deacons—are sometimes to blame on this subject. It is too small a business to go around among the poor of the congregation to collect a few cents here and there. I have been an observer of these things for many years and have always seen matters go on best and last longest were all gave—EVERY ONE OF YOU, it will be seen, is in the text—EVERY ONE,

No, brethren, "despise not the day of small things." Train all your members to give something, and to do it systematically or *statedly*—once a month, quarterly or weekly, if thought best. The church at Corinth gave weekly.

But how much shall each one give? Here again let us refer to the rule—"AS GOD HATH PROSPERED HIM." If he be in a large business and very successful, let him give more; but, if unfortunate, less. If the crop be good and produce in great demand, let the farmer give accordingly. If the merchant make good sales and safe collections, let him remember the rule. So with the doctor, lawyer, mechanic, &c., give "as God prospers" you. Why it is the plainest rule in the world. If you make little, give little, and if you make more, give more. And if you make nothing this year, go back and draw upon the income of last year. Nothing is more common than for members of the church in case of misfortune, to forget the prosperity of former years, and excuse themselves from giving, Perhaps the calamity was sent because they had not previously given "as God has prospered" them. If you wish prosperity next year, be sure to pay what you owe the Lord this year, if all other debts remain unpaid.

SPEECH BY SENATOR BENTON ON SLAVERY.

Senator Benton made a speech at Jefferson City, recently, upon the subject of slavery, the first part of which, only, is published, and occupies several columns of the paper in which it appeared.

Mr. Benton goes into a lengthy exposition of Mr. Calhoun's inconsistency upon the question of slavery. Mr. B. is very explicit. He says that it is absurd to deny that Congress has the power to legislate as it pleases upon the subject of slavery in territories; it has never used the power; and with the sanction of all the authorities, state and territorial, from the formation of the government to the present time, Congress has had the power to prohibit or admit slavery, and no one else. It is not in territories, or their government and its deputies, or the creatures of Congress.

No citizen of any state can carry any property derived from a law of that state, an inch beyond the boundary line which creates it. Slave property, for this reason, cannot be removed to California or New Mexico. Nor can any legal establishment of slavery be looked for in either territory. The only effect of carrying slaves there, would be to set them free. The people of both territories were unanimous against it.

The Missouri resolutions were copied from those offered by Mr. Calhoun in the senate of 1847, and to know their design, you must know his was aimed at the harmony and stability of the Union, and that the members from slave-holding States would not hold the lead, myself especially.

RAILROAD TO CALIFORNIA.

A public meeting in Boston has appointed a committee to present Mr. Degrand's project of a railroad from St. Louis to San Francisco, to the President, and to ask the aid of the government. It proposes that a company be chartered, with a capital of $100,000,000; of this $2,000,000 is to be paid in by private subscription, and the remainder to finish the road, not exceeding $98,000,000, it is proposed to borrow of government, in stock payable in London. It is also proposed that Congress shall give to the company a strip of land ten miles wide, north of the track, and shall grant the right to take gravel, stones, &c., from the public lands. to construct the road. To secure the loan of United States' stock, and the carrying out of the company's contract, it is proposed that the United States shall take a mortgage of the road and its property.

FEATHER BEDS.

Feather beds are highly injurious: because "the whole external skin of the human body, is continually exhaling a vapor loaded with various excermentitions matters, and held in an æriform state by the heat which passes with it from the body. Feathers being non-conductors not only retain much of this heat about the body, but also retain so much of the gaseous and other perspired substances as to keep the body surrounded by a very impure atmosphere, while in bed. This impure atmosphere penetrates into every part of the bed; and besides this, there is always more or less of dead animal matter belonging to the feathers, whch is continually undergoing decomposition and forming unwholesome gases and offensive odors.

A HUSBAND'S COMMANDMENTS.

Thou shalt not gad in the streets, thou shalt not covet the articles thou seest in the store windows, nor twenty dollar embroidered handkerchiefs, nor ten breadths to thy dresses, nor eight flounces, but thou shalt clothe thyself and thy household with such as thy husband can afford.

RELIGIOUS NOTICES.

Woods-meeting.

A Woods-meeting will be held near brother Bolden's, Hancock county, Ohio, commencing on the 15th of August.

Camp-meeting.

A Camp-meeting will be held on the farm of brother John Stump, on the old camp-ground, two miles east of Bethleham, Stark county, Ohio, commencing on the 22d of August.

The brethren generally are invited to attend, particularly the latter meeting, with their tents. It will be expected that the brethren of Wayne county will attend with their tents, inasmuch as there is no camp on their circuit this year.

A. MEGREW,
On behalf of the Committee.

East Pennsylvania Camp-Meetings.

Agreeably to appointment, the Standing Committee met in Elizabethtown, Lancaster county, on Wednesday, the 27th ult., to arrange the Camp-Meetings for this season: when sundry applications were made, and the meetings arranged as follows, to wit:

1. The first Camp-meeting will be held, Providence permitting, near Andersonstown, York county, commencing on Friday, the 10th of August, proximo.

2. The second Camp-meeting will be held on the Camp Hill, near Bowman's, Cumberland county, about two miles from Harrisburg, commencing on Friday, the 17th of August next.

3. The third will be held near Germany, Perry county, commencing on Monday, the 20th of August.

4. The forth will be held at or near Stonerstown, Bedford county, commencing on Friday, the 24th of August.

5. The fifth will be held at Auburn, Schuylkill county, commencing on Monday, the 27th of August.

Should any other meetings be desired, application can be made to the Editor of the Advocate.

ABRAHAM SWARTZ,
JOHN WINEBRENNER,
JACOB KELLER.

POETRY.

TO A STAR.

BY J. F. WEISHAMPEL, JR.

Gentle, little, twinkling star,
Shining in the skies afar,
How I love to gaze on thee—
Oh! how dear thou art to me!

When I see thee in the night,
Shedding forth thy brilliant light,
Thought doth flee to ages back,
When thou lit the shepherds' track!

Bright as any golden gem
In an angel's diadem—
Thou hast mirrored tales of love,
How they reign who live above.

Thou hast told me by thy light
That in Heaven all is bright—
Thou hast whispered by thy rays
Hope to me of better days.

Oh, thou little golden guide!
Distant on a space so wide—
Never, till I cease to see
Shall I stop from loving thee!

Thou art mine!—I'd like to keep
Such a guardian of my sleep!—
Thou art mine—for thus it seems
When I wander in my dreams!

Baltimore, Md., May, 1849.

HYMN.

1. Should bounteous nature kindly pour.
Her richest gifts on me,
Still, O, my God, I should be poor,
If void of love to thee.

2. Not shining wit, nor manly sense,
Could make me truly good,
Nor zeal itself, could recompense,
The want of love to God.

3. Did I possess the gift of tongues,
And were devoid of grace,
My loudest words, my softest songs,
Would be but sounding brass.

4. Tho' thou should give me heavenly skill,
Each mystery to explain,
Had I no heart to do thy will,
My knowledge would be vain.

5. Had I so strong a faith my God,
As mountains to remove,
No faith could do me real good,
That did not work by love.

6. O, grant me then, this one request,
And I'll be satisfied,
That love divine may rule my breast,
And all my actions guide.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 24th of May, by Elder A. J. Fenton, Mr. PERRY DIGGS, of Washington county, Md., to Miss CHARLOTTE GAY, of Jefferson county, Va.

On the 2d of June, by the same, Mr. ISAAC DIGGS to Miss REBECCA HOMES, all of Washington county, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 9th ult., ELLEN CATHARINE HORNING, aged 10 years, 1 month and 9 days.

Departed this life, April 14th, 1849, ANTOINETTE MAGUIRE, daughter of Jane Bankson, after an illness of two days, aged 6 years, 5 months and 29 days.

Funeral services by H. Murray, from Matt. 18: 3.

MY CHILD.

There is no trace of suffering now,
Upon her calm, sweet face;
The silken tresses o'er her brow,
Have found a resting place.

Those little lips, a withered rose,
Have lost their fragrant breath;
And now her dreamy eye-lids close—
It is the sleep of death.

Oh! will they not my darling save?
She is too pure—too fair—
To place within the dark, cold grave,
And leave forever there.

I cannot have the summer rain,
All night, fall on her head;
And when the winter comes again,
The snow drift on her bed.

Is there no eye above to see?
No ear to hear my cry?
And give my darling back to me,
Or suffer me to die.

I see her there, all cold and still,
Too pure a thing for earth;
And must I bow unto His will,
Who knew my Antoinette's worth?

Then lay her in her little shroud,
The snowy veil replace:
I would not have the wordly crowd,
Gaze on her angel face.

So leave me here alone to-night—
Alone with this pure clay;
But come thou with the morning light,
And bear her form away.

Now let me weep;—you cannot feel
The cord that's snapp'd in twain:
Oh! let me weep;—it will not heal
Until we meet again.

JANE BANKSON.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	$4 00	a 4	12½
Do. RYE, do.	2 25	a 2	37
Do. CORN, do.	2 20	a 2	25
GRAIN—WHEAT, per bushel,	90	a	93
Do. RYE, do.	48	a	50
Do. CORN, new do.	47	a	48
Do. OATS, do.	25	a	26
Do. BARLEY, do.	60	a	65
SEEDS—CLOVER, do.	3 00	a 3	50
Do. TIMOTHY, do.	3 00	a 3	25
Do. FLAX, do.	1 00	a 1	10
BEEF, per cwt.	5 00	a 5	50
PORK, do.	5 00	a 5	25
HAMS, per pound,	7	a	8
BUTTER, do.	12½	a	15
LARD, do.	7	a	8
TALLOW, do.	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen,	10	a	12½
POTATOES, per bushel,	50	a	60
ONIONS, do.	75	a	87½
APPLES, do.	25	a	30
PEACHES, (Dried) per bush.	1 25	a 1	30
FEATHERS, per pound,	37½	a	45
WOOL, do.	30	a	50
SALT, per sack,	1 30	a 1	31
HAY, per ton,	12 00	a15	00
PLASTER, per ton,	4 00	a 4	50

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	$4 50	a 4	62
Do. RYE, do.	2 75	2 a	80
Do. CORN, do.	2 70	a 2	75
GRAIN—WHEAT, per bushel,	1 00	a 1	02
Do. RYE, do.	56	a	58
Do. CORN, new do.	60	a	61
Do. OATS, do.	30	a	31
Do. BARLEY, do.	75	a	80
SEEDS—CLOVER, do.	3 00	a 3	50
Do. TIMOTHY, do.	2 75	a 3	00
Do. FLAX, do.	1 30	a 1	32
BEEF, per cwt.,	7 00	a 8	75
PORK, do.	7 00	a 7	25

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Dow's Family Medicine.

AS sundry persons, here and there, are beginning to complain of Bilious Fevers, Dysentery, Fever & Ague, &c., we would advise them to call and get Dow's Medicine, which is a most excellent remedy for these and other complaints.

For sale at the office of the *Church Advocate*. Price 50 cents per bottle. Aug. 1.

Agents Wanted.

SUITABLE persons can find employment for the sale of the "*He Pasa Ekklesia*," in this and other States. Apply to the Editor of the Advocate.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

THOMSONIAN MEDICINE STORE.

REMOVAL.

DR. W. BARR begs leave to inform the citizens of Harrisburg and vicinity, and the public in general, that he has removed his Medicine Store to the N. W. corner of WALNUT and SECOND streets, where he now has, and constantly keeps on hand, a general assortment of

Thomsonian Medicines, Medical Books, Instruments, &c., &c.,

together with his well known preparations for the cure of *Rheumatism, Tetter, Scald or Sore Head, Itch, or any eruption of the Skin, Sore Mouth or Throat, Dysentery, Summer Complaint, Liver Complaint, Coughs, Colds, Headache, Costiveness, Sore Eyes, Fever and Ague, Influenza, Erysipelas, &c., &c., &c. No cure no pay.*

Thankful for past favors, he respectfully solicits a continuance of public patronage.

☞ All orders thankfully received and punctually attended to.

Harrisburg, May 1, 1849—3m.

Tract of Land for Sale.

THE undersigned wishes to sell at private sale, a small tract of land, containing about 30 acres, situated in the village of Andersonstown, York county, Pa.

The improvements thereon are a two story DWELLING HOUSE, 20 by 32 feet; a Log Barn, with Wagon-shed attached to it; a Blacksmith-shop, 20 by 30 feet, with Coal-house attached; together with other out-buildings: such as Mill-house, Pig-stye, Bake-oven, &c.

Also, a thriving young Orchard, and various other fruit trees, with a Pump between the house and shop, and an excellent and never-failing Spring of water a few hundred yards distant from the house.

The whole tract is in a fine state of cultivation, fenced off in small fields, with two acres of wood-land on the premises, and five acres of wood-land in a separate lot, situated about one-fourth of a mile from the 30 acre tract. This lot will be sold with the main tract, or separate, as may best suit the purchaser. Possession and a good title will be given to the purchaser on the first of April, 1850.

Jul, tf. PETER KNISELY.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Lutheran Church.

The Rev. Charles A. Hay, of Hanover, has received and accepted a call from the Lutheran church in this place, vacated by the removal of the Rev. C. W. Schæffer to Germantown.

Harrisburg Cotton Mill.

We are informed that sufficient stock has been subscribed to ensure the erection of a Cotton Mill in Harrisburg, with a capital of at least $200,000. The company will be immediately organized for the purpose of contracting for the building and machinery.

Barn Burnt by Lightning.

The barn of Mr. Martin Mumma, residing in Lower Swatara township, in this county, was struck by lightning, on Sunday, the 23d ult., and consumed, together with a large quantity of hay, and other articles of value. The loss is estimated at $2,000.

Wool-Growers' Convention.

There was a second Convention of the wool-growers of Western Pennsylvania and Ohio, held in Washington on the 21st ult., when a committee was appointed to organize an association for the establishment of a wool depot at Washington; another for the establishment of a Saving's Fund, to make partial advances on wool; and a third to take measures for the establishment of a woollen manufactory. Measures were also adopted looking to the exportation of the finer qualities of wool to the continent of Europe.

Advance Paying Churches.

There were nine churches that paid for the Advocate in advance. See first page of No. 3. We shall now soon know how many more will pay up within the first three months.—Remember the 1st of August is near at hand. Then pay your papers and save your quarters.

Roman Catholic Church.

The Council of Romish Bishops which recently met in Baltimore, appointed the following Archbishops:—Bishop Hughes, Archbishop of New York; Bishop Blanc, Archbishop of New Orleans, and Bishop Purcell, Archbishop of Cincinnati.

A Word to the Preachers.

Two things are very desirable at present, viz: First, that those who have not yet written their Biographical Sketches, attend to the same without delay: and, secondly, that renewed and general efforts be made to increase the number of our Missionary Pledges.—Please not to lose sight of these matters till they be fully accomplished.

Whig County Ticket.

At the late meeting of the Whig township delegates of this county, the following ticket was settled:—

Assembly—John B. Rutherford, Thomas Duncan. *Prothonotary*—Stephen Miller. *County Treasurer*—Jno. J. Clyde. *Commissioner*—Felix Nissley. *Director*—Christian Ummel. *Auditor*—Samuel Gilbert.

The Fourth of July.

The return of the Anniversary of our National Independence is well calculated to awaken a multitude of profitable reflections in the minds of American Christians. Seventy-three years have passed away since first these United States took their place as a separate and independent people among the nations of the world.

And now where is there another nation like to this Nation? Search the wide world over, and you will not find a single nation that will compare with the United States of America.

1. Here is the best soil and climate for all kinds of agricultural products.
2. Here labor is best rewarded.
3. Here is the cheapest living, because here are the cheapest and best markets.
4. Here are the best facilities for acquiring knowledge and a good education.
5. Here is the best form of civil Government.
6. Here are the most healthy, industrious, enterprising and prosperous people.
7. Here the inhabitants enjoy the greatest amount of civil and religious freedom.

The First Religious Newspaper.

The "Christian History" was the first religious newspaper in the United States, and was published in Boston. It was printed by Kneeland and Green, for Thomas Price, Jr., A. B. Each number contains 8 pages, and forms a neat 8vo. volume of 416 pages in the year.

This paper was essentially a *newspaper—a religious newspaper*. It was devoted to the history of revivals in this country, and to intelligence from the Scotch revivals. It was patronised and sustained by such men as Edwards, Prince, Webb, Cooper, Foxcraft, Colman and others. Edwards prepared for its columns his account of the revivals before the year 1740.

Baptism of Ex-President Polk.

There are two serious errors connected with the baptism of the late President Polk, viz: The *state* and *manner* in which it was done.

1st. The state of mind in which he received the ordinance, if his own confession is to be believed, was not according to truth. Hear and judge from his own words. Seven days before his death, he sent for Dr. Edger, a Presbyterian minister, and to whom he said:

"Sir, if I had suspected twenty years ago that I should come to my death-bed, *unprepared*, it would have made me a wretched man; yet I am about to die, and have not made preparation. I have not even been baptized. Tell me, sir, can there be any ground for a man thus situated to hope?"

Now if it be so, that "he had made no preparation for death," and felt himsef "*unprepared*," then, in our opinion, he was unprepared for baptism. Baptism alone, in any state of mind, would not, and could not, prepare him. And, on the assumption that he was prepared for it, and therefore bound to attend to it, he was equally prepared for and bound to attend to Feet-washing and the Lord's Supper. Why did he not desire these ordinances? Why did not the minister of Christ teach him to observe all things, whatsoever Christ has commanded? Is it not as essentially necessary, in order to salvation, to obey God in the ordinances of Feet-washing and the Lord's Supper as it is to obey Him in the ordinance of Baptism? If not, then *partial* obedience is just as good as *entire* obedience. And who will dare to maintain that? No one, we venture to assert, will undertake to do so. Why, then, we ask, did not President Polk desire to obey God in these ordinances as well as in baptism? And why did not his mother bring some minister along with her to administer the ordinances of Feet-washing and the Lord's Supper, as well as bring her minister along to baptize him? But,

2d. The manner in which it was done was another great error. If Christ has commanded immersion, or a burial with him in baptism, it will not do to substitute something else, and call it *baptism*. Will any one pretend to say that *dusting* the feet is Feet-washing, or that eating *meat* and drinking *ale* is the Lord's Supper? No, verily not. But alas! the world by wisdom knows not God! The right ways of the Lord are hid from the wise and prudent, but revealed to babes. May the Lord convert the people, and conform them to the image of a child!

Scriptural Discipline.---No. 1.

The life, purity and prosperity of the church depends, in a great measure, on a faithful exercise of Scriptural discipline. To insure the administration of good Bible discipline, two things are indispensable.

1st. Competent officers. Bad men will never make good rulers. Neither will all good men make the right kind of officers. It takes wise, attentive and through-going men to rule well. It requires men "full of faith;" who can trust God for the protection of his cause, when they truly and faithfully administer his laws.

2d. Bible rules. Human laws will not do for Bible discipline. Evils, and evil-doers, that cannot be reached with Bible rules, had better be tolerated and borne with. To judge and set at nought our brethren, for slight causes, or on our "*ipsi dixit*," without a clear Divine warrant, is any thing but Scriptural Discipline. For instance, to fellowship infant sprinklers, and excommunicate Sons of Temperance;—to fraternize Sectarians, and such as cause divisions contrary to the doctrine of Christ, and expel our brethren for opinion's sake,—to brother the luke-warm and coveteus, and to unchristianize the zealous and tithe-paying saints, is a Babylonish blunder for which there is no apology.

But *no discipline* is worse, if any thing, than *bad discipline*. Bible rules must be maintained. Christian order and discipline must be kept up, or religion will sink. The sad declensions and fruitless efforts in the church in these days, is attributable, in our opinion, to the want of wholesome discipline more than any thing else. If this be so, then let those who sigh and cry for the abominations which are committed in the holy city, (the church,) wake up and sanctify the people by the exercise of a faithful Scriptural discipline, and the God of grace and order will soon restore the joys of his great salvation. Lamps must be *trimmed*, to burn well. Trees must be *pruned*, to bear well. Gardens must be *weeded*, to yield well. Children must be *corrected*, to do well. Kingdoms must be *governed* well, to prosper. So, even so, Churches of God must

be *ruled* and *disciplined* according to the Scriptures, in order to increase and prevail.

The Bible furnishes not only the best, but also, the only authoritative rules, for keeping the church in proper order. Office-bearers of the Church of God stand to your posts.—Neglect not your duty as rulers and overseers of the flock of God. Rule well the house of God, and you shall be counted worthy of double honor.

[*To be continued.*]

Disposition of a Sermon.

The following is a sketch or skeleton of a sermon preached at the funeral of George Rupp, Jr., who hung himself in the garret of his own house, May 21st, 1849.

Text.—"*In those days men shall seek death.*"—Rev. 9: 6.

Consider,—

1. What death is.
2. What it is to seek death.
3. Who it is that seeks death.
4. The reasons why it is sought; and,
5. The sin and folly of seeking it.

I. What is meant by death? The word is used to signify,—

1. A *separation* between soul and body, and the extinction of the principle of natural life This is natural death. Matt. 20: 18. 1 Cor. 11: 26. Acts 8: 1. Rom. 5: 12.

2. A departure from God, by reason of a carnal and sinful state. This is spiritual death. John 5: 25. Eph. 5: 14.

3. The damnation of hell. This is eternal death. Rom. 6: 21 and 23. Rev. 20: 14.

4. The legal dispensation. 2 Cor. 3: 7.

5. The danger of losing life. 2 Cor. 11: 23.

6. A poisonous or deadly thing. 2 Kings 4 40.

7. A contagious and dangerous disease. Jer. 15: 2.

II. What it is to seek death.

1. An inordinate desire for it.

2. Pursuing the road to death. They that live in sin seek death. James 1: 15.

3. Committing suicidal acts..

III. Who are the persons that seek it? As a general thing,—

Negatively,

1. Not Christian men.
2. Not sane men.
3. Not healthy men; but,

Affirmatively,

1. Aged and worn-out men.
2. Sick and tormented men.
3. Disgraced and ruined men.
4. Insane and melancholy men.

IV. The reasons why many seek death.

1. Worldly loss and sorrow.
2. A desire to be relieved from pain and suffering.
3. Hopes of avoiding public exposure and disgrace.
4. Insanity and despair.

V. The Sin and folly of seeking death.

1. Because it is unreasonable.
2. Because it is unscriptural.
3. Because it invades the rights and prerogatives of God.
4. Because it jeopardizes the soul's everlasting interests.

Fast Day.

The President of the United States has appointed Friday, the 3d day of August next, as a day of humiliation, fasting and prayer, in reference to that fell destroyer of man, the Spasmodic Cholera. We hope it will be devoutly observed by the entire people of the U. S.

CONTRIBUTORS' DEPART'T.

Materialism Refuted.---No. 2.

In the New Testament it is said, "Life and immortality is brought to light through the gospel." It does not affirm it had no existence before; but in the gospel we have a clearer development of it, and that the veil that had partially covered it, has been withdrawn. The testimony it affords should be decisive.

The first we notice is to be found in Matt. 4: 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord. His two distinct natures are here implied. For it is certain man's material body can live on bread alone, or material substance, because it is adapted to his physical nature. But a mere knowledge of God's word will not, in itself, afford nourishment to his body, because not adapted thereto; it being the legitimate food of mind, therefore he does not live by bread alone, and *vice versa*.

Another fact implied is, that the pleasures of the body and mind are distinct. From eating and drinking the body receives its pleasures. From knowledge, virtue, and religion, mind receives its delights. The conclusion from these premises is, that man is composed of two natures, and for his happiness in life, he needs two kinds of nourishment; and these being different in nature and kind, therefore he is not entirely material. But the New Testament, I think, plainly teaches that man is a complex being, and that the soul or spirit lives after the death of the body. This, I think, is the doctrine it teaches, and that it will afford ample proof for its confirmation.

The first I give, in support of the proposition, is to be found in Matt. 17: 1—8. This contains a history of his transfiguration on the Mount, and that Moses and Elias were present. Elias is one of those who had been translated, therefore his presence is easily accounted for. But how shall we account for Moses' presence? For according to Num. 27: 33, and Deut. 34: 6, he died and was buried. Yet we find him living in the days of Christ, and conversed with him on the Mount. If he did not survive the dissolution of his body, his presence at this time is unaccountable. To say he was translated, would be giving the lie to God's testimony, as contained in the above passages; and to say he was raised from the dead before would make void the fact declared by the Apostle, that Christ was the first born from the dead, and that he should have the pre-eminence in all things. If Moses was raised from the dead, it was with an immortal body; and if so, he then would have been the first born from the dead, and not Christ. Others had been raised from the dead before, but to die again. His presence on the Mount can therefore only be accounted for by the declaration, that after death "he should be gathered to his people."

Some persons have thought that the passage contained in Matt. 27: 52, accounts for his presence, where it says, "The graves were opened, and many bodies of the saints arose, and appeared to many." On the face of this passage the doctrine which we advocate is found, instead of giving the solution of his presence with Christ on the Mount. There might have been something plausible in it, if the transfiguration had taken place after the resurrection; tub it says it (their resurrection) took place at his resurrection—the transfiguration long before—therefore it is of no force. This Scripture sustains our view; for it says "bodies of the saints." This looks very much as if the saints owned bodies, which had been absent for a while, and had been restored to them again. The fact of Moses' living is a clear demonstration that man has a conscious existence after death.

In Matt. 22: 23, the same doctrine is taught. In this you have Christ's answer to the doctrine of the Sadducees, who denied the resurrection, angels and spirits. This answer contains the doctrine of a conscious state. "I am the God of the living, and not of the dead." If the dead here spoken of were in no sense then living, (as the opposite teaches,) then he would have been, according to this declaration, the God of nothing. It is certain that they were dead; and if it included soul and body, on this hypothesis we unavoidably make him the God of nothing. On the other hand, we make him the God of Abraham, Isaac and Jacob, because they were then living, although their bodies were dead. Death to them was not the extinction of intelligence, but its absence from the body. And this constituted the man in reality and fact: for as the body is the medium of communication with this world, while the mind resides in it, so death, as Paul calls it, is only a departure from it. Hence the truth of the declaration in the text. If the opposite be true, they were dead soul and body: and if this declaration has any meaning, he was not their God. This shows the absurdity of the theory of the unconscious state of the dead.

In Matt. 16: 22, we have the value and danger of losing the soul. Its worth he wished to impress on the mind, and by the comparison he makes, the danger of losing it. Its loss is nowhere represented by the idea of extinction, but exclusion from happiness. It also teaches that after its loss it still exists. If it went down to the grave with the body, how can it be lost? The mere loss of a thing does not blot it out of being, but places it where it should not be. Another truth is, there can be no exchange for it after man goes beyond life. Therefore its happiness only can be secured here, and not hereafter. Why does he wish to teach its value, if it possessed only a common nature with the body? I cannot conjecture. But on the ground of its immateriality, the reason to me is an obvious one; the soul being the thinking, feeling and willing part of man, its happiness depended materially upon the proper direction of its powers; and a loss of happiness is the danger to which it is exposed.

In Luke 16 we have the clearest evidence of the conscious state of the dead, if common sense is to be the interpretation. The first thing observable is, a rich and poor man in life, with the conveniences of the one and the inconveniences of the other; secondly, their death; thirdly, their conscious existence after death; fourthly, the diversity of their state and condition; fifthly, the rich man's concern for his brethren. These are the prominent facts presented in this passage of Scripture, and this seems to be the common sense meaning. I judge that ninety-nine out of one hundred would take this view of the passage. It is certain the Bible was intended for all classes, and not to be confined to a few, who alone can understand it. But it is a book adapted to the capacities of all, and therefore the duty of all to search the Scriptures. Why is it that the great mass have been deceived in respect to facts contained in this passage, provided the opposite be true? Aand if so, it belongs to them to answer the question. It has taken a labored effort at sophistry to darken the truth contained in it.

It is said to be a parable. Whether it is or not, it is certain there is nothing in the passage that warrants this conclusion; for it says, "There was a certain rich man," &c. It bears on its face the language of history; and until they find something in the passage, or its connection, that warrants us to believe that Christ used it as such, we have no right to use it contrary to its original intention and common sense construction. On the admission it is a parable, this admission would not destroy a single truth it elucidates. It is unquestionably true, parables are intended to teach truth; and what other truth can it teach but this, that a man lives after death? This is unavoidable, if any thing is elucidated. If the description in the text was not real, it was intended to elucidate real facts. In order to escape the truth in the text, the materialist says, it describes his state after the resurrection.

On what is this interpretation founded, if valid? There must be something in it to warrant this application. They urge that this is its true intention, because it says he had eyes, tongue, &c.; and as a spirit has none of these, therefore must refer to his state after the resurrection. Does this language make it clear and indisputable, that they give it the true application? Let us examine and see how the case stands. S. A.

[*To be continued.*]

A Voice from the Far West.

Hail brethren in the East! How do you do? "Bless the Lord, O! my soul, and all that is within me, praise his holy name."—Notwithstanding the hundreds and thousands that are dying by that awful scourge, the Cholera, and otherwise, we are still in the land of the living, in reasonable good health. We enjoy more tranquility and happiness, in a general way, than what I anticipated before I came to this country. God grant it may continue so. Amen. However, I got into the "brush" pretty often since here, but they were only *hazle* brush! Having got me a horse, and travelled him, perhaps, a little too hard, he got what is called the "*Thumps.*" The complaint being new to me, and I some thirty miles from home, all this together, gave me what is called the "*dumps!*"—and so poor Barney and I were, for a time, pretty bad, as I think, but now both convalescent.

We are, as yet, still staying in the town of Salem, (*Peace,*) and I am all the while on the alert; but my mind has not come to a bearing as yet. I have been through part of Henry, Lee, Louisa, Cedar, Johnson, Washington, and other counties. I have found the deep black vegetable soil, which is generally level or flat. Also, the blue-black, or rather greyish soil, more rolling. I found the blueish or lead-colored clay soil, generally on level Prairie, which is rather too cold, like our Pennsylvania yellow lime-stone clay. I have rode for 12 miles over the green carpet of nature. O! what a pasture field—12 miles from fence to fence. Here, on the borders of these Prairies, if you stay over night, you will meet with a salutation from the Prairie Fowl. You may imagine, when you first rise, that you hear some hundreds or thousands of yearling calves bellowing. This fowl is much like the pheasant in color and shape, or in shape like the

guinea fowl, but of a rusty color; and in size much like the guinea fowl. Their cooing is not unlike that of the tame male pigeon, or the noise of the owl. During the summer season they generally keep hidden, like our partridges, until toward the fall of the year, say October, when they will become very numerous and destructive to corn. My time being too short, for the present, to continue writing, I shall bring my letter to a close for the present. I intend to go to Johnson county, to see brothers Hawk, Kepford, and others. After my return I shall resume my pen. Farewell.

M. F. SNAVELY.

Salem, Henry Co., Iowa, May 25, 1849.

Voice from the West.---Continued.

HAVING now returned from "North Bend," Johnson county, I resume my subject of writing about Iowa, &c.

On the 29th of 5th month I left Salem at an early hour,—crossed "Skunk River," and passed on to Trenton, where Elder Logue formerly lived,—stayed there until next day.—During my stay I went to Mr. Vanvost's, and saw brother Logue's fine stout son. I also went to the burying ground and saw sister Logue's grave. The remembrance of sister Logue is still lively in this neighborhood, by the people generally. She, it would seem, was of the excellent of the earth. What a blessed thing it is to die in the Lord! Next morning I left that place for North Bend, with a promise to preach on my return in that place. So the Lord prospered my journey, and safely brought me to the house of my old friend, Daniel Doner, where I stayed over that night. From thence I went to see my esteemed brother Hawk and family, and found them all reasonably well. Also, brother Kepford and family. They are well, and seem to be doing well. On Sabbath morning I preached in German, and in the afternoon in English, in that country. There appears to be a considerable ingathering into the "North Bend" settlement. Some six or eight families settled there from York county, Pa.—four from near Plainfield, Cumberland county, Pa.; and during my stay those few days there, there were two families from Ohio landed, and word from one family from Pennsylvania on their way thitherward.

I must say this is a beautiful country. Rich and fertile, and a real nest of Pennsylvanians; and I am told the best of society, since the "Hoosiers" are selling out and going off.

Here, in this settlement, I bought a home,—a beautiful one,—of 120 acres of Prairie and 30 acres timber—very good for this country, though little improvement—for $700 00. Land is on the rise wherever Eastern men settle.

The markets in Iowa City were as follows: Wheat (spring) 50 cents; Corn 15 and 20; Oats 20; Potatoes 35 and 40, cash. We have from there about eight or ten miles to market. Horses sell about like in Cumberland county; perhaps a little lower. Working cattle, good, from $40 00 to $50 00 per yoke. Milk cows from $10 00 to $12 00, for fresh; Sheep, clipped, $1 00 to $1 50, ordinary good; Hogs very low. Dried Pork, round, $4 00 per hundred; Ham $5 00. Prairie Hens by the thousands, in the fall of the year, can be had for the catching of them. No need of paying eight to ten dollars for fish per barrel here. Only spend one half or a whole day, in the spring, in fishing, and you will have as many as you want. One man put up, last spring, three barrels.

Wages, generally speaking, are high. A jour blacksmith gets $20 00 per month. Carpenter's wages per day, $1 00, $1 25 and $1 50.

I hired my three oldest boys. They earn from $19 00 to $20 00 per month—the three. The oldest is going in 16 years. My second daughter is also working from home. No bargain, but not less than from $1 00 to $1 25 per week. Wages for good hired girls is as high as $2 00 per week.

When I left home I promised to give true statements of things, and so I will. Moreover, I thought within myself, I would say all the bad about Iowa that I could find; but I can hardly tell where to begin: and what is still worse on me is, that I ought to have began sooner, for I begin to like it so well by this time, that I can hardly find many bad things to say about it; but I will try withal.

First, the money is, as in all new countries, scarce; and a great deal of trading must be done. Timber, in proportion to Prairie, is too scarce. Fall wheat is difficult to raise; but plenty of spring wheat can be raised, good enough for any use. There are some sloughs or wet places, and hob deep in places, in wet seasons. Barbers plenty! You can get "shaved" most any where among the *Hoosiers*, and also others. Therefore watch!

But, once for all, this is decidedly one of the most beautiful countries I ever saw. I can lay my hand on my breast and say, I am glad, very glad, I came to this country.—Brother Eberly told me he would not take $500 00 and go back to Chambersburg again.

But I am not yet quite done with the evils of Iowa. In the Prairie country winters are very cold. In fine, the greatest abomination to me is, the devil was here before me, and has those mysteries of iniquity, called "*Secret Societies*," started. With these "unfruitful works of DARKNESS" I may have no fellowship, but rather reprove them; and this is all that I can do. After thinking over, and hearing and reading of those vain, worldly, selfish institutions, I cannot think that any reflecting child of God can identify himself with those things, in the shape they stand. There must be a want somewhere and somehow. Yea, a want of heavenly mindedness—a want of grace. For if, perchance, one good one is gulled, he will, no doubt, retract shortly, rather than destroy the work of God. Give me room; I fear not to speak, and let the sin thereof rest upon me. Farewell.

Yours, in hope of eternal life,

M. F. SNAVELY.

Salem, Henry Co., Iowa, June 12, 1849.

Indiana Camp-Meeting.

THIS Camp-meeting was held on the old camp ground, Noble county, near Northport. It commenced on the 7th of June, and broke up on the 12th. The weather was somewhat cool. Otherwise we had a pleasant time.

The preachers in attendance were brothers G. Thomas, C. Sands, J. Blickenstaff, A. Slyter, E. Gillespie, a Free-will Baptist preacher, by the name of Keniston, J. Martin and myself. During the meeting there were three persons baptized, and 10 converted, principally youths. We were very much disturbed on Saturday and Sunday nights. After that we had good order.

Brother Slyter appeared before the Standing Committee, to have his character examined, and existing difficulties between him and the Eldership removed. The humility exhibited in his conduct, and the frank acknowledgments made by him, not only excited astonishment and surprise, but had a tendency to arouse the sympathies of the Committee in his favor. He asks pardon, both of the Church and Eldership, for the injuries done them, and desires to be restored to fellowship as in former days. The Committee thought it proper, after hearing his acknowledgments and fair promises, to renew his license, and have him restored again to fellowship.

Yours,

T. HICKERNELL.

June 12, 1849.

Letter from Brother J. B. G. Kinsloe.

WHEELING, Va., June 29, 1849.

BROTHER WINEBRENNER:—

I LEFT your place on the afternoon of the 8th of May, on board the Juniata Packet Boat "Delaware, Capt Geo. W. Hooper, for Juniata county, where I spent a few days with my parents and friends, and on the morning of the 21st I had the pleasure of resuming my journey for this place, in company with the same kind Captain and crew of the "Delaware," as far as Hollidaysburg. From thence I came to Johnstown, across the Portage Railroad, in the most uncomfortable passenger car I ever had the lot of being crammed into.—From Johnstown we again took the canal as far as Pittsburg, at which place we arrived on the evening of the 23d, and the next morning took passage on the steamboat James Nelson, for this place. Take it altogether the trip was rather a pleasant one. The weather was fine;—with the exception of the cars, the accommodations were good, and all things passed off quite pleasantly.

In the commercial way, there is but little doing here at present, owing, I presume, to the low stage of the water and the existence of the cholera, to an alarming extent, below us. However, the folks will build here, and in this respect Wheeling may decidedly be said to be on the rise. I have been informed that there are upwards of 150 houses being put up here the present season, and I judge it is pretty near correct, for take a stroll in what way you will, it is impossible to evade the piles of lumber, bricks, &c., which are all ready to be placed in their proper places.—The buildings being put up are principally brick dwellings. The 2d Presbyterian church is about erecting a very fine meeting-house. The foundation is laid and the work progressing finely. The Catholics have resumed work on their chapel, and will probably now be able to complete the same. This will be the finest building in the place, and is even now, although not near completed, quite an ornament to the city.

The wire suspension bridge is also being pushed along towards completion. It is now positively stated it will be finished by the 1st of October. This is the largest suspension bridge in the world, (so said,) the span being 1160 feet. This too will add much to the beauty of the place.

All reports to the contrary notwithstanding, I feel happy to inform you that we have not as yet been visited by that fatal scourge, the cholera, notwithstanding it has, and continues to rage to some extent below us, and there has been some cases above us, in Beaver, Pittsburg, &c. We have been signally blessed thus far, in being preserved from this fell destroyer, and the desire and prayer of all is that the day may be far distant when the desolation shall visit us and lay waste the domestic hearth and family circle.

Much credit is due to the Board of Health—the Sanatory Committee, &c., for the promptness and zeal which they have manifested in the discharge of their respective duties; and in fact numbers of our citizens are of the opinion that had it not been for the precautionary measures used, in appointing these committees, and cleansing the streets, alleys, cellars, and the free use of lime, &c., that we would not have it to say at this time, that the city of Wheeling is unusually healthy. Be this as it may, I presume it has been many a long day since Wheeling presented as clean a face to the public gaze as at present. She looks as blythe and gay, and clean and tidy as a buxom lass on her way to see her country cousin.

Quite a sensation was produced a few days since, by the landing of a boat at our wharf with a few cases of cholera on board, and the depositing of one of the passengers, who had died on the way up, in one of our burying places. The deceased is represented as being the daughter of the late Commander Stewart, and her remains are now deposited in a family vault, awaiting the arrival of her friends, for recognition, &c.

The Board of Health received a pretty severe castigation through the columns of one of our papers, the Argus, for permitting the boat to land, after it was ascertained there were cases of cholera on board, and also for permitting a corpse to be landed; but more especially for suffering the same to be conveyed through the streets of our city to its final resting place. This was thought, however, by the majority as an uncalled for piece of business, and is termed by some as a "*heartless* and *senseless* censure" upon that body. The Editor of the Gazette, an influential paper published here, says, and we believe he advances the sentiments of *the people* upon the subject:—"We say, therefore, what our abundant means of ascertaining public opinion on the subject, enables us to say, that almost the entire body, probably ninety-nine in a hundred, of the educated portion of our community, are firm in the belief that the cholera is *not* contagious, and are of course under no apprehensions of contracting the disease from the sick or the dead who may be brought hither from other places; that were they under such apprehensions, even, they certainly would not object that boats arriving at our wharf with victims of cholera on board, should remain long enough to procure all necessary supplies and medical attendance, nor that the sick should be brought ashore and provided for, and the dead given the rites of christian burial in our cemeteries,"

The cause of religion appears to be somewhat on the advance here. The churches generally are in fine spirits. Considerable zeal is manifested upon the part of the membership; and although there is no special work going on in any of the various denominations, they are looking for better days. God send them, and that speedily:—when party names shall be forgot, and the professed followers of Christ battling under one name, and, having but one object in view, shall put forth their united efforts to build up the "Church of God."

There are none of our brethren here—at least so far as I know of. Would to God there were.

Yours, in the bonds of love,

J. B. G. KINSLOE.

Letter from Bro. A. Megrew, V. D. M.

Wooster, June 19, 1849.

Brother Winebrenner:—

In looking over the 4th number of the present volume of the Advocate, I saw a communication from Elder Myers, dated May 28th, in which he gives a very satisfactory account of his journey from Pennsylvania to Ohio, his trials, the prosperous state of towns, manufactories, &c. But when he comes to speak of the state of the churches in the bounds of the Ohio Eldership, he gives quite a dark color to the picture. I am truly sorry, that I am under the necessity of replying to some things that Elder M. has written, relative to the same. I am, with many others, utterly opposed to the Advocate being loaded with such things, and of brethren combating each other through the paper, when it can be reasonably avoided. It ought to be filled with better things—things that unite and edify one another. But to the point.

In the first place, brother M. says, that his stay here has been so short, that it is impossible for him to know much about the thriving or declining state of the churches within the bounds of the Ohio Eldership. Now, if brother M. had stopped here, it would have been satisfactory. No one could have reasonably expected him to have told that which he did not know. But he goes on to say, "that it is a pity that there is not more union and brotherly love among all the brethren in Ohio." Well, I freely admit that there cannot be too much of these heaven-descending principles among the people of God in any country. But how did brother M. ascertain so very soon, that there was a lack of these principles among the brethren in Ohio, having been here but a few days, and not having been, I presume, in the bounds of any of the local churches?—Why, he says he has it from hear-say. So, then, some one who appears to have quite an extensive knowledge, has been quite busy in giving brother M. the earliest information respecting the state of things.

In the second place he says, it is a pity there is so much hair-splitting going on—so much contending about mere words and forms.—Now, where does brother M. learn all these things? O! he says again, only from hear-say. Well, supposing his authority to be good, has brother M. touched the string that was calculated to quell these unpleasant things? I think not.

But again, in the third place he says, that there is much preaching in Ohio in general, but too much of the polemic order, and not enough of plain, practical, matter of fact, &c.

Now, whether brother M. has reference in the latter to the brethren of the Ohio Eldership, or including the different denominations, I can hardly determine; but I am inclined to believe he has reference to the former, and it would, perhaps, generally so be understood, from the fact that he commences with the Ohio Eldership. If this is his meaning, I would just say here, that brother M. has been misinformed, to a very great extent. As to the first, I am satisfied that there is perfect union in the ministry, and also in the local churches, with a very small exception; and as to brotherly love, I do think that the brethren in Ohio give the clearest demonstrations of their love one to another. It is true, they do not extend the hand of Christian-fellowship to schismatics, expelled members, and fomenters of evil, and those who are simple enough to be gulled by those designing men, and who are now cliqued together. But this is no evidence of a want of brotherly love. We have had considerable trouble with these erratic spirits; and besides, we have our faults and imperfections, in common with other Christians; but still, we claim to be upon the original apostolic ground, and we are endeavoring to keep the unity of the spirit, to love as brethren, and to perfect holiness in the fear of God.

As to hair-splitting and contending about words and forms, I would say, thank God, that day is past, and I hope will never return. We have got rid of those strange creatures who can strain at a gnat and swallow a camel. Perhaps there are a few who still keep prating about, and to a stranger they appear very saintly, and, if possible, make him believe that they are right, and all the rest are wrong. In this way these persons still make us some trouble when strangers come in; but it will not be long till their folly will be manifest to all men.

As to the preaching among the brethren, (about others I have little opportunity to know,) it is remarkably plain and practical, so far as I can judge. Upon the whole, I must say, some have been expelled, and others have absconded, in one way or another, yet the church has lost nothing, but on the other hand, I think, has gained much. So that the prospects are good at present, and the church is prospering. This, at least is my opinion, and I have endeavored to give things as I really believe them to exist.

In conclusion, I would just say, with all good feeling towards brother M., and all others, when you go into a strange country, do not undertake to publish to the world the state of things, till you have been there long enough to learn them, and be careful from what source you learn them. May the Lord grant us wisdom, that we may be wise as serpents, and as harmless as doves.

Yours in Christian esteem,

A. MEGREW.

Letter from Brother Wm. Booth.

Milton, Wayne County, Ind., June 18, 1849.

Brother Winebrenner:—

By these lines I inform you that we left Springville, Lancaster county, Pa., the county that gave us birth, on the 14th of May. Winding our course along the Susquehanna and Juniata canals, on the evening of the 18th we arrived at Hollidaysburg, in good health. On the 19th we crossed the Allegheny, and arrived safely, in the evening, at Johnstown. We ran on that night as far as Blairsville. Here we lay over Sabbath. It is right and just that the Sabbath should be observed as a day, sacred. But, in this case, it failed of its original intention. "Oh shame, where is thy blush!" Many of them fell in company with king alcohol, and were so overcome by its power and influence, that it was disgusting to hear the filthy communications that proceeded from their lips. Ourselves being obliged to remain in the boat with our little family, and not enjoying our usual privileges of the Sabbath, it was to us a long and unpleasant day, being among such an evil party.

On Monday morning we again resumed our journey, and on Tuesday, the 20th, in the morning, we arrived at Pittsburg. About ten o'clock we set sail, in the steamer *Isaac Newton*, down the Ohio river: passing a number of towns scattered on either side of its banks. After a pleasant ride, on the morning of the 24th, we arrived at Cincinnati. In the afternoon at four o'clock, we set sail, in the packet, on the White-water canal. About dusk we passed the farm and residence of the late President Harrison. We seen where he is buried. And on Friday, the 5th, in the evening, we landed at Milton, the end of our journey. We met with a kind reception by our friends and old acquaintances, all being well and in good spirits.

So far as I have had the pleasure to view this country, in my opinion, it is decidedly a fine country. The land around the neighborhood of Milton is of a superior quality. I travelled a short distance North, to Hagerstown, and been to Newcastle, which is the county seat of Henry county. This is decidedly a pleasant location: the land not so good in quality, but will doubtless become a smart town.

The religious societies in this place are Quaker, Methodist, Disciple, Dunkard, &c.—The first mentioned have two houses of worship in Milton, Orthodox and Hicksites. The Methodists have one; and there is a public school-house occupied by various other denominations.

I have inquired, but have not heard of any of the brethren of the Church of God being in this section of the country. I have conversed with various individuals, who say that they have heard yourself preach in the East, and would be happy to see and hear you in this Western country.

I have one request to make, that we wish to be borne in mind by all our brethren and friends. As we are here all alone in this place, having no one to unite with, holding the same views with us, consequently we feel a considerable loss.

Having noticed some time since in the Advocate, that brother Thomas Hickernell is appointed a missionary in the State of Indiana, we would most affectionately invite him to pay us a visit. This invitation we wish also to extend to all who may chance to pass this way. If any of the preachers, as I learn there are a few scattered through this country, can visit us, we shall be glad. We invite them to make themselves acquainted with us, by giving us a call, and talking to us about God and his ways, as soon as they can. We would further say, if there be any of the brethren in this section of the country, we would feel happy to become acquainted with them, if they will be kind enough to make themselves known.

I would inform brother Thomas Hickernell that I have become acquainted with a relation of his, by the name of David Adams, who lives about three miles East of Hagerstown. Will brother Hickernell give us a call? We will do our part in getting a house for preaching. Don't neglect us, dear brethren.

My Post Office address is Milton, Wayne county, Indiana, where you will please to send us the Advocate. We are satisfied that the Advocate will be a great comfort to us. We may there learn what the brethren are doing, if we cannot see or hear them. Our love to you all.

Fraternally yours,

WM. BOOTH.

Letter from Brother T. Hickernell.

Decalb Co., Ind., May 31, 1849.

I have no special news from the circuit. I had a large meeting near Samuel Anderson's, Logan county, which lasted five days, and broke up on the 23d of April. Four persons were forward for prayers, but found no peace.

I also preached five days in the vicinity of Addison, Clark county, Ohio, near brother Wiley's. The meetings were well attended, but no conversions. I went from thence to Dayton, and preached near father Shupp's, one mile below town. From thence I went to Sharpsburg and Euphema, and preached in both of those places. Here I formed an acquaintance with father Hinckle, and found him well. I left there for Dark county, where we attended to the ordinances of Feet-washing and the Lord's Supper, and had quite a good meeting.

Yours truly,

THOS. HICKERNELL.

Remarks.—This letter came to hand too late for No. 5 of the Advocate. We are much obliged to brother Hickernell, for the goodly list of new subscribers, and remittances from old ones. These credits will be given in our next.

Brother Hickernell, being now entitled to our second premium, will please to state how we shall send him the books.

We hope brother H. will visit brothers B. Fritchey and Wm. Booth. They are worthy brethren. For directions where to find them, we refer him to their letters in this and the former number of the Advocate.

Editon.

Letter from Brother John Stump.

Stark County, Ohio, A. D., 1849.

Brother Winebrenner:—

I would once more beg leave, as I have heretofore been favored a place in the Church Advocate, to tell the brethren of the Church of God our doings, our prospects and determinations in serving God. Since the Church of God has been first set in order in the neighborhood of Stump's, (a few years ago,) we have been taking the last will and testatment of our Saviour Jesus Christ as our only rule and guide of faith and practice, and we have always found it a sufficient guide to square our lives by, and also to transact business for the church. Although we have had great opposition from the creed-making community, yet still we stand up for Jesus and His word.

Dear brethren in Christ, let us try to avoid every thing that is unscriptural, and rule the Church of God by the Book of God, and if God is for us, who can be against us? If we have been born into Christ, then we have put on Christ; and if we have been born into Luther, Calvin, Wesley, Clark, M. Simon, Albright, Otterbein, or Herr, then we have put them on. Then also we walk in them, and rule and govern the church by them, and by their creeds and doctrines. But let us remember what Christ says, "I am the vine, ye are the branches." Let us recollect also that He is the chief corner-stone, upon which foundation we are to build. And if so, then we may not build on man or the arm of flesh. Christ and the Church do not belong to man, but to God.

Brethren, let us be very careful when we transact business for God, not to go by men's opinions, but take the word of God for our only guide and rule of faith and practice.

A word to the brethren and sisters of the Stark County Circuit, and the surrounding Circuits. The Committee of the Ohio Eldership has been so kind as to appoint another Camp-meeting on the old camp-ground, in my woods, commencing on the 23d day of August next. This is the fourth year we shall meet

on that camp-ground, if God permits us to live and have our health, and we have never, as yet, had the camping-ground fully surrounded with tents. I would therefore earnestly invite every one that knows God to meet with us, without fail. It has every year been the case that many have excused themselves from tenting out. Excuses will be accepted when there is sickness or death, but let us try, brethren, to lay aside all unnecessary excuses, and let us bring out our tents to surround the camp-ground, and give one week out of fifty-two entirely to the service of God. Let us not say we are too poor to bring a tent. If you will but make application, a tent will be given you. If you are in tack of provision to support a tent, tell me, and I will pledge myself to supply your wants. And if you will say I have not the time to spare, recollect what the word of God says, "First seek the kingdom of heaven, and all things shall be added to you." God has created us to glorify Him. Now let us do it with all our hearts. Some of those who found the favor of God at the last year's Camp-meeting are now with us no more, but are gone to reap the fruits of their doings.—Again, think also, many of our friends and neighbors are yet strangers to God. O! come, brethren, let us labor together for the welfare of souls. Bring out your tents without excuse. God has visited His Church at this place very rapidly, in calling a goodly number from us, that were, one year ago, yet out of Christ.—Perhaps, by coming to Camp-meeting, some of your children may be brought into the fold of Christ.

We ask the prayers of all those who know the worth of prayer, that some good may be done at this Camp-meeting. Will the preaching brethren be sure to attend! I send you here one new subscriber. No more.

Your affectionate brother in Christ,
JOHN STUMP.

Letter from Brother T. Hickernell.

Lagrange Co., Ind., June 12, 1849.

Is Brother Samuel Sherich dead! Has another faithful watchman on the walls of Zion fallen! His voice and earnest cries can be heard no more in the land amongst the living. You may guess what were my feelings, when I read this obituary notice, in the Advocate: especially when I come to contemplate the circumstance of my conversion to God, as being partly attributable to his coming to the place of my nativity to live, immediately after his espousal to Christ. He moved to Lisburn, Cumberland county, Pa., about 24 years ago; where he set up the wagon-making business. I was at that time 12 years and several months old. I was surprised to hear him make a public prayer, for some time before that, he had been a very wicked man. He and brother Isaac Millard commenced holding prayer-meetings, which I frequently attended. A revival immediately took place, and about the close of the same, I was brought into the ark of safety.

After my espousal to Christ, I frequently visited him to receive instruction and comfort. He oftimes tried to encourage me by saying: O! Tommy, Tommy, prove faithful. I oftimes left his house much encouraged, after laboring under dark clouds and disconraging scenes and circumstances. But, alas! he is now gone. I look back upon by-gone days with deep emotions; but I trust our loss is his infinite gain. No more time to write.

Yours, &c.,
THOS. HICKERNELL.

The Mother's Blasphemy.

BY JOHN F. WEISHAMPEL, JR.

A scene of gloom—'twas in a darkened hall,
Within the precincts of a crowded town,
There a mother sat beside her infant,
Who stretched its little arms upon a bed
Of woe; disease had seized upon its form,
And driven every hope of life away.

A man of grave demeanor and an eye
Of pity, stood by also—gazing first
Upon the child, then upon its mother;
Dead words were with his tongue;—hesitation
Silenced him a moment, but duty urged
Him on; and he slowly spake—"*The child dies*,
A few brief moments and his breath is gone;
He lingers now upon the steps of death!

The mother, who, the while, was hoping good
And sighing o'er the bed, sprang to her feet,
And shrieked: "My child!—my son!—he shall not die!
If he departs from me, I, too, shall cease
To live!—Oh God!—physician! save him—save!
And hear!—you priest of God!—pray for my son!
Oh! let us kneel and supplicate—pray!"

The preacher of righteousness bowed his head,
And uttered forth a prayer; but feeling want
Of language to address the Lord, he spoke
What God had spoken long before—Christ's prayer:—
"Our Father, who art above in Heaven,
Hallowed be thy name, thy holy kingdom
Come;—*Thy will be done on* ——"
"*No! stop! my will,*
He shall not die!—My will be done, not Thine!
Oh, look!—he lives!—he moves!—my will be done—
Not Thine!!" Thus cried the stricken mother, and
In agony gazed at her child, the grand
Attraction of her earthly love. She wept,
Then prayed, then wept again, until the Lord,
In seeming answer to the mother's prayer,
Breathed, like Elijah, on the sickly son,
And he returned to life. * * *

* * * Time sped along.
A score of years had passed. One summer's day
A mighty *hum* was heard without the wall,
Where malefactors live their banishment;
A multitude, like tigers, dry for blood,
Were talking, looking, waiting for a great
But terrible event. A woman, sad
And sickly—woe-begone and faint, was there,
Also waiting for the expected scene.
It came—it came!—Alas!—alas for her!—
For while the culprit dangled on the rope,
She threw her arms toward the gallows tree,
And shrieked the shriek of death. The people looked,
And trembled when she fell—for they had seen
The execution of the woman's son!

Baltimore, Dec., 1848.

Lines Written on the Death of Sister Megrew.

Weep not for her, Jehovah saith,
For I will take her by a stroke;
Bow to the sceptre of my power,
And be submissive to thy lot.

Weep not for her, though she has died,
Mourn not as those who have no hope:
Although she rests in silence there,
And has no partner in her lot.

May her dear children not forget,
To walk the path that she has trod;
It's virtue's path—the heavenly road,
That leads the weary soul to God.

Here those that love are called to part,
However strong the tie may be;
All that have lived in ages past,
Have gone to long eternity.

The spring of life with beauty decked,
Which pain and death doth take away;
And so old time her temples build,
To fade, and moulder, and decay.

HENRY L. SOULE.

OBITUARY OF Sister CATHARINE HUFFERD.

Died, on the 31st of May, 1849, sister Catharine Hufferd, aged 35 years, 7 months and 22 days.

Sister Hufferd embraced Christianity in the spring of 1840, and acknowledged her faith in a crucified, buried, and risen Saviour, by being buried with him in Christian Baptism, on the 31st of May, 1840. She was taken into church-fellowship on the 7th of June following, at Oakland School-house, Perry county, Pa., as the wife of Samuel Norris. Her husband died in March, 1844. She then remained a widow until the 6th of January, 1848, at which time she united in holy matrimony with brother Benjamin Hufferd, who yet survives her, to lament her loss. But painful as her loss may be to her surviving husband and other near and dear relatives, it is doubtless her eternal gain. She lived in all good conscience before God, and continued faithful in the discharge of her Christian duties, as a member of the Church of God, since the time she first embraced the Saviour's love, until her death. Her sickness was of short duration. She suffered much; but death has put an end to her sufferings. She died in the triumphs of faith, and in the hopes of a glorious resurrection.

Her funeral services were conducted by Elder S. Bigham.

NEWS DEPARTMENT.

Extensive Manufactory of Gold Pens.—A correspondent of the Philadelphia North American, writing from Syracuse, New York, says:—There are more gold pens manufactured in this place than all other places beside in this country. There are five or six large establishments employed solely in this business. The principal of these is the well known firm of Benedict & Barney; they enjoy an extended and deservedly high reputation, and manufacture more than any other establishment in the United States. Besides the great quantity bearing their own name, they manufacture to order pens having the name of some fifteen or twenty other firms scattered all over the country.

Drawings done by the Sun.—Mr. Langeheim, of Philadelphia, has recently made such improvements in Daguerreotyping, that he is now able to produce instantaneously upon paper, copies of any desired object, with the utmost exactness. By this method faithful drawings of machinery for the Patent office, views of buildings, landscapes, &c., may be executed without loss of time, and with great beauty.

Foreign Postage.—Considerable difficulty having occurred in different parts of the country, especially in places remote from the large cities, in ascertaining correctly the rates of postage under the new postal treaty with Great Britain, the New York Courier has obtained from the Post Office Department, the following schedule of the various rates, which will be found of importance, and convenient to all having occasion to correspond with parties in Great Britain or on the continent:—

Letters by the British or American steamers to England, Ireland and Scotland, 24 cents a single rate, to be pre-paid or not. Newspapers 2 cents each, to be pre-paid.

To the Continent of Europe, by the British steamers, 5 cents a single rate, and newspapers 2 cents each, to be pre-paid.

Letters by the American steamers, to Portugal, France, Spain, Belgium, Holland, and Italy, 24 cents a single rate, must be pre-paid, with the inland postage to New York to be added. Newspapers 3 cents each, to be pre-paid.

Letters by American steamers, to other places on the Continent of Europe, not mentioned above, can be paid or not, postage to New York to be added. Newspapers 3 cents each, to be pre-paid.

Letters must be pre-paid to Havana, 12½ cents. Chagres, 20 cents. Panama, 30 cents a single rate.

Letters to California from any part of the United States, can be pre-paid or not, 40 cents a single rate. Transient newspapers 3 cents each, to be pre-paid.

By single rate, is meant letters weighing a half ounce or less.

The Postmaster General has decided that the British West India steamers do not come within the provisions of the postal treaty, and letters sent by them, hence must have the inland postage pre-paid.

More Common School Teachers—Governor Slade has just brought to the West twenty more young ladies as teachers of common schools. Ten only of the number came as far as Chicago; the others, we learn, stopped in Michigan and Indiana. They were composed mostly of Baptists, Congregationalists and Methodists, one of whom was a converted Papist, who had been driven from her paternal roof for embracing the Gospel. This company makes the number one hundred and thirty who have come out under the direction of the National Education Society. One only out of the whole number has died, and eight only have married.—*Chicago Watchman.*

Distressing Casualty.—Mr. Hiram Geiger, engaged as a clerk on the line of the Central Railroad, was drowned in the Juniata, near Lewistown, on the 30th ult. He had gone into the river to bathe, and being taken with cramp, sank to rise no more. His body was not found until the next day.

Maine on Slavery.—In the House of Representatives of Maine recently, Mr. Appleton, of Bangor, Whig, offered the following preamble and resolution:—

Whereas, the people of Maine regard slavery with feelings of profound abhorrence; as conflicting with the principles of freedom and free government, detrimental to political progress, and it ought not to be upheld and sanctioned in the capital of our glorious Union, the very sanctuary of liberty; therefore,

Resolved, That our Ssnators and Representatives in Congress be requested to use their utmost influence to abolish slavery and the slave trade in the District of Columbia by all constitutional means.

On motion of Mr. Sewall, of Oldtown, Democrat, the rules were suspended, and the resolve received its several readings, and passed, 112 to 14.

In the Senate, the preamble and resolve were unanimously adopted.

Rome Attacked and Besieged.—From Rome we learn that the French army commenced the attack on the 30th ult., and after a sanguinary engagement, in which the Romans lost 800 men, succeeded in carrying several important posts.

A series of attacks have since taken place, in which the victory is variously stated, but in which the invading army has suffered most.

The latest despatch from Gen Oudinot stated that he had opened his trenches, and had regularly besieged the city.

There is no appearance of yielding on the part of the Romans, but on the contrary, every thing goes to confirm the belief that they would make a most determined resistance, and fight to the last.

Chaplainey to the Hotel.—A hotel like the Adams House, so spacious, so centrally situated, so elegantly furnished, recognizing in its management the principles of temperance and religion, is an honor to the city. In a room designated for the purpose, family worship is observed morning and evening; and any of the guests who may be so disposed are welcome to unite in it.

A chaplain is engaged to conduct this service. We read of chaplains attached to the domestic establishments of European nobles and gentlemen of past ages as well as the present; but we presume the Adams House has set the first example of a chaplainey connected with a Hotel.—*Boston Watchman.*

Railroads in the West.—Charters for a railway from Toledo, through Southern Michigan and round the southern bend of Lake Michigan, to Chicago, have been secured by a company of N. Y. Capitalists. A railway from Chicago west to the Mississippi is being constructed. It is expected that the Ohio Railroad company will be soon revived, under its charter, and the line from Toledo to Bunkirk completed at an early day.

Cure and Prevention of Cholera.—Laudanum 2 ounces; spirits camphor 2 ounces; tincture Cayenne pepper 2 drachms; tincture ginger 1 ounce; essence peppermint 2 ounces; Hoffman's anodyne 2 ounces—mix all together. Dose, a tablespoon full (in a little water) for an adult.

This prescription is carried on nearly all the boats on the Western waters, and will check diarrhœa in ten minutes, and abate the other premonitory symptoms of cholera immediately. I have tried it in my own person, and given the recipe to over one hundeed persons.

THOS. S. BRYANT,
Paymaster U. S. Army.

The Rush for Minnesota.—It is said that accommodations cannot be had at the hotels in St. Paul, at any price, so great is the rush of emigration. Some of the immigrants have provided themselves with tents, being the best accommodation that that can be had at present. Men are doing their own cooking, and oversee the household affairs. Board is $5 per week, whether you sleep on a bed or under a counter.

Cholera Rebuking Sabbath-Breaking.—The Germans of Cincinnati held a musical festival, in accordance with an ancient German custom, on Sabbath the 3d ult., on a hill a short distance from the city. It is said by reliable papers in the city, that the wine drank was estimated at from *four* to *nine thousand bottles*, and that about *one hundred* of those who partook have since died of Cholera. "God will not be mocked." Let Sabbath-breakers beware.

Benevolent Bequests.—A. Bishop, Esq., of Bridgeport, Conn., died suddenly at Saratoga, on the 10th ult. He left a large estate. During his brief illness, he composedly arranged his pecuniary affairs, and among other bequests, gave $8,000 to the American Bible Society. He also left $5,000 to the Female Benevolent Society of Bridgeport; and to his beloved pastor, the Rev. Dr. Hewit, $100 annually, during the life of his (Bishop's) wife.

The Pope—Turin papers have accounts from Gacta which announce the intention of the Pope to go to Florence, with the Grand Duke of Tuscany, who was about to return to his kingdom. From thence the Pope was to proceed to Bologna, where he would establish his government, until Rome should be in a state to permit his return thither.

From Independence.—The St. Louis Republican has accounts from Independence to the 28th ult. The Cholera had subsided at that place, but was making great ravages on the plains. Some companies have lost nearly all their number. It was reported that a Pittsburg company of 100 men were completely broken up.

Arrival of Father Matthew.—The ship Ashburton, with Father Matthew on board, arrived off Sandy Hook on Friday evening, the 29th ult. She reached the quarantine, Staten Island, at sundown, when the Apostle of Temperance went ashore, where he was received with the utmost enthusiasm by the people.

Capital Punishment in New Hampshire.—The Capital Punishment question has just been decisively acted upon in the Legislature of New Hampshire. The vote stood 60 yeas to 149 nays; majority against abolishing Capital Punishment, 63.

Railroad Iron.—This article is now sold in New York city, of English manufacture, at about $42 per ton, which is death and destruction to the American manufacturer and the American laborer, in the iron workshops.

The Bible.—Arrangements have been made, it is stated, for printing the Scriptures in five of the principal cities of Italy, and colporteurs appointed for their general distribution, since the flight of the Pope.

Cholera in France.—At Paris, the disease is making a most frightful havoc—upwards of 11,000 deaths have already occurred, and in one day, there were 900 cases and 600 deaths reported.

Nauvoo Temple.—The walls of this temple have been purchased by Mons. Cabet, for the use of his association of French Communists.

☞ The Commissioners of the M. E. Church South, have actually commenced suit against the trustees of the Chartered fund of the M. E. Church.

☞ The crops in Europe are reported to be favorable—except the potato crop in Ireland, which gives evidence of the disease again.

☞ The Merrimack River, according to the Haverhill Gazette, turns more machinery than any other river in the world.

MISCELLANEOUS.

COLORING WALLS.

Take good lime and slack it as usual. To this add one and a half pounds of blue vitriol. Dissolve the crystals with boiling water. When dissolved, add one pound of glue, well dissolved.

This should be prepared in a glue pot, if possible, to prevent it being burned or scorched. When well mixed, the first coat may be put on horizontally, or from side to side; the second coat vertically, or up and down. The wall will thus have imparted to it a permanent, bright blue color resembling the blue bottles seen in apothecaries' shops. By regarding, strictly, the foregoing rules, females can put on the coloring as smoothly and as well as men.

We have seen walls colored this way which retained their brilliancy and beauty for years. The cost is trifling.

INFANT BAPTISM.

It is a fact that ought not slightingly to be passed over by the student of Ecclesiastical History, that Augustus Neander, regarded as the most profound historian of the Church which this age has developed, has said, as the result of all his investigations, that 'baptism was administered at first to *adults only*,' and that 'we have all reason for not deriving infant Baptism from Apostolic institutions!' See Neander's History, page 311, Boston edition, translated by *Torry*.

Now when it is remembered that Neander is connected with a Church that recognizes and practices infant sprinkling, his testimony should certainly be regarded as impartial, and if liable to bias at all, to a bias favorable to this human institution.

But that Infant Baptism is of human origin, and that too not very creditable to the intellectuality of those who have ever practiced it, is evident from one single fact. Indeed, it is stamped, as by the Providence of God, even to this day, with an impress which forever excludes it from a Divine appointment, and shows that it must be classed with the superstitious usages of ages past; and that is: when the officiating minister, administers what he calls baptism to an infant, he addresses IT as though by some miraculous power *it* could understand him! He does not say to the parent or sponsor, 'I baptize *your child*,' but he says to the unconscious, puling infant, 'John or Mary,' (as the case may be,) 'I baptize you in the name &c.' Only imagine an otherwise intellgient man, one who is regarded as a teacher of the people,—before a discriminating audience, speaking in the Holy name of God, to an infant a month old! Talk not of the mummery of Roman Catholicism after this. This one fact leaves an unmistakable mark, that infant baptism is a superstitious custom, borrowed from a superstitious age, which is discreditable to this age of light and advancement, and which requires no sacrifice were it consigned with relics, holy beads and amulets to the tomb of darker periods in the history of the church.—*Christ. Mag.*

A NEW MANURE.

Robert Bryson, Esq., of Cumberland county, about eight miles from Harrisburg, has been experimenting for the last ten years, to make exhausted tan-bark available and valuable as a manure. Besides his magnificent farm, he likewise carries on the tanning business. Finally, after a great deal of expense and many failures, he has succeeded in discovering a method of producing from tan an efficient manure. This is the plan. He has his tan wheeled out on a level piece of ground, and leveled off, two or three feet thick. Over this he spreads a layer of two or three inches of lime, and so on. He lets the bed so prepared remain for two years; at the end of that time he finds himself in possession of a bed of manure the effects of which upon the land can hardly be surpassed, for the richness of its product, and the durable fertility which it imparts.

The great battle of the world, says Dr. Merk D'Aubigne, is no longer between infidelity and faith—that battle was of the last century. The contest now is between Popery and a spiritual religion; a batle of the word of God against the word of man; a battle between forms and life, between error and truth.

FEELING IN RELIGION.

The religion of Jesus Christ is more than a doctrinal belief—more than an intellectual exercise: to be a Christian is to be anything but a stoic. It has to do primarily and continually with the moral feelings, the sensibilities, and affections of our nature. It appeals as really and as earnestly to all that feels as to all that thinks in man. Depravity is a terrible state as well as a doctrinal error;—an alienation of the affections and passions from their proper object, as well as the perversion and blight of the mental faculties; and a religion that would recover man from his apostacy must, while it enlightens and corrects his understanding, lay a divine hand upon his heart as the seat of emotion, and invoke its sensibilities, and through it electrify and quicken the soul, and pour into it the tide of life everlasting.

We have no sympathy with those who make religion all feeling and no doctrine—a passion only or natural excitement, instead of an inward and pervading life. Still we hold that religion demands and justifies, and is adapted to produce, feelings the most intense and profound that ever glowed in the heart of man, or seraph, or found expression in language or life. No man, we think, can know what religion is as a divine doctrine, and life in the soul, and not be moved to the very depths of his intellectual and moral being.

Men feel enough on every subject but that of religion. In the pursuit of wealth, fame, power and pleasure—and of the objects of earthly destre and love—their passions blaze; earnestness looks out in every feature; decision, intense interest, all-absorbing devotion, mark all their conduct. They feel intensely; they show it in their manner and life; and who calls them mad? The world justifies their intensest feeling, in the pursuit and enjoyment of its transient good. Must a man show feeling on every subject save religion? Has the world such power to facinate, electrify, energize its votaries in every line of thought, pursuit and experience; and yet religion, with its infinite range of incomparable objects, and worlds of truth and fact, must awaken or elicit no emotion?

Religion is pre-eminently adapted to produce feeling. As a doctrine, it stands out before the mind as a grand, living, sublime embodiment of Jehovah, in the perfections of his being, and the enactments of his law and the wonders of his grace. It heralds the awful realities of the future; it is the voice of immortality speaking to all the hopes and aspirations of the immortal within. It fastens on the soul the idea of an all-perfect and everywhere present God; it reveals the stupendous fact of man's apostacy and the method of his salvation—in the distance, looming up with fearful distinctness, we get a sight of the world on fire—the judgement seat of Jesus Christ—the resurrection scene—the final gathering and separation—the glory of the blessed and the doom eternal of the damned. As a matter of doctrine, religion is the most important, desirable, terrible thing in the universe.

Religion is a *life* as well as a doctrine; and that life is from God himself. To experience religion, therefore, is to experience a thorough renovation of nature—a radical change of character and living; to put off a sinful and corrupt nature and put on a holy one; to forsake all the old paths of thought and habit and experience, and go in a new and opposite direction. And this change is produced by the mighty workings of the Word and Spirit of God; no other agency is adequate to cause it. Now is it reasonable to suppose, that a man could undergo so great a moral change, be shaken by the powers of the world to come, and wrought upon by the Divine Spirit; experience in his soul conviction and penitence for sin, the hopes and joys and fears of religion, and show no feeling.

A SHORT SERMON.

"*I robbed other churches, taking wages of them to do you service.*"—2 Cor. 11: 8.

Paul addressed these words "unto the Church of God which was at Corinth."

I. Paul was a preacher of the gospel "separated unto the gospel of God," "not of men, neither by man, but by Jesus Christ and God the Father."

II. Paul took *wages* for his preaching. What the preacher receives is not a charity to himself from his brethren, but his *due* for his services rendered: *wages*, i. e. "hire, reward, that which is paid or stipulated for services."

III. The churches to whom services are rendered are bound to pay these wages, and Paul begged pardon of the Corinthians for "this wrong," that he had not been burthensome to them, thus making them inferior to other churches.—2 Cor. 12: 13.

IV. Paul received wages from one set of churches for preaching to others.

From these facts connected with the ministerial life of the great Apostle, we draw the following inferences:—

1st. It is right for a church to pay wages to a minister for preaching, and right for a minister to receive wages from a church for preaching.

2d. It is right for a church to *promise* to pay wages to a minister for preaching, and right for a minister to serve under such a promise.

3d. It is right for a church to *promise to pay a specific amount of wages* to a preacher, as well as to any other laborer.

NOTE.—Churches are generally very clear of hiring a carpenter to repair their meeting-house without a definite agreement of so much money for so much work. The carpenter will not suffer himself to be defrauded; the preacher will. We wonder if this is the cause of the difference of the contracts of the churches with their ministers and other laborers.

4th. It is right for a number of churches to pay wages to a minister to preach to remote and destitute people, "taking wages of them to do you service,"

Concluding reflection.—If we do not find it in our hearts to do these things which are right, let us at least not find fault with those that do.—*Chris. Index.*

A stream of scolding, as long as from sun to sun, never yet had any other effect on children than to render them wholly regardless of what is said to them. Mild looks, kinds words, and gentle and affectionate treatment are the true incentives to obedience.

MINNESOTA.—Minnesota, the name of the new teritory, is generally written with but one '*n*,' which is an error.—making the pronunciation *Mine sota*. The true orthography is as above, and is so used in Government documents.

MISSIONARIES IN CALIFORNIA.

Rev. T. Dwight Hunt, in a letter from San Francisco under date of April 2d, which appears in the Newark Sentinel, gives the following account of the movements of the missionary brethren on that field:

"I accompanied Rev. J. W. Douglas to San Jose, and was absent eight days, having preached and lectured on temperance to good congregations. I left Mr. D. there, and he has since been engaged by the American residents there as their preacher at the salary of $2500—so that the Home Society are relieved from his support.—Brother Willey is engaged as teacher at Monterey, and will preach as he has opportunity. Brother Woodbridge has located at Benicia, a rising city at the head of navigation on the bay for large vessels.—Brother Wheeler (Baptist) is here with me, but leaves to-morrow for a new house. The steamer Oregon yesterday brought Rev. Mr. Williams (Albert Williams, from Orange, N. J.,) but I have not yet seen him.

"Five months of my year have rolled away rapidly and pleasantly, and I hope profitably. For four months I was the only regular preacher in the territory. On the first Sabbath of January I administered the first Sacrement of the Lord's Supper ever administered here (Roman Catholics excepted.)"

CHILDREN BE PROMPT.

Never say when told to do anything, 'In a minute,' or 'By-and-by.' This leads to a bad habit, which, if not overcome, will prevent all confidence in you as you grow up. You will then put off duties you owe to your neighbor in the same way, and lose his confidence. Many men lose the respect of their neighbors, not so much because they mean to do wrong, as through mere carelessness. 'By-and-by,' and 'to-morrow,' have ruined thousands, robbed them of their character, and made them anything but blessings in a neighborhood. Little confidence can be placed in their word, not because they mean to tell falsehoods, but because of carelessness.—No obligation is fulfilled when it should be. And it is sometimes so in their own affairs. They lose days and weeks because business is not attended to when it ought to be. A tool is lost, because not promptly put away when done with.—Fulfil every promise promptly. Put it not off an hour.

ALEXANDER CAMPBELL ON EMANCIPATION.

The founder and leader of the numerous sect known as Campbellites, has spoken out very plainly and worthily on the subject of emancipation in Kentucky.—The following are his words:—

A time has come in Kentucky, when the Christian population of that noble and rapidly advancing State will speak out like Christians at the polls, and demonstrate its love of liberty and right by extending them to every thing in the form of man, that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work.

Always be ready to avow your principles of action. Scorn concealment. Put out your true colors to the gaze of men and angels. There is a false prudence, a mock modesty, which inculcates the opposite method.

POETRY.

GOD'S MAJESTY.

BY G. U. HARN.

GREAT God! enthroned above all worlds!
Around whose seat all nature whirls;
Who rides upon the mighty storm,
And guides the seasons, cold or warm.
The boist'rous seas thy voice obey,
And raging, dash their snowy spray!
The whirl-wind, in its dreadful path,
Displays the terror of thy wrath!
Etna's everlasting fire,
Miniature thy incensed ire.
The quaking earth, its groans ascend,
Ominous her approaching end—
Prophetic of her last great sigh,
When to atoms she then shall fly.
Niagara's shrouding water-fall,
Sublimely speaks to great and small,
That thou art God—a God to fear,
To worship, too, with minds sincere.
Yon concaved arch a tone sends forth,
From West to East, from South to North.
The rolling thunder's heavy peal,
Through heaven's vast etherial field,
Proclaim the majesty Divine,
Of Him who sets the bounds of time.
The forked lightning's vivid flash,
The stately oak to splinters dash!
And speaks again the wond'rous fame,
Of His eternal, fearful name,
Who rolls the pond'rous wheel of state,
Or turns the crank of boundless fate,
And order gives to all the worlds,
Which round His throne doth spin their whirls.

Harrisburg, July, 1849.

AN ALBUM PIECE.

FAREWELL, sister—serve thy God,
Where ere thy home may be:
Serve him, where ere thou travel,
Whether by land or sea.

This is thy bounden duty,
As thou canst clearly see,
In Nature's book, and Bible,
The school-books of the free.

These blessed books to study,
Be it thy heart's delight;
Light, life, and free salvation,
Come through their heavenly light.

But most of all live holy;
Do good to all mankind;
Then, when thy days are ended,
The crown of life you'll find.

J. WINEBRENNER.

April 30, 1849.

HYMN FOR A LITTLE CHILD.

BY J. F. W., JR.

THOUGH the distant heathen kneel
To the gods who cannot feel,
I would rather swiftly fly
To the One who cannot die!

Some have bowed to wood and stone—
Such poor gods I would not own!
Let me worship, rather far,
Him who made each twinkling star.

Him I'll worship—Him I'll love
Till He carries me above—
There where every spirit sings
Praises to the best of Kings!

Baltimore, Md., June, 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 17th ult., by Elder Jacob Keller, Mr. John Sipe to Miss Catharine Sides, both of Lancaster county, Pa.

On the 5th inst., by the same, Dr. Henry Shipley of Barkley county, Va., to Miss Francina Crawford, of Carroll county, Md.

On the 5th ult., by Elder A. Swartz, Mr. John Snyder to Miss Sarah Stouffer, both of Susquehanna township, Dauphin county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Ottawa, Illinois, on the 12th ult., at her father's house, Jemina Ann, daughter of John and Eliza Shuler, aged 9 years and 6 months.

In Upper Swatara township, Dauphin county, on the 28th ult., Mr. John Reigart, aged 91 years.

Mr. Reigart served in the American Army during the Revolutionary struggle for Independence, and participated in the trials and privations of those "times which tried men's souls."

Departed this life, June 17th, 1849, Mary Ann Franks, daughter of Alexander J. and Nancy Franks, formerly of Perry county, Pa., aged 9 years, 3 months and 24 days.

Her body was consigned to the grave on the following day, at which time an appropriate sermon was preached by the Rev. J. Hamilton, of the Evangelic Lutheran Church, from the words, "Be not afraid, only believe." Mark 5: 36.

Stark Co., Ohio, June 26, 1849.

RELIGIOUS NOTICES.

Woods-meeting.

A Woods-meeting will be held near brother Bolden's, Hancock county, Ohio, commencing on the 15th of August.

Camp-meeting.

A Camp-meeting will be held on the farm of brother John Stump, on the old camp-ground, two miles east of Bethleham, Stark county, Ohio, commencing on the 22d of August.

The brethren generally are invited to attend, particularly the latter meeting, with their tents. It will be expected that the brethren of Wayne county will attend with their tents, inasmuch as there is no camp on their circuit this year.

A. Megrew,
On behalf of the Committee.

East Pennsylvania Camp-Meetings.

Agreeably to appointment, the Standing Committee met in Elizabethtown, Lancaster county, on Wednesday, the 27th ult., to arrange the Camp-Meetings for this season: when sundry applications were made, and the meetings arranged as follows, to wit:

1. The first Camp-meeting will be held, Providence permitting, near Andersonstown, York county, commencing on Friday, the 10th of August, proximo.

2. The second Camp-meeting will be held on Camp Hill, near Bowman's, Cumberland county, about two miles from Harrisburg, commencing on Friday, the 17th of August next.

3. The third will be held near Germany, Perry county, commencing on Monday, the 20th of August.

4. The fourth will be held at or near Stonerstown, Bedford county, commencing on Friday, the 24th of August.

5. The fifth will be held at Auburn, Schuylkill county, commencing on Monday, the 27th of August.

Should any other meetings be desired, application can be made to the Editor of the Advocate.

Abraham Swartz,
John Winebrenner,
Jacob Keller.

Notice.

A Camp-meeting will be held at Uniontown, Carroll county, Md., on the premises of Wm. Roberts, Esq., commencing on the 24th of August.

Brother B. Howard and son, (if in Pa.,) and all the brethren who can make it suit, are invited to attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,		$4 00	*a*	4	12½
Do.	Rye, do.	2 25	*a*	2	37
Do.	Corn, do.	2 20	*a*	2	25
GRAIN—Wheat, per bushel,		88	*a*		91
Do.	Rye, do.	47	*a*		48
Do.	Corn, new do.	46	*a*		47
Do.	Oats, do.	25	*a*		26
Do.	Barley, do.	60	*a*		65
SEEDS—Clover,	do.	3 00	*a*	3	50
Do.	Timothy, do.	3 00	*a*	3	25
Do.	Flax, do.	1 00	*a*	1	10
BEEF, per cwt.		5 00	*a*	5	50
PORK, do.		5 00	*a*	5	25
HAMS, per pound,		8	*a*		9
BUTTER, do.		12½	*a*		15
LARD, do.		7	*a*		8
TALLOW, do.		8	*a*		10
HARD SOAP, (Dried) per lb.		6	*a*		7
EGGS, per dozen,		10	*a*		12½
POTATOES, per bushel,		50	*a*		60
ONIONS, do.		75	*a*		87½
APPLES, do.		25	*a*		30
PEACHES, (Dried) per bush.		1 25	*a*	1	30
FEATHERS, per pound,		37½	*a*		45
WOOL, do.		30	*a*		50
SALT, per sack,		1 30	*a*	1	31
HAY, per ton,		12 00	*a*	15	00
PLASTER, per ton,		4 00	*a*	4	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,		$4 44	*a*	4	50
Do.	Rye, do.	2 75	2 *a*		80
Do.	Corn, do.	2 70	*a*	2	75
GRAIN—Wheat, per bushel,		1 00	*a*	1	02
Do.	Rye, do.	56	*a*		58
Do.	Corn, new do.	57	*a*		58
Do.	Oats, do.	30	*a*		31
Do.	Barley, do.	75	*a*		80
SEEDS—Clover,	do.	3 00	*a*	3	50
Do.	Timothy, do.	2 75	*a*	3	00
Do.	Flax, do.	1 30	*a*	1	32
BEEF, per cwt.,		7 00	*a*	8	75
PORK, do.		7 00	*a*	7	25

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	$10 00
William Reichert,	5 00
Isaac Miller,	10 00
J. H. Hurley,	5 00
Geo. U. Harn,	5 00
M. F. Snavely,	10 00
Jacob Miller,	10 00
James Miller,	5 00
S. A. Brumbaugh,	5 00
Thomas Strohm,	5 00
J. B. G. Kinsloe,	5 00
Abraham Sherich,	7 50
Abraham Swartz,	5 00
A liberal brother,	20 00
A liberal sister,	2 00

PRITNING MATERIALS FOR SALE.

THERE are for sale, at the office of the Cumberland Presbyterian, an improved Smith Printing Press, 32 by 22 inches—together with from 359 to 400 lbs. of Long Primer and Brevier type, and several fonts of Fancy letter. Also, Cases, Stands, &c. These materials are all in good condition, having been in use but a short time, and will be disposed of on reasonable terms. Persons wishing to purchase will please address the Editor.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

Biographical Sketches
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children—professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to snbscribers at $1 per copy, payable on the delivery of the book.

Cholera Medicine.

Those who may want to purchase Cholera Medicine, can address the Editor, Advocate Office, Harrisburg, Pa.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles,	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul,	75
Evangelical Music,	75
Treatise on Regeneration,	62½
English Ref. and Pron. Testament,	50
German Reference Testament,	37½
Revival Hymn Books,	50
View of the Church, &c.,	37½
Almost Christian, in German,	25
Young Christian's Guide,	25
Harn on Feet-Washing,	25
Lyceum Spelling Book,	15
Traveler's Guide to the West,	50

THOMSONIAN MEDICINE STORE.

REMOVAL.

DR. W. BARR begs leave to inform the citizens of Harrisburg and vicinity, and the public in general, that he has removed his Medicine Store to the N. W. corner of WALNUT and SECOND streets, where he now has, and constantly keeps on hand, a general assortment of

Thomsonian Medicines, Medical Books, Instruments, &c., &c.,

together with his well known preparations for the cure of *Rheumatism, Tetter, Scald or Sore Head, Itch, or any eruption of the Skin, Sore Mouth or Throat, Dysentery, Summer Complaint, Liver Complaint, Coughs, Colds, Headache, Costiveness, Sore Eyes, Fever and Ague, Influenza, Erysipelas, &c., &c., &c. No cure no pay.*

Thankful for past favors, he respectfully solicits a continuance of public patronage.

☞ All orders thankfully received and punctually attended to.

Harrisburg, May 1, 1849—3m.

Tract of Land for Sale.

THE undersigned wishes to sell at private sale, a small tract of land, containing about 30 acres, situated in the village of Andersonstown, York county, Pa.

The improvements thereon are a two story DWELLING HOUSE, 20 by 32 feet; a Log Barn, with Wagon-shed attached to it; a Blacksmith-shop, 20 by 30 feet, with Coal-house attached; together with other out-buildings: such as Mill-house, Pig-stye, Bake-oven, &c.

Also, a thriving young Orchard, and various other fruit trees, with a Pump between the house and shop, and an excellent and never-failing Spring of water a few hundred yards distant from the house.

The whole tract is in a fine state of cultivation, fenced off in small fields, with two acres of wood-land on the premises, and five acres of wood-land in a separate lot, situated about one-fourth of a mile from the 30 acre tract. This lot will be sold with the main tract, or separate, as may best suit the purchaser. Possession and a good title will be given to the purchaser on the first of April, 1850.

Jul, tf. PETER KNISELY.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., AUGUST 1, 1849. NUMBER 7.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fourteen.

Names.	Am't. paid	Names.	Am't. paid
Anderson Samuel	$1 00	Kinsinger David	$1 00
Brandt Frances	1 00	Latta Ephraim	1 00
Barnhart Peter	1 25	Machlan James F	1 25
Baker Philip	1 00	Mayberry Elias G	1 00
Bryan Richard	1 00	Martin John V D M	1 00
Benneman Benjamin	1 25	Menely Alex	1 00
Balmer Catharine	62	Mellison Jacob	1 00
Corell Benjamin	1 00	Overholt M (S1 over-paid)	3 00
Corell Joseph	1 25	Oliver Ann	1 00
Dawson John 11 12 13 & 14	5 00	Paulus Henry	1 00
Everett Grovenor S	1 00	Reed Henry	50
Engle Joseph	1 00	Rice Christian	1 00
Freed Paul	1 00	Russel John R	1 25
Frunk Syrus	1 00	Strawbridge Joseph	1 00
Franks A J	1 25	Sprout Elizabeth	1 00
Fesler William	1 25	Sowers John	1 25
Freed David	1 00	Snyder Noah	2 25
Gish John S	1 25	Shearman Samuel	1 25
Gooden Jacob	1 00	Strock Joseph	1 25
Garverich Joseph	1 25	Stees Isaac	1 25
Gable William	41	Thomas George	1 00
Gher Matilda	1 25	The New Subscriber	1 25
Hickernell Thomas	1 00	Wilson Robert	1 00
Hood William	1 00	Wenger George	1 25
Heistand John	1 00	Wiley James	1 00
Jones Robert H	1 00	Zorger Michael	1 00

Receipts on Volume Thirteen.

Names.	Am't. paid	Names.	Am't. paid
Carper Catharine	$1 50	Musselman Ann	$1 00
Gish John	1 25	Neidigh David	1 00
Hostetter John S	62	Ross Christian	1 25
Heisey Henry	1 50	Sowers John	75
Hickernell Thomas	1 00	Umsted Joel	1 50
Hawk John	1 00		

"The Congregationalist."

This is the name of a new paper published in Boston. It is quite a large sheet, and we regard it as a valuable addition to our list of exchanges.

A Request.

Brothers Thomas Hickernell and A. Meorew are requested to pay brother Henry Heisey and family a visit, and preach for them. They reside near Newton, Union county, Ohio. By inquiring at the Post Office in Newton, they can ascertain their place of residence.

English Interference in French Affairs.

It is said that the English Government has presented a friendly remonstrance against the bombardment of Rome, and has urged on the French Government the necessity of coming to an accommodation with the Romans.

The New Railroad Track.

The Canal Commissioners had a session in Philadelphia recently, and fixed, conditionally, upon a route for avoiding the Inclined Plane at the Schuylkill. The desiguated route of the road terminates at the western end of the High Street Bridge.

Death of Capt. Hooper.

George W. Hooper, Captain of one of the Juniata Packet Boats, an estimable young man, died of Cholera at Newton Hamilton, on the 12th ult. He had been afflicted with diarrhœa for about ten days previous, but thought himself better when he left here the day previous to his death.

Our Delinquent List Rectified.

We are always willing and happy to correct mistakes when discovered. Several errors having occurred in making out our delinquent list for the last year, they are hereby rectified, by acknowledging payment from the following persons for volume 13, to wit: James Warner, John Wingert, Jacob Coup, Peter McFarren, Andrew Miller, Ann Musselman, George Heffner, John Reis, and Jacob Beelman.

An Acknowledgment.

Our acknowledgments are due to Messrs. E. S. Bell & Co., for a dozen bottles of their superior Sarsaparilla and Mineral Water. It makes quite a pleasant and delightful beverage in this extremely warm weather.

Messrs. Bell & Co., we are informed, manufacture and put up large quantities of this excellent article daily, and yet they cannot supply the demand.

Our Cotton Mill.

The Committee appointed to purchase a site for the Cotton Mill, have purchased a piece of ground from Gen. Forster, which lies at the upper end of this borough, between Second street and the river, comprising about seven acres, for the sum of $8,000.

The Committee have also contracted with Gen. James to erect the factory, engines, and machinery complete, to be ready for operation within a year.

The stock of the company is designed to be $210,000, of which $194,000 are already subscribed, and only $16,000 is wanted to make up the full amount desired.

Opening of the Central Railroad.

The Central Railroad was opened on Friday, the 20th ult., as far as Millerstown, Perry county.

A locomotive and two passenger cars, built expressly for the road, were brought on here and put on the road a few days before its opening.

Both the locomotive and cars are among the finest and best in the State. This road will be a grand affair for Pennsylvania and Philadelphia.

Notice to Agents.

Brothers J. P. Winebrenner and David Neidigh will please to inform us where the following persons lift their papers, viz: C. Balmer, Wm. Gable, and J. R. Russell.

When will our agents learn to observe our standing rules, and always give us the Post Offices along with the names of subscribers? Else how can we know whom to credit, seeing we have many persons of the same name on our books. Hence, we repeat the request, to one and all of our agents, never to omit mentioning the Post Office, or offices, in connection with names sent us.

A Day of National Fasting.

It will be seen, by the following proclamation of the President, that Friday next, being the 3d of this month, should be set apart as a Day of National Fasting and Prayer. This very appropriate and timely recommendation will, we hope, be gladly responded to by the people of the U. States, and in the same spirit which prompted the President in making it.

OFFICIAL.

By the President of the United States.

A Recommendation.

At a season when the Providence of God has manifested itself in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people, whose reliance has ever been on His Protection, should humble themselves before His Throne; and while acknowledging past transgressions, ask a continuance of Divine Mercy.

It is, therefore, earnestly recommended that the first Friday in August be observed throughout the United States as a day of *Fasting, Humiliation and Prayer*. All business will be suspended in the various branches of the public service on that day, and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of Public Worship, to acknowledge the Infinite Goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the Almighty, in His own good time, to stay the destroying hand which is now lifted up against us.

Z. TAYLOR.

Washington, July 3, 1849.

Notice.

Brother Wilson G. Coulter is hereby informed that the Standing Committee have received his letter of recommendation in favor of brother Moses Utley, and that he has the consent of the committee to employ brother Utley as an assistant on the Perry circuit.

Asiatic Cholera.

This fearful and desolating scourge of nations is raging over almost the whole of our country. From Maine to Texas, its ravages are seen and felt. In some of our large cities especially, such as Cincinnati, St. Louis, &c., the people have suffered very much under this scathing judgment. It seems to be no respecter of persons. Some of all ranks, ages and conditions of life, have been its victims. Our Generals, our Statesmen, our Professors and our Judges, as well as the common people, have been struck down by this direful pestilence.

How long this indignation of the Lord will continue the work of death among us, and how many thousands more of our fellow-citizens will be cut down as with a stroke, and hurried into eternity, no human fore-sight can decipher. One thing is certain, if the Cholera is a judgment from God—if it is sent as a punishment for the sins of the people, then its *real* cause must be sought for in the *moral* world, and not in the *physical*. And if so, then it follows that in the moral world also, we must seek for the best and most appropriate remedy.

In vain we resort to sanitory means and regulations to stay the vengeful hand of God. Cleanliness, fumigation, disinfectants, and hygienics, with other sanitory measures, may be all well enough in their places, as natural means, but they are wholly inadequate for the removal of a judgment sent by the Almighty for the punishment of sin.

In vain, also, will men adopt and conform to the best dietetic rules. Abstinence from gluttony and intemperance is wise and useful. The observance of a well digested system of prudential and dietetic rules, is highly commendable: but all this is no absolute remedy or protection against the Cholera or any other pestilential scourge.

Again, in vain do men seek refuge and protection in Cholera medicines. Of these we have not a few in these cholera times. They may not all be a humbug: but sure we are that not one of them is a panacea or sovereign specific. Medicines and medical skill may, under God, prove great blessings to the afflicted, but it is all idle to talk of natural means as a sovereign cure for the judgments of Heaven.

As we said before, so we say again, if the cause lies in the moral world, in the moral

world also, lies the remedy. What, then, is the *real cause?* And what is the true remedy? Here is the jist of the whole matter.

1st. What is the cause of the Cholera? Natural men often attempt to account for natural evils, upon natural principles. It is so in this case. Men have undertaken to account for the Cholera, by looking to the atmosphere, the seasons, the fruits, the waters, and the localities. They have analyzed all the natural elements, and pryed into all the physical laws, in order to discover the cause of this desolating pestilence. But thus far their science has been mocked, and their most profound researches baffled. To-day its true cause is discovered, and a specific announced for its cure—to-morrow it is declared a humbug.—To-day the disease seems manageable by the physician's skill; to-morrow the same skill and the same remedies are utterly set at defiance. The laws which seem to govern it in one locality seem reversed in another. Hence many have become utterly confounded and forced to admit the fact, that the judgments of God are unsearchable and his ways past finding out.

The only satisfactory way to account for natural evil, whether in the shape of *famine, pestilence* or *war*, is on the principle of moral evil, or moral wrong. We mean, the existence of moral evil as the cause. Sin is the greatest and worst of all evils. It is the fruitful source of all physical evil. Sin, therefore, is the *real* cause of the Cholera. Banish sin from our world, and there will be no more Cholera. But,

2d. What is the remedy? The only true and best remedy for the Cholera, is *holiness*. By this we do not mean the best cure for it in its physical and individual attacks, but the best means for the prevention, mitigation, and removal of the judgment. Holiness is a conformity to the will of God. Sin is a transgression of the law, or will of God.—Now if *sin* is the cause, then *holiness*, its opposite, must be the cure. Remove the cause, and the judgment will cease. The Prophet says, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26: 9. This passage shows us the end or design for which judgments are sent, viz: "To teach the inhabitants of the world righteousness." When this end is accomplished, the judgment visitations are withdrawn. Thus it was in ancient times, in generations of old.

When the wickedness of ancient Nineveh came up before God, Jonah was sent to proclaim its overthrow. No sooner than the people heard it, they proclaimed a fast, repented and called mightily on God; saying, "Who can tell but what God will turn away from his fierce anger, that we perish not?—And God saw their works--what works? the works of faith, repentance, fasting, prayer and reformation—then God repented of the evil that he had said that he would do to them; and he did it not." Jonah 3: 4—10.

Thus, again, when Israel sinned against God, at Mount Hor, they were punished for it, by fiery serpents, which bit the people, so that many of them died; but no sooner than they humbled themselves, and asked Moses to pray for them, the Lord had mercy on them, and provided a remedy for them. Num. 21: 4—9.

Again, in the 8th chapter of 1st Kings it is said, "If there be pestilence in the land,—or whatever plague, whatever sickness there be,—because thy people have sinned against thee; if they shall turn again to thee, and pray and make supplication to thee; then hear thou in heaven thy dwelling place, and forgive the sin of thy people Israel."

From these and other passages we learn that humiliation, fasting and prayer, connected with true repentance, and reformation of life, are the very best, if not the only, means to escape the Cholera, and all other judgments of God, or bring them, when they exist, to a speedy cessation.

Go, then, O! ye guilty people of this highly and heaven-favored country, imitate the people of Nineveh, fast and pray, repent and turn to God, and he will have mercy on you, withdraw his judgments, and pardon you all.

But on the other hand, if you continue in your iniquities—if you remain impenitent and disobedient, then God may punish you yet seven times more for your sins.

J. F. Weishampel's Coal Stove Grate.

Patented June 19, 1849.

The following is inserted for the benefit of the public whom it may concern, and as a token of our regard for our old and esteemed friend, J. F. Weishampel, who, by his inventive genius, has brought forward a decided improvement on Coal Stove Grates, which it is likely will soon take the place of all other fixtures of the kind, and perhaps enable our brother to realize a fortune: the one-tenth of which we, in advance, bespeak for the Lord, in the promotion of his cause.

My Letters Patent secure to me the exclusive right to the combination and arrangement of the four segmental hinged and sliding doors with the revolving grate. Likewise the combination of a double incline plane, with the case or stove box, and projections on the doors of the Grate for bolting the doors as the cylinder is turned, by the projections coming in contact with the incline plane, which draws the doors forward and places the bolt-journals in the corresponding openings in the front head of the Grate. These with a number of other improvements, which make my invention practicable, are included in my Patent.

The stoves for my Grate can be made in any style or shape; and the Grate will answer every class of stove. It may be fitted to work in many of the stoves now in use, simply by a slight alteration of the fire-chamber, which will adapt them to the shape of the Grate.

The advantages of this invention are as follows:

1. By a few slow revolutions of the Grate, with all the doors closed and bolted, the ashes are easily sifted from the coal into the ash box, leaving the coal loose to enjoy a free draught.

2. The coal need never be removed from the Grate to kindle or re-kindle a fire; as you always, after sifting the ashes by the revolutions of the Grate, build the wood or charcoal fire upon the top of the old coal remaining in the Grate, and kindle the wood on top; and when it is fairly ignited close and bolt the doors and by half a revolution turn the burning wood under and the coal uppermost in the cylinder. A dying fire can at any time be revived by placing kindling wood upon the top of the coal, and after it is ignited turning it under, thus obviating the disagreeable necessity of emptying the Grate to get the wood under the coal.

3. Any kind of coal, Anthracite or Bituminous, can be burned in it; and from the great facility in separating the ashes from the fuel in the Grate, tan, saw-dust and chip-dirt can be burned intermixed with coal, with a great saving. This and the fact that all the old coal is thus burnt without loss, makes it an economical Grate, saving both labor and expense for fuel to a great extent.

4. Cleanliness is another great desideratum connected with it, as the daily emptying of the Grate is obviated; so that no dirt or dust is made about the stove in kindling a fire in the morning or re-kindling through the day; and when the ashes are sifted by revolving the Grate, all the dust is confined within the stove. Nothing worth preserving passes through the Grate.

5. To clear the Grate of cinders or slate occasionally, one door is to be unbolted and turned under, when it will fall open and the contents be emptied into the ash-box.

The following certificates are from the Rev. Dr. Johns, of this city, and his Hon. Col. Elijah Stansbury, Mayor of Baltimore:

TESTIMONIALS.

In company with Mr. David Dick, a distinguished practical machinist of Western Pennsylvania, I examined the Revolving Coal Grate, patented by Mr. J. F. Weishampel, and have great pleasure in saying, that for simplicity of construction and adaptation to the end it seeks to accomplish, it far surpasses any thing of the kind I have ever seen.

HENRY V. JOHNS.

Baltimore, June 27, 1849.

I witnessed the performance of one of Mr. Weishampel's Revolving Grates last fall, at the fair of the Maryland Institute, and believe it to be a complete yet simple contrivance for the purpose intended; and think it deserves the attention of those interested in coal stoves.

ELIJAH STANSBURY.

Baltimore, June 28, 1849.

The Committee appointed to examine the stoves at the Fair of the Maryland Institute, held in November last, of which Joseph Simms, Esq., (one of the most extensive stove dealers in this city,) was chairman, reported the Grate as an *excellent invention*, and awarded it the only premium for stove Grates.

Persons desiring to purchase State, County or Shop Rights for the above Grate and its combinations, will please address the subscriber (post paid) or call either at his office, second floor, N. W. corner of Baltimore and Harrison streets; or at Mr. A. F. Uhl's, 41 Centre Market Space; when prompt attention will be paid them.

J. F. WEISHAMPEL,
Inventor and Patentee.

Baltimore, June 30, 1849.

CONTRIBUTORS' DEPART'T.

Materialism Refuted.---No. 3.

First, there is no plainer usage in the Scriptures than this, that spiritual things are represented to us by things with which we are acquainted. And did God try to communicate to us facts, without using words descriptive of things with which we are acquainted, the result infallibly would be, we could not grasp them, and far less comprehend them. In harmony, therefore, with this usage, he has always dealt with mankind. In this way has he communicated a knowledge of himself.—He says he has eyes, ears, hands, &c. If this was a literal description of himself, then it would give him locality, and destroy his perfections, by which we only can arrive at a true knowledge of God. The reason why he represents that he sees all things by eyes is, because we know of no other way by which objects are seen, except by the use of this organ. We cannot tell yet how he sees, but have the fact declared to us. He says he has hands, to denote his power, &c. Now, in this way, he has communicated a knowledge of himself.

In John, 7th chapter, he represents spiritual operation by a living fountain: "Out of your bellies shall flow rivers of living waters." How could he give its operation, only by some imagery with which we are acquainted?—Paul says, "If any man be in Christ he is a new creature, old things have passed away, and behold all things have become new." This, literally and physically, is not true; nor is it mentally, but morally. This spiritual change is represented here, under the figure of a creature. It is also represented again under figure of a resurrection, and a new birth. The instances are too numerous in Scripture for me to call your minds to them, in a brief discussion, where spiritual and future things are represented to us by things with which we have some acquaintance; they all establish the usage, and it is one of the laws of its interpretation. The reason for this usage is obvious, for it is the only way by which he could give us an intelligent view of spiritual and future things. In what other way could he describe the miseries of a soul in hell, besides the one adopted in the Scriptures? I know of none. Let those who wish to take an advantage of the language used, describe to others, if they can, things with which they are not acquainted, without using words that do represent things they have some knowledge of, and they will find it a laborious and fruitless task. Therefore we see the wisdom and benevolence of God, in condescending to adopt a usage adapted to our capacities. Had he acted otherwise, we would have remained in ignorance of a subject of paramount importance to mankind. This argument is intended to answer theirs, as if we had admitted its truth, but not the conclusion.

There is a passage in Rev. 6: 9—11, that is a perfect confirmation of the fact that disembodied spirits live, see, and feel, &c.—Therefore, it is a complete answer to their objection against the common understanding of the passage. In this passage John says, "I saw the souls of THEM who had been beheaded, or slain, for the word of God, &c. And they (the souls) cried with a loud voice, saying, how long, O! Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Now, if they had the capacity of seeing, feeling, and speaking, in a disembodied state, is it not an unanswerable argument for the view we have taken of the 16th chapter of Luke, and a refutation of theirs founded on the mere assumption that it referred to the state after the resurrection, because they could see and feel, &c. But we say it does not and cannot always represent the state of souls after the resurrection, because of the answer of Abraham to the request of the rich man: "They have Moses and the Prophets, let them hear them." From this we learn, the event spoken of in the 16th of Luke, took place under the *law*, and not the gospel. Paul says, by deeds of the law shall no flesh be justified; or the hearing of Moses and the Prophets, for there is no other name given under heaven, but the name of Jesus, whereby men can be saved. Or as Christ gives it, "The Law and the Prophets were the public teachers until John, and now the kingdom of God is preached, and men press into it."—Therefore it could not be descriptive of an event under the ministration of the gospel, or after the resurrection. If there could have been any direction given them, it would have been to Christ, and not Moses. This not being done, it must have taken place under the law.

Again, if this describes the state after the resurrection, how comes it that five brethren are living and impenitent? Is it true, that the New Testament teaches that one of six are to be pent up in hell, and the five equally impenitent still have opportunities to repent? If Paul correctly states the doctrine on this subject in 2 Thess. 1: 8, there will be none of these impenitents enjoying these opportunities. Instead of mercy being offered, it is to be an everlasting banishment of all that

know not God and obey not the gospel. The admission may be made, that it took place under the law, to avoid the difficulty in which they would be involved by the above argument, and then urge the propriety of the reference. If he died under Moses, it is certainly true, his five brethren also died before the resurrection. How, then, shall we account for this partiality shown to the five? Is it true, at the resurrection one out of six shall be raised to a resurrection of damnation, and five to a resurrection of probation? This is the necessary conclusion; and this contradicting the whole New Testament view of the resurrection, therefore its fallacy.

There has been a labored effort to evade the force of this passage, because it strikes a death blow to materialism. Hence they have resorted to the most novel interpretation of it. But the truth on its face, and in all its parts, will always be a living and unanswerable proof of a man surviving death consciously. If their mode of interpretation, as applied to this passage, was adopted generally, the Scriptures then would become a play-thing to amuse mankind, instead of instructing them. Again, it would involve the popular mass in great perplexity. They would be unable to learn this sophistry, because it would require more of their time than they would have to devote to this subject, and therefore be left forever in the dark. The common understanding of mankind revolts at this disposition to wrest the Scriptures to serve a purpose, and they practically repudiate it.

In Luke 23: 43, the same doctrine is set forth. Here we have Christ's answer to the request of the thief, made while in the agony of death: "To-day thou shalt be with me in paradise." If this promise was fulfilled, according to a common sense understanding of it, he then lived after his death: for it was *to-day*. The first thing in the promise is the place, "*Paradise*." This would be the grave, if the opposite doctrine were true. The term is never used to describe the grave; but to denote a place where intelligent beings reside. Paul uses it with this meaning in 2 Cor. 12: 4, where it says, "I knew a man caught up into paradise." This is not going down to the grave. He further says, "I heard unspeakable words in paradise. Paradise, then, must be a place where intelligent beings dwell.—The grave has no character like this. It is a place of silence, where intelligence has not yet been found. We find this word used again by the Revelator 2: 7, descriptive of a place where there are living intelligencies. These are the only places where the term is used, (if I am not mistaken,) and they agree as to the character of the place. We then have the place promised.

The second thing is the time when he should inhabit it, "*To-day*." To evade the truth on this point, it is said to mean the day of his coming. If this be the true interpretation of "*to-day*," it was calculated to mislead and deceive, because it was not customary to deal in such ambiguities. This evasion of the time in the passage, impeaches the wisdom and benevolence of God. But is the phrase *to-day* ever used in the New Testament with this application? I answer no. When Christ said to Zaccheus that salvation should come to his house *to-day* he certainly did not mean the day of his coming. When also Paul says, "To-day if you will hear his voice, harden not you hearts," does he mean at Christ's coming they should not harden their hearts? Certainly not. From this we learn that the word to-day in the text referred to the very day the engagement was made, or the common understanding must forever be bewildered.

There is another item in the context that confirms this view of it. Christ, in his last agony, cries out, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." If this prayer was answered, (and there can be no doubt of that,) then his spirit, or soul, went to God, and nothing but his material organization, called his body, went to the grave. Now if Christ's spirit went, that day, to God, and the thief was not there, or his spirit, then his engagement to him was not fulfilled, as I understand it.

S. A.

[*To be continued.*]

Thoughts.

There are moments in a Christian's pilgrimage on earth when he would gladly divest himself of the incumbrances of mortality, and take wings for that far-distant land where the "wicked cease from troubling, and the weary are at rest." At times, when it seems as if one was forsaken by all on earth, as if all the world had conspired against him,—when dire experience proves that we have no earthly friend in whom we can trust, it is then that we feel the value of the declaration of the Psalmist, "It is better to trust in the Lord than put confidence in man." Then we feel the sweetness of religion! And, oh! how pleasant it is to know that there *is* a balm in Gilead!

When the beautiful "light of day" has finished his oft-repeated journey through the azure firmament, and has buried his splendor behind the most distant hill in the West, and dusk, and the doleful whoop of the sweeping weep-poor-will, and the hum of thousands of nocturnal insects, remind busy man that the hour of repose has arrived, how happy is his heart if his conscience is clear and untarnished, and if he can, in humility and peace, commend his soul and body into the care and protection of his Creator! And how much will a calm summer's evening, when man, in solitude, stretches his weary limbs upon a couch in his arbor, or beneath a tree on the skirts of some wild forest, when the shadows of night commence to fall upon the surrounding objects, and the cool breeze of eve fans his burning brow,—how much will such a scene contribute to elevate his thoughts Heaven-wards! Oh! how often do we find our souls too full—too full for utterance—of sublime admiration. We would joyfully communicate to our friends, we would gladly write upon paper, for the benefit of others, the emotion, the happiness, the ecstacy we feel, but words fail us! Ah! there are things which cannot be told: they must be *felt!* The soul, that essence from God which was blown into the nostrils of man, itself proves, if the heart is pure, its divine origin, by holding, as it were, communion with God himself. When you are lost in deep meditation, and your thoughts gradually mount upwards, contemplating, at first, the flakes of variegated clouds above you, and then, passing on, encounter the amiable Queen of Light as she sails in majesty upon the blue canopy aloft, and rising higher, they skip from star to star, until they penetrate the elysian fields of the Heavenly Canaan, and when your thoughts picture glory and happiness far, far, beyond where human eyes have ever gazed, say, man, has not your soul left, for a moment, its tenement of clay? And does it ever return before it has attempted to see what is not to be seen, and, with shame at its prying curiosity, recollects its mortal part below?—Though humbling, yet how refreshing are these rambles of the mind!

Though our knowledge of the glory that awaits us, is very much restricted, yet we know that "there remaineth a rest for the people of God." And this makes us happy! This assurance bids us hold out a little longer! It leads us successfully through temptations and adversities! It is this that stimulates the thoughts of mortal men to attempt to peep beyond their reach! It is this that invites the soul, filled with glorious anticipation, to fly with the breath of fancy beyond the things which God has revealed to us; and it is this, too, which, when the soul has returned from its peregrinations—from its *voyage of discovery and pleasure*,—clothes it in humility and meekness, and extorts the confession of the weakness, the nothingness, of man!

After viewing the works of God as far as human eye can penetrate, and after admiring the plan of the universe as far as Revelation informs us, we *must* exclaim, "Lord, what is man that thou art mindful of him!" And having brought our thoughts home to ourselves, we search again, and discovering how we have sinned,—how Jesus, by leaving his Heavenly throne, descending upon earth, and suffering for us, has atoned for our transgressions, we feel ashamed that we are not more worthy of the kindness and esteem of God.—This is the road to humility!—And who will not pray, "Lord, make us more worthy of thy care." Who will not resolve to strive more for Christian perfection? And who will not joyfully resign his *all* into the hands of his Beneficent Parent?

H. J. BEYERLE.

Linglestown, July, 1849.

Sunday-school at Newburg.

Newburg, July 12, 1849.

Dear Brother:—

For encouragement to others, I improve a few moments, to say that the Sunday-school at this place is in a very flattering condition; all moving on most harmoniously, scholars and teachers are alike alive to duty. In the spring we lost about one dozen scholars in the removal of the families of brothers Hefflebower and M. F. Snavely; notwithstanding we received accessions from other sources more than to make up for the loss, at least in point of numbers. We never had a more full school, with more praiseworthy attention, than at present.

On the first day of April last, brother Snavely visited and delivered an interesting and affectionate farewell address to the children, parents, teachers and officers of the Sunday-school—urgently exhorting all onward to move in so laudable a work. In conclusion he and family of children, as a parting token of love and good will, contributed a donation of *three dollars* and some cents. I hope the Lord will, in a coming day, return them principal, with compound interest, as they ever were very liberal in contributing to our wants, while among us. I believe we, as parents and members of the Church of the living God, should be willing to forego any sacrifice, (almost,) at least of a temporal nature, rather than suffer the institution of the Sunday-school pass by neglected.

The Lord has given us children, and requires us to rear them to His glory and honor. He has also placed within our power the means thus to rear them. Are we training them in the way they should go? Do we, with a parental and Christian-like interest, watch over and properly care for them, by looking well to their spiritual welfare? Or are we only caring how to secure treasures for them on earth? Let us in no wise omit to care for their eternal interest, but, as with haste, make every possible effort to direct and lead them as lambs to Christ.

The Lord has distributed certain talents unto men, to be put to usury; and are there any in the Church of God that would presume to say, none has been given them? Nay, verily. But one has talents given *him*, with a a call to go forth and proclaim a free salvation to fallen man. Another considereth that he has given him five talents, and he manfully enters upon duty as an efficient member in the church. Others think they have only one talent given them, and scarcely that; consequently say, it is not for them to do any thing more than remain content as inactive lookers-on: when at the same time they have ability and talent sufficient to do much. Yet, say they, to whom much is given, much will be required, and they that know not much, but little will be required: and should some one in the meantime attempt to enlighten their understandings, they appear to shrink back, replying, we do not know much, and the less we know the better. Try to solicit their aid and influence in behalf of establishing a Sunday-school, in the town or vicinity, then again do they urge this well treasured plea, I am not qualified, or indeed I have not the time.

Now, if any should consider themselves unqualified, *then it is* they should themselves the more urge the establishing of Sunday-schools, for there we receive instruction, as well as do the children. And, as to not having time, that plea will not stand. For whom is the Sabbath day? Is it for us to spend, as do too many, by gossiping from house to house? Or are we not rather to devote the day to God's service, in doing all the good we can in every possible manner? The day belongeth to God, and we shall be held accountable to Him for the abuse of it. True, there are a few exceptions, where members are excusable. There are some who cannot aid in person, though they desire it with all the heart. But the ten, five and one talent members of the church are all required to engage in this labor of love.—Are all engaged in this work as they should be? How many churches are there, with children enough, that have no Sunday-school? The members of such churches should surely do something for raising a standard to the Lord, for the better instruction of the youths. The influence of the minister in charge, can be such as to do much in the furthering on of this cause—a cause which will result in great and lasting good, and ultimately draw down blessings upon his heart and head.

There is another important part of the matter to be regretted. After some do become inclined to urge on the work, others are found unwilling to aid its progress by contributing a pittance, and therefore those good designs become wholly frustrated, by a downfall of every effort. Now, let it be considered that the earth is the Lord's and the fullness thereof. All we possess is His, and yet some become so penurious as to withhold that which so justly belongs to God and His cause. The Sunday-school demands our support. Books, &c., are wanted, and we must procure them. The

children of themselves cannot, or in most instanees they would.)

Here, then, is work for all. It will not answer the purposes of the Almighty, that we sit down and get to folding our hands, pleading for a little more sleep, a little more slumber. Nay, verily not. Therefore, arouse us, oh! Lord, from our wonted lethargy and supineness, and propel us, by thy graee, to act more efficiently for thy holy cause. In thus arousing us to action, may He that in His day taught on earth, assist us now, by graee Divine, in the teaching of these young diseiples, and bless the efforts put forth to His glory, and to the honor of His eause on earth! And finally, may He own and save us all in the great day of the Lord.

Yours, in the blessed hope,

S. S. SNYDER.

J. Winebrenner, V. D. M.

A Word to the Faithful.

To the Household of Faith:—

When the great Apostle of the gentiles abode at Athens, waiting for his brethren, Silas and Timotheous, his noble spirit was stirred within him, with holy indignation, seeing the city abandoned to idolatry.

A glance at the moral aspect of things at the present time, and the deleterious tendency of prevailing principles and practices, is well calculated to arouse similar emotions in the breast of every reflecting Christian. Perhaps, no period in the history of the Church of our Lord Jesus Christ, has more urgently demanded the ardent prayers and the devoted energies of his people, than the present. And this is demanded, not only from the accumulated interest which characterizes each successive step in the militant progress of the Redeemer's cause, but also, from the circumstance, that, on the one hand, the antagonists of the church are entrenching themselves in bulwarks, which, in any human conflict, would be absolutely impregnable, and girding on an armor so well appointed as to pass unscathed through any contest, but that with the host of the living God; and on the other hand, a large proportion of those professing devotion to the cause of religion, are at the same time busy in heaping up the dust of the earth, making gold their hope, and saying to fine gold, thou art my confidence. Hence, the mass of mankind are distinguished by a profound indifference to the gospel, and are overwhelmed with the cares and pleasures of this life. The bond-servants of Mammon are sowing to the flesh, and preparing to reap its fearful harvest of corruption.

Again, whilst the enemies of the cross of Christ are in the field, prepared for action, with the fore-sighted wisdom of the children of this world, the marshalled armies of Jehovah, although generally aware that there is danger to be apprehended from their opponents, yet comparatively few of the ennobled warriors of Immanuel appear to be impressed with the greatness and imminence of the danger, and the consequent obligation to be prepared to meet it. Few, indeed, seem to be sufficiently impressed with the magnitude of the cause of Christ—with the tried efficiency of the weapons of their warfare, the sword of the spirit, which is the word of God,—and with the certainty and the glory of a final triumph. And hence, many strive forcibly and unlawfully in that contest, which is not one of mere defence, but also of unceasing, uncompromising aggression. Superstition and tyranny are utterly incompatible with the final triumph of the reign of righteousness.

In view of this, dear brethren, we should ever advocate the great principles of truth, which were first promulgated in the gospel: I mean the faith once delivered to the saints; recognizing the sovereign authority of these principles, and keep them before the people separate and distinct from all the isms and notions of men, and they will and must prevail. In this has ever been the secret of our success, in days that are past. I, for one, am opposed to any thing like a union with unscriptural sects and parties by foreed fusion. Yet, nevertheless, I try most sedulously to cultivate the union of the spirit in the bonds of peace, by which God's people should be influenced; and to strengthen those cords with which those are united who walk by the Divine rule, the Christian's chart, which alone can save our souls.

J. H. HURLEY.

Lancaster City, July 16, 1849.

Nine Sabbaths in Shippensburg.

BY J. FLAKE.

The brethren at Shippensburg invited me to come up and preach among them. The Presbytery, or Eldership, said, "Go;" and out of the respect and love which I bear to the Eldership, and the churches, I thought I would do so, at least for a short time.

And so I went, and preached the blessed doctrine of the gospel of Christ, and the law of Christ, and the people of the town and neighborhood seemed glad to hear these things, though it was not new to them.

I visited among the members, in and out of the town, and was cordially received and entertained. I prayed and preached nine Sabbaths, and also held a special meeting, at the celebration of the communion, for several days. I went to Orrstown on three Sabbath mornings, and preached, and prayed, and returned in the afternoon to Shippensburg.

The church at Shippensburg numbers somewhat less than one hundred members, among whom are a number of steady and respectable heads of families, who have considerable weight and influence. They have no church debt, and are very favorably circumstanced as to temporal things. All this demands that they should be very liberal in sustaining the work of the Lord, and doing good to the bodies and souls of men. Wesley said, that to give all we can, is the only way of safety to those who are well off in the world.

There had been somewhat of a division among the brethren at Shippensburg for two or three years past. A minority had stood off for a while, and I tried to persuade the brethren all round, to give way a little toward each other, and all fall in the ranks again, so as to be united among themselves as a church, and to join heartily with the churches and preachers composing the Eldership, to labor and help in the good cause. The prospect is that union will prevail, and the minority have given in their names to go along with the church.

The church holds the same doctrine and practice which is taught by the Eldership preachers, and I think wish them to preach and live among them. There are three brethren regularly licensed as preachers, belonging to the church, and residing in the town; so that in this respect they are well off. I was only a visiter, and sojourner, for a little while.

And so may the grace and peace of our Lord Jesus Christ be with the brethren at Shippensburg, and Orrstown; that whether I see and speak to them again or not, I may hear that it is well with them spiritually, and may meet them in a better world.

July 2, 1849.

Antidote to Poison.

Mr. Editor:—

Having noticed an article in you paper entitled "Antidote to Poison" and believing *that* antidote is not so generally found in the dwellings of the poor and humble, I am induced to offer the following, which I have proven and know to be invaluable.

Some months since, having mixed some "Arsenic" in corn-meal, for the purpose of destroying rats and vermin, I carefully set it in an out-house for that purpose; but by some means my little boy, who is between three and four years of age, got at the mixture, and being fond of corn-meal, commeneed eating, and had eaten a very considerable quantity before I discovered it. It being inconvenient to go for a physician, and fearing he would die before I could return, I was induced to try the following, viz: I mixed about a half table-spoonful of soft-soap with the same quantity of water, and gave it to him to drink. In about five minutes it caused him to vomit very freely, and he threw up the whole of what he had eaten, and in the course of half an hour he was as well as ever. For an adult, I should think, a large table-spoonful would not be too much. Believing the above to be an infallible antidote, and thinking it might be the means of saving human life, I am induced to offer the same to the public.

Yours, &c.,

GEO. SCHOCH.

Poplar Island, July, 1849.

Letter from Brother L. W. Keller.

"It is more blessed to give than to receive.—Acts 20: 35.

Again, "he that giveth to the Lord shall not lack." And why? Because "the Lord loveth a cheerful giver." "The Lord hath ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 14.

If, then, the Lord has ordained, or designed, that wherever he sends his servants we should support them, is it not wrong if we withhold from giving? Certainly it is. For the laborer is worthy of his hire.

I hope the brethren will bear a little with me in my folly, for I always have been of the opinion, and am yet, that the more we give to the cause of God and to the support of the gospel, the more the Lord will bless us in our temporal affairs. O! if we would consider how some people live in the world, we would more freely give, and not only give, but we would pray the Lord to send more laborers into his vineyard, and especially into this Western vineyard, where we have meeting only every month, and sometimes not for two or three months. Brother Wm. Adams has now been preaching for us some four years; and the reasons why we have not more frequent preaching are various. Some of these are the following: because the brethren are not yet so numerous, preaching places far apart, the road somewhat tedious, in the winter especially, and brother Adams is rather too feeble to travel the road oftener. He has some sixty or or seventy miles from where he lives. I would request, therefore, especially my brethren of the Ohio Eldership, to send us another spiritual man, by another year, if suitable provisions can be made, that we may have more frequent preaching. I have no doubt but what the churches would soon increase.

Let us therefore cast our bread upon the water, for I have faith to believe that we shall find it many days henee.

We have no preaching in Tiffen at the present time. Any time when it is convenient, I should be glad to have preaching in Tiffen. There are a great many more places where there appears to be a call for preaching, that cannot, at the present time, be supplied.

I will close my remarks by saying, keep yourselves in the love of God.

Yours, in love,

L. W. KELLER.

Tiffen, Seneca Co., Ohio, July 6, 1849.

Letter from Brother S. S. Snyder.

Newberg, July 11, 1849.

Dear Brother:—

As I am confined to my room, in consequence of being indisposed in health, since the 7th inst., I will therefore devote a little season in penning a few lines, which, if you deem expedient, you may give publicity to in the "Advocate."

My family and the brotherhood generally, are all reasonably well. Praise the Lord. Matters and things in general are wearing a more favorable aspect in this, the Lord's, vintage. There is more unanimity of concert—a more fixed determination to stand unshaken and immovable upon that "Rock," on which His Church is built.

I had in contemplation to write for the "Advocate" in April last, relative to the labors and departure of our worthy brethren, M. F. Snavely and G. U. Harn, who, after the last Eldership, labored with and for us in word and doctrine to good acceptance. But, owing to a multiplicity of business, I was prevented.—Considerable good was effected in behalf of their Master's cause. One or two professed a change of heart. Some three or four were babtized. A greater unanimity of feeling also was effected. Yet those brethren have departed from our midst. Brother Harn to Harrisburg, there to do his Master's will. Brother Snavely, with his affectionate family, have gone to Iowa, there to locate himself and family, and to minister to the spiritual wants of the brotherhood and people generally in that distant clime. Both these brethren have the prayers and best wishes of the church to follow them.

Brother M. F. and sister Catharine Snavely and family, have left us with regret, on the part of the people. No one ever having left our midst, by temporal removal, which had the effect of producing such deep regret, out of the church too, as well as in it, as in the case of this dear family. In all his ministrations, brother S. aimed to promote the comfort and happiness of all around him, and for the onward furthering of the Redeemer's kingdom. For general acts of benevolence, his heart and purse were ever open. How he may find or meet with things in the far West, and how succeed there, is unknown, though we fondly hope that he may not have all his labor in vain. We hope that he may be well rewarded in time and eternity, for his toil and labor of love.

Brother E. H. Thomas and family are with us, (though absent at present,) and are very comfortably housed in the beautiful and convenient brick dwelling of sister S. Leiby's.

He has entered upon his ministerial labors, and we humbly trust that, under God, much good may be accomplished to the enlarging of Zion's borders.

The brethren at this place, have under consideration at this time, the propriety of holding a Camp-meeting in August. My vote stands in favor of it, and I hope they will decide in the affirmative. I think if there ever was a time that a reformation was needed it is now, even now. Wickedness is abounding to an alarming extent,—men are waxing worse and worse; and the love of many professing Godliness growing cold. In verity, it would appear as though men had formed a league with the *Wicked One*, to bid defiance to the Almighty, their Creator and benefactor. He from whom they receive all the good they enjoy, in and by whom they live, move and have existence, they do not glorify. God save, save the people! Give to thy people a heart to pray, and to pray in the spirit, for the salvation of the impenitent sinners. I would rejoice, if the people will conclude to hold a Camp-meeting this season, and go out to spend a few days in the grove, as for the Lord and His cause only.

Yours, truly,

S. S. SNYDER.

J. WINEBRENNER, V. D. M.

Letter from Bro. J. Glenn, V. D. M.

GLADE MILLS, June 22, 1849.

DEAR BROTHER WINEBRENNER:—

THIS will inform you that I am now on the Old Harmony, Slippery Rock and Columbiana Circuit, according to the arrangement of the late Standing Committee. I have made three rounds, and truly I am happy to say, that I have been kindly received by the brethren.—But I am sorry to say, that religion is at a low ebb in Ohio. There was a considerable excitement last winter, about one mile north of Columbiana, through various meetings held by brother J. Anglemeyer and others. However, the excitement was down when I came there. But we are endeavoring to raise it again. We preached on the subject of Baptism, which caused some queries in the minds of the Sects. We also preached on Feet-washing, and attended to it, and bless God we had a good time. I think there are omens of good there. May the good Lord grant it may be so. There are only seven members there at present, I believe, but the example of most of them is worthy of imitation. I expect some will be baptized there soon. May the good Lord commence and carry on a reformation, such as has never yet been seen about Columbiana, is my prayer.

From that I came to Slippery Rock, intending to hold a week's meeting; but I was so much worn down, I had to forbear, having labored before, nearly three weeks, every day or evening, and twice on the Sabbath. However, there appears to be a general barrenness there, from some cause unknown to me: perhaps it is sickness. The members have not been all out to meeting, at once, since I came to the circuit.

I intend soon to hold and make some protracted and special efforts, the Lord willing. Brother Klein has promised to assist. I have preached for the brethren of Harmony and Evensburg only once. At father Latshaw's it is truly a hard place. There is every aspect of discouragement there. However, I intend, by the grace of God, to do my duty. According to their request, they can have Sabbath preaching, but it will be the third Sabbath in every month, and as much through the week as they want, except when necessity calls me away,

I have been up at Middlesex, and have preached a few times. The folks are all friendly, and seem to wish me God speed.—There are only two difficulties there. Some have difficulties with one another, and are not willing to take a Scriptural course for settlement. The fault is, a general want of zeal and vital piety, which ought ever characterize the followers of the meek and lowly Jesus.—This seems to be the greatest of all difficulties. I have endeavored to get peace restored and to get the church purged and revived. But how we shall succeed in the work, I know not as yet. We are all looking up for better times. May the good Lord grant that his work may be revived on this circuit, and throughout the West Pennsylvania Eldership.

I remain, in the kingdom and patience of our Lord Jesus Christ,

Yours,

J. GLENN.

Letter from Brother S. Barnhart.

GREENE CO., Pa., June 29, 1849.

BROTHER WINEBRENNER:—

IN looking over the columns of the Advocate, I am led to believe that there is a mistake existing among some of the brethren in Ohio, in regard to the difficulties under which the brethren of the Greene County Church have been laboring. Elder Myers, and others, are truly mistaken. There never has been any person expelled from the church for voting either for Cass or Taylor. I wish in this short epistle, to give a true history of the transactions in this church, in regard to politics, which are as follows.

On the last Sabbath in December last, brother Wertz preached at our meeting-house, at which time he preached an excellent sermon, accompanied by a beautiful exhortation. The brethren and sisters were apparently much revived, and even sinners evinced a disposition to learn wisdom; yes, we were looking forward for a bountiful season of blessings. But no sooner was the meeting over, than one of the Elders wished to hold a consultation with the other two Elders and Deacons, in regard to voting at civil elections. Brother Wertz repudiated the idea of binding the conscience of the brethren in regard to voting. This was the commencement of our difficulties. Then, to aid our difficulties, it appeared the Sectarians were trying to help on as much as they could; that is, the Wesleyans. The Church of God has ever had enemies, and has some enemies yet. Hence, when they found the church in this place in a crippled situation, they delighted in preaching up their doctrines and creeds, as if (sometimes I thought) to entirely destroy the work of God in this place.

But, again to the point. During last winter religion was almost forgotten by some; politics was all the go. Cass and Taylor, pro-slavery, Van Buren and anti-slavery, were the bones of contention. Several days were set to adjust our difficulties. But there was no final decision until in June, when Elder J. Hickernell came out and brought the church right up, where, in my opinion, I think, she ought to have been long before. In this he done right. Since then she is quit, and is considered a co-operative branch of the Church of God. The consequence of which was the loss of a few brethren, by withdrawing from the church. Those who are now in the church appear to be united. May the God of peace be with us and bless us.

Brother Wertz has had some severe trials this season. He has been badly treated by those who should have been his friends. However, in a general point of view, he is well spoken of.

There are some Baptist brethren here who sometimes co-operate with us in holding meetings. May God bless them for their labors of love.

Sincere prayer and pious living, I think, will soon bring us right again.

Yours, &c.,

STEPHEN BARNHART.

Letter from John Keiser.

PIQUA, Ohio, July 2, 1849.

DEAR BROTHER WINEBRENNER:—

IF you have a vacant place in the Church Advocate, you will please publish the following account concerning the death of my dear wife, MARY KEISER.

She died on the second day of May, and was buried on the third. Funeral sermon preached by Rev. Mr. Thomas, a Baptist preacher, from Job 7: 8. One day before her death I asked her whether she was prepared to meet God. She said she was; and would soon meet her four children in heaven. With her last words she exhorted us, and advised us all to repent, and meet her in heaven. May the Lord help me and the rest of my family to set out anew. Pray for us all.

We were formerly from Pennsylvania. We moved out to this State four years ago, and are now living in a fine little village called Piqua. In consequence of myself and wife becoming cold in religion, the Lord visited our family with the vengeful arm of death. He called away four of our youngest children. This stirred us up and caused us to contend again for the faith once delivered to the saints. Three months before my wife's death, I noticed a change in her for the better; but alas for me, I was still unblessed in religion, and am not much better yet. Yet I am determined, by the help of God, to get on the good old way again. I ask the prayers of the church in my behalf. I am surrounded with sectarians; but I believe a good work may be wrought in this place, if some of the preachers would give us a call. I can get a house for preaching any time. There is a very popular and intelligent people here.

Brother Hickernell would be an acceptable preacher among us. I will give five dollars per year towards a good speaker; and I believe twenty dollars more can be raised. Tell brother Hickernell to come on and pay us a visit No more, but remain

Yours, &c.,

JOHN KEISER.

OBITUARY OF ALLEN S. TOLBERT.

DIED, on the 12th of July, 1849, ALLEN SIMPSON TOLBERT, of North Carolina, formerly of Cumberland county, Pa., aged 25 years 3 months and 10 days.

Again has the Lord visited us by his afflicting hand, and that too by calling one of our brightest youths from our midst. In this dispensation of God's providence, he selected a bright ornament for his target. Mr. Tolbert was a promising young man. While yet a boy, he took a great delight in improving his mind, and used every exertion to become useful to his fellow beings around him. By close application to his books, he was soon able to take charge of a common school in his own neighborhood, Monroe township, Cumberland, county, Pa. In the discharge of his duty as a teacher, he gained the affection of a large circle of acquaintances; especially of his employers and scholars. After following this employment for a short time, he went to Dickinson College, where he won for himself a name, not soon to be forgotten. After staying there as long as his pecuniary circumstances would allow, he went to North Carolina, where he succeeded in raising a select school, and was doing well. From this he looked forward when he would be still more useful; still giving his parents comfort, that in time he would be able to command more influence and do more good. But, oh! how soon did it change. Having impaired his health by study, and being delicate, he contracted a bad cold last winter, which settled on his breast. The symptoms of Consumption were now seen and felt. Being admonished to think that his days would be short, he was now compelled to lay all by, and hasten homeward, to his parents. When he arrived, it was evident his days were but few; and being advised to make all preparations necessary for death, casting himself upon Christ, he strove so to do; and calmly yielded up his soul, on the 12th of July, to God who gave it. On the 13th his remains were conveyed to their resting place, near Dillstown, York county, Pa. Funeral services by the writer, from the text, "And because I will do this unto thee, prepare to meet thy God." Amos 4: 12.

I WILL NOT BE THERE.

When closed are all life's busy schemes,
And I am in the tomb;
Those that succeed, pleased with its dreams,
Will occupy my room.

The congregation of the Lord,
Will meet for praise and prayer;
And from his servant hear his word,
But I will not be there.

Autumn and winter will return,
With spring and summer fair;
And plenteous harvest fill the barn,
But I will not be there.

With lightsome heart and mirthful glee,
Dismissed from every care;
The youth, in wedlock joined, will be,
But I will not be there.

Around the family altar, too,
Households will come for prayer;
They'll read, and sing, as we do now,
But I will not be there.

Fierce armies, too, led by the brave,
Will spread death every where;
But silent in my lowly grave,
I'll not be with them there.

J. C. SEABROOKS.

Mechanicsburg, Pa., July 16, 1849.

OBITUARY OF Sister MARY ANN HOOVER.

CARLISLE, July 14, 1849.

DEAR BROTHER WINEBRENNER:—

PERMIT me hereby to inform you that I have met with an almost intolerable affliction, in the sudden loss of my wife. On the 10th inst. she ate a hearty supper. At about sun-set she complained of a violent headache, when I went to a physician and got some medicine.

which gave instant relief. At ten o'clock she had a very severe vomiting spell, after which she was perfectly easy, and went to sleep, and slept for near an hour. But at eleven o'clock she was violently attacked with spasms, which I thought would instantly kill her. I immediately sent for a physician, but when he came he pronounced her case a hopeless one. Her spasms continued, at intervals of half an hour, until she died, at five o'clock, A. M., on the 11th inst., aged 30 years, 1 month and 11 days.

Her funeral took place on Wednesday, the 12th, when the Rev. Mr. Brown officiated by reading the 19th Psalm, after which he delivered a very appropriate address, on the vanity of this mortal life, and the certainty of death.

Mary Ann embraced religion between eight and nine years ago, and has ever since endeavored to live an exemplary, virtuous and holy life. She was a kind, loving and affectionate wife—an endearing, caressing and sympathizing mother—a liberal, tender-hearted and charitable neighbor, ever ready to supply the wants of the needy, to relieve the distressed, and to soothe the sorrowing heart with the oil of consolation.

In the evening, when retiring to rest, on the 10th inst., we both knelt side by side before the throne of sovereign mercy. Then she offered up a prayer calculated, I think, to melt a flinty heart. Oh! what fervency! Oh! what zeal! And what ardent devotion! Language would fail me to portray, and the pen insufficient to describe. She prayed most fervently in behalf of her husband and dear little children.

My dear Mary Ann has left me, and four small children, and many relatives and friends, who mourn over her sudden departure, but not as those who have no hope. I truly believe that our great, inestimable and irreparable loss is her eternal gain. I do believe with all my heart, that she is safely seated in Abraham's bosom, with a crown of glory upon her head, and with palms of victory in her hands, rejoicing in her deliverance, with a full salvation.

She has suffered affliction, sorrow, pain and death; but, glory be to God, we ardently and sincerely hope and believe that she has conquered death, hell and the grave, and was conveyed by heavenly messengers from this sin-cursed earth to the haven of eternal rest:

(LINES.—PART I.)

Where the wicked cease from troubling,
  Where the weary are at rest;
Where the saints shall cease from praying,
  Where they are divinely blessed.

Free from sickness, free from sorrow,
  Free from anguish, free from pain;
No dread thought of glowing honor,
  Ere shall frighten them again.

Where the saints sing hallelujahs—
  Are complete in Christ their King:
Ask the grave, where is now thy victory?
  Boasting monster, where's thy sting?

If we're pardoned through the Saviour,
  Though the grave may us annoy;
Death's the gate to endless pleasure—
  Road to everlasting joy.

(LINES.—PART II.)

Let me go, the day is breaking—
  Dear companion, let me go;
We have spent a night of waking,
  In this wilderness below:
Upwards now I bend my way—
  Part we here at break of day.

Let me go, I may not tarry,
  Wrestling thus with doubts and fears;
Angels wait my soul to carry,
  Where my risen Lord appears:
Friends and kindred, weep not so—
  If ye love me—let me go.

We have travelled long together,
  Hand in hand, and heart in heart,
Both through fair and stormy weather,
  And 'tis hard, 'tis hard to part:
While I sigh, "FAREWELL," to you,
  Answer, one and all, "ADIEU."

'Tis not darkness gathering round me,
  That withdraws me from your sight;
Walls of flesh no more can bind me,
  But translated into light:
Like the lark, on mounting wing,
  Though unseen, you hear me sing.

Heaven's glad day hath o'er me broken,
  Far beyond earth's span of sky;
Am I dead? Nay, by this token,
  Know that I have ceased to die:
Would you solve the mystery,
  Come up hither—come and see?

S. M. HOOVER.

NEWS DEPARTMENT.

Awful Fatality in Louisiana.—We have been favored by a friend with the following extract of a letter received in Baltimore from Louisiana, which shows an alarming destruction of the slaves in that State: —"The cholera is sweeping off the black population in great numbers. For instance Dr. Duffel has lost 7 negroes, M Le Blanc 4, Trist 20, Kenner 34, Doile 40, Minor opposite this place, has lost 66 within a week. These are within sight of our house. Down the Lafourche, Col. Bibb has lost 74, Bishop Polk (Episcopalian) 64, and many others in proportion. The victims have no premonitory symptoms. They are taken with weakness in the legs, and in two hours they are dead! They have neither diarrhœa nor vomiting. It is awful to see how they drop down in the field; at one moment perfectly well and hearty, and by the time they are carried to the house they are no more. Every morning there are a number reported dead on the different plantations.

Pennsylvania and Ohio Railroad.—The ceremony of breaking ground on this important link of our great Pennsylvania improvement was performed on the 4th of July, in the presence of a concourse of about 3000 people, assembled to celebrate the occasion. The ceremony was peformed on the line between this State and Ohio. Hon. Geo. Darsie of Pittsburg presided at the meeting, assisted by other gentlemen from this State and Ohio as Vice Presidents and Secretaries. Addresses were made by Messrs. Darsie, S. W. Roberts and others, and appropriate resolutions passed.

Restraint on Marriage.—The Supreme Court of Pennsylvania has decided that a testator can devise real estate to his widow upon condition that she shall not marry again. In the Court of Common Pleas of Lancaster county, such condition was held to be void upon the principles that contracts in restraint of marriage are not favored by laws. But the Supreme Court has settled the question another way. Chief Justice Gibson delivered the opinion.—*Lancaster Union.*

The Mormon Manifesto.—This singular sect, who moved to the great Salt Lake valley after expulsion from Iowa, and Missouri, and Illinois, have published their first manifesto to all their brethren throughout the world. It is a curious document containing a strange admixture of sense, cant, shrewdness and impiety, together with many quite interesting details respecting the region in which they have taken up their abode. They have commenced the erection of a city on a grand scale which is divided into nineteen wards, consisting each of nine blocks, each three square. They are to have a council house, bridges, bath houses, schools, colleges, and all the institutions of civilization. A gold mine was discovered, it is said, by a party of them who had gone on an exploring tour through the northern part of Western California. John Smith, the uncle of Joseph, has been ordained "Patriarch of the Church."

Cholera Specific—Important Correction.—A gentleman residing in Kentucky, writes to us as follows, concerning a recipe for Cholera, which lately appeared in our colums:

DEAR SIR: I observe in the Intelligencer of June 26, a "Cure for Cholera," viz:

Laudanum, 2 ounces; Spirits Camphor, 2 ounces; Tincture cayenne pepper, 2 drachms; Tincture ginger, 1 ounce; Essence peppermint, 2 ounces; Hoffman's anodyne, 2 ounces. Mix all together. Dose, a table-spoonful for an adult.

This is a good prescription; but it was a sad omission not to mention it was all to be *put into a quart of French brandy.* This would give about twenty drops of laudanum, &c., to a dose.—*Nat. Intel.*

Influx of Emigrants.—Emigration promises for the coming season, to more than double that of any former year. Every ship arriving at our ports is filled with the peasantry of the old world, some flying almost penniless from starvation and pestilence, and some with hoards of wealth, to escape revolution and settle down in peace on our free soil. The tide pours principally from Great Britian and Germany, the largest stream from Ireland. The port of New York is the recipient of probably two thirds of the entire arrivals. New Orleans receives the next largest number, while Boston stands third on the list. Vast numbers also find the U. States by way of the Canadas. However they may be unladen at Halifax or Montreal, they soon find their way over the border.

Manufactures.—There are in Pittsburg, Pa., about 100 furnaces and other manufacturing establishments, included in which are 14 rolling mills, with nail factories to most of them, 20 iron founderies, and 44 engine shops. The amount of iron rolled daily is fully equal to 300 tons, of which 60 tons are made into nails. Queensware is now manufactured at East Liverpool, fifty miles below Pittsburg, of American clay, and is in all respects as beautiful, and far cheaper than the English ware. There is also within a short distance of Pittsburg one of the finest beds of clay for the manufacture of yellow, or Rockingham ware, to be found in the world.

New Bishop.—The election for Bishop of the Diocese of Mississippi, resulted in the unanimous choice of the Rev. William M. Greene, D. D., President of the University of North Carolina.

Distinguished Persons Recently Deceased.—Within a very short space of time, the following distinguished persons have died in this country and in Europe:

James K. Polk, Ex-President of the United States.

Mrs. Madison, relict of the late Ex-President.

General E. P. Gaines, of the U. S. Army.
General W. J. Worth, of the "
General S. W. Kearney, of the "
Colonel James Duncan, of the "
Marshal Bugeaud, of the French Army.
Charles Albert, Ex-King of Sardinia.

Girard College.—This institution has now been in operation nearly two years. The first President, Joel Jones, Esq., resigned his post and left on the 1st of June. We learn that the Board of Directors have elected in his place, Frederick A. Packard, Esq., who has long been connected with the Am. S. S. Union. He is said to be very fully adapted to the post, and it is hoped that under his auspices the institution will flourish.

Revival at Mobile.—The protracted meeting of the Franklin Street Methodist Church, which had no intermission for the past six weeks, will be continued indefinitely at the St. Francis Street Church. Thus far the labors of the ministers have been attended with the most happy results. More than one hundred and eighty persons have been converted, one hundred and sixty-two of whom have attached themselves to the Methodist Churches of this city.

The Locust Visitation.—It has been stated that the 17 year locusts were to be looked for this season in Eastern Ohio and Western Pennsylvania. The prediction is being verified, for the Pittsburg Gazette says:—We paid a visit to the country in the early part of this week, and were really astonished at the countless millions of locusts which swarm in all directions.

Sunday Liquor Traffic Stopped.—The Mayor of the city of New York has issued a proclamation, ordering all groceries and liquor shops to be closed on Sunday. The police are required to keep this order enforced. For his firm stand on this subject, the Mayor deserves thanks; and in maintaining it, we trust, he will receive the co-operation of all good citizens.

Manufacturing Spirit South.—The Augusta Chronicle says that no less than a million and a half of dollars have been subscribed in Georgia lately, to build new Cotton Mills, which are now being erected. One hundred and forty thousand of this sum have been invested and subscribed in Augusta.

Cincinnati.—It is stated that there are 259 houses for rent in Cincinnati, the tenants having fled from the Cholera. It is estimated that the city has lost about 1300 inhabitants from this cause, and four or five times that number by the ravages of the Cholera.

☞ The largest artificial fountain in the world is at Chatworth, the seat of the Duke of Devonshire, England. It shoots up almost like lightning a column of water 267 feet high—more than one hundred feet higher than Niagara Falls and about fifty feet higher than the Bunker Hill Monument.

Removals from Office.—The Maine Democratic Convention, at their late session in Portland, passed a resolution calling upon the Senate of the United States not to confirm the numerous appointments now being made by President Taylor.

Gas in Lancaster.—The Lancaster Gas company has been organized; Hon. Ellis Lewis being chosen President. Proposals are to be received for erecting the works, which are to be completed before the 1st of January.

Relaid.—The West Chester Railroad track has been relaid the entire length, with T rail, of the best quality, and American manufacture.

☞ The news from Europe is of an exciting character. The movements of the Hungarians and Italians continue to be the chief objects of interest. But the tendency of events seems to be toward a general war, from which it will be exceedingly difficult for any of the nations of Europe to stand aloof.

☞ One can now travel from Buffalo to Chicago, in Illinois, in 34 hours, for $5.—The route is on Lake Erie by steamers, across Michigan by cars to New Buffalo, and thence by steamer to Chicago. The above fare secures cabin passage, meals and berth on both Lakes.

MISCELLANEOUS.

THE DISTILLER AND THE PREACHER.

Some years ago, the Rev. Mr. Axley, of eccentric but pious memory, had preached to one of the congregations on his circuit, and after the sermon, as was the custom of Methodist preachers in those days, the preacher had class-meeting. He had questioned each brother and sister on the subject of their experience, practice and enjoyment in the divine life, giving each a word of encouragement, comfort, and advice, as the case seemed to require, filling up the intervals by singing a suitable verse with life and spirit, until all the members had been questioned but a certain very prominent member of the church, who it seems owned a distillery, and by some means his preacher found out the fact.—When, after the most serious conversations with others, the following examination took place:—

Preacher.—Well brother Jerry, how do you come on, making whiskey?

Brother.—(Somewhat startled.) Oh, I do not know, tolerably well enough.

P.—Well, brother, tell us how much money you give for a bushel of corn?

B.—Twenty-five cents a bushel.

P.—Twenty-five cents; very cheap that, I should say; but another question, brother, how much whiskey do you suppose one bushel of corn will make?

B.—Can't say. I suppose about three gallons. (Very much confused.)

P.—So, three gallons! Why that's a considerable turn out, I should judge.—But brother, what do you get for a gallon of whiskey?

B.—(Looking rather wild.) Seventy-five cents.

P.—Seventy-five cents. Two hundred per cent? and that too, I reckon, by the bushel; you get more by the jug full.—But, brother, tell your brethren, isn't the slops very good to fatten hogs upon?

B.—Yes, pretty good.

P.—And won't the hogs you fatten on the slops for nothing, come mighty nigh paying for the corn?

B.—Well, very nigh it.

P.—But come to the question, brother, do you make a good article? Will it bear a bead?

By this time the brother was so perfectly confused by the preacher's interrogatories, he began to wish he had never seen the preacher or distillery either. The class could scarcely maintain their gravity during the dialogue; and we need not add that the poor fellow was so tormented, every time he met a neighbor, with the salutation, "Well, brother, how do you come on making whiskey?" and "Do you make a real good article?" "Will it bear a bead?" that he actually broke up his distillery and became a consistent temperance man.

TITHING MODLES.

In reading the biography of the most eminently, pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a *tenth* the fixed portion of their almsgiving, was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until, for himself, he found it too little, and observes, "I think, however, that it is as likely a proportion as can be prescribed; and that devoting a *tenth part* ordinarily to God is a matter that we have more than *human* direction for." Doddridge was another instance of this kind. "I make a solemn dedication of *one tenth* of my estate, salary and income, to charitable uses; and I also devote to such uses an *eighth* of every thing I receive by way of gift or present." A *fifth part* was the fixed proportion of Archbishop Titotson and Dr Watts. A *fourth part* was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband, in his account of her life says: "She thought it was reasonable that such as had not children should appropriate a *fourth part* of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this, "I consecrate," says that excellent female, "*half* of my yearly income to charitable uses; yes *all* that I have beyond the bare conveniences and necessities of life shall, surely be the Lord's." Such too was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, "All things considered, there have not been, since the primitive times of Christianity, many among the sons of men, to whom that glorious character of the Son of God might be better applied, that "*he went about doing good.*"

The last might be extended to those who have lived since, to many of our own age, and in our country, but these examples are sufficient. If Christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence and cheerfulness would they perform this Christian duty. How often would they lift up their hearts to God, in devout thanksgiving, for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive."—*London Watchman.*

INDIA—A MISSIONARY FIELD.

That vast continent, occupying an area of 1,200,000 square miles, and containing a population of 150,000,000 of responsible and immortal beings; that continent thus peopled, mysteriously but wisely opend to the Gospel of Jesus, is a theatre to which the attention of the Christian Church should be more immediately and vividly directed, and towards which their efforts and prayers should still more directly tend. That country has been remarkably prepared for the reception of heavenly truth. A great external work has been carried on there for many years. The prejudices of the government of the country have been materially removed. The influence of idolatry upon the native mind has been greatly weakened. Slavery has been legally abolished. Education vastly extended. Converts have been made to the Christian faith. Churches after the New Testament model have been formed. Native teachers and schoolmasters have been prepared and sent forth into the length and breadth of the land; and India at the present moment is, to the preacher of the Gospel, as free as the air we breathe and the grace we preach; and all that is required at the hands of the common Christianity, that they will provide ample means for meeting the new wants, and dispelling the old woes of the masses of the people of India.—*London Anniversary Speech.*

HISTORICAL RECORDS.

It will be remembered that Gen. Scott, at the capture of the city of Mexico, seized and brought home some 5000 volumes of historical works in the archives of Mexico, all in the Spanish language. Some of these are 300 years old, and contain a perfect history of that country from its origin. It is the intention of the United States Government, as we learn from the New York Tribune, to extract from this library all that may be useful in forming a complete history of the prossessions which we have acquired by the treaty, to be retained in our own archives, and the books will then be sent back to Mexico.—The right to bring the books away is perhaps undoubted, but it evinces liberality in this Government to return them. The work of translating such portions of them as will accomplish the object we have in view will occupy a year in all probability, and a competent person is already engaged to fulfil this duty.

WHO DISCOVERED THE GOLD IN CALIFORNIA?

The first discovery of gold in California, it appears was made by a Jerseyman, a native of Lambertville, who has been in California some six years. His name is James W. Marshall. In partnership with John A. Suter, he erected the famous Colluma saw mill in July, 1847, and he himself found the gold in January, 1848, in the tail race of the mill.

The fifth commandment of the Mohammedans is, to apply two and a half per cent. of their property to the relief of the poor.

It is not the length, but the strength of prayer that is required; not the labor of the lip, but the travail of the heart that prevails with God. Let thy words be few, as Solomon says, but full, and to the purpose.—*Spencer.*

POETRY.

HYMN.

O LAND of rest for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell in peace at home.

No tranquil joys on earth I know,
No peaceful shelt'ring dome;
This world's a wilderness of wo,
This world is not my home.

To Jesus Christ I sought for rest,
He bid me cease to roam,
And fly for succour to his breast,
And he'll conduct me home.

I would at once have quit this field,
Where foes with fury foam,
But oh! my passport was not seal'd,
I could not yet go home.

When by affliction sharply tried,
I view the gaping tomb;
Although I dread death's chilling tide,
Yet still I sigh for home.

Weary of wand'ring round and round,
This vale of sin and gloom;
I long to quit the unhallowed ground,
And dwell with Christ above.

THE GRAVE.

THE grave calms down the ruffled breast,
That flows from sorrow's secret spring,
And gives the wearied sufferer rest,
From anguish of oppression's sting.

Where all is deep, and dark, and still,
Where every vexing mischief's o'er,
Where passion's once unbridled will,
And suffering can afflict no more.

And thus the peasant, and the peer,
The freeman, and the meanest slave,
Have every one his troubles here,
Which only vanish in the grave.

Wealth cannot dry the dropping tear,
When sorrow fastens on the heart;
Nor want, with all its force, allay
The anguish of a bleeding heart.

But drive the sober thought away;
Reason or not, the time will come,
When every form of human clay,
Shall find its mother mould its home.

Then who, oppress'd with bitter grief,
Or maddened by tumultuous care,
Would sigh to find the yellow leaf,
Or dread to be an inmate there?

A SCRAP.

When we look around on earth,
O'er the forest and the field,
Where the oakling has its birth,
And the earth doth plenty yield—
We are led to see the kindness
Thus bestowed on Adam's race,
And think that utter blindness
Could not hide it from our face.

J. F. WEISHAMPEL, JR.

Baltimore, Md., June, 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 12th ult., by Elder A. Swartz, Mr. GEORGE REDLY to Miss ELIZABETH GRISEL, both of Londonderry township, Dauphin county.

On the 15th ult., by Elder J. J. Miller, Mr. VALENTINE DALSON, of New Market, York county, to Miss MARY HARMONY, of Elizabethtown, Lancaster county, Pa.

On the 26th of June, by Elder J. H. Hurley, HENRY J. SHOPE, M. D., of Dauphin county, to Miss MARY JANE YOUNG, of Lancaster county.

On the 19th of June, by the same, Mr. WILLIAM HARRY to Miss NANCY DANIELS, both of Lancaster city.

On the 9th ult., by the Rev. Charles A. Hay, Mr. CHARLES HEPBURN, of Tioga county, to Miss SARAH BRUBECKER, of Harrisburg.

On the 18th ult., by Elder J. C. Owens, Mr. JOSEPH MENTZER, of Fayetteville, Pa., to Miss SARAH ANN UPPENMEN, of Baltimore, Md.

On the 12th ult., by James Mackey, V. D. M., JOSEPH STRAWBRIDGE, V. D. M., of Orrstown Franklin county, to sister MARGARET POULEY, of Shippensburg, Cumberland, county, Pa.

On the 12th ult., by Elder A. Snyder, Mr. JACOB L. MEILER to Miss EMALINE WOLF, both of Rockeyville, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this borough, on Tuesday, the 10th ult., JAMES HARN YODER, infant son of Daniel A. and Mary J. Yoder.

Was life so bitter to thy taste—
Its cup so full of gall?
That thou shouldst leave it in such haste—
So soon forsake us all?

Then speed thou to a better land—
There wait thy parents' time,
And we will come at God's command,
To view thee all divine.

In Petersburg, Adams county, Pa., on the 27th of June, Mrs. MARY ANN, wife of Rev. Henry Aurand, aged 42 years.

At her residence in Washington city, on the 12th ult., Mrs. MADISON, widow of James Madison, Ex-President of the United States, aged about 82 years.

In Philadelphia, on Friday, the 13th ult., WILLIAM HENRY, infant son of William and Eliza Davies, aged 8 months and 16 days.

Farewell, sweet babe, thy spirit's gone,
Where Jesus, smiling, bids thee come,
Away from earth's afflicting shore,
To worlds where parting is no more.

RELIGIOUS NOTICES.

Woods-meeting.

A Woods-meeting will be held near brother Bolden's, Hancock county, Ohio, commencing on the 15th of August.

Woods-meeting.

A Woods-meeting will be held, *Deo Volente*, on the premises of Major Row, in the neighborhood of the Green Spring, Cumberland county, commencing on Friday, the 3d inst., being the National Fast-day. Services will commence at 10 o'clock, A. M. The meeting will last over Sabbath, and perhaps longer.

E. H. THOMAS.

Camp-meeting.

A Camp-meeting will be held on the farm of brother John Stump, on the old camp-ground, two miles east of Bethleham, Stark county, Ohio, commencing on the 22d of August.

The brethren generally are invited to attend, particularly the latter meeting, with their tents. It will be expected that the brethren of Wayne county will attend with their tents, inasmuch as there is no camp on their circuit this year.

A. MEGREW,
On behalf of the Committee.

East Pennsylvania Camp-Meetings.

Agreeably to appointment, the Standing Committee met in Elizabethtown, Lancaster county, on Wednesday, the 27th ult., to arrange the Camp-Meetings for this season: when sundry applications were made, and the meetings arranged as follows, to wit:

1. The first Camp-meeting will be held, Providence permitting, near Andersonstown, York county, commencing on Friday, the 10th of August, proximo.

2. The second Camp-meeting will be held on Camp Hill, near Bowman's, Cumberland county, about two miles from Harrisburg, commencing on Friday, the 17th of August next.

3. The third will be held near Germany, Perry county, commencing on Monday, the 20th of August.

4. The fourth will be held at or near Stonerstown, Bedford county, commencing on Friday, the 24th of August.

5. The fifth will be held at Auburn, Schuylkill county, commencing on Monday, the 27th of August.

Should any other meetings be desired, application can be made to the Editor of the Advocate.

ABRAHAM SWARTZ,
JOHN WINEBRENNER,
JACOB KELLER.

Notice.

A Camp-meeting will be held at Uniontown, Carroll county, Md., on the premises of Wm. Roberts, Esq., commencing on the 24th of August.

Brother B. Howard and son, (if in Pa.,) and all the brethren who can make it suit, are invited to attend.

A Camp-meeting is to be held in the woods of John Baker, about one mile northwest from Linglestown, to commence on the 3d of September next.

Ohio Camp-meetings.

A Camp-meeting will be held in Crawford county, one mile east of West Liberty, and five miles west of Shelby, on brother Shade's farm, commencing on the 15th of August.

The brethren at Marion, Lexington, Blooming Grove, Shanedore, Sharon, Plymouth and Caroline, are invited to come out with their tents. The brethren in the ministry are especially invited to attend this camp.

Another Camp-meeting will be held in Ashland county, one and a half miles west of Reedsburg, near the brick meeting-house, commencing on the 29th of August.

The brethren in the bounds of the Wooster, and east and south parts of the Ashland circuit, are invited to come out with their tents. The brethen in the ministry are especially invited to attend. DANIEL WILLIAMS.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	$10 00
William Reichert,	5 00
Isaac Miller,	10 00
J. H. Hurley,	5 00
Geo. U. Harn,	5 00
M. F. Snavely,	10 00
Jacob Miller,	10 00
James Miller,	5 00
S. A. Brumbaugh,	5 00
Thomas Strohm,	5 00
J. B. G. Kinsloe,	5 00
Abraham Sherich,	7 50
Abraham Swartz,	5 00
A liberal brother,	20 00
A liberal sister,	2 00

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,	$4 10	a 4	12½
Do. RYE, do.	2 25	a 2	37
Do. CORN, do.	2 20	a 2	25
GRAIN—WHEAT, per bushel,	88	a	91
Do. RYE, do.	47	a	48
Do. CORN, new do.	47	a	48
Do. OATS, do.	25	a	26
Do. BARLEY, do.	60	a	65
SEEDS—CLOVER, do.	3 00	a 3	50
Do. TIMOTHY, do.	3 00	a 3	25
Do. FLAX, do.	1 00	a 1	10
BEEF, per cwt.	5 00	a 5	50
PORK, do.	5 00	a 5	25
HAMS, per pound,	8	a	9
BUTTER, do.	12½	a	15
LARD, do.	7	a	8
TALLOW, do.	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen,	10	a	12½
POTATOES, per bushel,	50	a	60
ONIONS, do.	75	a	87½
APPLES, do.	25	a	30
PEACHES, (Dried) per bush.	1 25	a 1	30
FEATHERS, per pound,	37½	a	45
WOOL, do.	30	a	50
SALT, per sack,	1 30	a 1	31
HAY, per ton,	12 00	a15	00
PLASTER, per ton,	4 00	a 4	25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,	$4 62½	a 4	75
Do. RYE, do.	2 75	2 a	80
Do. CORN, do.	2 70	a 2	75
GRAIN—WHEAT, per bushel,	1 02	a 1	03
Do. RYE, do.	56	a	58
Do. CORN, new do.	58	a	60
Do. OATS, do.	30	a	31
Do. BARLEY, do.	75	a	80
SEEDS—CLOVER, do.	3 00	a 3	50
Do. TIMOTHY, do.	2 75	a 3	00
Do. FLAX, do.	1 30	a 1	32
BEEF, per cwt.,	7 00	a 8	75
PORK, do.	7 00	a 7	25

Tract of Land for Sale.

THE undersigned wishes to sell at private sale, a small tract of land, containing about 30 acres, situated in the village of Andersonstown, York county, Pa.

The improvements thereon are a two story DWELLING HOUSE, 20 by 32 feet; a Log Barn, with Wagon-shed attached to it; a Blacksmith-shop, 20 by 30 feet, with Coal-house attached; together with other out-buildings: such as Mill-house, Pig-stye, Bake-oven, &c.

Also, a thriving young Orchard, and various other fruit trees, with a Pump between the house and shop, and an excellent and never-failing Spring of water a few hundred yards distant from the house.

The whole tract is in a fine state of cultivation, fenced off in small fields, with two acres of wood-land on the premises, and five acres of wood-land in a separate lot, situated about one-fourth of a mile from the 30 acre tract. This lot will be sold with the main tract, or separate, as may best suit the purchaser. Possession and a good title will be given to the purchaser on the first of April, 1850.

PETER KNISELY.

June 1.—tf.

PRITNING MATERIALS FOR SALE.

THERE are for sale, at the office of the Cumberland Presbyterian, an improved Smith Printing Press, 32 by 22 inches—together with from 359 to 400 lbs. of Long Primer and Brevier type, and several fonts of Fancy letter. Also, Cases, Stands, &c. These materials are all in good condition, having been in use but a short time, and will be disposed of on reasonable terms. Persons wishing to purchase will please address the Editor.

Cholera Medicine.

THOSE who may want to purchase Cholera Medicine, can address the Editor, Advocate Office, Harrisburg, Pa.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages. is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

FOR the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles,	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul,	75
Evangelical Music,	75
Treatise on Regeneration,	62½
English Ref. and Pron. Testament,	50
German Reference Testament,	37½
Revival Hymn Books,	50
View of the Church, &c.,	37½
Almost Christian, in German,	25
Young Christian's Guide,	25
Harn on Feet-Washing,	25
Lycenm Spelling Book,	15
Traveler's Guide to the West,	50

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Errata.

In giving the obituary of sister Hoover in our last, several mistakes occurred. One in respect to her age, which ought to have been 30 years, 1 month and 18 days—and the other in reference to the Psalm which was read at her funeral, which ought to have been the 90th Psalm, instead of the 19th.

New Subscribers Wanted.

As some of our delinquent subscribers are falling off, we should like to have a recruit of new and cash-paying subscribers in their place. Let an effort be made at all the Camp-meetings East and West, and then it will appear what can be done. We will furnish the paper from the 1st inst. to the end of the volume, in April next, for 75 cents.

The Fast-Day.

The Fast-day on the 3d inst., was very generally observed here; and also, from what we have learnt through our exchanges, by the people generally throughout the United States. This fact speaks volumes in favor of the character of our citizens, and of the character and nature of our Government. Our example, on this score, presents a sublime moral spectacle to the nations of our world at large.—Although there is no union between Church and State in this country, yet we possess the same facilities, for uniting the people in the observance of religious duties, as in Monarchial Governments.

Camp-meeting Reports.

In our next we hope to be able to give some of the reports of the Camp-meetings. Will our brethren bear in mind our former request on this subject, and furnish us short and correct accounts of the several camps throughout the bounds of the different Elderships? These reports will form historical records of these meetings, for years and ages to come.

Capitulation of Rome.

The army of "Republican" France has at length succeeded in getting possession of Rome. On the 30th of June, the Roman Constituent made a decree couched in these terms: "The Assembly ceases a defence which has become impossible." At the same time the General-in-chief of the Roman army demanded a suspension of hostilities.

Cumberland Valley Railroad.

We learn that at a meeting of the stockholders of the Cumberland Valley Railroad, held a short time ago, it was determined to lay the road at once with T railing. The work will be first commenced at Carlisle, and progress toward Chambersburg; after the completion of which, the portion between Carlisle and Harrisburg will be re-laid. The amount of money requisite to complete this repair or improvement, is estimated at $250,000, for which a preferred lien is to be given upon the earnings of the road.

Newburg Woods-meeting.

This meeting, it is said, turned out very well. The weather was fine, and the congregations quite large and well-behaved. The preaching was considered sound and evangelical; and the impressions made upon the minds of the people, to all appearance, quite good and favorable. A few came out publicly to seek the Lord.

The preachers in attendance were brothers Ross, Swartz, Mackey, Thomas, and several others. May the seed sown spring up and bear much fruit, "after many days!"

The Cholera.

We are happy to learn, from the public prints, that the Cholera is abating in most of our Atlantic and Western cities. We hope it will continue to abate, and speedily come to an entire cessation. But whether it does or does not, we devoutly hope and pray that it may be abundantly sanctified to the people of this whole nation, and especially to those evil-doers in the land, whose sins and iniquities have brought this desolating judgment upon our otherwise highly favored and prosperous country.

Notice to the Brethren in the West.

Our brethren in the West are again informed that we have established several Depositories for our books, in the West, and far West, for their own accommodation.

Messrs. Watson & Williams are our agents at St. Louis; Mrs. Sarah Sadler at Pittsburg, and Elder a Megrew and J. P. Winebrenner at Wooster, Ohio.

We sent a box of books, principally Hymn-books, in May last, to Pittsburg, directed to Myers & Dobson. This box was left (by brother L. Wolfersberger, who took it out,) either at the Exchange or Merchants' Hotel.

Brother Wolfersberger was to deliver the box, but not stopping in Pittsburg as he had intended, he left it at one of the afore-mentioned Hotels. Mrs. Sadler will please to get the box and supply the brethren who may want.

Doubtful Disputations.

We consider all disputations more or less unprofitable and hurtful, but especially those on doubtful subjects. Doubtful subjects are mysterious and indifferent ones.

If the subject is mysterious, we may hold it and teach it as an article of faith, but it is no proper subject for investigation, beyond the teachings of revelation. For instance, the doctrine of the Trinity, the doctrine of Angels and Spirits, the *modus operandi* of the spirit, and many other theological subjects are profoundly mysterious; hence all human speculations and disputations, concerning these and kindred subjects, will make no one wiser or better, but tend only to distract and bewilder the mind.

Just so, likewise, with all matters of indifference: that is, such as may be done, or not done, with perfect impunity—a mere matter of opinion.

Now, why should Christians contend or dispute about such things? What profit can they have from such doubtful disputations? None at all. Then let all be careful to avoid such useless, yea such injurious disputations.

But on the other hand, it is a duty to contend earnestly for the faith once delivered to the saints; that is to say, for the true principles, experience and practice of the religion of the Bible. These are no mere matters of opinion, and with few exceptions, no unfathomable mysteries, but plain matters of faith and practice. Hence, for the defence and prevalency of this system of truth and righteousness, we may dispute; and if need be, like Paul, "from morning till night," But, then, let our speech always be seasoned with salt; and let us be sure never to give place to vain jangling.

New Edition of German & English Hymn-Books.

We have now on hand a good supply of German and English Hymn-books.

In getting out this new Edition of the German Hymn-book, we were greatly hindered, by repeated disappointments on the part of different workmen in Philadelphia. But after a long and tedious progress of workmanship, we have succeeded at length in having it finished. We very much regret the delays which have occurred in its publication. Yet we flatter ourselves with the hope, that the superior merits of the work, and the elegant style in which it is got up, will, in a great measure, atone for its long delay. It is altogether an excellent book. Neither its intrinsic merits, or style of workmanship, will suffer by comparison, with any work of the kind, extant in our country.

The new edition of the English Hymn-book is also improved in its general appearance, having been worked on larger and better paper than usual.

Bamberger's Journal.

This interesting little work is now out of press and ready for delivery. It is considerably larger than the Treatise on Regeneration, containing 342 pages—which is nearly 100 pages more than the work on Regeneration. An idea of the nature and merits of its contents may be gathered, in part at least, from the following short preface to the work:—

In presenting to the public, the Journal and Miscellaneous Writings of the late and much lamented Joseph H. Bamberger, the Publishing Committee of the General Eldership would merely remark, that they have complied with the instructions and wishes of that body, in the hope and belief that it will be a useful and profitable book, especially to the young in the ministry, and the church.

His Journal is written in a plain and easy style, and shows the various exercises and mental conflicts of the young Christian, in his pilgrimage from earth to heaven. It shows the wise, observant and pious mind of its youthful author, whose praise was in all the churches, and who will long be remembered with cherished affections. It shows also how prudent and careful he was in the improvement of his time and talents; what assidious efforts he made for high attainments in the divine life; and how unreservedly devoted to God, he strove to feel, and live, and act.

His Short Sermons, Skeletons, and Miscellaneous Articles, manifest, for a young man without much learning, both tact and talents of a superior and commanding order. This part of the work will be found of special service to young ministers.

We commend the work to the attention and careful perusal of all orders, ages and classes of the community, but especially to young Christians and Christian Ministers, and to Sabbath-school Teachers and Scholars.

By the Committee.

Arrival and Reception of the President.

PRESIDENT TAYLOR arrived here on Saturday afternoon, the 11th inst., and was received by the military and citizens with great eclat. He put up at Mr. Coverly's Hotel, tarried over Sabbath, and left on Monday morning, the 13th, on his tour Westward by way of Chambersburg, Bedford, &c.

We were highly gratified to see the President look so well, but especially that he remembers the Sabbath-day so as not to profane it by travelling. We hope he may ever do so.

"Peter Pence."

THE New York Tribune says:—"At the Roman Catholic churches throughout the city and suburbs, very large sums were collected for the relief of Pope Pius IX. At St. Peter's Church, Barclay street, the handsome sum of $750 was received; St. James's Church, St. James street, over $500 was taken, and the sums at all the other churches were proportionately large. Supposing the Roman Catholic churches of New York, Jersey City, Brooklyn, and Williamsburgh, to be twenty-five, (and that is about the number,) and the receipts to average $250 at each, the total realized would be about $6200. Multiply this by the United States, and at least ten times six, that is, $60,000, shall have been received."

This is a good round sum to be raised within our country for the aid of a foreign deposed monarch. Verily, we doubt whether Peter or Paul, or their Master, ever had such a sum, or the tithe of it, furnished them. But they did not need so much to keep up their State as the "humble and unworthy" Pius IX does. They had no pomp to maintain, no battles to fight for earthly sceptres.

CONTRIBUTORS' DEPART'T.

Materialism Refuted.---No. 4.

ANOTHER passage which I offer in support of my general proposition, may be found in Acts 7: 59. Here we have Stephen's dying request. While receiving a shower of stones from his enemies, he cries out, "Lord Jesus receive my spirit." This language places his faith in a conscious state after death, beyond a doubt. If he had been a materialist, would he have given utterance to this request? It is unreasonable to think so; because on the face of it you would learn a different doctrine. How can we account for this uniformity of sentiment between the words of Stephen and of Christ? He, entertaining the sentiment expressed in Christ's commendation on the cross, therefore his faith is expressed in such unequivocal language. If this was not his faith, then scepticism must be the goal of our investigations, its rocking waves our strong entrenchmen', behind which we are to find security. Is this the citadel where truth, in her majesty, resides, and regales its votaries with doubtful speculations? Is this their chief delight! Ah, tell it not in Gath!

But truth, like a munition of rocks, offers a safe protection, and points to Him that never erred as its exhaustless fountain; and it will live uninjured when the waves of scepticism shall be hushed into everlasting silence, and come forth, clad in the garb of invincibility, commanding the reverence and submission of all intelligent beings to its authority. We all ought to bow to its authority now, and walk in the pathway it directs.

We shall now listen to the testimony given by the great Apostle of the Gentiles on this subject. In Phil. 1: 21—25, he introduces his view of death, and shows that death would be to him a "gain." How, we ask, could death be a personal gain to him, if he would not consciously exist after death? He was one of the most eminent and useful ministers in the Church; one of the most efficient instruments employed by Immanuel for the conversion of the world. Hence, his death, or sleeping in the grave, would have been a loss instead of a gain, both to the Church and to himself personally. But according to the truth in the text, death would have been a personal benefit to him; because after the dissolution of the body, he expected to be with Christ. In this point of view only it would have been a gain to him to die. "If I live in the flesh," &c., (verse 22.) Here is a plain distinction made between I (Paul) and the flesh, or body, in which he lived. Why this distinction, if life is only an accident of matter!

The next thing is his desire to depart. Now if the opposite was true, this could not take place. If the whole man goes down to the grave, then he could not depart. But Paul chose to differ from them, therefore the propriety of his desire.

Again, his expectation to be with Christ, shows the same thing. Christ is not in the grave. He is said to be at the right hand of the Father: therefore not in the grave. Paul could not express his faith in a conscious state in language more clear and explicit than he has done here.

Again, he was willing to sacrifice his desire, (if it could be gratified,) for their interest and welfare. "Therefore more needful for you that I abide in the flesh." Does not this passage clearly teach that he could live in the flesh, and also out of it? This single passage should determine this controversy forever.

But the doctrine we plead for is taught in other texts. There is a passage in 2 Tim. 4: 6, where Paul informs Timothy that the time of his departure (or death) was at hand, and he should receive a crown at that day. Our antagonists say this is a description of the same event, and must have been written at the same time, and refers to the coming of Christ, like the one we have just been discussing. It is admitted that the same event is referred to in this as well as in his other epistles. But that it was written at the same time, and refers to Christ's coming, is a mistake, and easily detected. The first thing in this passage is his death, or departure—the time when the crown was to be received, at that day. What day? They say the day of his coming. That is begging the question. The coming of Christ is not the subject in the passage. The time mentioned in the text, is the time of his departure. With this agrees the Revelator, where it says, be faithful until death, and I will give you a crown of life. Therefore this does not teach what they wish it to teach.

If these passages are contrasted, we see a striking difference. The first difference lies here: In the passage in Timothy, his death was settled, fixed, decided: "The time of my departure is at hand." In Philippians it was only a desire to depart; the time was not settled or fixed. He says, "To abide in the flesh is more needful for you. I have this confidence, that I shall abide in the flesh for your furtherance and faith." The second difference is this: In Timothy "he was ready to be offered up." All the arrangements were made. In Philippians he only was in a strait betwixt two. These passages would never have been confounded, but to serve a purpose, and carry a point.

He gives further testimony in 2 Cor. 5: 1. There he compates his body to a tabernacle, or moveable tent, that at any time might be thrown down or "dissolved." The second is, the possibility of leaving this tabernacle and dwelling with the Lord. In the 6th verse he makes it clear, by giving us the reasons: "We are always confident, knowing that while we are at home in the body, (the place of his present residence,) we are absent from the Lord." In the 8th verse he gives us his wish and desire: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Is not the distinctinn clear and evident, between I, Paul, the residenter, and the house in which he resided? And also, I, Paul, can live out of this house; and therefore the propriety of his desire and preference. If his language represented his view of the future state, it demonstrates a conscious state, if human language can express it.

Another fact, that confirms this view, need only be stated; that in all his epistles there is not a single passage that teaches the contrary doctrine. In the 12th chapter of this epistle, his faith is again expressed in these words: "Whether in the body or out of it," &c. If he believed a man could not be out of the body and live, this language can never be, on this hypothesis, accounted for. On the other we find an easy solution. This language could not possibly be used by one who believed in materialism, without making a wrong impression; for there is no living out of the body, according to their theory. On the face of this language his faith is implied. This agrees with what he had taught in those passages we have already presented. We here close the examination of this witness for the present.

S. A.

[*To be continued.*]

Jerusalem.---No. 2.

FIGURATIVELY, or spiritually, Jerusalem and Zion, or Sion, are convertible and interchangeable terms, being applied to denote the Church of Christ, whether in her militant or triumphant estate. As we have already proven, God had determined upon the final overthrow of the literal city, and removal of all her inhabitants, by the hand of the victorious Romans, but designed that that title should be transferred to a city *which cannot be moved.*

The following Scriptures doubtless refer to the Church, in their use of these words, in her militant estate. "Sing praises to the LORD, who dwelleth in ZION." Now the Lord dwells no more in the hill where David's palace stood than in Etna or Vesuvius; but in the Church he does. "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Psalm 9: 11. 2 Cor. 6: 16. "Praise waiteth for thee, O God, in Zion." Psalm 65: 1. "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day shall the branch of the LORD be glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in ZION, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." This Scripture cannot refer to the resurrection state of the Church; for, in that, women will have no need to, nor will they in fact, lay hold on a man to remove their reproach, by being called by his name. Again, every one left in Zion shall be holy, can refer to none other than the saints of God, redeemed from sin. "Be ye holy for I am holy." All of this accords with Jeremiah 31: 31—34. This New Covenant, Paul tells us in Hebrews 8: 6—13, is the Covenant of the Church of Christ, and the covenantees thereof are holy—they know God, yea, from the very least to the greatest.

Isaiah says again, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." No Christian has a doubt about who is alluded to in the prediction; for "no other foundation can any man lay than that which is laid, which is CHRIST." Now, as this foundation is Christ, and the rock on which the Church is built, so he was laid in Zion, and still lays there, as the hope of all his people.

In that beautiful and masterly handled contrast, drawn between Hagar and Sarah, in the latter part of the fourth chapter of the epistle to the Galatians, the inspired logician employs the name Jerusalem in no other possible acceptation. "Tell me," says he, "you who wish to be under the law, do you not hear the law? For it is written, that Abraham had two sons; one by the bond-maid, and one by the free woman. But he, indeed, who was of the bond-maid, was begotten according to the flesh; but he who was of the free woman, was through the promise. Which things are allegorized: for these women are two institutions: the one, indeed, from Mount Sinai, bringing forth children into bondage,—*as a slave mother always does*—which is Hagar, (for the name Hagar denotes Mount Sinai in Arabia,) and she answers to the present Jerusalem, and is in bondage with her children. But the Jerusalem above is the free woman, who is our mother." Mark, this Jerusalem is the free woman, and this woman the mother of Christians individually. Can we next find who the mother of the children of Christ is? Without a shadow of misgiving, his bride or wife, and she is none other than the Church. "Thus, my brethren, you also have become dead to the law, by the body of Christ, that you may be married to another, who rose from the dead, that we may bring forth fruit unto God." This fruit consists in our holy obedience and the increase of his family. Romans 7: 5. The Apostle adds, "I have espoused you to one husband, that I might present you as a chaste virgin to Christ." This espousal had already taken place: Christ is a husband; and Paul felt jealous of his bride, lest while he was personally absent, her affections would be placed upon another—the world, the flesh and the devil.

But the Revelator caps the climax, when he declares, "The spirit and the bride say, Come." The spirit and Church, animated by him, say, Come, to a sinful world.

Another very sublime effusion of Paul to the Hebrews, evinces the truthfulness of my argument. "But you are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of messengers; to the general assembly and congregation of the first-born, who are enrolled in heaven, and to God the Judge of all, and the spirits of just men made perfect, and to Jesus

the Mediator of the new institution, and to the blood of sprinkling."

We are told, however, that this coming to Mount Zion and Jerusalem is yet future—that it will not take place till the resurrection of the just. To this I beg leave to reply, that the language is in the present tense, you are come, without any reason for supposing it prophetic, unless to avoid my conclusions. Secondly, if coming to Zion and Jerusalem is yet future, then have we not come to God—to the church of the first-born—to the Mediator of the new covenant—to the blood of sprinkling—consequently we have not had our hearts sprinkled from an evil conscience, and are yet in our sins!

As ancient Hyerosolyma was typical of the Church, so there are some definite *points* of resemblance between them. Among others are the following.

No place in the whole earth did God exercise so great and constant a diligence over as Zion and Jerusalem. "The hill of God is as the hill of Bashan; a high hill as the hill of Bashan. Why leap ye, ye high hills! This is the hill which God desireth to dwell in; yea, the LORD will dwell in forever." This same care, yea, a far greater, does God have for His peculiar people. It is this care that renders His Church the glory of the whole earth. So great has been the regard of Christ for His Church, that he gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it in all its glory, without a spot or wrinkle.

The first mark of a Divine regard for those places is, that God erected there the throne of his kingdom, and set David on it, as the first of a long line of illustrious monarchs, who reigned in the city, forcibly rended from the embrace of the Jebusites.

Christ, the last legal heir to the throne of Israel, being the true David, having a two-fold right to the regal honors of his father, first by law and secondly by promise, has taken up his royal residence in heaven, the centre of his general assembly or Church.

In Jerusalem God also established his altar and recorded his name for worship: there songs of praise were sounded aloud to the king of potentates, and now to the Church has God left his name to be magnified, and the sacrifice of our lips, offered from the burning altar of flowing bosoms and glowing hearts.

The Divine protection against invading foes was also signally displayed in the defence of that city, so long as her people were obedient and humble. So has God pledged his constant protection to his children or people. The gates of hell shall not prevail against them.

Fraternally,

G. U. HARN.

Contend for the Faith.

ELDER M. F. SNAVELY sendeth greeting to all the brotherhood, &c. The second number of the "Church Advocate" arrived here to-day, dated 15th June. After reading it through, I held it in my hand, and looking over the title-page, I noticed the above hinted text, in Jude. Thinks I to myself, I am certainly trying to do that; and I can assure you, my brethren, I have plenty of that to do. I am here alone among a large number of "Quakers," (so called,) but I cannot see any "quaking." And, judging from appearance, I would not suppose that there is enough of the spirit of God among the whole of them, to make even *one* quake much. These people, you know, (I suppose,) explain away very much of the "faith" of the primitive Christians; and I, professing to be a believer in all the teachings and commandments of Christ, do, and cannot help, as a matter of course, to "*contend*" with them.

We have had some pretty smart contentions too,—and that sometimes daily. Finally, they sent me their strongest man, (as I suppose,) viz: a book, published by a Robert Barkley. On being asked what I thought of it, I replied, I thought I was acquainted with all the arguments that Barkley could use against the New Testament,—for I had read "Tom Paine's Age of Reason;" and the only difference, I thought, was, that Paine explained away the whole of the New Testament, and Barkley a good part: and that he *wrested* and *perverted* a great deal of the New Testament, which did not run parallel with his new theory! This, of course, "was a hard saying," and led to a new controversy this morning, in "my own hired house." So, in "contending earnestly for the faith," I told my opponent that I hesitated not in saying, that the man even blasphemed in saying, that MAN could baptize with the Holy Ghost.

I then challenged them to a public debate. I requested them that they should furnish me with one of their strongest men that they could produce, that I might have one week with him on the subject. Lord pity the poor, blind, duped followers of Robert Barkley! Such things are too sacred to be trifled with, or left pass without expressing, at least, my utter disapprobation to such fallacy of reasoning.

It does not so much grieve me to hear men differ from me, because they do not altogether agree with me in their views of Scripture; but when I hear them treating contemptibly the plainest of all Scriptures, such as that of Water Baptism, the Lord's Supper, and washing of Feet, &c., &c., then I cannot, nay, I will not hold my peace. I have told them plainly, that whenever I was prepared to throw away as much of the Scripture as they do, that then I will throw away the WHOLE, and join Charles Sherman, who, by the way, is a confirmed Infidel!

Having, then, the Quakers,—the Infidels,—the Universalists,—the Predestinarians,—the Methodists, and such like, around me, all differing from me more or less, you may judge of my situation. I will either have to run or yield. But I will not do either. So I (as a public character) must "fight," (contend.) and so I do, in good earnest too. You may think I do not lack much of being an "Ishmaelite," in this respect. Would to God my health was right good, I would fairly make them "loathe" me as a "full soul doth the honeycomb!"

Brethren, forget not to pray for me. I want to do the will of God, that I may be saved when I am done "contending" here below.

Grace be with you, and all the Israel of God. —Amen.

M. F. SNAVELY.

Salem, Henry Co., Iowa, July 4, 1849.

The Mutual Recognition of Departed Souls in a Separate State.

BROTHER WINEBRENNER:—

WHETHER the souls of Christians who have been acquainted in this life will recognize one another in a future state of bliss, is a question which has sometimes painfully exercised the minds of survivors. Happening upon some remarks from "Leslie's Vision of the Heavenly World," which appear to me to throw a degree of light on the question, I copy them, and send to you. As I believe they would be acceptable to your readers, their insertion in your valuable paper would oblige,

Yours, fraternally, K.

"Amongst the pleasures and employments of Heaven, that of *the knowledge of, and the converse which the saints will have with one another*, appears to hold an exceedingly prominent place. The inhabitants are always represented as a society, and as a family continually in the presence of each other. We are told of elders *together*, of many angels *together*, and of an innumerable multitude *together* singing one song, even the song of Moses and the Lamb. "But ye are come unto Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born who are written in heaven, and to God the Judge of all, and to Jesus, the Mediator of the new covenant."

Now, as we can have no idea of a society always existing together, without its members being intimately known to each other, so we can form no idea of the society of heaven without the same conception. Indeed this sentiment is plainly conveyed to us in the words of the Saviour, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven;" for it could not with propriety be said, that we should sit down with these three patriarchs, if we did not know them, and were not able to recognize them in particular amidst the innumerable company.

If it be true, therefore, that we shall know Abraham, Isaac, and Jacob, men whom we have never seen on earth, much more true is it likely to be that we shall know those pious persons whom we have seen, and with whom we have been intimately acquainted in this world.

The Apostle, in his first epistle to the Thessalonians, writes: "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope; for if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." This language evidently implies, that pious friends here, though separated by death, will meet again at the resurrection; for if this be not intended, there does not appear to be any meaning in the Apostle's words. He writes to the Thessalonians to comfort them under the loss of some of their fellow-Christians, and tells them not to sorrow as those without hope. And what is that hope? "That them who sleep in Jesus will God bring with him;" words which plainly intimate that the separation occasioned by death was only for a time, and that parted friends should meet again. And if they are to meet again, what comfort can there be in the thought of meeting, unless we suppose that each will be fully known to the other?

That every inhabitant of the blissful world will be as much distinguished from all the rest, as one man is distinguished from another in this world, is a sentiment fully supported by the word of God. And though John says, that when Christ shall appear, the righteous will be like him; yet that same Apostle in the apocalyptic vision, saw that the righteous and the Saviour were not so much alike, but that he could distinguish the Lamb amidst the throng, that he could mark the elders amidst the angels, and that he could know the martyrs amidst the innumerable company. And to the same Apostle, along with James and Peter, it was also granted, on the mount of transfiguration, to see that there was such a difference between one celestial inhabitant and another, that Moses could easily be distinguished from his companion Elias.

If, therefore, every heavenly inhabitant is to preserve his own special identity; and if we are to be blessed with the faculty of vision,—a truth which none will dispute,—what then will prevent our recognizing all the pious whom we have known, and with whom we have been associated on earth? The thought is delightful; and its delight is increased because the fact is certain. The dead in Christ have only reached their home first; but as their home is to be our home, and their abode to be our abode, at the appointed time we shall meet again, and the joy of meeting will be increased by the temporary separation."

Jericho.

JERICHO, "the City of Palm-trees," derives all its importance from history. Though now only a miserable village, containing about thirty wretched cottages, which are inhabited by half naked Arabs, it was one of the oldest cities in Palestine, and was the first place reduced by the Israelites on entering the Holy Land. It was reduced to the ground by Joshua, who denounced a curse on the person who should re-build it. Five hundred and thirty years afterward, this malediction was literally fulfilled upon Hiel of Bethel, who rebuilt the city, which soon appears to have attained a considerable degree of importance. There was a school of the Prophets here in the days of Elijah and Elisha, both of whom seemed to have resided much here. In the vicinity of Jericho there was a large but unwholesome spring, which rendered the soil unfruitful, until it was blessed by the Prophet Elisha. In the second chapter of Ezra we read, that three hundred and forty-five of the inhabitants of Jericho, who had been carried into captivity, returned to Judea with Zerubbabel, and in the third chapter of Nehemiah we find them at work on the walls of Jerusalem.

Jericho appears to have continued in a flourishing condition during several centuries. In the time of our Saviour it was inferior only to Jerusalem, in the number and splendor of its public edifices, and was one of the royal residences of Herod, misnamed the Great, who died there. It was situated in the hollow or bottom of the extensive plain called the "Great Plain, (which circumstance marks the propriety of the expression of the Evangelist, "Going down to Jericho,") and is about nineteen miles distant from the capital of Judea. In the last war of the Romans with the Jews, Jericho was sacked by Vespasian, and its inhabitants were put to the sword.—Subsequently re-established by the Emperor Hadrian, in the year A. D., 138, it was doomed, at no very distant period, to experience new disasters. Again it was repaired by the Christians, who made it an Episcopal See; but in the twelfth century it was captured by the Mohammedans, and has not since emerged from its ruins. Of all its magnificent buildings, there remains part of only one tower, the dwelling of the Governor of the district, which is traditionally said to have been the residence of Zaccheus, the publican, who dwelt

in Jericho. The steep mountainous ridge near the ruins of the city, is called the mountain of Quarantania, and is supposed to have been the scene of our Saviour's temptation. Here, Dr. Shaw is of opinion, that the two spies of Joshua, concealed themselves when they fled from Jericho. This mountain commands a distinct and delightful view of the mountains of Arabia, and of the Dead Sea, and of the extensive and fertile plain of Jericho. According to Mr. Maundrell, Quarantania is a most miserable, dry, and barren place, consisting of rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion. On the left hand, looking down a steep valley, as he passed along, he saw the ruins of small cells and cottages, the former habitations of hermits, who had retired thither for penance and mortification; for which purpose a more comfortless and abandoned place could not be found in the whole earth. The particular mountainous precipice, where, it is believed, "all the kingdoms of the world, and the glory of them," were shown to Jesus Christ, is, as the Evangelist describes it, "an exceeding high mountain," and, in its ascent, not only difficult, but dangerous. It has a small chapel at the top, and another about half way down, founded on a projecting part of the rock. Near the latter are several caves and holes, evacuated by the hermits, in which they kept their fast of Lent, in imitation of that of Jesus Christ.

HENRY SHOPE.

Linglestown, Pa., July 18, 1849.

The Poor Minister.

Of all men who fill the various stations in life, the minister of the gospel is one of the greatest importance. Commissioned by God to proclaim his gospel to a dying world, which is groaning in sin and iniquity, and, as it were, thousands around him who are going down to eternal ruin. O! how solemn the thought. If he sees the sword coming, and cries not aloud, that they may see their danger and flee, God declares that he will require the blood of those souls that perish at his hands.

Dear reader, have you ever considered the responsibility of your minister's calling?—Why is it that he is willing to leave houses, father and mother, sisters and brothers, to preach the gospel of eternal salvation? Why, it is his call.

Behold him, standing between the living and the dead, crying aloud to sinners to flee the wrath to come. Such is the nature of his calling. But we are not done. We ask you to go to his family circle. See him there, with his companion in life, subsisting, as it were, upon a scanty peter-pence. His appointment comes: he goes out, with a heavy heart, to preach; and while he travels along, he is weighed down with sorrow to think of his penury and sufferings at home. He is to impart to others the food of life, and he needs comfort himself; yet he is treated with a cold indifference by those who should esteem him highly. Many give to their preacher a small sum, by way of giving a charity. They do not consider it is their duty to do it. But let such remember, that he that preacheth the gospel, shall live of the gospel. The poor minister is commanded, by God, to cry and spare not. He looks around, takes courage, and arises with all his strength. He blows the trumpet; but hark, do any heed it? Ah! no. All appears dark and gloomy. His strength begins to fail: he loses courage and sinks. He now takes his commission and lays it at his Master's feet, and kneeling before him, with tears streaming from his eyes, he implores mercy: he begs of God. Oh! hear it. He pleads for mercy to help him in this arduous work. But after all, although he bears a burden which might make the shoulders of an angel sink, he hears the voice of God, saying, go and proclaim my gospel.

Dear reader, can you turn from such a scene with a cold indifference, and leave your preacher suffer on? Look back, years that are gone by, when the Church was warm in the love of God, the preacher's wants were enquired after: he was relieved, and he could come up clear and free. And then did God manifest himself to his people.

When will that time come again? Why, just when the people of God come up to the help of the Lord against the mighty, and stand and hold up their preacher's hands, so that Israel may prevail. May God help you to do your duty, and defend the cause of God manfully, so that his cause may not suffer.

J. C. SEABROOKS.

Lisburn, Pa., July 30, 1849.

Iowa Once More.---No. 3.

Having still a few more things to write in reference to this beautiful country, &c., I again resume the subject. However, I would here say, you misunderstood a word in my first letter. You made me say, John Heck's bottom, whereas I said, *John Heikes' bottom*, viz: west of Plainfield. Howbeit, they are both fit specimens.

Brethren, I am very glad this day that I came out here. I have said so frequently, and say so now, that I would not this day take $1000 in gold and go back to where I came from, and be situated and circumstanced as I was.

What I now want is a little better health, (which was somewhat impaired by travelling, and necessarily eating unhealthy food,) and a number of good, faithful brethren, and a few preachers, who could devote all their time to preaching. A man with a small family I am certain can be sustained. I know he can, and more too. And a more beautiful country no one need ever wish to see, only it is new. But thousands are pouring into it from various parts. Last week I received a letter from brother J. J. Doman, (who once lived with brother Snodgrass, in Dauphin county,) who informed me in his letter that himself and brother Wagner and families, from Fishing Creek, Dauphin county, arrived in Iowa only two days before we did, and that they have all bought farms in Louisa county, not far from "Grandview," from which their letter was mailed. They want preaching, and in very many places preaching is wanted. But who is to do it? I cannot, and dare not, preach much. But this new country is attended with many inconveniences. Here fine meeting-houses are wanting. Fine dwelling-houses, barns, &c., are not here. You will not see many barns in Iowa, and very few stables for horses, much less for horned cattle. But better water I never did drink in all my travels, than this country has. Numbers of Illinois folks are coming to Iowa; because it is generally more rolling, and has much better water, and much healthier too, in consequence of the water.

But home is home to almost any one; therefore, any one coming to this new country, undergoing such a vast change of scenery, customs, &c., and being entirely strange, will feel it sensibly at first: but one month's location, and a little fixing, will cure all. "Sweet home" then will be here as well as yonder. I would advise every one to bring most of their best household goods with them, especially such as can be boxed up. It will cost but a trifle, and then you will have your own old things. Brethren, if nothing yet happens me, other than I now know and see, I could not like it better than I do; but this may not be the case with every one. I do insist on the brethren coming to see it at least. I feel more at home here in two months than in two years at Linglestown, Pa. Farewell.

M. F. SNAVELY.

July 4, 1849.

Camp-meetings.

Dear Brother Winebrenner:—

There is, in my opinion, no religious meetings so good, in my enjoyment, as Camp-meetings. There are many professing Christians now, who once were in favor of Camp-meetings, who say that they would rather see them done away with, for some time at least, until the people would get more light on the subject. Others, again, have this reason, because there was so little good done for the last few years past. It were easy to answer these and other objections. But, O! foolish professing Christians, have we begun in the spirit, and are we going to end in the flesh? Or, like the rebellious Jews, are we going back into Egypt again? God forbid. But may we have grace from the heavenly hill to perform our duty in all things with fidelity.

Come, then, dear brethren in the Lord, let us go out into the wilderness in the name of the God of Israel, not to be seen of the world—not to make a show in the flesh—not to make a feast for the rich—not to see who can bring the most grandeur there—nor stay at home because we have no carpet to spread in our tents, as some others have. No, my dear brethren, this will not do. We must pick up courage and go out with our tents, not fearing the cold ground, but casting our thoughts upon our blessed Redeemer, when he lay in the garden, with his face upon the cold ground, shedding, as it were, his blood for us. O! dear friends, remember it is dangerous to lay aside the means of grace by which souls might be saved from hell. Let us, therefore, go forth without the camp, bearing his reproach, exercising faith in the Lord, and be filled with the life and power of religion, and then we will see whether the Lord will not go before us in the chariot of his power, and slay the wicked, on the right and left, with conviction and power from on high, that they may be converted. Let us not hang our harps upon the willow and say, how can we sing the Lord's song in a strange land. No, my brethren, let us tune our harps anew in the service of the Lord, inasmuch as we know that it is not in vain to serve the Lord.

Yours, fraternally,

ABRAHAM SMITH.

Journey to Westmoreland.

I left home on the second day of May, and arrived in Bethany on the 11th. From this place I went to brother Walter's, near Youngstown, to a protracted meeting, where I found brothers John Hickernell, Vance, and Beujamin Ober. Here I stayed and labored with them in the cause of Jesus, to persuade men and women to love him and forsake their sins. After this I went to another protracted meeting at Turkey-foot, Somerset county, where brothers John Hickernell and Weitz were present. Here I saw, to my astonishment, that the hills, rough roads, &c., do not keep the people from meeting, if there is a willingness to go.

I was twice at West Newton, or Rappstown, and wherever I got amongst the brethren, I found a cordial reception, for which I feel thankful to God, and also to them. There is a flattering hope, that much good may be done here among the European German. Therefore, I have made up my mind, if no Providence prevents me, to move out in the fall. The prosperity of the cause, and the condition of the churches, as far as I came, I must say, is very flattering. There is also great prospects, that these busy brethren in the ministry will have great success in their Master's cause. I must say, I had great delight in their unweary labor, being with them, and feel confident that if the good Lord shall bring me amongst them, I shall share with them great joy as well as labor, through the grace of our Lord Jesus. Amen.

FELIX HARTMAN.

Annville, July 20, 1849.

Letter Brother J. Myers, V. D. M.

Ashland, Ohio, July 23, 1849.

Brother Winebrenner:—

After being now a resident of Ohio something more than two months, I resume my pen for the Advocate and the benefit, I trust, of its readers. By this time, I think, I have collected better information than what I transmitted in my letter of last May; because what I now have is mostly obtained by actual observation and ocular demonstration. At the first, some things, I have since understood, were communicated not altogether free from prejudice and selfishness.

I think I may venture to say that the brotherhood, within the bounds of the Ohio Eldership, are on good footing, and well grounded in the principles of primitive Christianity. Some churches, it is true, are small and few in number; others have had a severe sifting, occasioned by the recklessness of an individual, (who may remain nameless in this letter,) who has been disowned by the Eldership. He has a considerable adherence to himself, made up of expulsionists, and probably others, under a wrong impression concerning the man's guilt or innocence. This, I say, has been a severe sifting in some places; but notwithstanding, those who remain are firm and united in the bonds of love.

The preachers have been with me considerably, and I see that they esteem each other. Evil speaking and depreciating each other's talents and usefulness, is not done. At all events, I never yet saw or heard any thing of the kind.

As far as I have been abroad on visits, I have found a similar spirit among the brethren in general. A couple of weeks ago, I preached twice on one Sabbath-day, to the brethren of Vermillion. A considerable number of folks attended, notwithstanding other meetings at the same hour, in the immediate vicinity.—Here I saw and conversed with my old friend and brother, William Tate, or Master Tate, formerly of Andersonstown, York county, Pa., having taught school in former days. Besides him I saw other old acquaintances. I find myself quite at home in Ohio. Every day old acquaintances come in.

Thus, I say, I believe the brethren in Ohio are just about as established in the faith as could be expected, considering the difficulties they have had. It is true, a diversity of opinion exists in reference to Elderships or non-Elderships—numbers being purely Congregational. But they do not disagree to hate and persecute each other. Respecting the General Eldership they have, I believe, one mind.

Brothers Bear and Williams travel the circuit here. They preach at brother Briggle's every two weeks, which is two miles west of Ashland. At brother Briggle's I also preach about every two weeks. Brother Bear has preached once in our Court House, to general acceptance. He will preach more frequently, probably regular, in Ashland. Both these men are young in the ministry, but talented, considering all things, and will doubtless become efficient laborers, provided they continue to go to Christ's school, and learn constant lessons of humility.

Brother Adams calls on me once in a while. I understand he is always busy. As to brother Briggle, he is busy preaching, in the German language, every Lord's-day, in some place or other. Indeed, brother Briggle is a useful man as a preacher, considering that he, at the same time, superintends and works a farm of two hundred acres.

About ten miles west of Ashland is quite a colony of Dauphin county and Linglestown folks, who I contemplate visiting in two weeks from yesterday, and preach for them. There are the Shifflers, the Burgoynes, the Millers, the Buchers, the Leichtys, D. Schaffner, and the Cralls. Old grand-father Crall is now on a visit here, to his son Jacob, who is an extensive merchant in the borough of Ashland. The old man calls frequently on me, to read some *dutch* books and talk of old times. He seems to be quite a pious old man.

It will be quite a treat to me, provided the Lord spares me two weeks longer, to strike hands with my old Linglestown brethren, friends and customers. I have seen but few of them since my location here—none, to say, but brother Shiffler, who paid us a visit last week.

There will be three Camp-meetings in Ohio this summer, which, it is earnestly and sincerely hoped, will be well attended, both by preachers and non-preachers.

The first one is at West Liberty, Crawford county, commencing on the 16th of August next.

The second is at or near Bethlehem, Stark county, commencing on the 23d of August.

The third one is near Reedsburg, Ashland county, commencing on the 27th of August.

With this I will close this letter by only saying, that I hope and pray, that all who feel interested in these Camp-meetings, will contribute whatever is in their power, to sustain them, and that they may be so conducted as to redound to the praise of God and the salvations of souls.

Christians ought to go to Campmeeting, not to get *fire*, as is too often in contemplation, for numbers have very little holy fire remaining, but all should take *fire* there. If they all bring but a little fire along, they will soon have a great one.

All, therefore, endeavor to get your hearts right before you go to camp, and do not wait to have them rectified there. Christians are Christians every where, both at camp and away. There are such beings as "*Camp-meeting Christians*," so styled. We used to have them in Pennsylvania. Farewell.

J. MYERS.

Ashland, Ohio, July 25, 1849.

Brother Winebrenner:—

While about closing the letter of the 23d inst., an epistle of Elder A. Megrew, of 19th of June, ult., came to hand, in which he makes some strictures on my first communication from Ohio.

Now, I think, brother Megrew was rather gratuitous in this. In applying the whip to me alone, was, in my opinion, *a respect to persons*. In the first place, why did he not chastise Elder Deshiri, who wrote prior to me, and severer things than I did? I would be willing to take all the penalty for the transgression, provided there was any.

Secondly, I owe some apology in not defining myself better. I ought to have given a clearer discrimination, so that the reading public might have known that I did not mean the Christians belonging to the Ohio Eldership of the "Church of God," when I said, "preaching in Ohio." In this I meant, while penning the same, the state of Christendom in this State in general, and had not exclusive reference to the "Church of God."

Brother Megrew, in his remarks, is not sure whether I did not mean the various denominations in this State. I consider I have written correct, when I apply these remarks to the professors generally in Ohio.

Thirdly, He might have waited a little, and seen what I would do subsequently.

I am under the impression that brother Megrew, and other good brethren, were dreadfully afraid I would be influenced and swayed by that "*nameless individual*," and that I believed all things that certain "men" told me. But even their very fears were uncalled for.—Never fear old Myers: he has went through the "flint-mill" too often to be a man-pleaser, or to be biassed by every one that cries, Lord! Lord! &c. Farewell.

J. MYERS.

P. S.—I am requested to state, for the information of brother Reiber's friends and relations, that he has been, and still is, very poorly in health. His health is such, that his friends and the brethren here, despair of his recovery. I have not learned what his disease is, but in all proabability it is a pulmonary affection. He is very low now. J. M.

Letter from Brother J. A. Stewart.

Near Landisburg, Perry County. }
July, 1849. }

Brother Winebrenner:—

In looking over my paper, the Advocate, I see letters of intelligence, and oftimes glad tidings of good news, from the different churches, but seldom, if ever, a word from Perry county. I, the weakest of God's people, have taken my pen in hand to write a few lines respecting the state of religion in this place.

Now, I believe, if we cannot tell how well we are prospering in the good way, it will not be amiss to state how ill we are fareing. It grieves my soul to say, that religion is at a very low ebb in Perry county at the present time. And because iniquity doth abound, the love of many waxeth cold. Some have "turned again like the dog to his vomit, and like the sow that was washed to her wallowing in the mire." When I look around me, upon the desolations of Zion, I feel to exclaim with the weeping Prophet: "O! that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

I believe there is a lack of zeal on the part of professed Christians. The Church has become too much conformed to this world. When we go to the house of God, we see a few disciples scattered about through the house, but you can hardly tell the Church from the world. Now, God's people are to be a peculiar people, apart from the world, a light to the world, and as a city that is set upon a hill, that cannot be hidden. Yet we have reason to thank God, there are still a few in Perry county who are contending for the faith once delivered to the saints.

Brother Coulter is laboring with us. He preaches once a month at Landisburg. May the Lord make him instrumental in the salvation of many souls!

Brethren and sisters in the Lord, ye who love God, and desire to see his work revive in Perry county, join us in effort and fervent prayer before God, that he may bring again Zion. It is high time for us to be up and a doing, for "wo to them that dwell at ease in Zion," saith the Lord.

It is about seven years since I set out anew, with a full purpose of heart, to serve the Lord. I embraced the religion of Jesus Christ when a child; but, like too many of the young people, when I began mingling with the world and evil companions, my love grew cold, and I wandered away in forbidden paths. I have reason to thank God that he did not withdraw his spirit from me, but gave me no rest until I renewed my covenant with him. And now, by his grace, I stand; and by his grace, I mean to press onward, until I land my little bark safe in the fair haven of eternal felicity:

Where the wicked cease from troubling,
And the weary are at rest.

My young fellow-Christian friends, a word to you. You have lately enlisted in the army of the Lord. Beware of the baneful influence of a wicked world. Beware of the influence of worldly companions. Choose not your companions in the world. Come out from among them and be ye separate. "Touch not the unclean thing, and I will receive you, and will be a father to you, and ye shall be my sons and daughters," saith the Lord Almighty. May the Lord impart to us, one and all, grace to keep ourselves unspotted from the world, is my prayer. Amen.

Yours, in Christian union,

J. A. STEWART.*

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*Notice.—Brother Stewart: Bamberger's Journal shall be sent you by the first opportunity.

Letter from Brother G. U. Harn.

Frizzlesburg, Md., August 4, 1849.

Dear Editor:—

Since I left home, I have had a very variable state of health—almost incessant colds—unusual for this season of the year.

The weather has been unusually dry in these parts, for a long time past. The wheat harvest was good and well saved. Oats are inferior, and corn is indicating a light crop.

I think we at Harrisburg, have a decided advantage over our neighbors in respect of rain, in a dry season. Located as we are, just below that gorge in the mountains, where our lovely Susquehanna, by the perpetual washing of many thousands of years, has made an unobstructed passage for its eternal waters to flow along, every cloud, formed by the innumerable mountain valleys of Perry, Juniata and Dauphin, burst themselves over us and refresh us with their genial showers. In addition to this, the fatality of our bridges will apprise the observer that we are very subject to storms, tornadoes and whirlwinds. I presume this accounts for our general health in Cholera times.

Since last Saturday, being seven days since I am here, I preached nine sermons, in and about Uniontown. Two of them were funeral discourses; the former on Saturday morning in this place, over the infant remains of Harry Wantz, son of Valentine and sister A. E. Wantz. The latter over the corpse of Albert C., infant son of Elder Price and lady. He was born on the 29th of May, and died on the 30th of July. How hard the stroke that thus bereaves young parents of the pride of youth and the hope of future days!

Still, the Christian parent has a decided advantage over the unbelieving parent. He acknowledges the superior wisdom of him who gave the pledge of love, and bows to his wise will, and permits, without a murmur, the removal of his holiest pride, to the care and tuition of angels. There it shall be trained for a post of higher usefulness than he could possibly have selected for it here!

Like Rachael, weep your children slain,
"Because that they are not;"
Still live that you may meet again,
On Zion's lofty top.

There, in the garden of the Lord,
Shall they forever bloom,
Till at the noting of his word,
Their dust shall leave the tomb.

The gentle rays, which beam from grace,
In heaven all divine,
Shine forth from God's eternal face,
In love the most sublime.

Beneath those tender, soft'ning rays,
In that most fertile clime,
Where night's unknown, and ceaseless days
In cloudless glory shine:

Your tender plants shall grow and bloom!
And shed their odors there;
Then drive away your cheerless gloom,
For heaven has none there!!

Fraternally,

G. U. HARN.

NEWS DEPARTMENT.

New Style of Shot Towers.—Shot towers have been superseded by a new invention, by which a current of air is forced upward in a flue, and thus retards the shot as it falls from above, and cools it, without making it necessary that it should drop from any great height, a tower of moderate height answers the purpose. Formerly it might have cost $80,000 to build a shot tower; now we are told one may be built for an eighth part of the sum, and the process of manufacture is greatly cheaper. A shot factory on this plan is now in operation in New York.

Mortality among Eels.—The present season, says the Haverhill Banner, a great number of the Lamprey Eel, which are in the habit of going up the Merrimack to spawn, have been washed upon the banks of the river, dead. At East Bradford, there dead fish have lined the shore to such an extent, that it has been complained of as a nuisance.—*Boston Times.*

Tremendous Victory over the Russians.—Intelligence has been received by the Nation, a Belgian journal, to the following effect:—On the 1st and 2d July Dembinski, with his own *corps d' armee* and all the reserve of the veteran troops drawn from the Army of operations, now acting in different parts of Hungary, amounting altogether to 80,000 men, attacked the Russian Army, consisting of 110,000, commanded by Prince Paskiewitch, in the defiles between Miskotez and Oilan. The attack took place in flank so as to drive the corps commanded by the Prince in person, into the marshes of the Theiss.

We have not received any details of the important battle, but the success seems to have been so complete that the same Hungarian reserves of veterans, to the number of 40 000 men, marched the next day by Waaten for Comson, to reinforce the army of Georgey, who, from the 4th of July, has been able to resume the offensive against the Austrian armies. Dembinski, with 55,000 men, was in pursuit of the army of Paskiewitch, and it is probable that immediately when the news of Dembenski's victory becomes known, the warlike population in the defiles in which the Russian Prince has imprudently engaged himself, will rise *en masse* to cut off his retreat through the passes.

Splendid Building.—The State Capitol of Tennessee, at Nashville, it is said, will be one of the grandest edifices of the kind in the Union, exceeding in its dimensions the Girard College at Philadelphia. It is two hundred and forty feet deep, by one hundred and thirty-five feet front, and will be supported by twenty-eight columns, each forty feet in height. The height of the building will be eighty feet. The "Banner" says that the whole building is to be constructed of stone and iron, inside as well as outside. Unlike any other building in the United States, the interior is to be of dressed stone.

Hottest Days.—The hottest days this season, were said to have been on Friday and Saturday, the 13th and 14th of July. From the Baltimore Sun we learn that the mercury stood in the shade on Friday to 96; in New York it went to 99, though in Wall street only to 98. It was the hottest day in New York since 1835. In Boston the mercury went up to 101, though in some parts of the city it reached 98 only.

These days will be memorable to many on account of their intense heat.

On the 13th 112 died of Cholera in Cincinnati, and on the 14th 127 died.

Crop in Ohio.—The Cincinnati Gazette estimates that the deficiency in the Wheat crop of that State this year, will be about one-third, or between 7,000,000 and 8.000,000 bushels. The loss falls principally upon the large wheat growers.

The information received from Michigan, from Iowa, and from Central and Northern Illinois, is favorable; and the Corn is also said to have a fine appearance.

Vegetables, Fish, etc., Proscribed.—The City Council of St. Louis, in view of the ravages of the cholera in that city, have passed an ordinance forbidding, under a penalty of from $20 to $100, the sale of vegetables, fruits, fresh pork, sausage meat and fish, in any of the markets of the city, or at any other place within he city limits.

Force of Imagination in Cholera.—A curious experiment was recently tried in Russia with some murderers. They were placed, without knowing it, in four beds where four persons had died with cholera. They did not take the disease. They were then told that they were to sleep in beds where some persons had died of malignant cholera, but the beds were, in fact, new, and had not been used at all. Nevertaeless, three of them died of the disease within four hours. We state this upon the authority of the London Medical Times.

Lake Superior News.—The "Minnesota Copper Company" have recently increased their forces to sixty men. Their mine is opened by two shafts sixty feet deep, connected by a drift 150 feet. Metallic copper abounds in all their openings, at most points presenting solid walls of copper. To remove them and their extent determined, a further descent is necessary. The company are erecting a steam engine and other machinery for mining purposes.

The Ice Trade.—The quantity of ice exported from Boston, for the month of June, and at antecedent periods, was as follows:—To East Indies, 1020 tons; Batavia, 490; Ceylon in Calcutta, 287; Havana, 563; St. Jago, 230; St. Thomas, 194; New Orleans, 3467; Mobile, 325. Total for June, 6576; previous five months, 35,880. Total since January, 42,459; same time last year, 34,881. Increase, 7575.

Professional Ladies.—The American Medical Education Society of Boston, established for the education of females for professional duties, but more particularly to instruct them in the obstetric art, promises to be one of the most useful educational establishments in the country. Twenty intelligent women have recently been instructed in the institution, and are now getting into successful practice.

Ohio Central Railroad.—It is proposed to build first the division of the Central Ohio Railroad which lies between Zanesville and Columbus. The estimate of the cost of this 60 miles is $977,000, of which $500,000 are to be borrowed, and $477,000 subscribed by Muskingum, Licking and Franklin counties. The amount apportioned to Muskingum is already subscribed. An engineer corps is to be at once organized.

The Fish Dying.—We learn from a gentleman who has recently returned from a visit to the Eastern shore of Maryland, that both sides of Chester are lined with dead fish, from the smallest to the largest size. The same phenomenon was observed during the existence of the cholera in 1832, and the causes which then existed have no doubt produced a like effect now.

Dreadful Mortality.—A private letter from a gentleman who was a passenger on the steamer Sultana, which left New Orleans recently for St. Louis, states that of 450 emigrants on board, 200 died of cholera before reaching St. Louis.

Sunday Drinking.—In consequence of the increased mortality from cholera in Chicago, every Sunday, the Mayor has ordered the enforcing of the ordinance for closing tippling houses on that day, the penalty being $25.

The Methodist Church Property.—The statement, that suits have been instituted by the Church South for its share of the property, is contradicted by the Cincinnati Globe, which says:—"The Methodist churches, known as 'North' and 'South,' which have had large amounts in litigation, have come to an agreement to submit to an amicable and fair division of the property. It is well known that a large amount of Church wealth has been accumulated in this city, which was likewise involved in the contest."

Printer's Convention.—The Editors and Proprietors of country newspapers throughout New York are to hold a State Convention, at Syracuse, on the 19th day of September next, in favor of the resolution of the law of Congress of 1815, granting free circulation to newspapers for thirty miles from their place of publication, and to adopt such measures as they may deem proper, to secure such restoration.

The Wheat Crops of the Union.—The wheat in central and southern Ohio, is, to a very great extent, destroyed by rust. Perhaps one-third of a crop will be realized. The crop in the northern portion of the State is said to be much better. In Virginia, Pennsylvania and Maryland, the crop was good. In South Carolina the crop is also good. In Indiana and Illinois there has been quite a failure in the wheat, owing to the rust.

Sunday-schools and Crime.—A dignitary of the Church of England gives it as his opinion, that Sunday-schools have saved the manufacturing districts; and Dr. Browning states, that out of 1,066 prisoners who were conveyed in five different voyages, under his authority and superintendence, to the penal colonies of Australasia, only fourteen had ever been in a Sunday-school.

Cholera among Hogs and Horses.—The Cincinnati papers state that hogs, and even horses, in the streets have been smitten with the cholera, and died. We learn from the officers of the mail boat that Mr. Cruchfield, lost about 50 of his hogs in a single night, the hogs apparently suffering great pain, and in continued cramps and spasms.

The Wheeling Bridge Controversy.—The Wheeling and Belmont Bridge company have been served with notice, that application will be made to Mr. Justice Grier, of the U. S. Supreme Court, at Philadelphia, on the 18th day of August, for an injunction against the erection of the Wheeling Suspension Bridge.

The Potato Crop.—The growing potatoes at the North and East are generally represented as healthy, though the crop is somewhat shortened by drought. In Maine, however, there are some signs of the rot.—*Gen. Farmer.*

Corn Pudding.—Now is the time to make green corn pudding; take two quarts of green corn, grated, one quart of milk, three fresh eggs, one table-spoonful of flour, and half a tea-spoonful of salt, mix well in a dish, and bake three or four hours.

Minnesota.—Gov. Ramsey has divided the Territory into three Judicial Districts, the Courts of which are to sit at Minnesoty, the Falls of St. Autony, and Stillwater.

Two Governors in Florida.—Advices from Florida inform us that Governor Mosley, the old Democratic Executive, still holds on to his office, and intends doing so till October next. Governor Thomas Brown, Whig, who was elected last fall, has been installed, so that Florida is blessed with two Governors.

The New State House.—The Capitol of Ohio now in progress of building, will be one of the largest and noblest piles in the Union. It is of dressed stone, 304 feet by 184, and covers a superfices of 55,936 square feet.

Wealth of Mr Polk.—Ex-President Polk, it is said, has left one hundred thousand dollars, the greater part of which is settled upon his widow.

Father Mathew.—We learn that Father Matthew administered the temberance pledge to 20,000 persons in New York and Brooklyn.

☞ The New Hampshire Legislature at its recent session, provided that after the second Tuseday in March next, the day of the State election, no licenses shall be granted for the sale of liquors, except for medicinal or mechanical purposes.

☞ Mrs. Taylor, the President's lady, made her first appearance in public since the 4th of March, on the 4th inst., on the occasion of a visit of some Sabbath School scholars to the Presidential mansion.

☞ Eleven young ladies, in company with Gov. Slade, have gone to Minnesota, for the purpose of establishing schools in that Territory. They are sent out by the Board of National Popular Education.

☞ The total amount of California gold deposited at the Philadelphia and New Orleans mints, up to the 15th of July, has been $1,306,526.

☞ Wealthy Mexican families are almost daily arriving at Cincinnati, for permanent settlement.

☞ A large edition of Protestant Bibles has been recently published and circulated at Rome.

☞ Baron Rothschild has been re-elected to a seat in Parliament from London, by 3000 majoriy.

☞ There are now about three thousand persons at Cape May.

MISCELLANEOUS.

WAR AND THE GOSPEL.

The Christian nations of Europe and America expend every year in preparations for war, £200,000,000. This amount, when compared with "the most comprehensive form of Christian charity," stands thus:—For preparations of war, *per day*, £548,000. For preaching the Gospel of peace to the heathen, £1,640; or, to make the comparison more distinct, *one pound sterling* for preparations for war between Christian nations, against *one half penny* for evangelizing the Pagan world, and bringing myriads of benighted idolators to bow to the sceptre of the Prince of Peace! *Or, millions for Mars, and mites for the Messiah.*

JUDGE McLEAN ON SLAVERY.

If slavery subsists only by virtue of the municipal law, it is clear that it can no more exist in a Territory without such a law, than a man can breathe without air. The power of the master as much depends upon local law, as the power of a corporate body. Ohio confers corporate powers upon certain individuals; these powers cannot be exercised by Kentucky. Nor can a slaveholder in Kentucky exercise a power on a slave in Ohio. And if the Constitution of the United States and the Act of Congress had not provided for the surrender of fugitives from labor, every slave that escaped, by whatever means, from a slave State to a free one, would be a free man.

This is a doctrine of the civilized world. It is found alike in the common law and in the civil.

Can slaves be taken into a free Territory as property? This is answered by the inquiry, are they property in such Territory? No one can maintain this. That one man should have property in another, is contrary to all law, except that which makes a man a slave. Under it he is considered property; but this law is limited to the State which originated it. It has no extra-territorial operation. A colored man, therefore, taken by his master into a free Territory, can no more be held a slave than he can be sold in a free State. The law which creates the right of the master and the obligation of the slave, is wanting, and without it no slavery can exist.

As a measure of policy, however, a notice of prohibition cannot be too strongly urged. There can be no doubt that Congress have power to prohibit slavery in a Territory, although they cannot establish it. Having implied power to legislate for the protection of the citizens of the Territory, they may prohibit colored persons, whether free or slaves, from coming into it. They may extrude from the Territory any persons who are not citizens, and who may disturb the peace or corrupt the morals of the people.

Although the legal principle against Territorial slavery would not be made stronger by a prohibition, yet the master would not be likely to hazard the right to his slaves, by disregarding such an expression by the law-making power. In this point of view, the adoption of the Wilmot Proviso, or of some authoritative declaration not less explicit, would be important.

A WORD TO BOYS.

Be Polite.—Study the graces; not the graces of the dancing master, of bowing and scraping; nor the foppish, infidel etiquette of a Chesterfield; but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is, to please, to make happy—flowing from goodness of heart—a fountain of love. As you leave the family circle for retirement, say, Good night, when you rise, Good morning. Do you meet or pass a friend in the street, bow gracefully, with the usual salutations.—Wear a hinge on your neck—keep it well oiled. And above all study Solomon and the epistles of Paul.

Be Civil.—When the rich Quaker was asked the secret of his success in life, he answered, 'Civility, friend, civility.' Some people are uncivil, sour, sullen, morose, crabbed, crusty, haughty, really clownish, and impudent. *Run* from such, as for your life. 'Seest thou a man wise in his own conceit? There is more hope of a fool than of him.'

Be kind to everybody.—There is nothing like kindness: it sweetens every thing. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning. 'Charity suffereth long, and is kind. See 1 Corinthians, 13th chapter.

Never strike back.—That is, never render evil for evil. Some boys give eye for eye, tooth for tooth, blow for blow, kick for kick. Awful! Little boys, hark!—What says Solomon? 'Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.' Recompense to no man evil for evil, but overcome evil with good. 'Love your enemies, bless them that curse you.'

In reply to a question, avoid the monosyllables yes and no:—thus, 'Is your father in very good health?' instead of saying, 'Yes sir,' say, 'Very good, sir, thank you.'

Avoid vulgar, common-place, or slang phrases, such as, 'by jinks,' 'first rate,' 'I'll bet,' &c. Betting is not merely vulgar, but sinful—a species of gambling. Gentlemen never bet.

Think before you speak.—Think twice, think what to speak, how to speak, when to speak, to whom to speak; and withal hold up your head, and look the person to whom you are speaking full in the face, with modest dignity and assurance. Some lads have a foolish, sleepish bashfulness, sheer off, hold down their heads and eyes, as if they were guilty of sheep stealing! Never be ashamed to do right.—*C. Wit.*

TO KEEP FISH ALIVE.

The London Literary Gazette has the following in relation to keeping fish alive:

"Those worthy individuals who take delight in Izaak Walton's art; who moreover are in the habit of sending the results of their sports to their epicurean acquaintances, must learn an indispensable piece of information, viz, to keep fish fresh.—This may be done by soaking the soft part of bread in brandy, and inserting it into the gill of the fish while it is yet alive, afterwards sprinkling it over with brandy. Thus prepared and carefully packed in straw, the fish will keep alive ten or twelve days, as may be proved by putting it in fresh water at the end of that time, when, after a few hours' immersion, it will recover from its protracted drunkenness."

THE PRETTIEST PRESENT YET.

An Ink Supplying Pen Holder, a desideratum which has for the last twenty years baffled the skill of inventors, has just been produced with complete success by Coant & Co., of this city. The article is made of silver, in size no larger than a common pencil case; by touching a spring, the ink is let on the pen at the pleasure of the writer, dispensing entirely with the ink-stand. It is said that twenty pages of letter paper, or four thousand words, may be written by once filling the holder.—The article being adapted to a gentleman's pocket or lady's reticule, will be found of great service to the travelling public, and all who wish to be provided with pen and ink at an instant's notice.—*Boston Eve. Journal.*

STATISTICS OF HUNGARY.

Hungary is divided into five circles or provinces, containing 57 counties. Its principal rivers are the Danube, the Drave, the Maresch, the March, the White Doresch, the Izarnos, the Theiss, the Waag, and the Ternes.

It contains 56 large towns, 751 market towns, 11,707 villages, 1,307,172 houses, 2,885,500 families, 5,917,202 males 6,-179,000 females. Total population, 12,-096,202. Of these, 5,500,000 are Roman Catholics, and about 2,000,000 of the Greek Church, about 1,000,000 Lutherans, 2,000,000 Calvinists, 250,000 Jews; and its regular army before the war 56,-000 men. There are about 15,000,000 of arable land, American measure, 1,330,-000 in vineyards, 4,800,000 in gardens, 4,850,000 in pastures, about 15,000,000 acres of wood-land; 4,500.000 head of horned cattle, 650,000 horses, and 8,000,-000 sheep.

Buda, the capital, stands on the right bank of the Danube, and has 25,000 inhabitants. It was once the residence of the kings of Hungary, when it was taken by the Turks. For 160 years it was contested between them and the Christians, and it was finally surrendered to the latter in 1686. In 1810, 600 houses were destroyed by fire, but they have been replaced with improved buildings. Immediately opposite Buda, on the east side of the Danube, is Pesth, or Presburg, which is the largest city in Hungary. It is well built, containing many elegant public buildings, and mansions of the Hungarian nobility. Its University is one of the most richly endowed on the continent of Europe, and this city of Pesth contains about 60,000 inhabitants; it is about 130 miles east-southeast of Vienna.

LONG AND SHORT ARTICLES.

A long newspaper article, like a "great book," is a great evil. They are less apt to be read: and if perused at all, a great part of their effect is necssarily lost, if the beginning is lost before the end is reached. Short articles, on the contrary, as they are the most easily read and remembered, are most likely to be useful. Virgil's good old maxim in agriculture, is equally applicable in writing for the public. "Admire," says he, "large farms, cultivate small ones." Many subjects cannot justly be treated with brevity. But such are not suitable to the columns of a newspaper; they should be discussed in the monthlies or quarterlies, or in books. A newspaper article or paragraph (they should be nearly synonymous) should be brief, and to the point. It is a great art to say, either verbally or in print, just what one has to say, and no more, and to stop when you have finished.—*Charlestown Free Press.*

KNEELING in the reception of the Sacrament contrary to the form in which the Supper was taken from Christ, by the twelve, was instituted by Pope Honorious the Second, in the 13th century. It came in as a consequence of the doctrine of Transubstantiation, which had been decreed just before. The Sacramental bread being declared to be God, it was judged proper to worship it by kneeling before it. Hence the practice was indolatrous in the beginning.

"Not that which is much is well, but which is well, is much."

POETRY.

HYMN.

WHAT poor, despised company
Of travellers are these?
That walk along yonder narrow way,
Along that rugged maze?

Ah! these are of a royal line,
All children of a king,
Heirs of immortal crowns divine,
And lo, for joy they *sing*.

Why do they then appear so mean,
And why so much despised?
Because of their rich robes unseen,
The world is not apprised.

But why keep they that narrow road,
That rugged, thorny maze?
Why, that's the way their leader trod,
They love to keep his *ways*.

Why do they shun the pleasing path,
That worldlings love so well?
Because that is the road to death,
The open road to hell.

What, is there, then, no other road
To Salem's happy ground?
Christ is the only way to God,
No other way is found.

J. H. B.

THE CUP OF CRIME.

ON Israel's head a crown was bound;
Her God was Israel's pride;
She trod the desert's fiery ground;
She passed the ocean's tide:
Unhurt the pestilence she breathed,
Unwounded met the sword,
Met toil and agony unscathed—
Her angel was the Lord.

And while she to herself was true,
The might of earth was vain;
Her footsteps scattered like the dew,
The spear, the shield, the chain;
Still flamed before her holy eyes
The presence of her King;
Still o'er her holy sacrifice
Stoop'd Heaven's eternal wing.

That guiding star, that holy light,
Long saved her from the blow—
Still mightiest in her Maker's might,—
She sinn'd—where is she now?
An outcast through earth's widest range,
Struck from the roll of Time,
Beyond the power of chance or change,
She drinks her Cup of Crime.

And Europe, too, the Cup of Crime
Has to her hot lip come;
And is there yet no hand sublime
To save thee from the tomb?
Must perish, too, the laurel wreath
That round thy helmet glow'd;
Thy sword be rusted in its sheath;
Thy garment be thy shroud!

Ambition, Folly, Frenzy, Guile,
Are stalking through the land;
And unbelief, with traitor smile,
And with the traitor hand.
King of the Heavens! God, Father, friend,
To thee we lift the eye;
To thee the trembling knee we bend!
Lord! save us, or we die!

THERE is a path that leads to God,
All others go astray;
Narrow, but pleasant is the road,
And Christians love the way.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 24th ult., by Elder E. Logue, Elder Andrew J. Fenton to Miss Frances Funk, both of Washington county, Md.

On the same, by the same, Mr. Dennis Mangan to Miss Elizabeth Jones, both of Tilmington, Washington county, Md.

On the 17th ult., by Elder A. Swartz, Mr. Henry Snell, of Cumberland county, to Miss Elizabeth Lonoshore, of Portsmouth, Dauphin county, Pa.

On the 29th ult., by the same, Mr. William Barker, of York county, to Miss Mary Miller, of Middletown, Dauphin county, Pa.

On the 3d ult., by Elder J. M. Klein, Elder Joseph Glenn, of Harmony Circuit, to Miss Mary Cahner, of Venango county, Pa.

On the 2d inst., by Joseph Ross, V. D. M., Mr. Simon Snyder to Miss Elizabeth Beidler, both of Middletown, Dauphin county, Pa.

On the 29th ult., by Elder Felix Hartman, Mr. Franklin Kramer to Miss Lavina Nightling, both of Auburn, Schuylkill county, Pa.

On the 9th ult., by the Rev. Charles A. Hay, Mr. Reuben F. Brown, of Reading, Pa., to Miss Louisa T. Baab, of Harrisburg.

On the 15th ult., by the same, Mr. Peter Bernheissel to Miss Elizabeth Shott, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 29th of June, 1849, Oliver Ergene Hamilton, son of Thomas D. and Elizabeth Ann Grim, aged 2 years, 1 month and 27 days.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower,
In paradise could bloom.

Funeral sermon preached by Elder E. Logue on the 22d of July.

On the 29th ult., at the residence of his father, Charles Barrett, son of Mr. O. Barrett of the Keystone, aged about 17 years.

He was a youth of high promise, talented, moral, industrious and amiable in disposition. His death is a severe affliction to his parents, with whom we most sincerely sympathize.

At Mechanicsburg, Cumberland county, on the 1st inst., infant son of Jonathan and Elizabeth Young, aged 1 month.

On the 4th inst., in New Market, York county, Pa., John Koch, son of Henry and Harriet Koch, aged 7 years, 1 month and 2 days.

Funeral services by Elder J. J. Miller, from Job 14 : 10.

RELIGIOUS NOTICES.

East Pennsylvania Camp-Meetings.

Agreeably to appointment, the Standing Committee met in Elizabethtown, Lancaster county, on Wednesday, the 27th ult., to arrange the Camp-Meetings for this season: when sundry applications were made, and the meetings arranged as follows, to wit:

2. The second Camp-meeting will be held on Camp Hill, near Bowman's, Cumberland county, about two miles from Harrisburg, commencing on Friday, the 17th of August next.

3. The third will be held near Germany, Perry county, commencing on Monday, the 20th of August.

4. The fourth will be held at or near Stonerstown, Bedford county, commencing on Friday, the 24th of August.

5. The fifth will be held at Auburn, Schuylkill county, commencing on Monday, the 27th of August.

Should any other meetings be desired, application can be made to the Editor of the Advocate.

Notice.

A Camp-meeting will be held at Uniontown, Carroll county, Md., on the premises of Wm. Roberts, Esq., commencing on the 24th of August.

Brother B. Howard and son, (if in Pa.,) and all the brethren who can make it suit, are invited to attend.

A Camp-meeting is to be held in the woods of John Baker, about one mile northwest from Linglestown, to commence on the 3d of September next.

The brethren of the surrounding churches are requested to meet on the camp-ground, August 28th, to prepare the ground for holding said meeting. We hope the brethren will not permit this burden to rest upon a few, but will turn out well in helping to prepare the ground.

No hucksters will be permitted nearer the ground than the limits of the law.

Thomas Strohm.

Lancaster County Camp-meeting.

This Camp-meeting will be held on the premises of Frederick Hipple, Esq., about two miles east from Bainbridge, commencing on the 31st of August.

The brethren generally are invited to attend, and as many as possibly can, are requested to tent out.

The brethren are requested to meet on Monday, the 27th, to prepare the ground for holding the above meeting.

Ohio Camp-meetings.

A Camp-meeting will be held on the farm of brother John Stump, on the old camp-ground, two miles east of Bethleham, Stark county, Ohio, commencing on the 22d of August.

The brethren generally are invited to attend, particularly the latter meeting, with their tents. It will be expected that the brethren of Wayne county will attend with their tents, inasmuch as there is no camp on their circuit this year.

A. Megrew,

Another Camp-meeting will be held in Ashland county, one and a half miles west of Reedsburg, near the brick meeting-house, commencing on the 29th of August.

The brethren in the bounds of the Wooster, and east and south parts of the Ashland circuit, are invited to come out with their tents. The brethen in the ministry are especially invited to attend. Daniel Williams.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

Jnhn Winebrenner, -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - - -	20 00
A liberal sister, - - -	2 00

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4	37½	*a* 4	37½
Do. Rye, do. - -	2	50	*a* 2	50
Do. Corn, do. - -	2	50	*a* 2	50
GRAIN—Wheat, per bushel,		96	*a*	96
Do. Rye, do. - -		47	*a*	48
Do. Corn, new do. - -		50	*a*	50
Do. Oats, do. - -		27	*a*	27
Do. Barley, do. - -		60	*a*	65
SEEDS—Clover, do. - -	3	00	*a* 3	50
Do. Timothy, do. - -	3	00	*a* 3	25
Do. Flax, do. - -	1	00	*a* 1	10
BEEF, per cwt. - - - - -	5	00	*a* 5	50
PORK, do. - - - - - -	5	00	*a* 5	25
HAMS, per pound, - - -		10	*a*	11
BUTTER, do. - - - - -		12½	*a*	15
LARD, do. - - - - -		7	*a*	8
TALLOW, do. - - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.		6	*a*	7
EGGS, per dozen, - - - -		10	*a*	12½
POTATOES, per bushel, - -		75	*a*	75
ONIONS, do. - - -		75	*a*	87½
APPLES, do. - - -		25	*a*	30
PEACHES, (Dried) per bush.	1	25	*a* 1	30
FEATHERS, per pound, - -		37½	*a*	45
WOOL, do. - - -		30	*a*	50
SALT, per sack, - - - -	1	25	*a* 1	25
HAY, per ton, - - - - -	10	00	*a* 11	00
PLASTER, per ton, - - -	4	00	*a* 4	25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4	87½	*a* 5	00
Do. Rye, do. -	2	87½	*a* 3	00
Do. Corn, do. - -	3	00	*a* 3	00
GRAIN—Wheat, per bushel,	1	05	*a* 1	08
Do. Rye, do. - -		58	*a*	60
Do. Corn, new do. - -		61	*a*	62
Do. Oats, do. - -		30	*a*	31
Do. Barley, do. - -		75	*a*	80
SEEDS—Clover, do. - -	3	00	*a* 3	50
Do. Timothy, do. - -	2	75	*a* 3	00
Do. Flax, do. - -	1	30	*a* 1	32
BEEF, per cwt., - - - -	7	00	*a* 8	75
PORK, do. - - - - -	7	00	*a* 7	25

Tract of Land for Sale.

THE undersigned wishes to sell at private sale, a small tract of land, containing about 30 acres, situated in the village of Audersonstown, York county, Pa.

The improvements thereon are a two story DWELLING HOUSE, 20 by 32 feet; a Log Barn, with Wagon-shed attached to it; a Blacksmith-shop, 20 by 30 feet, with Coal-house attached; together with other out-buildings: such as Mill-house, Pig-stye, Bake-oven, &c.

Also, a thriving young Orchard, and various other fruit trees, with a Pump between the house and shop, and an excellent and never-failing Spring of water a few hundred yards distant from the house.

The whole tract is in a fine state of cultivation, fenced off in small fields, with two acres of wood-land on the premises, and five acres of wood-land in a separate lot, situated about one-fourth of a mile from the 30 acre tract. This lot will be sold with the main tract, or separate, as may best suit the purchaser. Possession and a good title will be given to the purchaser on the first of April, 1850.

PETER KNISELY.

Juue 1.—tf.

PRITNING MATERIALS FOR SALE.

THERE are for sale, at the office of the Cumberland Presbyterian, an improved Smith Printing Press, 32 by 22 inches—together with from 359 to 400 lbs. of Long Primer and Brevier type, and several fonts of Fancy letter. Also, Cases, Stands, &c. These materials are all in good condition, having been in use but a short time, and will be disposed of on reasonable terms. Persons wishing to purchase will please address the Editor.

Cholera Medicine.

THOSE who may want to purchase Cholera Medicine, can address the Editor, Advocate Office, Harrisburg, Pa.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

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NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., SEPTEMBER 1, 1849. NUMBER 9.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Revival at Shippensburg.

The Church of God at Shippensburg, we understand, is enjoying a season of religious revival. We hope it may continue and prevail as in former years.

School Convention.

The National Common School Convention which was to be held in Philadelphia on the 22d ult., has been postponed until the 7th of October.

Whig State Convention.

The Whig State Convention assembled in this place on Thursday, the 16th ult., for the purpose of nominating a candidate for the office of Canal Commissioner, when Henry M. Fuller, of Luzerne county, was unanimously chosen as the nominee of the Democratic Whig party of Pennsylvania for Canal Commissioner, at the ensuing election.

Railroad to avoid the Inclined Plane.

On the 8th ult., the Canal Commissioners made the allotments of work on the Railroad to avoid the Inclined Plane, at prices which are said to be comparatively lower than the estimate. The work was immediately commenced; and we understand it will be prosecuted with the utmost vigor. The route will be on the west side of the Schuylkill from a short distance above the Inclined Plane to West Philadelphia, where it will be intersected by the city Railroad.

York County Camp-meeting.

This meeting was large and turned out to be very good. The brethren on that circuit, we understand, intend to give us a detailed report, so that we shall not go into particulars at present. However, we would remark, that meetings have been kept up by the church at Siddonsburg ever since, and that a glorious reformation has been going on among the people in that neighborhood.

Notice.

At a meeting of the Directors of the Company for the manufacture of cotton goods in the borough of Harrisburg, held on Saturday, August 18, 1849, the following resolution was adopted:

Resolved, That the subscribers to the stock of this company be required to pay to Robert J. Ross, or James W. Weir, Receivers, the *second instalment*, being ten per cent., on the amount of their respective subscriptions, on or before *SATURDAY, the fifteenth day of September next*, and that notice thereof be given in the newspapers of Harrisburg.

Isaac G. M'Kinley, *Secretary.*

Harrisburg Gas Company.

This Company was duly organized on the 14th ult., by the election of the following officers, viz:

William Ayres, Director and President.
George S. Kemble, Director.
Jacob Seiler, "
D. W. Gross, "
David Fleming, Director and Secretary.
John C. Bucher, Treasurer.

The company have purchased a lot on the canal, below the Railroad machine shop, and will proceed forthwith to the erection of the works. It is contemplated to finish them this fall, and have our town and the Legislative Halls lighted with Gas the coming winter.

The Seventh Census.

Two circulars are now being distributed throughout the United States, says the *Republic*, for the purpose of eliciting information, to render as perfect as possible the result of the arrangements for taking the census of 1850. One of these calls for such information as will enable the Census Board to arrive at the most proper enumeration of subjects to be embraced in their report; and the other for suggestions as to the possibility of abandoning, in the several States, questions which have no practical bearing on their respective resources.—The Secretary, under the direction of the Board, is now busily engaged in the preliminary arrangements for this important labor, and it is most desirable that replies should be sent at as early a date as possible. All communications should be addressed, Department of State—Census, Washington, D. C.

Stopping Newspapers.

Should you desire the publisher of a newspaper to discontinue sending his paper to you, always be positive that he is paid for the same up to the date of your request. Remember, if you neglect this duty, it is at his option to do so or not, and if he may prefer to continue sending it, can hold you responsible for the same until all arrearages are paid. See article headed, "The Law of Newspapers," in the first number of the present volume.

The August Elections.

In Tennessee the members of the next Congress will stand six Whigs to six Democrats. In the last there were seven Whigs and five Democrats. Whig loss, one.

In North Carolina the Whigs have elected six members of Congress and the Democrats three.

The returns from Kentucky and Alabama are incomplete. It is probable that the Whigs have lost one member of Congress in Kentucky and gained one in Alabama.

Camp-hill Camp-meeting.

This meeting commenced on the 17th ult., and closed on the 23d. There were 27 tents, beside the boarding tent. The weather was remarkably fine—the congregations large and attentive. The preaching was plain, practical and powerful. The visible fruits of the meeting were not so abundant as in former years, yet there were some conversions, but how many we are not able to state. The Lord grant that the influence of the meeting may be seen and felt, like the one in York county, for many days to come. We hope also some one of the brethren on the circuit will give us a full and accurate account of the meeting.

The Season.

For the last six or eight weeks, up to the 23d ult., this neighborhood and the interior of Pennsylvania has suffered a most severe and trying drought, parching up the corn, and greatly injuring and destroying the pasture and potatoes. We doubt whether there will be more than half a crop of corn in some parts of this section of the State, if even we have this much. However, the late rains, since the 23d ult., have very much refreshed the earth, and will make pasture and vegetables more plenty.

We notice that the same state of affairs exists in a part of Virginia, the upper part of Maryland, a portion of New York, and nearly the whole of the Eastern States, even down to Portland, in the State of Maine.

While this long spell of dry weather has affected so large a portion of our country, we notice that our Southern and Western brethren are nearly drowned out with the incessant rains.

The Nachitoches Chronicle says:—"It has been raining here almost without interruption for forty days."

The Red River Republican says:—"It is impossible for the cotton crop to recover from the injury it has sustained by the rainy weather, which has already prevailed for more than thirty days, and as yet affords no promise of stopping. Such a season, old and intelligent planters assure us, has not been experienced for twenty-five years. They assert that even with the most favorable weather, more than half a crop of cotton cannot now be made."

The Birth of Water.

This subject is singularly explained by a writer in the Christian Palladium. The following are his views.

"*Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.*"

To say that to "be born of the water," means to be baptized with water, is to us a manifest absurdity. We are aware that certain commentators have affixed this exposition to the passage before us. The only reason assigned for it is, the ancient Jewish custom of proselyte baptism. But we have yet to learn what that custom had to do with our Saviour's conversation with Nicodemus.

We think our Saviour, in this passage, brings to view two distinct births; a natural birth and a spiritual birth. We think he has these two births in view in the passage before us. To be born of the water, means nothing more or less than the natural birth; and to be born of the spirit, means regeneration. As much as if our Saviour had said, "to enter into the kingdom of God, a man is born twice." This illustration appears to us the most consistent of any we have seen. Water baptism is neither "the regenerating act," nor the door into the church. D. M.

Our own explanation of this birth, as given in our Treatise on Regeneration, is as follows.

In the passage under consideration there are brought to view two things, viz:

The instrumentality and the agency by which regeneration is accomplished. The instrument or means of this change is said to be water. Of this a man must be born, or he cannot enter into the kingdom of God. But what does the Saviour mean by the word water? This is a question of no small moment. Various opinions have been entertained as to the true meaning of this term in the above text.

Some have explained it to mean the tears of penitents. Others have said that it meant baptism. And others again have explained it to mean the grace of the Spirit. None of these interpretations do we believe to be the true one.

The word water does not mean the tears of penitents. Some penitents cannot weep.—Others weep much, and yet they are not born

again. Besides, it is nowhere affirmed in the Scriptures that sinners must weep, in order to be born again.

The term water does not mean baptism. Water is an element; baptism is an action. Many have been regenerated before baptism. (Acts x. 44—47.) Others have been baptized, and yet not regenerated. Besides, the Apostles never preached baptism as a means of regeneration. In fine, this explanation proves too much; and, therefore, proves nothing at all. It conflicts with other Scriptures, and, therefore, must be false.

This word does not mean the grace of the Spirit. It is never said that man must be born of the grace of the Spirit, and of the Spirit. Regeneration is not attributed to the grace of the Spirit, as a means or an influence different from the Spirit.

If, then, the Saviour did not mean by the word water, in this text, the tears of penitents, nor baptism, nor the grace of the Spirit, what did he mean? We answer, he meant the truth, or Word of God. To prove this, we will show,—

1. That the word water is used to mean the Gospel, or Word of God.

1. We say, by water the Gospel or truth of God is meant. In Deuteronomy xxxii. 2, it is said, "My doctrine shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

Again, in Ezekiel xlvii. 1—5, it is said, "Afterward he brought me again to the door of the house, and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without to the outer gate, by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees.—Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand, and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." This vision of holy waters evidently refers to the Gospel, and beautifully exhibits both its rise and rapid increase.

Again, in 1 John v. 8, the Apostle says, "There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." Here the word water also means the Gospel.

These passages may suffice to show, that the term water is used to signify the Word of God. We propose to show,—

2. That regeneration is ascribed to the power of the Gospel as a means. The Apostle says, Rom. i. 16, "I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to every one that believeth." Here the Gospel is declared to be the power of God, which saves them that believe. In German it reads—"*Eine kraft gottes, die da selig macht alle, die daran glauben.*" If, then, the Gospel has saving power, it has regenerating power; for without regeneration there is no salvation.

Again, Paul, in his letter to the Corinthians, says, "In Jesus Christ I have begotten you, through the Gospel;" 1 Cor. iv. 15. James says, "Of his own will begat he us with the word of truth;" James i. 18. Peter says, "Being born again not of corruptible seed, but of incorruptible, by the word of God;" 1 Pet. i. 23. The Psalmist says, "The law of God is perfect, converting the soul;" Ps. xix. 7.

In these, and other passages of like import, we have proof positive that regeneration is brought about by the instrumentality of the Gospel, or truth of God. The obvious meaning, therefore, of the Saviour, in the words, "Except a man be born of the water, and of the Spirit," is, except he is renewed in heart and life by the power of truth, rendered effectual by the energy of the Holy Spirit, he cannot be saved from hell, and get to heaven.

CONTRIBUTORS' DEPART'T.

Materialism Refuted.---No. 5.

We shall now call on Peter for his view of this question. It is to be found in his second Epistle 1: 13–15. The first thing here is his distinction between I. Peter, and the tabernacle in which he dwelt. The second thing is his faith in a conscious state after death; for I, says he, must first put off this tabernacle, as Christ had shown him. This putting off he calls death. This language would not represent his faith if he held the opposite view; for then the whole man would go to the grave. I, Peter, and the tabernacle, therefore, could be no putting off. On the other view, all is plain and easy of understanding.

Again, the testimony of the Revelator is clear and decisive. I shall only present you one out of a number, which are equally plain. It is to be found in Rev. 6: 9–11. It describes the conscious state of the souls of the martyrs. "When the fifth seal was opened, I saw under the altar the souls of THEM that were slain for the word of God, and the testimony which they held."

The first is, their death by martyrdom. The second, their conscious existence as knowing, feeling and willing beings. Third, they lived in this disembodied state while their murderers were still living on the earth. Fourth, the event described took place long before the resurrection. They lived out of the body, if we believe his testimony, and is therefore an unanswerable argument. To make void the force of this passage, they say, these persons were not yet born, and only seen in a vision. Is it not strange to what refuges they will fly, to serve a purpose, rather than give up their error? Their evasion amounts to this: the Lord revealed through his Prophets events to transpire in the history of the world: these are not to be relied upon, because they had not taken place, and therefore are no argument in support of a proposition. Let this be applied to Christ's coming, and you will see its fallacy. Again, if the opening of these seals is descriptive of future events, and as there is no doubt of it, that under the fifth seal was as real in the mind of God as though it had taken place; and the events of this seal have gone by. The fact described has taken place. If not, John's testimony is impeached. For my part, I would rather take his before all this sophistry.

There is a passage in Matt. 10: 28, passed by, and I shall notice it here. It contains Christ's view of man. First, his two natures. Second, the body could be killed by man, but not the soul. The fact that man is unable to kill the soul, proves that he possesses a nature different from his animal; and as this is not killed at death, therefore survives it. How can we account for this unanimity of sentiment in favor of conscious existence after the death of the body? To say they believed in materialism? The language they used would look as though they wished to deceive mankind, and impress a sentiment contrary to their faith. Therefore the force of the terms used does teach a conscious state. Their honesty is clearly seen on the face of their writings; therefore the truthfulness of the impression made, and the harmony of their faith and language by which it is expressed. This agreement has thwarted every effort to build up the contrary.

Another argument we offer is, the distinction between the outer and inner man. Rom. 7: 22, and 2 Cor. 4: 16. This sustains our main position.

Another argument that sustains our position is, the general belief in those times, and that it was never repudiated by Christ, when opportunities offered. One of these you will find in Matt. 14. The belief will be found in Luke 24: 37, and Acts 23: 8. Is it not strange that he never corrected this popular error, if the opposite was correct, when so many opportunities offered, and even the subject of discourse? The reason why is expressed in his words, when quieting the apprehensions of the disciples, when they had thought they had seen a spirit, "A spirit has not flesh and blood." Here his faith is clearly expressed.

Another argument that confirms the view we have taken is, the promises of Christ. "He that believeth on me, shall have everlasting life," and "He that loveth and believeth on me, shall never die," and many more of like import.

Another argument of some weight, are those things promised after death. For instance, "Be faithful until death, and I will give you a crown of life." "He that endureth until the end shall be saved," &c. All these arguments make out a clear case.

The objections to this view of the subject may be concentrated into two. The first to this view is: If true, animals have likewise souls, or minds. To admit the force of this objection, it would not in the least invalidate the doctrine we have tried to establish. There is one fact we should not forget; that is, all created mind is progressive. So says the history of the world. With animals it is not. The Otter, Bee, Ant, &c., build their houses now as they have ever done. Progression does not belong to them.

The second is, the dead know not any thing. What is here said not to know, is that which is dead; and that being the body, it could not know any thing. Therefore the same writer does distinguish between the body and spirit. He says, "The body goes to the dust and the spirit to God who gave it." It cannot be said of the whole man that he knows not any thing. The Bible does most distinctly teach that he lives after the dissolution of the body, and therefore what is here said of the dead, and in some other places, is said of the body only. This makes the sacred writers harmonize. It is one of the usages of the Scriptures to use terms that sometimes embrace the whole man, and at other times only a part of man. This can be proven beyond a question; and agreeable to this usage, this declaration is made. Therefore there is no force in the objection.

I have now frankly given my views on this question, with the object of exciting thought and examination, and contribute something towards rooting and grounding believers in sound doctrine. S. A.

Endless Existence.---No. I.

Man was created to glorify God, and was put by the Lord in the garden of Eden, there to dwell. God gave man a law, and to that law annexed a penalty. The law was, that he might eat of every tree of the garden, except of the tree of the knowledge of good and evil, of that tree, saith God, "Thou shalt not eat; for in the day thou eatest thereof thou shalt surely die." Death was the penalty.

Here Destructionists start to prove Annihilation. From the same point we shall start to disprove the same doctrine. The question here arises, what is the signification of the penalty here said to be death? Destructionists say that death is the opposite of life, and that life is existence, and consequently death annihilation. If this be so, then it remains that they must prove that man did not die, according as God had said, or else that man must have been put out of existence in that day. If we ask them what man lost in the fall, they tell us in reply, that he lost eternal life, which they say is endless existence. Well, if eternal life be endless existence, I can prove that the devil has as much eternal life as anybody else. But endless existence is not eternal life. Hence man, by losing eternal life, has not lost eternal existence. Death is the opposite of life, and life is not merely existence. And if not, what is it? Let the Scriptures speak. Read John 3: 36. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Now, in this passage we see two states in existence set forth. The one said to have life, while the other has not life. Still both exist. What is it to love the Son of God, which is said to be life? To love the Son of God, is to take him as our surety, and come to the Father through him, by repentance toward God and faith in his name; by which his favor, or grace, which is life, is again restored to man.

Again, in 2 Timothy 1: 10, it is said, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." By Christ coming into the earth, the grace or favor of God is thereby made attainable, which is said to bring life into the world, or to light.

Again, in John 5: 11, 12, 13, it is said, "This is the record, that God hath given to us eternal life, and this life is his Son. He that hath the Son hath life; and he that hath not the son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." The question here is answered; if the Son is life, to be destitute of the Son is death. This is what man lost by the fall, namely, the grace or favor of God. Now this is again made attainable through Christ, the Son.

Now, as death being the opposite of life, let us see what the Scriptures say concerning death. Read Romans 5: 15. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded

unto many." Again, Colossians 2: 13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Here we see plainly, that through trespasses and sins, death is incurred, which is the displeasure of God. As before said, he that hath not the Son, which is the favor of God, hath not life, and is under spiritual death. Our opponents say, that according to Matthew 3: 10, "Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." From this language in Scripture, they draw the conclusion that it imports an extinction of being, which I cannot believe. For to burn up, as is said in the 12th verse, is not to put out of existence, as the Scriptures clearly prove. Read Matthew 12: 32. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." What! God hold sin against a being not in existence?—This would be worse than folly. Again, Mark 3: 29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Now, here the term eternal is used to denote the duration of the punishment due to sin, which denotes unending duration. So, likewise, Mark 9: 43, 44, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched: where their worm dieth not, and the fire is not quenched." Now here again, is a place mentioned which is unending in its duration. Fire never quenched, and fire not quenced. Likewise the worm that dieth not. Where is the end or termination of the eternity herein mentioned? Again, Jude 7th, "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Here again is set forth the eternity of punishment due to sin, which seems to me too plain to be misunderstood.

But again, our opponents say the term *destroy* signifies to annihilate, which we intend to prove to be false. To *destroy*, is not to annihilate. In proof of which read Job 6: 8, 9, 10. "Oh! that I might have my request; and that God would grant me the thing that I long for: even that it would please God to *destroy* me; that he would let loose his hand, and cut me off! Then should I yet have comfort; yea, I would harden myself in sorrow." Here Job speaks of *destruction*, and in that to have comfort. What! comfort in a state of non-existence? Again, Job 9: 22, "This is one thing, therefore I said it, he *destroyeth* the perfect and the wicked." Now it would seem, according to this passage, that the perfect man and the wicked man, according to Destructionist's doctrine, will be put out of existence together. Again, John 2: 19—21, "Jesus answered and said unto them, *destroy* this temple, and in three days I will raise it up. But he spake of the temple of his body." Here Jesus doubtless had his death and resurrection in view, not of being put out of existence. Again, Daniel 8: 24, "And his power shall be mighty, but not by his own power; and he shall *destroy* wonderfully, and shall prosper, and practice, and shall destroy the mighty and holy people." Here in this place, *destruction* seems to be the lot of even the holy people. If destruction signifies to put out of existence, the righteous also, by the same rule, must be put out of existence. Again, Luke 17: 29, "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Here it is said, in that very day that Lot went out of Sodom they were *destroyed*. And Jude says, "They were set forth as an example, suffering the vengeance of eternal fire;" and to that vengeance there is no end. What! suffering vengeance in a state of non-existence? Why argue so inconsistent?

ISAAC MILLARD.

(*To be continued.*)

Pastoral Visits.

No means of doing good should be neglected. Preaching from the sacred desk has its advantages and successes. But are these sermons paramount to a discourse fitly concocted, and plainly, and pointedly spoken to a single family or person? Some may be disposed to call it a mooted question. But if we reason by analogy, all disputes on this score must fall to the ground. A plea for pulpit exhortation alone, plainly indicates either a lack of Godly wisdom, or a lazy neglect of duty, manifestly taught and plainly and powerfully sustained in the Bible, as well as by every day's observation and experience.

See the world's plan of operations to accomplish their ends and purposes, and learn a lesson. That they often do congregate their subjects, and address them, is true; but do they not do the main part of their work in private? For although we have not committed ourselves for or against secret compacts or factions, yet we do insist, and that earnestly too, that in religion and morality much permanent good may be effected in private conclave.

For is it not a true but lamentable fact, that in sermonizing, if the sins of the people are touched upon and exposed, each hearer is *kind enough* to say, or think at least, that the sermon was just suited to the faults of his neighbor. Thus none are benefitted. *Pearls are thrown before swine.* For we take it for granted, that much may be gleaned from every sermon to suit the faulty whims and sins of all that hear, if each one is willing to glean. Thus seed is thrown on "stony ground," and no harvest is gathered. The minister stands aghast at the end of the pastoral year, for no visible good has been done. Where lies the fault? Want of private conversation with the flock. Where is the remedy? "Feed the Church of God." Give appropriate food. Some need the "sincere milk of the word;" others need meat.

But let us draw an analogy. A physician visits a room full of sick persons; one has a fever, another a consumption, a third has the rheumatism, while a fourth is much debilitated. Here are diseases requiring opposite remedies; but the physician, notwithstanding all this, stands at one end of the room and throws his medicine indiscriminately to all. It may be that he gives a tonic, and all are killed but the debilitated man; or, perchance, he gives directions for the lancet's use, and none are benefitted—all are worse when he makes his next call—perhaps all are dead. Let common sense answer what would have been the proper course to adopt. He ought to have gone singly to each, and given each their proper remedy.

The Bible tells us sin is a disease; and the minister that only proclaims from the pulpit, and does not visit the flock, stands in the same category with the physician that uses but one remedy for a hundred distinctly different diseases. One may be weak, and needs a tonic, or encouragement; another may need a severe castigation for sins committed. Now, if a mistake is made, and the weak man is castigated, you may kill him, or at least do him no little injury. But privately you can encourage the weak—dethrone the proud—exalt the humble—teach the ignorant—explain to the dull—theorize the theorists—discover the foibles of all, and thus be able to apply the appropriate corrective means.

ROSETTUS.

August 20, 1849.

My Only Sister is Gone.

Mrs. Eliza Flake Carrigan departed this life, in the faith and peace of Christ Jesus, very early on Friday morning, August 10, 1849.

In the morning of life she became a follower of Christ, and for upwards of thirty years has held fast the good confession of her faith and love to the Saviour. The ways of the Lord—the worship of her God—the fellowship of his people—in these things she took delight. Her kindness and benevolence to the poor and friendless, and how faithful and affectionate she was, as a friend, and wife, and mother, will be remembered by many—especially by myself. She was greatly esteemed as a worthy member of the Methodist Episcopal Church.

I was at Shippensburg when I heard of her being very low, and hastened off to see her once more. I arrived on Tuesday afternoon, and found her in great outward affliction, but her mind was clear, and her soul was at peace with God.

Two days before I came, they told her she would soon be gone, and she answered with great composure. On the same day several preachers came, and with them, for the last time on earth, she partook of the broken bread, and poured out wine, which is the memorial of the sufferings of Christ on the cross. They say it was a solemn and heavenly season.

On Wednesday morning she requested that all her family should come around her bed, and that I should pray with them all. Then with love and fidelity, she gave her last advice to her husband, and children, and myself, to keep together, and help one another, and exhorting all to obtain religion, and get safe to heaven. She then wished us all to kiss her once more.

She remarked on Wednesday morning that she was nearly over the waters, and requested us all to give her up, and expressed her thankfulness that she had all along the right use of her mind.

On Thursday morning she requested us to pray to the Lord to take her away, and I did pray that she might be spared from severe suffering and pain; but the terrible pains came for nearly two hours in the middle of the day, and then again in the evening, wringing our hearts with anguish to witness it.

But still she prayed, and called on those around her to pray, and bore up under the fiery trial, until early on Friday morning when she sunk apparently to sleep for a while, and then when those in the room came and looked, they found it was the sleep of death. She has safely passed the dark valley, by faith in God's dear Son, and I would not bring her back.

And now to Him who gave her grace and help to bear up in the trying hour—even beyond what I would have expected—to God our Father, and Jesus Christ our Saviour, be the praise.

His love is an everlasting love—it had no beginning, and will have no end.

J. FLAKE.

Philadelphia, August 16, 1849.

Temperance Sermon.

Smithville, Wayne Co., Ohio, April 23, 1849.

Dear Brother:—

I send you a short sermon on temperance, which I copy from the North American. You may, if you see proper, give it an insertion in the Advocate. D. S.

The following article was copied from some old writings, brought to this country some forty years since, and your contributor, who has never seen or known of its ever being in print, thinks it may be of interest to your readers, as it is too good to be lost, particularly in these days of temperance reform, and will go to prove that at that time temperance had its able advocates:—

The Rev. Dr. Dodd lived within a few miles of Cambridge, England, and had offended several students by preaching a sermon on temperance. One day some of them met him. They said one to another, "Here is Father Dodd. He shall preach us a sermon;" accosting him with, "Your servants." "Sirs, yours, gentlemen," replied the Doctor. They said, "We have a favor to ask of you, which must be granted." The Divine asked, what was it. "To preach a sermon," was the reply. "Well," said he, "appoint the time and place, and I will." "The time the present, the place that hollow tree," (pointing to it,) said the students. "Strange imposition," said the Doctor. "There ought to be consideration before preaching." "If you refuse," responded they, "we will put you into the tree." Whereupon the Doctor did as desired, and asked of them the text. "*Malt*," said they. The reverend gentleman commenced:—

"Let me crave your attention, my beloved. I am a little man, come at a short warning, to preach a short sermon, upon a short subject, to a thin congregation, in an unworthy pulpit. Beloved, my text is *Malt*. I cannot divide it into syllables, it being but a monosyllable, therefore I must divide it into letters; which I find in my text to be four, MALT. M, my beloved, is Moral; A, is Allegorical; L, is Literal; T, is Theological. First, the moral teacheth such as you drunkards good manners: therefore, M, my masters, A, all of you, L, leave off, T, tippling. Second, the allegorical is when one thing is spoken and another meant The thing spoken is *Malt*; the thing meant is *oil of Malt*, which you rustics make, M, your master, A, your apparel, L, your liberty, T, your trust. Thirdly, the theological is according to the effects it works, which are two kinds. The first is this world; the second is the world to come. The effects it works in this world are in some, M, murder, in others, A, adultery, in all, L, looseness of life, and particularly in some, T, treason. In the world to come the effects of it are, M, misery, A, anguish, L, lamentation, T, torment; and thus much for my text, MALT.

"Infer first, as a word of exhortation, M, my masters, A, all of you, L, leave off, T, tippling. Second, a word for conviction; M, my masters, A, all of you, L, look for, T, torment. Third, a word for caution: take this. A drunkard

is the annoyer of modesty—the spoiler of civility—the destroyer of reason—the brewer's agent—ale wife's benefactor—the wife's sorrow—the children's trouble—his neighbor's scoff—a walking swill-tub—a picture of a beast—a monster of a man."

The young men, it is supposed, left.

Letter from Brother David Baker.

UNION, Wayne County, Ohio, July 6, 1849.

BROTHER WINEBRENNER:—

PERMIT me, through the Advocate, to drop a few thoughts for the consideration of my brethren and sisters in the Lord, with all good feelings towards the whole body, so far, at least, as I myself am concerned. We, as a body, profess to be the Church of God, the pillar and ground-work of truth; and are in Christ members one of another. We proclaim to the world we stand upon Bible ground, the word of God to be the Book of our Discipline. Its laws were legislated in the sacred council of Heaven. This law or creed-book, we consider to be all-sufficient to govern His Church and people. This profession appears to be strictly Apostolical, so far as I can understand the import of the teaching of Christ and his Apostles. Peter says, God is no respecter of persons. James tells us if we have respect to persons we commit sin. This appears to be the breathings of holy writ, so far as my mind penetrates into it. Taking this book as the Book of God, are not some of us guilty of a violation of the just law of God in some of its bearings? Now, if we violate any part of its laws, we become transgressors: and the word says, every transgressor shall receive a just recompense of reward. Let us look to ourselves, and see that we be not deceived. Having referred your minds to the above thoughts, I shall call your attention to something more: nevertheless, I still wish you to understand, I remain your brother in Christ. Should I call your minds to something which you might think improper, read your Bibles, and then, from its contents, draw your conclusion.

There is a great want of one thing among us, that is this: a little more principle in regard to supporting the itineracy. I think there is too much holding back upon this point.—This is about the way it goes, at least, with some:—"I don't like the preacher. He preaches about money, and this is somethiug I don't like to hear. If such or such a brother had been sent here, he would not talk so much about money, and that would suit us better." In this way our poor preachers, at the end of the year, when they leave their circuits and go on their field of labor, they have to bear with many discouragements, which weighs down the mind, and must, in some degree, curtail their usefulness on their field of labor. I know some good brethren who are wearing down a good constitution, and doing all in their power to promote the cause of their Divine Lord, who are under great perplexities and embarrassing circumstances. They are, in fact, almost under the necessity to leave their fields of labor, in order to procure something to clothe and feed their families. Now, it is written, "They that preach the gospel shall live of the gospel." And again, "The laborer is worthy of his hire." In view of all this, I ask my good brethren, you who have large farms, the God of heaven has blessed you with much of this world's goods, can you employ a man to labor on your farms before you in the first place make a calculation whether you shall be able to pay him for his work? This is all right. Well, then, do you not consider that God's demands are equally just? And if this is the case, which it undoubtedly is, how then can men professing Godliness, and out of their abundance, give but one, two or three dollars in the course of a year to the support of the cause of our blessed Lord?

Sometimes when we talk about the support of the ministry, some will answer us about in this way:—"This year I think I can't do anything for the preacher. I have bought a piece of land, or I am building a house or barn, and that will take all that I can make to meet my demands or judgments." I have no objections to brethren building houses or barns, nor to their buying land; but I think there is objection in brethren belonging to the Church that will add house to house, and farm to farm, and thus have continually their arrangements ahead, so as to strain every nerve, and employ every power of the mind, to gain the desired point: and when it is obtained, there is something else to draw their attention.—They do not consider that the earth is the Lord's and the fullness thereof: the cattle upon a thousand hills are his.

Under the law they had to bring the first fruits of the land an offering unto the Lord; and under the gospel, also, have we not something to offer? Let us appeal to the word of the Lord and see. We read in Exodus 25: 2, "Speak unto the children of Israel, that they bring me an offering of every man that giveth it willingly with his heart." 2 Cor. 9: 7, "Give not grudgingly, or of necessity: for the Lord loveth a cheerful giver." Prov. 11: 25, "The liberal soul shall be made fat." Again, "He that watereth shall be watered also himself." 1 Cor. 9: 11, "If we have sown unto you spiritual things, is it a great thing if we shall reap of your earnal things?"

So we might go on and enumerate proof one after another, to show what God demands of his people in this respect; yet men, with their Bibles in their hand, will violate God's law in this respect. Now, to make things as they should be, let each member love their preacher, pray for him, give and support him, as God requires of him, and all those difficulties will be obviated, and things will wear quite a different aspect. The ox will get his corn, and souls will feel glad, and then, methinks, we will not see so many lukewarm churches and fault-finding and narrow-hearted professors.

I think, moreover, it depends a great deal on the part of the Elders and Deacons, to instruct their brethren in this holy principle. If the churches would all come up to their duty in this respect, Zion would travail, sinners would get religion, and God's name be glorified; and I think the preachers who labor among us, when they leave their homes to pass round their circuits and visit their brethren, will do it cheerfully and in all good feelings: and they will all feel mutually glad to see each other. It appears to me these things must be remedied. So must all say.

I do hope these thoughts will have their desired effect on all, and when we meet in our next Eldership, we will not meet our poor preachers to hear them complain so much for the want of a support; but that they may, with holy zeal, cheerfully mount the walls as watchmen, and proclaim the gospel of the kingdom. If this would be the case, I think none would be sorry; and then the preachers and their little ones will have the necessaries of life, and feel grateful to God. May the good Lord bless us all with loving hearts and open hands, to meet and stand upon the principles of his word.

Your brother in the Lord,

DAVID BAKER.

Letter from Rusticus.

CLINTONVILLE, Ohio, Aug. 12, 1849.

BROTHER WINEBRENNER:—

BEING in the regular receipt of the Church Advocate since the 13th number of the 13th volume, together with some scattering numbers previous to that time, and also feeling an interest in the welfare of the same, let me congratulate you upon the rapid improvement in the temper and matter of many of the communications that enrich its columns. And may God grant, that a spirit of love may govern all who try to write for the edification of the whole. I love the paper for the sake of the cause it advocates. I love to read the communications of the tried soldiers of the cross. The names of a Flake, Owens, Thomas, Maxwell, McFadden, and many others, are still dear to many living west of the Ohio river.

Well, thanks be to God, that though a Sherrich has been called to enter into his reward, He has left us a Hickernell, an Adams, and a Megrew; and we trust a Deshiri and a Soule will do honor to the cause of their Lord and Master.

It is a pity that men, calling themselves the ministers of the Most High, should ever stoop to personalities and recrimination. The children of God should not strive. If all things are to be done to edification, suffer me to say, that in my judgment, articles of a certain class had better be dispensed with. I mean such as are of a personal character, and generally have their origin in disputes of a trifling nature. We uniformly find, that brethren who make it their business to save souls, have neither time nor relish for such a calling.

Again, ministers will give us lengthy articles on the melting, moving incidents and hair-breadth escapes, by flood and field, they have to encounter in order to reach this Eldorado of the West, and just as they are about ready to exclaim, *Eureka, Eureka*, they discover that Sons of Temperance, Odd-Fellows, or Free-Masons have been there before them; and how quick the change: their imaginary gardens of roses are withered, the lily of their fancy is blasted, and the peace of their earthly paradise forever fled. Now, I would ask, my brethren, what are we to do? Are we going to proscribe many that we have every reason to believe are fearing God and working righteousness, whose only fault, (if fault it is,) is a union with unconverted men in trying to carry out a benevolent enterprise, and at the same time enter into a national union with those scourges of the earth, the slave-holders of the South? Yes, my erring brother, every vote you cast for such, strengthens that bloody band, and perhaps you never thought of it. I ask you, have you ever reflected on that Heaven-daring system of oppression that is daily driving three millions of the inhabitants of our land to the lowest grade of degradation and suffering, robbing them of their God-given rights, and by your aiding and abeting the advocates of such a soul-destroying system, that you are bringing, yea, have already brought, a reproach upon the religion you profess and on the church of which you call yourself a member? These are weighty matters, and in my judgment, ought to bear with due weight on our minds. I live in a free State, where this damning sin is not tolerated, and I feel thankful to God that there is a spot whereon to stand, where I can express my mind and raise my voice; and if thought best, to unite with the men of this world to ameliorate or better the condition of my fellow-man, in rescuing him from the oppression, or the soul-destroying vice of intemperance. I feel free to do so. And further, I believe God will be well pleased with the matter. All I ask is an open field, and am willing to trust God in thus uniting with the men of the world to do good.

RUSTICUS.

N. B.—You speak of the baptism of J. K. Polk. Is sprinkling baptism?

2. Can a local church which refuses to pay its subscriptions, be properly called a Church of God? A friend at my elbow wishes you to answer the above questions. Perhaps it may benefit some of the many readers of the Advocate.

R.

REMARKS.—Sprinkling is Sectarian, not Scriptural baptism.

2. A church that refuses or neglects paying her honest debts, is like a delinquent church member who neglects the same, faulty. But whether by that neglect he forfeits all claim to a Christian character, depends somewhat on circumstances.

EDITOR.

Letter from Brother J. J. Bear.

SHENANDOAH, Richland Co., Ohio, July 7, 1849.

DEAR BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few lines for the Advocate and its readers. My health is not very good at present, which militates much against my travelling in the ministry; but I hope the great physician will bless means and medicine to restore my health again.

I arrived on the place assigned me by the Eldership last fall on the 7th of April, and commenced my labors on the 19th of the same month. I have travelled the circuit twice, which is near 200 miles around; and would have been round the third time had it not been that I held a meeting, and protracted it sometime.

But I hope the dear brethren whom I disappointed by said meeting, will forgive me, for I was trying to do all the good I could. The result of the meeting was, eight came out for prayer, and three were made happy in the Lord, and numbers of lukewarm professors stirred up. Here we have had to fight the devil, and fault-finding and back-biting professors, who have such enormous great big beams in their eyes, that they cannot see any thing but the faults of their poor fellow beings. May my God help these crooked, knotty, contentious creatures to cast out the beam that is in their own eyes first, and if they do that, they will have enough to do to keep them busy. I hope my dear brethren and sisters will have nothing to do with such persons, but will rebuke them sharply wherever they find them, and be at peace among themselves. I have tried to preach some sixty sermons since I commenced my labors, and am not yet tired. I am thankful to the Lord that he has made my weakness a blessing to at least some poor souls, and also that my brethren and sisters are so well satisfied with my labors. I am well pleased with my brethren on this

circuit. They are zealous and faithful in many respects; but they would encourage me more if they would go more heartily into the Sabbath-school cause. Children have souls, and those souls will meet us in eternity, and we must go to work if we want to do any thing. I do hope that poor, fretful little word will no more be heard among us, "I can't do any thing." I have been around amongst the brethren a good deal, and find that they can talk and trade as well as the Sectarians can. Well, Sectarians are going ahead with Sabbath-schools, with a perfect rush; and shall we let them beat us? No! my dear brethren, I say no. But let us wake up, preachers and all, and not let ourselves be beat in this respect. I do not mean upon party principles, but upon the broad platform of the gospel.—Let us love all men, and do good to all as far as possible, that the gospel be not blamed.—But, says one, Sectarians are much richer and abler to carry on these things than we are. Well, my dear brethren, there is a pretty good number of you that are worth from one to five thousand dollars, and some are worth from five to ten thousand dollars; and a good many have things very plentifully in this world, and live well: and if sects beat us, it is because they are more enterprising, more zealous, and more benevolent.

In conclusion I would say, that I lost my dear mother on the 29th of April last. She was born in Greenville township, Somerset county, Pa., in the year of our Lord, 1793. She was 52 years and some few days old. She was the daughter of Samuel and Mary Findley, who lived and died in that county. She was married to my father, Daniel Bear, in the latter end of the year 1814. She was the mother of seven children; three are dead and four are yet alive. She was a widow near twenty-five years. She was left a widow in the back-woods and far from all her relations, and had to conflict with all the hardships of a new country, and her helpless little children. She knew what it-was to be in want, and saw great hardships in her time; but I hope she has exchanged all for a crown of glory. All her remaining sons are trying to preach the gospel. Yours, in love,

JOHN J. BEAR.

Letter from Bro. A. Megrew, V. D. M.

Wooster, August 11, 1849.

Brother Winebrenner:—

Having a little leisure time, and a little money to send you, I submit a few lines to you, which you may give a place in the Advocate, if you think proper.

I am well at present. My family is well. The brethren of Wooster are well. And while we are surrounded with that worst of diseases, the Cholera, the health of our place is good. For this we should be very thankful, humble and obedient to the great God, who is the Supreme Governor of the Universe.

As to the state of religion, generally, in this country, I can say but little at present. My travels are limited, in consequence of my peculiar circumstances, so that my knowledge of the state of things is not extensive; but so far as I know, things are pretty fair. I have been round some on brothers Deshiri and Soule's circuit. Their preaching takes with the brethren generally. They have baptized some, and received some into fellowship, in the different local churches, and some have embraced religion under their labors.

My own labors are principally confined to Wooster. Times are good here. The Church has her banner up. May the Lord grant that she may keep it up. Some are still rallying around the old blood-stained banner of King Immanuel. Last Sabbath we had meeting, forenoon and afternoon. After the forenoon services, we resorted to old Apple Creek, and there I had the pleasure of baptizing four happy disciples. It was truly a solemn and interesting time. The tears were seen to run down over many faces. These disciples, at least three of them, had been sprinkled. Some thought it criminal to re-baptize them, as they call it. But for my part, I have no scruples on that subject. No persons are legally and Scripturally baptized, until they have believed with all the heart, and then been immersed in water, in the name of the Father, Son and Spirit. After the baptismal services on said day, we received five into fellowship. The opposition runs middling high at present; but no matter for this, if we may but keep the unity of the spirit, which is the bond of perfectness. The cause is God's and must prevail.

There are, however, some dangers to be avoided, especially in a place of this kind. There is the vortex of pride, the love of fashion in dress, &c., into which thousands have fallen. This is frequently disguised by a scum, called modesty, decency, &c.: and Mr., Mrs., or Miss such a one has walked over, and I can too. When the fact is, probably, they have fallen in. But there is also the destructive pool of popularity, love of numbers, and an ambitious spirit of mastery, guided by a false zeal. O! may the God of heaven and earth, save the people here, and everywhere else, from these and all other evils.

I am trying to make my arrangements to attend the Camp-meetings. We have three this year. May the Lord revive his work at all of them. I love to see the work of the Lord go on. I love the brethren. I love to preach, and I would love to be out more among the brethren. Brethren pray for me.

A. MEGREW.

Letter from Brother S. Barnhart.

Greene Co., Pa., Aug. 2, 1849.

Brother Winebrenner:—

I again take my pen from behind my ear, to relate a few things to you and the readers of the Advocate, a part of which may be somewhat cheering to the friends of our blessed Master.

I have been informed that a revival has taken place in the Church of God in Marshall county, Va.; the result of which has been the conviction and conversion of several precious souls. O! that the good Lord may take them under his strong arm and protection, and save them from the many evils by which they are surrounded.

The Church in Greene county is looking forward with a prospect of some good being done in the name of Jesus, who is ever willing to bless and prosper his people. Our new pastor, Elder Gillespie, appears to labor with the power and the spirit. He preached last Sunday to an attentive congregation, in our Bethel. We have faithful preaching—good preaching, and gospel preaching, in this country. But our atmosphere has become so poisoned by some of our Sectarian creed-makers, that the right ways of the Lord are almost forgotten by some. Oh! that the Lord may save us from *changing* our "*glory* into the similitude of an *ox* that eateth grass." But may we be up and a doing while it is called to-day, in "contending earnestly for the faith which was once delivered to the saints," so that when we come to die, we may have a gentle passport from earth to heaven. Amen.

The health in this neighborhood and country is reasonably good, no contagious diseases prevailing; for which we should be thankful.

Wheat in this section of country is badly hurt with rust. Rye and Oats are pretty good. Pretty good prospect for Corn.

Greene county is making rapid strides in the way of improvements. Splendid flouring mills and villages are now to be seen where, a few years ago, we could but behold the towering forest. Merchants and mecbanics are making quite a stir. Factories of various kinds are now doing business. Truly, this is a day of improvement.

Yonrs, in love,

STEPHEN BARNHART.

Letter from Brother J. W. Keplinger.

July 29, 1849.

Brother Winebrenner:—

After a long delay I venture to lift my pen to drop a word for the consideration of the numerous readers of your valuable paper, the Church Advocate.

I would merely say, to one and all, let us be up and a doing. Let us not sleep as do others; but let us watch and be sober. And when we go to the house of God, let us deeply possess our minds with the instructions and privileges we enjoy; for we ought to consider that these privileges are precious, and bought with the precious blood of Christ. Recollect that it is enjoined upon you to take heed how you hear, and to "keep thy foot when thou goest up to the house of God," and be ready to hear. Let us fully possess our minds with this fact, that we can contract or expand our minds to hear what is commanded. Come, my brethren, let us consider that if we are indifferent and sleepy hearers, that we will be stumbling-blocks in the way of others. Now, in order to be ready to enter upon these devotions, let us not work too late on Saturday. Let us rise early on the Sabbath morning, and go to meeting, direct from the place of secret prayer. Let us pray for our minister, and for our brethren generally. With these remarks I must close, hoping that what I have written may be for the better. May the good Lord bless us all, and help us to be ready for his coming, is my earnest prayer.

Yours, in the bonds of love,

JAMES W. KEPLINGER.

Letter from Brother G. Sandoe.

Hinkletown, August 3, 1849.

Brother Winebrenner:—

It is with heart-felt gratitude that I now take my pen in hand to write a few lines, which you may insert in your paper if it seemeth thee good.

As this day was set apart by the higher powers as a day of fasting, humiliation and prayer, we, namely, the Church of God in Hinkletown, have observed it as such. And I for one can say, my soul is refreshed—my faith strengthened, and hopes brightened up: and I believe those of the members who were present received the same nourishment. O! how good is the Lord to all those who, out of pure motives, endeavor to serve him in an acceptable manner. Surely, they who meet his approbation in this world, while seeking to serve him in his own appointed ways, will undoubtedly be owned also in another and a better world, as the purchase of his own blood.

Of the Church in this place there is nothing special at present, farther than those who have espoused the good cause prove faithful to their high calling, looking daily for the manifest grace of God on behalf of our countrymen around us.

For this we fast, for this we pray,
Ever longing for that day,
When they shall a warning take,
And all their sinful ways forsake.

No more at present, but remain yours,

G. SANDOE.

Letter from Brother John Hupert.

Payson, Adams Co., Illinois,
July 21, 1849.

Brother Winebrenner:—

I take my pen in hand to inform you that we are all well at present, and have been so since we left the East. But the Cholera is raging all around us. St. Louis has lost 5,000 of its inhabitants, and Quincy lost from 10 to 25 per day; but the pestilence is now on a decrease. There is but little business doing at present. Payson is a very healthy place, and is crowded with people from different parts of the country, who have fled from the Cholera. It is situated on a beautiful Prairie, and surrounded by a good country. Work is plenty for good preachers, and plenty of good materials to work on. May the Lord send us a preacher soon.

Before I left the East I subscribed and paid for your valuable paper. I gave my subscription and Post Office address to brother Keller, but as yet have received no paper. I wrote to brother Hinny on the subject, but received no answer. I now embrace the opportunity to inform you to send on my paper.

I remain yours in the Lord,

JOHN HUPERT.

N. B.—Brother Hupert is informed that his paper went to Quincy for a while, but now goes with McFall's to Payson, Adams county, Illinois. Editor.

OBITUARY OF Mr. JACOB ZELL.

Died, at Washington, Washington county, on the 8th instant, Mr. Jacob Zell, of Springville, Lancaster county, Pa., of Diarrbœa, in the 28th year of his age.

The circumstances connected with the death of Mr. Zell, are somewhat peculiar, and very affecting. He left home, in company with two other men, on the 29th of July last, to go to Ohio. They went about seventy-five miles, and all agreed to return home. His company left him on the way, (he having some business to transact.) expecting him home in a few days; but before he got to Harrisburg, be met an acquaintance going West, and turned back and went with him. They travelled together, and arrived at Washington on the 4th inst., when Mr. Zell was sick and unable to go any further, and there died on the 8th, as before stated, leaving a distressed wife and three small children, a widowed mother, sister and brothers to mourn his loss, whose grief will cause them long to remember his departure.

By accounts, the people where he lay sick, and others of Washington, paid all necessary attention to the deceased while he lay sick, and manifested great respect to him at his burial, for which his relatives tender them their sincere thanks.

Written for publication at the request of the widow of the deceased,

By a Friend.

Springville, Aug. 21, 1849.

NEWS DEPARTMENT.

Wool Growing in Illinois.—The Peoria Register gives a good account of the sheep pastures of that part of Illinois. They are becoming numerously stocked, with very superior qualities of sheep. The entire number of head in the county is stated at 30,000, and the wool clip of the past spring at 90,000 lbs. The venerable Bishop Chase is one of the their wool growers of that immediate vicinity, owning a flock of 2,000 head. C. Stone also has a flock of the same size, and there are several other flocks of 1100 to 1500 head.

The business of wool-growing is receiving a great deal of attention there, and becoming one of much importance. An interesting account is given of a flock of pure French Merinos just introduced into that county, by Mr. Truman Humphreys, of Elmwood. These sheep are represented as distinguished for the extraordinary firmness and thickness of the fleece, large frame and strong constitution. The head and face is completely covered with wool, down to near the end of the nose. The imported buck weighs some 250 lbs, and sheard 22 lbs of wool. The average weight of fleece from these sheep is said to be from 10 to 14 lbs per head.

Physicians and the Cholera.—The physicians appear to be more frequently the victims of the epidemic than any other class, probably from their greater exposure and the fatigue attending their professional duties. At Chicago, Buffalo, and New York, the names of practicing physicians are mentioned as dying of cholera. In St. Louis five have died, Drs. H. Lane, Pollock, Farrer, Drake and Barbour. The first, Dr. Hardage Lane, was the foremost man of the faculty in that city.

Important Purchase.—We understand, says the Pittsburg Gazette, that the city of Allegheny has effected a purchase of the property belonging to the Western Theological Seminary, known as Seminary Hill. The price paid is $35,000, the money to remain on perpetual interest. The city contemplates levelling the hill, and filling up the ravines, and will, we presume, sell off lots on the level part of the commons, west of the hill, immediately. The ground purchased, we believe, amounts to 18 acres, and is very valuable.

Arbitration.—The American Peace Society has passed unanimously the following vote: "That the Hon. Judge Jay, of New York, President, the Hon Isaac Collins, of Philadelphia, Vice President, and the Rev. Charles Brooks, of Boston, Chairman of the Eexcutive Committee, be a delegation to wait on the President of the U. States, to urge on him the expedieney and importance of inserting the arbitration clause in all our future treaties with foreign nations."

Foreign News.—The cholera was alarmingly prevalent in England. The deaths had doubled in London and much increased in Liverpool. In London, 678 against 339 the week previous. In Liverpool, 640 against 463.

The potato crop in Ireland, promises an abundant yield—and the weather was most excellent for the harvest.

The American consul at Rome had not resumed his functions since the outrage upon his flag and family by the French soldiers. The consul, after strongly protesting against the indignity, withdrew.

Father Mathew's Success in Boston.—It is estimated that eighteen thousand persons have taken the pledge since the arrival of Father Mathew in Boston. Speaking of the success which has attended his labor, the Journal says:—"Many persons residing out of the city have come in for the sole purpose of taking the pledge. The effect has been to shut up a large number of grog shops. One officer states that within his district where there were thirteen of these places open and full of people on Sunday week, there were but three open last Sunday."—*Compiler.*

Another Florida War.—The Indians continue to commit outrages in Florida. An attack was recently made by them on a plantation between Tampa Bay and Charlotte Harbor. They were pursued by the military to a stream, where 100 warriors appeared shouting the war-hoop, and bidding them defiance. The military being in too small force retired. The Governor of Florida has made a requisition for a large number of troops, with the intention of prosecuting the war with vigor.

Clearances for California.—From a register, kept in the Bulletin office, of clearances for California ports from all the ports of the United States, as well as from England, France and Bremen, we find the following is the whole number, from November 14th, 1848, to August 1st, 1849:

	United States.	*Europe.*	*Total.*
Ships,	132	13	145
Barques,	130	1	131
Brigs,	71		71
Schooners,	54		54
Steamers,	6		6
Total clearances,	393	14	407

Distilleries and Ignorance.—North Carolina reports 2,803 distilleries, and over 56,000 persons who cannot read or write, in a population of 750,000. Massachusetts contains 37 distilleries, and of nearly a million of people, there are less than 5,000 who cannot read or write.

Important Decision.—The Supreme Court of New Jersey has decided that owners of cattle are bound to keep them off railroads.

Gas in Pottsville.—A location for gas works in Pottsville has been secured, and the works are to be erected immediately.

College Education in the U. States.—Jared Sparks, in the course of his address, made on being inaugurated as president of Harvard University, lately, stated that, for a century and a half after the settlements of this country, there were five colleges in it, and now there are over one hundred and twenty. He also expresses his belief that there is more money expended in the United States for collegiate education than any country in the world.

☞ The Corporation of New York is expending $200,000 for the purpose of extending the supplies of Croton water. A new iron pipe, 30 inches in diameter, is being laid down to the extent of four miles, the entire weight of which will be 4,000 tons. The Journal of Commerce remarks: "The value of the Croton water is now felt by all the citizens to be above price. They really feel as if they could not exist without it. Although procured at a cost of $3,000,000 it was cheaply purchased."

☞ The Philadelphia Emigrants' Friend Society, Office, No. 99 S. Front Street, supported by voluntary contributions of the citizens, is designed to give advice and protection to all FOREIGN EMIGRANTS, and to assist them in obtaining employment and directeng them to suitable places of settlement in this country.

Those wishing to obtain the services of Emigrants, should apply at the Society's Office. Letters must be post-paid.

D. R. THOMASON, *Secretary.*

☞ The Tunnel on the Pennsylvania Railroad is more than eleven hundred feet in length. It was commenced at both ends, although at different times, and was worked so as to meet about one hundred feet from the centre. It is given as a remarkable proof of instrumental science, that the work meets with absolute exactness, and that neither the eye nor the instrument can detect any variation in the line.

☞ The Election in Kentucky for the Convention to amend the Constitution, has resulted in favor of the pro-slavery candidate. It is said that they will have a decided majority.—It is not believed that a majority of the voters in Kentucky, are in favor of perpetuating slavery—and the result of this election, will be regarded as one of the fruits of the continued interferenee and agitation on the subject in the neighboring States.

Father Mathew.—Father Mathew intends to stay a year in the United States, and has written home advising his countrymen to emigrate to this country. He is about to make an extensive purchase of land out West for homes for them.

The Next Congress.—Kentucky will have 6 Whigs and 4 Democrats in the next Congress.

☞ The Salary of the President of Mexico has been fixed at 25,000 annually, the same as our President. The Mexicans think that it is West Point which makes good soldiers in the United States—they probably think it is the salary which also makes good Presidents for our government.

☞ The Washington Monument has reached an elevation of 26 feet above the surface, with a foundation of solid masonry 81 feet square at the bottom and 50 feet 10 inches at the top, upon which the obelisk, cased with beautiful white marble and elevated 500 feet, is to be erected.

☞ A correspondent of the Western Christian Advocate, writing from Fort Kearney, June 6, says:—Drunkards have died by hundreds on this route, and *sixteen men*, professing to be skillful physicians, have been buried between St. Joseph and this place in one month past.

☞ Dr. J. F. Wright, of Greenfield, Ohio, has invented a machine to print the names of subscribers on newspapers, by which eighteen hundred papers can be directed in an hour, with the greatest accuracy. It is to be patented.

☞ The Mormon emigration to the great Salt Lake, continues large. Four hundred wagons crossed Missouri, at Council Bluffs on the 10th, on their way across the plains.

☞ We learn from the Keokuk (Iowa) Register, that the wheat crop in that section of country was harvested in good order and turns out well. The corn crop is also very promising.

The New York Conventions.—The Conventions of the "Hunkers" and "Barnburners" of New York, recently in session at Rome, have adjourned without effecting a union.

Election in Tennessee.—The papers state that Gen. Trousdale, the Democratic candidate, is elected Governor by a majority of about three thousand.

Great Mortality.—The Cholera has made frightful havoc in the Bucks county Almshouse. Of 150 paupers in the house about 100 have died.

Drought in New England.—We see by the papers that throughout these States a most terrible drought has prevailed for the last three months.

☞ Georgia has now six hundred miles of Railroad, and three Railroads are in process of construction which will cost about $4,000,000, and make 1000 miles of Railroad.

☞ The Austrian soldiers receive four cents a day. Killing their brethern for four cents a day! What an occupation.

MISCELLANEOUS.

SYMPATHY.

O how sweet to turn from the cold—chilling and heartless world—the world that ever misjudges the motives of the pure and upright—to seek in some sympathising heart, the dew-drop of consolation. How calm and sweet the realm where green pastures are; and stilly waters flow.—What pleasure unutterable to find congenial souls that can feel our sorrows, can share our joys, and appreciate the feelings which actuate us. In sorrow how consoling is the angel voice of sympathy—that sympathy which may be prefigured by a beautiful woman, whose heart is a garden, where the lilly of innocence, the rose of love, the evergreen of hope, olive branch of peace, the immortal—the rosemary, the violet, ivy and forget-me-not, all sweetly blending, bring forth when called into action the fruit of heaven, love—joy—peace! as she bends by the resting place of the poor, broken hearted—the disconsolate—the afflicted, soothing their sorrow, and pouring a healing balm into their every wound, causing them to forget for the while their lesser afflictions, and gently float on the love-wave of heavenly sympathy. Blessings on those sympathetic ones who go through life with a sweet smile for every one, and kind words for the desponding, who are ever ready to extend the hand of friendship, though they may sometimes be deceived. Yet they have faith in the divine that lives within us all, they believe no one is so degraded but the sunshine of truth may yet call forth the sweet, though perhaps wild flowers of hope and reformation. Blessings on such, may the flowers that bloom in the garden of their heart, ever be fragrant, and never know the chill which ingratitude brings, nor the frosts of life that nip the flower blossoms and shrivel the white and flowing robes of the angel of sympathy. Reader resolve to *feel* for the woes of others, there is felicity in it. It partakes of the attributes of Jesus.—*The Christian.*

A GENTLE WHISPER IN THE HUSBAND'S EAR.

Husband, think of the good qualities of your beloved, not of her bad ones; think of her good common sense, her industry, neatness, order; her kindness, affability, and above all, her ardent piety, her devotedness to things heavenly and divine. Suppose you had a slattern for a wife, a slipshod hussy, a gossip, a real termagant, whose tongue was not merely a triphammer, but as the forked lightnings! so that even the house top would be a thankful retreat from her unmitigated fury! Suppose all this, and still more, then say, has not God dealt very kindly, graciously, mercifully, in giving you such a wife as he has? God has dealt infinitely better than your deserts.

"But she is not all I could wish."

Marvellous, wonderful! And are *you*, think, all *she* could wish? Turn the wallet. Suppose you cast an eye within and without, view your own ugliness, and crookedness, and blackness? How many things does your beloved wife see in you that she has reason to despise as mean, selfish, miserly, grovelling? Are you all that she could wish? far from it. But this prying into and scanning each other's faults hypercritically, is altogether wrong, and will always keep you on the hatchel, fidgety and rickety. Better a thousand times, study each others graces and good qualities, endeavoring to correct the faults of one another in the spirit of meekness and love. The cause of all this bickering, and sparring, and jarring, and splitting, and *twitching*, and *hitching*, is want of love. Love covereth a multitude of blemishes. Let the heart be filled with love, and the little faults which appear mountains, will be swallowed up, or become as mole-hills. A husband who is always complaining, and growling, and snapping, and snarling, is enough to crush a heart of *steel*, to sour the mind of an angel. The female heart is tender, soothing, sympathetic, lovely. Husband, speak kindly to your beloved—

Speak kindly to her. Little dost thou know
What utter wretchedness, what hopeless wo
Hang on those bitter words, that stern reply;
The cold demeanor, and reproving eye,
The death steel pierces not with keener dart,
Than unkind words in woman's trusting heart.

The frail being by thy side is of finer mould; keener her sense of pain, of wrong, greater her love of tenderness. How delicately tuned her heart; each ruder breath upon its strings complains in lowest notes of sadness, not heard, but felt. It wears away her life like a deep under-current, while the fair mirror of the changing surface gives not one sigh of woe. Man, put away unbelief, banish that sourness, and moroseness, and sullenness, and mulishness; put on a smile of sweet affection; exhibit kindness, tenderness, sympathy, and love; and rest assured, your wife, if not a real termagant, will reciprocate, clasp, you to her bosom in affection's *grasp*.—Your mouth will be filled with laughter,—your domestic fireside, instead of a pandemonium, will be a little paradise. Your little ones will gather round you as olive plants—blooming sweetly in all the beauty and freshness of spring. Man, try it; try, try.

SIGNS OF THE TIMES IN EUROPE.

The stars are falling from heaven, and the great men of the earth are hiding themselves from the fury of the on-rolling storm, and from the wrath of the Lamb. The *stone* which was cut out of the mountain, has become a great mill-stone, and is grinding the oppressors of man to dust, the once *orthodox* doctrine of the *Divine Right of Kings* and of authoritative ecclesiaitical dictation, are fast receding before the on-rushing-glory wave that is washing and surging against the borders of every country in Europe, and dashing its life-giving spray far into their interior. The PEOPLE rise and speak! thrones tremble beneath the thunder of their voice, and Kings, Princes and Potentates are scattered like chaff before the wind, leaving behind them the mock insignia of their power, and all the symbols of their once terrible authority. While the people all radiant with *light* and *right* stand in immovable fixedness like a monument of colossal grandeur, towering above the ruins of thrones and the total wreck of oppressive greatness, and stand they will, sheltered by the plumage of the angel of Liberty, and blessed by the Prince of Glory, whose work they are doing. Freedom's chariot is loose on the chainless winds, preceded by the lightning, and flanked by the thunder, it soon will encircle the world, then will the people, to earth's remotest bounds, pregnant with the jewel of universal earthly salvation, deliver themselves and stand up in the heaven-born majesty of Freemen.—A common—Equal and fraternal Brotherhood! that day is dawning. Yes, we live in it,—the winds are laden with its perfume, and ocean-waves shout its meridian approach. Apostles—martyrs—all the good of other centuries longed—desired to see this day, the earth and the inhabitants thereof are flushed with the advancing effulgence and transcendant glory of that Prince who bears in his right hand the Scales of Justice—in his left, the flowing banner of universal peace and good will to all his subjects. Never since Adam became a living soul on this earth, has there existed a period so full of the pavilion of glory and unequalled grandeur of the God of the Universe, the light of His countenance shines upon the dark and mysterious pages of written prophecy, and Lo! in the twinkling of an eye they are fulfilled. More glorious far are these days, than those in which the angels descended from the warm presence of the Heavenly King, and with a song, introduced to the inhabitants of Earth the great Redeemer,—then he came to suffer, now he comes to reign. Already *Mount Olivet* trembles with electric sympathy at His near approach, and longs to open her bosom to welcome to earth again, the Prince of the *Everlasting Kingdom*, the electric stream has gone forth from the centre power of the universe, for the restoration of all things. Germany,—Saxony,—Bavaria,—Prussia,—Italy and Hungary have all felt the shock, the seven-hilled power has felt its influence, the thunders of the Vatican have been by it hushed,—Rome has pulsated with its thrill, and the sons of the noble ancients begin to live again, and the hired minions of a mock republic have fled aghast before the fire-flashings of freedom's eye, and withered beneath the steel of those whom they came to oppress.—*The Christian.*

OFFICIAL.

By the President of the United States.

PROCLAMATION.

Washington, August 14, 1849.

There is reason to believe that an armed expedition is about to be fitted out in the United States, with an intention to invade the Island of Cuba, or some of the Provinces of Mexico. The best information which the Executive has been able to obtain, points to the Island of Cuba as the object of this expedition.

It is a duty of this Government to observe the faith of treaties, and to prevent any aggression by our citizens upon the territories of friendly nations. I have therefore thought it necessary and proper to issue this proclamation, to warn all citizens of the United States, who shall connect themselves with an enterprise so grossly in violation of our laws, and our treaty obligations, that they will thereby subject themselves to the heavy penalty denounced against them by our acts of Congress, and will forfeit their claims to the protection of their country. No such persons must expect the interference of this government in any form on their behalf, no matter to what extremities they may be reduced in consequence of their conduct.

An enterprise to invade the territories of a friendly nation, set on foot and prosecuted within the limits of the United States, is, in the highest degree, criminal as tending to endanger the peace, and compromise the honor, of this nation; and, therefore, I expect all good citizens, as they regard our national reputation—as they respect their own laws and the laws of nations—as they value the blessings of peace and the welfare of their country, to discourage and prevent, by all lawful means, any such enterprise. And I call upon every officer of this Government, civil and military, to use all efforts in his power to arrest, for trial and punishment, every such offender against the laws providing for the performance of our sacred obligations to friendly powers.

Given under my hand, the eleventh day of August, in the year of our Lord, one thonsand eight hundred and forty-nine, and the 74th of the Independence of the United States.

By the President.

Z. TAYLOR.

John M. Clayton, *Sec. of State.*

SINGULAR PROPHECY.

Mr Editor:—Lorenzo Dow, of eccentric memory, was in possession of a German work on the Prophecies, which he valued highly, and frequently made quotations from. Among other remarkable sayings of the author, were these:

"I would not be a king, in 1848."
"I would not be a grave digger in 1849."
"I would not be a soldier in 1850."
"I would be either, in 1851."

The work alluded to was written about 200 years ago. It certainly possesses an interest for the curious. How frail the tenure by which kings held their crowns, in 1848! Who would like the office of a grave digger in 1849, unless he was solely mercenary? How more than presumable is it that the military men of the earth will contribute multitudes, in 1850, to fill a wide and quiet grave! And we may *hope*, at last in 1851, for the fair harbingers which promise "peace on earth and good will to men."—*N. Y. Jour. of Com.*

By the translation of Enoch and Elijah, God showed how men should have left the world if they had not sinned—not by death, but a glorious translation.—*Math. Henry.*

Those born once only, die twice—they die a temporal, and they die an eternal death. But those who are born twice, die only once—for over them the second death has no power.—*Jay.*

RELIGIOUS NOTICES.

Notice.

A Camp-meeting is to be held in the woods of John Baker, abont one mile northwest from Linglestown, to commence on the 3d of September next.

The brethren of the surrounding churches are requested to meet on the camp-ground, August 28th, to prepare the ground for holding said meeting. We hope the brethren will not permit this burden to rest upon a few, but will turn out well in helping to prepare the ground.

No hucksters will be permitted nearer the ground than the limits of the law.

Thomas Strohm.

Woods-meetings.

A Woods-meeting will be held, *Deo Volente*, by the Church of God at Newville, near the *Depot*, commencing on Friday, the 14th of September, at 3 o'clock.

A Woods-meeting will be held near John R. Machlan's, in Warrenton township, York county, commencing on Friday evening, the 21st of September next.

The brethren and the public generally are invited to attend.

POETRY.

THE LAST TEAR I SHED.

The last tear I shed, was the warm one that fell,
As I kissed thee, dear mother, and bade thee farewell;
When I saw the deep anguish impress on thy face,
And felt, for the last time, a mother's embrace;
And heard thy choked accents, impassioned and wild,
God bless thee forever, God bless thee my child.

I thought of my boyhood, thy kindness to me,
When youngest and dearest, I sat on thy knee;
Of the love to me ever so fondly expressed,
As I grew up to manhood, unconscious how blest;
Of thy praises when right, thy chidings when wrong,
While wayward with passions, unyielding and strong.

I thought of thy counsels, unheeded and spurned,
As mirth had enlivened, or anger had burned;
And how, when by sickness all helpless I lay,
Thou did'st nurse me, and soothe me, by night and by day;
How much I had been both thy sorrow and joy,
And my feelings o'erflowed, and I wept like a boy.

Years, years of endurance have vanished, and now
There is pain in my heart, there is care on my brow;
The visions of hope and of fancy are gone,
And cheerless I travel life's pathway alone.
Alone! aye, alone, though some kind ones there be,
There are none here to love me, to love me like thee.

My mother, dear mother, cold-hearted they deem
Thy offspring; but oh! I am not what I seem:
Though, calmly and tearless, all changes I bear,
Could they look in my bosom, the feeling is there:
And more sad and lovely, as memory re-calls
Thy blessing at parting, again the tear falls.

E. W. R.

Tiffin, Ohio, 1849.

THE THRONE OF GRACE.

The throne of grace—O sacred spot!
Dead is the heart that loves thee not;
Faith, hope and love round thee entwine;
O, precious treasure! thou art mine.
Shall I not bow where Patr'archs bent?
Shall I not go where Prophets went?
They bowed the knee in holy pray'r,
Conversing with Jehovah there.
Apostles did that throne surround,
And martyrs bowed in faith profound;
And Jesus, too, with groans and tears,
There breathed his all-prevailing pray'rs.

Now on that throne the Saviour sits,
Where many a minist'ring spirit waits,
To take the blessings of his grace,
And bear them to the human race.
O lovely throne! before thee now
The suppliants of all nations bow;
There rank forgets it pomp and pride,
And merit lays its plea aside;
There royal story can't avail,
More than the beggar's plaintive tale.
Blest throne, to thee my wants I'll bring,
To thee my pray'r its way shall wing;
To thee when overwhelmed with grief,
My heart shall fly and find relief.

Whom there that bowed with contrite heart,
Did Jesus ever bid depart?
Ah! well I know, the Saviour ne'er
Despised the mourner's humble pray'r;
Ah! well I know, that at his cry
Compassion beams from mercy's eye.

O! blessed Jesus, I would go
Where blessings do so freely flow;
From earthly pleasures I would flee,
To seek my happiness in thee.
Ah! let me to thy mercy cling,
And hide beneath thy shelt'ring wing.

How high or low soe'er I be,
The world may smile or frown on me;
While I am on this earthly place,
I'll bow before the throne of grace.
And when earth's pilgrimage is o'er,
The throne of grace I'll need no more:
Triumphant songs of joy I'll raise,
Where pray'r is lost in endless praise.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 11th ult., by Elder S. Crawford, Mr. John Gensel, of Cumberland county, to Miss Phœbe Ann Gray, of York county.

On the 8th ult., by Elder David Maxwell, Mr. Joseph Wise to Miss Sarah McGuigan, both of Shiremanstown, Cumberland county, Penn'a.

On the 31st of July, by Elder Wm. Mooney, Mr. George Garber to Miss Ruth Ann Hanmans, both of Rapho township, Lancaster county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 15th ult., in New Cumberland, Cumberland county, Pa., Mary Ann Rife, daughter of John and Mary Rife, aged 6 years, 3 months and 4 days.

Funeral services by J. J. Miller, V. D. M.

On the 19th ult., in New Market, York county, Pa., Catharine Elizabeth, daughter of David and Elizabeth Hickernell, aged 1 year and 2 days.

Funeral services by J. J. Miller, V. D. M.

Departed this life, after a short and severe illness, in Lancaster city, Ann Elizabeth, youngest daughter of David M. and Mary Martin, aged 1 year, 3 months and 21 days.

Her remains were interred in Mount Joy on the 16th ult., at which time and place a discourse was delivered by the writer from 2 Sam. 12: 22, 23, to a respectable assemblage of citizens and relatives of the deceased.

Wm. Mooney.

On the 11th ult., in this place, Sarah Catharine, daughter of brother David and sister Regina Lingle, aged 1 year and 22 days.

Funeral services by Elder G. U. Harn.

As distant lands beyond the sea,
When friends go thence, draw nigh,
So Heaven, when friends have thither gone,
Draws nearer from the sky.

And as those lands the dearer grow,
When friends are long away,
So Heaven itself, though loved ones dead,
Grows dearer day by day.

Heaven is not far from those who see,
With the pure spirit's sight,
But near, and in the very hearts,
Of those who see aright.

Near Siddenstown, York county, Pa., on the 23d of July, 1849, Martha Jane Shaffer, daughter of George and Margaret Shaffer, aged 2 years, 7 months and 2 days.

Funeral services by Elder Simon Flegle, from Matthew 2: 18.

Farewell, sweet babe, thou art gone,
Unto thy long, eternal home,
Where with angels thou dost dwell,
And sweetly sing that all is well.

In Jesus' arms you sweetly sleep,
While in the grave you be so deep;
But in the resurrection morn we'll meet,
In Heaven above at Jesus' feet;

To sing and shout as angels do,
Our harps and songs forever new;
From sins, sorrows and sufferings free,
In time and in eternity.

Departed this life on the 8th of June, 1849, near Highspire, Dauphin county, Pa., Mary Sophia Bamberger, aged 10 years, 3 months and 3 days.

Funeral sermon preached by the writer on the 5th of August, from Ezekiel 24: 16.

This sweet, lovely flower, in the morn of its bloom,
By the strong breath of death has it faded away:
Dear Mary has gone to her long, happy home,
There to reign with her Saviour in an endless day.

Then weep not, dear parents, o'er the grave of your love,
Though great your bereavement may be:
Prepare to meet her in Heaven above,
Where pain, sorrow and death will not be.

A. Snyder.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 62½	*a*	4 75
Do. Rye, do.	2 75	*a*	2 75
Do. Corn, do.	2 75	*a*	2 75
GRAIN—Wheat, per bushel,	95	*a*	98
Do. Rye, do.	48	*a*	50
Do. Corn, new do.	55	*a*	58
Do. Oats, do.	27	*a*	30
Do. Barley, do.	60	*a*	65
SEEDS—Clover, do.	3 00	*a*	3 50
Do. Timothy, do.	3 00	*a*	3 25
Do. Flax, do.	1 00	*a*	1 10
BEEF, per cwt.	5 00	*a*	5 50
PORK, do.	5 00	*a*	5 25
HAMS, per pound,	10	*a*	11
BUTTER, do.	12½	*a*	15
LARD, do.	7	*a*	8
TALLOW, do.	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen,	10	*a*	12½
POTATOES, per bushel,	87½	*a*	87½
ONIONS, do.	75	*a*	87½
APPLES, do.	25	*a*	30
PEACHES, (Dried) per bush.	1 25	*a*	1 30
FEATHERS, per pound,	37½	*a*	45
WOOL, do.	30	*a*	50
SALT, per sack,	1 20	*a*	1 20
HAY, per ton,	10 00	*a*	11 00
PLASTER, per ton,	4 00	*a*	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 00	*a*	5 12½
Do. Rye, do.	3 20	*a*	3 25
Do. Corn, do.	3 25	*a*	3 25
GRAIN—Wheat, per bushel,	1 05	*a*	1 08
Do. Rye, do.	61	*a*	61
Do. Corn, new do.	65	*a*	65
Do. Oats, do.	30	*a*	31
Do. Barley, do.	75	*a*	80
SEEDS—Clover, do.	3 00	*a*	3 50
Do. Timothy, do.	2 75	*a*	3 00
Do. Flax, do.	1 30	*a*	1 32
BEEF, per cwt.,	7 00	*a*	8 75
PORK, do.	7 00	*a*	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	$10 00
William Reichert,	5 00
Isaac Miller,	10 00
J. H. Hurley,	5 00
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Abraham Sherich,	7 50
Abraham Swartz,	5 00
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For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

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Retail prices.

History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles,	2 50
D'Aubigne's Hist. of the Reformation,	1 50
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English Ref. and Pron. Testament,	50
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Revival Hymn Books,	50
View of the Church, &c.,	37½
Almost Christian, in German,	25
Young Christian's Guide,	25
Harn on Feet-Washing,	25
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Traveler's Guide to the West,	50

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Kentucky.

The Democrats will have a majority of six in the Kentucky Convention.

Iowa Election.

The Democratic ticket for Congress in this State, has been elected entire.

Alabama Election.

In this State the Whigs have elected two members of Congress, and the Democrats five.

Indiana Legislature.

The next Indiana Legislature will stand as follows:—Senate, Whigs 21, Democrats 29. House, Whigs 42, Democrats 58.

Tennessee Legislature.

The vote of the Legislature of this State will be a tie on joint ballot. The Whigs have a majority of three in the House.

The Pennsylvania Railroad.

This road was regularly opened for travel on Saturday, the 1st inst., and a train of cars now runs daily up and down to Lewistown.

The President's Tour.

President Taylor continues to receive the warmest congratulations of the people throughout his whole progress. His health has greatly improved.

Bamberger's Journal.

This excellent work is now printed and bound, and ready for delivery. We hope the preachers and others will send in their orders, and help to circulate this little book broadcast through the land. Price 50 cents.

Remedy for Diarrhœa.

Dr. Wicke's Cholera medicine, made and for sale at this office, is an excellent remedy for Diarrhœa and Dysentery. If any of our friends are disposed to give it a trial, they can have the medicine on the easy terms of "no cure no pay."

Contagiousness of Cholera.

At the last two meetings of the Academy of Medicine, Paris, nearly all the members, with M. Valpeau, the President, agreed that the cholera was contagious under certain circumstances. The English physicians do not coincide in this opinion.

The Cholera.

This pestilence is abating in all parts of the country, except in a few places. We hear of no extensive ravages in any quarter. In our large cities it seems passing into other kindred diseases, and the mortality from Diarrhœa and Dysentery is alarming.

Woods-meeting.

Providence permitting, a Woods-meeting will be held at or near brother J. Albright's, in Martic township, Lancaster county, Pa., commencing on Saturday, the 29th inst., in the afternoon at 2 o'clock.

Brothers Jacob Keller, Wm. McFadden and our humble self expect to attend and assist in holding the meeting.

Baptismal Regeneration.

The Court of Arches, in London, Sir Herbert Jenner Fust presiding, has at length decided the question involved in the case of the Rev. Mr. Gorham and the Bishop of Exeter, respecting the teachings of the standards of the Church of England, in relation to the doctrine of Baptismal Regeneration. The decision is, that these standards do teach the doctrine, that *children are spiritually regenerated in the act of baptism!* The decision will produce a great sensation among Low Churchmen, and, it is believed by some, will rend the Church of England in twain.

Is it not rather queer that diocesan Bishops, the veritable successors of the Apostles, should make their appeal to a *Civil Court*, to interpret the Prayer Book for the *Apostolic* Church!—An appeal has been taken from the decision of the Court of Arches, to her Majesty's Privy Council.

Glorious Revival in Ohio.

At Hibbardville, Athens county, Ohio, there is a powerful revival of religion in progress, chiefly under the labors of the Cumberland Presbyterians. Meetings have been kept up almost daily for the last two months. It is supposed between eighty and ninety have felt the pardoning influences of Divine love. The work still appears to be progressing, and it is hoped that many more will be brought to a saving knowledge of the truth.

A New Scourge.

The Washington Republic publishes a letter from Hungary, in which a terrible scourge is said to have seized on the Russian soldiers, known as the "lice pest." The individual is attacked by vermin under the skin, which increases until the whole body becomes one mass of corruption. Hitherto no remedy has been discovered, and the person attacked is considered as doomed; and the letters say, "hundreds have, at their own solicitations, been thrown into the river, to terminate their sufferings."

The Meeting in Fishing Creek.

There was a Woods-meeting held in Fishing Creek Valley, Perry county, near brother Myers' mill, on Saturday, Sunday and Monday last. The meeting was well attended, and the word seemed to have free course.

On Sabbath afternoon there were 4 persons baptized, and truly it was a happy and glorious time. Light seems to be spreading in that valley. At night there was one soul happily converted to God. The preachers present were D. Maxwell, M. M. Utley, J. F. Machlan and ourself. The circuit preachers, as usual on such occasions, were among the non-attendants. Howbeit, they appear to be industrious, and from all accounts are doing well.

The Cholera in Boston.

While this pestilence is abating in other parts of the country, the virulence with which it now rages in Boston and its vicinity, is creating greater alarm than at any previous time. Few whom the epidemic attacks escape becoming victims, and the suddenness with which it destroys life, makes it to be held in the greatest dread. The Boston Evening Times of the 9th inst. says:—"Between eight and nine o'clock yesterday morning, two police officers discovered a man 'sitting bolt upright upon a door-step in Cross street, with eyes set, and body apparently inanimate. On taking hold of the body, it was found *to be cold in death!*' It was taken to the Watch House, and Dr. Moore opened and examined the body and pronounced it a case of cholera."

It is truly distressing to think of a man thus seized, and changed into a lifeless corpse, in a moment, as it were, in the streets of a city, and while its inhabitants were passing to and fro on their daily business.

Reform Convention.

"The election in Kentucky for the Convention to amend the Constitution, has resulted in favor of the pro-slavery candidates. It is said that they will have a decided majority. It is not believed that a majority of the voters in Kentucky, are in favor of perpetuating slavery—and the result of this election will be regarded as one of the fruits of the continued interference and agitation on the subject in the neighboring States."

So says the Christian Advocate. And truly this is one of the most remarkable elections on record. A majority of the people are in favor of liberty, yet a minority rule in favor of slavery; and slavery in its very worst form. It is not only slavery of those in bonds as property, but it is slavery of those who claim to be free. In Kentucky a man must not think and act for himself, if he thinks and acts in opposition to slavery. Slaveholders put their chains on all who differ from them in opinion, and if they will not carry the chains, proscription and banishment follow.

The Camp-meetings.

The Camp-meetings of this season are now over. There were eight held within the bounds of the East Pennsylvania Eldership; five of them we attended and assisted in holding. The two first, namely, the York County and the Cumberland County meetings, we gave a short account of in the last paper. Brother Machlan also, has given an account of the York County Camp in this paper: and brother J. Haifleigh also gives a very satisfactory account of the Stonerstown Camp. From the rest we have, as yet, no regular accounts for publication. We hope, however, we shall have written reports from all of them before long. We have had verbal accounts from all of them; and, judging from what we have heard, we conclude that much good has been done. There were not as many converts as in former years, yet notwithstanding there must have been, from all accounts, upwards of one hundred in the aggregate. Besides there may be as many more, who were savingly convicted, and may soon be converted. In York county there have been twice as many more converted since the meeting, as were converted at and during the time of the meeting. If the same good results should follow the rest of the meetings, or even but one-half thereof, the fruits, in all, will be glorious.

But if even no more should be converted, as the fruit of the Camp-meetings, still we

have a good reward already, in the accessions that have been made to the Church of God, and in the food given to Christ's sheep and lambs. This in itself is no small matter. It is a good thing for Christians to meet once a year, to worship together, and to build each other up, so that they may persevere in well doing. The Jews held three annual feasts at Jerusalem, not to make converts, but to glorify God and promote their own happiness. So likewise ought we to continue and abound in the service of the Lord, whether others turn in and serve him along with us or not. Some brethren do not tent out to Camp-meetings any more, because there are not as many converted as formerly. That excuse may lie against other meetings, as well as Camp-meetings. But who ever thinks of absenting himself from the worship of God, on other occasions, because sinners will not "repent and be converted!" Surely, of all lame excuses this is the worst. But is only a feigned excuse. The real cause is something else. The excuses made vary in different individuals, according to times and circumstances. The main ones are covetousness, the love of ease, and lukewarmness in religion. Where people remain zealous in religion, keep up a working spirit for the good of souls, and above all keep clear from the love of the world, there the Camp-meeting spirit never dies away.

OBITUARY
OF
Bro. ABRAHAM HAMILTON.

Died, at his residence near Shiremanstown, Cumberland county, Pa., on the 2d of September, 1849, brother Abraham Hamilton, aged 39 years, 9 months and 16 days.

Brother Hamilton was a member of the Church of God at Shiremanstown for many years, and one of its brightest ornaments. He was a great friend to the preachers, and his house was a kind of a preacher's home.

He fell sick a few days after the Camp-meeting at Bowman's, and as soon as he took ill, he said he would die, but was ready and willing to depart. He exhorted the brethren who visited him during his sickness to be faithful, to keep together, and to contend for the principles of the Church of God. These principles, he said, he knew were good and well worth contending for.

In the death of brother Hamilton the Church has lost a valuable member, the community an esteemed citizen, and his family a kind protector.

He has left an affectionate wife and several small children, whose irreparable bereavement will, no doubt, be long and deeply felt.

His funeral was very large and solemn. The services were conducted by Elders David Maxwell and W. H. Mullenix. He was buried in Bowman's grave-yard. By his special request, the following hymn was sung at his burial.

Shed not a tear o'er your friend's early bier,
When I am gone—when I am gone—
Smile if the slow tolling bell you should hear,
When I am gone—I am gone.
Weep not for me when you stand round my grave;
Think who has died his beloved to save;
Think of the crown all the ransomed shall have,
When I am gone—I am gone.

Shed not a tear when you stand round my grave,
When I am gone—when I am gone—
Sing a sweet song unto him who doth save,
When I am gone—I am gone.
Sing to the Lamb who on earth once was slain;
Sing to the Lamb who in heaven doth reign;
Sing till the world shall be filled with his name;
When I am gone—I am gone.

Plant ye a tree which may wave over me,
When I am gone—when I am gone—
Sing ye a song if my grave you should see,
When I am gone—I am gone.
Come at the close of a bright summer day;
Come when the sun sheds its last ling'ring ray;
Come and rejoice that I thus passed away,
When I am gone—I am gone.

OBITUARY
OF
Brother JACOB MYERS.

Died, at Shiremanstown, Cumberland county, Pa., on the 30th of August, brother Jacob Myers, aged about 40 years.

Brother Myers was a member of the Church of God at Shiremanstown, and lived and died in the hope and faith of the gospel.

In 1843, during the Millerite excitement, brother Myers was carried away with that erroneous and fanatical movement, but on second sober thought, he saw and confessed his error, and returned again to the Church. We hope his example will soon be followed by all those who were led off in like manner, by schismatic teachers, for filthy lucre's sake. The most of those, who are yet worthy of Church membership, have come back to the Church, but there are still a few more worthy ones, who are yet bewildered in error, and wanderers from the fold of God. May the Lord give them repentance to life. They were once happy and useful in the Church, and we can see no cause why they cannot be so again.

The funeral services were conducted by brothers D. Maxwell and Jacob Erb.

CONTRIBUTORS' DEPART'T.

Endless Existence.---No. 2.

Again, Destructionists say, that the term *perish* denotes extinction. Let us hear what the Scriptures say. Read Job 31: 19. "If I have seen any perish for want of clothing, or any poor without covering." Here the Scriptures, according to Annihilationists' doctrine, would teach us that the poor would be put out of existence for want of clothing; but this cannot be. *Perish* here signifies to die for want of clothing. Again, Isaiah 37: 1. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Here the righteous are said to perish the same as the wicked. How then can the term perish denote extinction? Again, Daniel 2: 18. "That they would desire mercies of the God of heaven concerning this secret: that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Here again Daniel and his fellows are said to be in danger of perishing, and that by the hand of a man. Now, if man could annihilate man, many would be put out of existence. Again, 2 Cor. 4: 16. "For which cause we faint not; but though our outward man *perish*, yet the inward man is renewed day by day." Here the Apostle would say, according to Annihilationists' doctrine, that the bodies of the righteous would be put out of existence, while the soul would continue to exist. What! the soul of a man exist, while the body is extinct!

Again, they say that to be driven from the presence of the Lord, is extinction of being. Read Genesis 3: 8. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Afterwards we read that God called to Adam in a state of existence, and not in a state of non-existence. Again, Genesis 4: 16. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." What! is the land of Nod out of existence? New idea, indeed! Why should man thus trifle with the word of eternal truth?

Again, 1 Kings 9: 7. "Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people." Here, again, this house spoken of is afterwards said to be in existence, which proves that this passage does not signify annihilation. Other passages might be brought forward to prove that the term destroy does not signify extinction of being, but we deem the foregoing sufficient.

Again, they consider the term *consume* to signify annihilation. But read Deut. 5: 25. "Now therefore why should we die? for this great fire will *consume* us: if we hear the voice of the Lord any more, then we shall die." Here the people were not afraid of being put out of existence, but of dying. Hence it is said again, (chapter 7: 16,) "And thou shalt *consume* all the people which the Lord thy God shall deliver thee." Here the work of consuming is put into the hands of men. If men could annihilate one another, the earth would soon get rid of its inhabitants. Again, Psalms 37: 20. "But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs: they shall *consume*; into smoke shall they *consume* away." Now, to consume into smoke, is not to put out of existence: though turned into smoke, they are still in existence. Smoke, though it vanishes out of sight, this is no proof that it is out of existence; for the wind we cannot see, still we are sensible that it is in existence. Again, Psalms 119: 139. "My zeal hath *consumed* me; because mine enemies have forgotten thy words." What! is the Psalmist speaking of a state of non-existence? No. He here is speaking of discouragements, because of the disobedience of others—because they had forgotten the words of the Lord their God. Again, Prov. 5: 11. "And thou mourn at the last, when thy flesh and thy body are *consumed*." It is an impossibility to mourn after being annihilated.

Again, Isaiah, 64: 7. "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast *consumed* us, because of our iniquities." If consume signifies extinction of being, then these people are in a conscious state surely. Again, Galatians 5: 15. "But if ye bite and devour one another, take heed that ye be not *consumed* one of another." This passage throws the power of *consuming* into the hands of man, which surely is not his prerogative. Again, Ezekiel 43: 8, 9. "In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have *consumed* them in mine anger. Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever." Now, here the Lord, by the mouth of the Prophet, speaking of this rebellious people, says that he has *consumed* them, but if they put away their abominations, he will dwell in the *midst* of them forever. The term *consume* therefore cannot signify annihilation.

Here I close this brief sketch, considering that the pernicious doctrine of Annihilation has done, and if not withstood, will do immense harm and injury.

I remain, in love and Christian fellowship,
Yours, ISAAC MILLARD.

"He that Believeth and is Baptized, shall be Saved."

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you." Now, mark, Christ commands to teach first, and then to baptize. It is said by our opponents that infants make a part of every nation, and therefore ought to be baptized. With the same propriety we might say that Infidels make a part of every nation; but should Infidels be baptized? Assuredly no; because they have not faith, as the gospel requires. Although there are infants in every nation, they make no part of the strength of any nation. Whilst in their infantile state, they are not called on to fight in the defence of the rights of the nation, neither are they admitted into its councils. But Christ's Church is represented as an army with banners. Canticales 6: 10. That army as carrying terror with it. This cannot be said of infants.

But again, how will a preacher of the gospel go about to teach them? What are they capable of being taught? It would look very singular to see a minister address a congregation of infants, with a doctrinal discourse, and make use of all his powers to inform their understandings in the scheme of redemption. Our opponents, it is very likely, will say this matter is not fairly stated. We answer, if it is not, do not blame us; we cannot alter the order of Christ's commission. He saith teach in the first place, and then baptize. As we are not to add nor diminish, we ought not to alter; and if we put baptism before teaching, we are equally as guilty as if we added to or diminished from the word of God. Let us receive Christ's words as he delivered them to us, and follow that order given in his commission, to all his preachers. Why should we undertake to be wiser than He? "He that believeth and is baptized, shall be saved." Mark 16: 16. Mark's testimony agrees with Matthew's, in the order of the commission. He says, believe first. Matthew says, teach first. Let us join both passages together, and they will sweetly harmonize. Christ says, "Go and teach, (here is the command,) and he that believes is to be baptized, in the name of the Trinity: and then, according to Christ's word, he is to hope for salvation. This hope is founded on his promises. In all this order we find nothing to support infant baptism, for they are not capable of being taught, neither can they believe, and therefore they ought not to be baptized; and if we do baptize them, we do it without a commission from God. The Apostles acted up to this commission, and therefore, as Peter saith we ought to repent and be baptized in the name of Jesus Christ. Perhaps some one will say, Physician heal

thyself. As you have been censuring people for altering the order of words, why do you do it? I answer, this alteration does not destroy the end of Christ's commission, but sweetly coincides with it; and reading it thus, does not alter the Apostle's intent, as the word stands, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. It shows evidently that the people are to repent before baptism, and that with regard to those who do repent, it is their duty and privilege to be baptized, and on their compliance with the order of Heaven, their sins are to be forgiven. Philip also acts agreeably to this commission in Acts 8: 27. "If thou believest with all thy heart thou mayest:" which strongly implies if thou dost not believe, thou mayest not be baptized. As this expression from Philip to the Eunuch is stated conditionally, it follows of course, that its negative form is proper and correct, as exhibited above, and this reasoning will apply to all propositions of like description. Hence, then, the Eunuch had to make confession and give in to Philip the first article of the Christian faith, viz: that Jesus Christ is the Son of God; and on this Philip baptized him. Here is an example worthy of our imitation, and it ought to influence every gospel preacher, inasmuch as it is agreeable to Christ's commission; Acts 10: 48. In this passage he commanded them to be baptized in the name of the Lord. Who were they that this command referred to? I answer, such as were under the influence and operation of the Holy Ghost, and who were born again. In the above mentioned texts of Scripture there appears nothing like infant baptism, but on the contrary, they speak loudly for believers' baptism. "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. The Lord opened the heart of Lydia, so that she attended unto Paul's preaching and was baptized. Acts 16: 14. The Jailor believed and was baptized; and not only himself, but it is said the whole family rejoiced, believing in God. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Acts 18: 8. The household of Stephanas was the first fruits of the gospel in Achaia, and they addicted themselves to the ministry of the saints. 1 Cor. 16: 15. There is, in fact, no account in Scripture of any infant being baptized.

We read of three thousand believed in a day,
And they were baptized without a delay;
The house of the Jailor believed in the night,
And they were baptized before it was light.

St. Paul's great conversion we find in the way,
A light shined around him exceeding the day,
Though he was three days, neither drank nor took meat,
Yet he was baptized before he did eat.

Some call it baptism and think it will stand,
A few drops of water, drop from a man's hand
In the face of the infant that is unconscious,
But we find no Scripture that proves it to us.

There is no being buried with Christ in this case,
For Jordan and Enon was John's chosen place,
Our Lord in Jordan John did him baptize,
And Christ's sweet example we own and do prize.

D. NEIDIGH, Jr.

Reedsburg, Ohio, July 15, 1849.

[*To be continued.*]

Elder D. Neidigh, Jr.,

Is hereby requested to give us the Post Office address of Mr. John R. Russell in his next letter, and be sure not to omit compliance with our repeated request on this subject, whenever he makes a remittance. How is it that this thing is so often neglected? Editor.

York County Camp-meeting.

Agreeably to former arrangements for the York County Camp-meeting, there were, on Friday, the 10th inst., twenty-five tents struck up, and one on Saturday, making in all twenty-six. The brethren and friends of the cause of God turned out well from all quarters, North and South, East and West.

Brother Crawford preached the opening discourse, from Eccl. 9: 6, with great zeal and much of the spirit of his Master. He was followed with a warm exhortation, by brother Fleagle. On Saturday morning at 7½ o'clock, the tent-holders met at the stand, and appointed three brethren to rule the stand, and twelve to rule the meeting. At 8 o'clock a prayer-meeting was held. At 10 o'clock preaching by brother Oliver—pointed, plain and spirited—from Matt. 12: 6. At 2 o'clock brother Kyle preached from Psalms 63: 3. He spoke with a great deal of zeal and energy. At candle-light brother Keller preached from Acts 2: 37. His sermon was pointed, plain and conclusive, mixed with spirit and faith, After preaching penitents were invited, but the crowd of people was so great, that but few came forward.

On Sabbath morning an experience-meeting was held, when the brethren and sisters began to drink in freely of the spirit. At 10 o'clock brother Winebrenner preached from Luke 10: 42, to as large a concourse of people as I have seen for many years at a Camp-meeting. Brother W. spoke with his old-fashioned, spirited way of preaching, to the satisfaction of a majority of the concourse. At 2 o'clock brother McFadden preached from Matt. 19: 27, with much zeal and spirit, mixed with faith and light. In the evening brother Mullenix spoke from Rom. 9: 24. He was plain and practical. Penitents were invited forward. Several presented themselves, and a few professed to find peace. Meeting was kept up till near day-light on Monday. At 8 o'clock experience-meeting:—quite a good time for God's children. At 10 o'clock brother Winebrenner preached from Rev. 22: 14; and we need only add, with his old-fashioned way of drawing the attention of his audience, by holding forth the word of the Lord in spirit. At 2 o'clock brother Bowser preached from Matt. 5: 6. In a few minutes he was so powerfully blessed that he shouted praises to God, and could not finish his discourse, but left it with the Lord. There was quite a reviving time among the children of God. At candle-light brother Seabrooks preached from Luke 21: 35. He was pointed, plain and practical, and although a young man, yet quite old-fashioned in the way of preaching: after which brother Keller invited the mourners out. A few came forward, and some professed to have obtained peace. On Tuesday at 8 o'clock there was experience-meeting, and a good time. At 10 o'clock brother Maxwell preached from Rom. 6: 23, and used the old sword, to give the old Gallilean gospel, which had its desired effect. At 2 o'clock brother Hurley preached from Sam. 30: 6. His sermon was on the good old gospel plan, plain, pointed and practical. He spoke on baptism; after which a few remarks on the mode were made by brother Keller, when the candidates were invited forward. Afterwards they repaired to the old Yellow-breeches, where brother Fleagle baptized seven believers beneath the yielding waves, an emblem of the Saviour when he lay in the grave. At candle-light brother Harn preached from Exodus 23: 20, with that zeal which becometh God's ministers; after which penitents were invited forward, and a number presented themselves, but only a few returned to give glory to God. The meeting was kept up until near day; and we suppose that between 12 and 20 embraced religion during the progress of the meeting.

On Wednesday morning the horn sounded, and all assembled at the stand, where brother Kister exhorted all to be steadfast, and to prove all things and hold fast that which is good, and especially the young converts.—Afterwards brother McFadden invited forward all who wished to join in church-fellowship, when 27 came forward and gave the right hand of fellowship. A circle was then formed, and the meeting was closed in the usual way. It was a solemn and a feeling time.

J. R. MACHLAN.

N. B.—About one hundred and forty communed in the simple but important ordinances of Feet-washing and the Lord's Supper.

J. R. M.

York County, Aug. 15, 1849.

Linglestown Camp-meeting.

This meeting commenced on the 3d of September, according to previous appointment. There were not many tents, owing to some brethren who were once very much in favor of Camp-meetings, becoming indifferent, and some few rather turning against them. They plead up for an excuse, that not much good is done at Camp-meetings any more. But what is the reason? Is it not because that Christians do not feel the same interest in those meetings as in former years? Let them examine and see whether the fault does not lie at their own door.

But some of our dear brethren, who had calculated to tent out, were prevented from so doing, by the afflicting hand of Providence. Oh! that God may bless them abundantly, and sanctify their afflictions to their good.

The preachers in attendance were T. Strohm, J. Winebrenner, G. U. Harn, J. H. Hurley, W. G. Coulter, J. Strawbridge, F. Hartman, J. Stomm, and last and least of all, A. Snyder.

The preaching was plain, practical and pointed; and I hope that it may be as bread cast upon the waters, that may be seen many days hence. The congregations were pretty large and attentive. We had no disturbances, until the last evening, when some such characters came in and were present, who would be more fit to be among a herd of swine than in any Christian and decent society.

There were only about six converted, and several followed their Saviour down into the rolling stream and were buried with their living head. O! that they may lead a life of continual devotion to God, and at last be so happy as to shine among the redeemed in heaven.

A. SNYDER.

Linglestown, Sept., 1849.

Stonerstown Camp-meeting.

This meeting was held about half a mile from Stonerstown, Bedford county, Pa. It commenced on Friday, the 24th, and closed on Wednesday morning, the 29th ult.

We had very fine weather during the meeting. By Saturday evening the brethren had all their tents pitched—twenty-five in number. This was the largest encampment that the brethren ever held in this hill country, or one amongst the largest. The ministerial brethren in attendance were brothers E. H. Thomas, G. U. Harn, Wm. H. Mullenix, J. Lininger, D. Kyle and the writer.

The preaching was plain, practical and edifying. Should it be the unhappy lot of any of the dear people who attended this meeting to be lost, after hearing the solemn appeals of God's word, they will have an awful hell to endure.

There were eight or nine converted, three baptized, and the brethren encouraged and built up in the faith of the gospel. It is to be hoped that the good seed sown at this meeting will yet germinate, spring up and bring fruit to the honor and glory of God.

On Tuesday evening we attended to the ordinanees of Feet-washing and the Lord's Supper, and God's dear children were abundantly blessed, and realized the precious promise, "If ye know these things, happy are ye if ye do them." John 13: 17.

I am certain that we shall never all meet around the table of the Lord in this world, as we did that night. Some of our dear brethren and sisters who met with us on that occasion, will shortly leave for the 'Far West," there to weep, labor, and toil, till the Lord shall say, it is enough, come up higher.

We had very good order during our meeting. This speaks well to the credit of the neighborhood, and we hope the Lord will bless the dear people for the respect which they have shown for the cause and people of God.

J. HAIFLEIGH.

September 1, 1849.

Woods-meeting at Sandy Mount.

Sandy Mount, Carroll Co., Md.,
August 8, 1849.

Brother Winebrenner:—

I send you a few lines, to let you and the readers of your valuable paper know the result of our meeting, which we held at this place on the 3d of August. The preaching brethren in attendance were brothers Price, G. U. Harn, and S. Bowser. Brother Harn opened the meeting on Saturday evening, by preaching a very able discourse from 1 Thess. 2: 14. He also preached on Sabbath morning, from Acts 2: 38, to a very large and attentive congregation. Truly we felt that the Master was present and owned his word. We continued our meeting until Wednesday evening. The result was, that one was hopefully converted to God, and a number pricked to the heart, whom we expect to see come out shortly upon the Lord's side. I, for one, have reason to think that ere long God's cause will prosper here. I hope, therefore, that the people of God will unite with us in fervent prayer and supplication to the Great Head of the Church, that he may, in answer thereto, pour out his spirit in this part of his moral vineyard, that we may soon see an ingathering of souls here. Especially I would ask an interest in the prayers of God's people for myself, that I may, by living a holy life, contend earnestly for the gospel, which first sounded out from Jerusalem.

Lines on the convert of our meeting.

And when the mourner rose and said,
That Jesus Christ the debt had paid;
Methinks that angels heard the voice,
And bid this mourner now rejoice.

And now the angels sing a song,'
To God, the Father, and the Son,
That one more sinner now has striven
To enter the fair climes of heaven.

God grant that she may strive and pray,
To travel on the narrow way;
And O! that she may always say,
I'm glad I found this narrow way.

JOHN H. CHEW.

Letters of General Information.—No. 1.

North Bend, Johnson Co., Iowa, August 17, 1849.

"The harvest is past." Cutting of the winter grain commenced about the 2d of July;—right after it, the spring wheat was ripe, and the Oats rather waited on the spring grain. The winter or fall wheat was very good in every respect; which, however, is not common in this country. Spring wheat is not so good as common this season. Oats very fine. Corn, potatoes, and all the crops yet growing, promise abundantly.

Rye does very well though very little is raised. Mr. Daniel Doner, two years ago, sowed two bushels of rye, and from it reaped 72 bushels.

Much of the grain in this country is cut by horse-power; also, grass for hay. Four horses to a reaper, cut as high as 18 to 20 acres per day. Of grass about 10 acres per day. This machine, with care, will make cleaner work than any other that ever I saw. A machine of this kind will cost from $120 to $130.

OSAGE-ORANGE.

This highly useful hedge-thorn is about being extensively cultivated, in nurseries and otherwise. It is, I believe, a native of Mexico or Texas. Its leaf is quite similar to the sweet orange or lemon, having a long sharp thorn at every leaf. In three years it is said to make a hedge sufficient to turn from a Buffalo down to a Hare. Numbers of the farmers of Iowa have planted considerable last spring. I have been told that the nurserymen offer to set one mile for $50, and tend them for three years. If those do well, which I think they will, it will be worth millions to Iowa and Illinois. The leaves, and indeed the whole tree, is so exceedingly bitter that no kind of beast will offer to eat them. If the Lord spares me, and I possibly can, I expect to have some set next spring, or buy a quart of seed, which can be got for $1 00 per quart. Fancy to yourself that in five or six years you are coming out here to the Bend country, to pay me a visit, (if I still live,) and behold, all round my beautiful black farm, stands the beautiful pale-green hedge, all full of yellow oranges! No need of repairing fences continually then.

We have now moved to Johnson county, in what is called North Bend, by reason of a bend northward in the Iowa river. We moved here the last of July, and since that time my boys and myself have earned $20 00 harvesting, and made ten loads of hay in the big meadow,—where $10,000 might be made, and still pasture enough for thousands of thousands of cattle! Cattle here, even milch cows, are sufficiently fat to kill out of pasture! Not like in Pennsylvania slate hills, where the poor cattle must worry themselves all day, and sometimes all night too, to pick enough to keep them alive.

However, after all, not every one will be pleased as I am. Some who came out here last spring are going back again. Why? O! the land is good, and all well enough, but its too new! No good houses and barns, &c., &c. Aye, its not home, that is all. There are some thirty-five farmers now in the Bend settlement, about four miles in length, and three in breadth. All these would fain patronise a Blacksmith, a Wagon-maker, a Shoemaker, a Cabinet-maker, &c., &c. None of these nearer than Iowa City, from seven to ten miles off. There are two school-houses in this settlement. Shortly we expect a Post Office here, and have some prospects of a store. Here live brothers Hawk and Kepford; and brother Samuel Blymesser, formerly from Cumberland county, Pa., near Basehore's, has lately come to our Bend, and bought eighty acres Prairie and some timber land. Brother Henry Bechtel owns forty acres of land, with a house on it, in this settlement, but resides at this time in the city, working at his trade, tailoring.

Brother Lininger, your ten acres of land are ready when you come. Now if any one thinks that nothing good can come out of Iowa, to him I would say, "Come and see." Post Office address, Iowa City. Farewell. More after a while.

M. F. SNAVELY.

Letter from Brother Moses M. Utley.

"Brethren, pray for us."—2 Thess. 3: 1.

This is the language of an eminent minister of the gospel, namely, Paul, the great Apostle of the Gentiles. Prayer, it is said, makes the Christian's armor bright. It is indeed the life of the Christian; for only while we pray, we live. The Apostle felt the importance of prayer, and the prayers of his brethren. Your unworthy servant also feels the need of prayer.

But I understand Paul to request the Church to pray for the ministers. Hence again he says, "Pray for us, that the ministry be not blamed." Young ministers, especially, need the prayers of the Church. But how is it, that instead of the Church praying for them, they discourage them by their words and actions? So it has happened where I travel. However, only on the part of two Churches; and if they had the mind of Christ, they would restore the brother overtaken in a fault, if so they consider him to be. But the members of said Churches that oppose me, have the first time to state their objections to me face to face. However, I intend to do my duty, and leave the result with God. I can pray for those brethren that oppose me, though they will not have me to preach for them. With the exception of these two appointments, I am received very well, and I believe brother W. G. Coulter, the preacher in charge, is also. Pray for us, then, that the ministry be not blamed.

Brother Coulter and myself, with a few other preaching brethren, held a Camp-meeting on this Circuit, as you may see in the Advocate. Some four or five professed religion since the Camp-meeting closed, and there are many yet, that have been operated upon by the spirit and word of truth, who, I hope and pray, may find no rest until they seek and find it by believing in Christ. But I must soon close for the present. Much, then, let me say, may be accomplished by prayer and faith. And I may safely say, that prayer and the assisting grace of God, has made me what I am. I know the time was, that I suffered my light to be almost put out; but, thank God, that time is past, and my prayer is, and shall be, to let the time past suffice to have wrought the will of the gentiles. Pray for me, then, that my faith fail not. Though I travel on foot, yet I feel it my duty to preach the gospel: yea, "wo is me if I preach not the gospel; for necessity is laid upon me." I have a good many appointments, sometimes large congregations, and sometimes small. However, things appear to look up in Perry county. People, generally, behave well at meeting, and give good attention to the word. And now, in conclusion, I ask my brethren in the ministry to pray for me, and also the rulers and lay members of the Church of God.

Yours, in Christ,

MOSES M. UTLEY.

Letter from Bro. D. Wertz, V. D. M.

Woodlands, Va., Aug. 22, 1849.

Brother Winebrenner:—

After forenoon services to-day, I take up my pen to write a few lines for your worthy little Church Advocate. I thank God for his goodness to me; for life, for mercy and blessings. How bountiful have his dealings been in mercy to me. O! may I live and preach his gospel to his glory: do good, save many souls, and at last get a crown of life with all my brethren in the patience and kingdom of our Lord.

I baptized two believers this day in the Ohio river. I preached six times in this section, at this meeting. I thank God that among a dead, lifeless people a work of grace has begun. There is a noble people in this place, but spirituality and Bible religion is almost a stranger. May the Lord bless this lovely people with a shower of his Divine grace. The Lord is at work all over my circuit.—There have been 23 baptisms, and above that number came into fellowship with us. We have opposition, by Priests and higots, and such as love not God, nor obey his Divine authority. But God's people are always forward and ready to do good. I love every good man, as a Christian, not as a Sectarian. I do not care about his place of residence, so he is in the household of faith, a lover of Jesus, of his people, of his law, and his institutions.

When will the time come for all sects to adopt the following ground or platform: "One faith, one Lord, one baptism:" to be all one in Christ Jesus, by giving up human ceremonies and traditions, and doctrines of men, for Divine truth, primitive order and discipline? My prayer is, that grace and truth may do much for us in this place, in the name of a blessed Jesus. My brethren pray for us, and labor faithfully in the gospel field. Let truth have its way, in faith and practice. Never fear to speak what God has authorized and declared; but cry aloud and spare not.

Yours, in truth and friendship,

D. WERTZ.

Letter from Brother N. Worley.

Centreville, Fulton Co., Illinois, August 20, 1849.

Brother Winebrenner:—

I take the privilege to write a few lines to you. I am now in the State of Illinois. I formerly lived in Cumberland county, Pa. There my parents were converted and made heirs of salvation. Their house was there open for the people of God, for worship; and whilst the ministers of God were proclaiming his word, conviction struck deep to my heart. In the fall of 1836, my parents moved to Richland county, Ohio. On the evening of the 27th of August, 1837, the Lord spoke peace to my soul, at a Camp-meeting, at Jefferson, in Wayne county, Ohio, held by the Church and the ministry in that section of country. It was a glorious night to my soul. Next day I arose and was baptized. When thinking on the mercies of God in spareing my life and converting my soul, I have been made to sing, and shout, "Bless the Lord!"

My parents died in Ohio. I have since came to Illinois. I sent for the 12th volume of the Advocate. No. 3 I never got.

I think that good can be done in this country for Christ's kingdom. O! that many, who hardly know where to labor, in the East, would come to the West, where the harvest is great and the laborers few. Here the people are very anxious to have preaching, and quite attentive. I think, in some instances, more so than in the East. I have not yet permanently settled myself, as we may term it; but intend to settle where there will be a good chance for good being done. I wish to do all that my means will permit me to do. If any of the ministering brethren come to this part of the country, I hope they will call with us, and they shall be welcome. As I am a stranger to you, (although yon are not altogether to me,) I shall come to a close, hoping the Lord may help us to serve him and obey his holy word. So farewell.

Please send me No. 3 of volume 12, and No. 21 of volume 13, of the Advocate.

Yours, in love,

NATHAN WORLEY.

N. B.—My Post Office address, at present, is Centreville, Cuby Post Office, Fulton county, Illinois.

N. W.

Remarks.—No. 3 of volume 12 has run out; but No. 21 of volume 13 shall be sent. Will brother Worley be so good as to get us some new subscribers in his neighborhood? Terms only $1 00 in advance. Editor.

Letter from Brother Benj. Fritchey.

West Baltimore, Ohio, Aug. 21, 1849.

Brother Winebrenner:—

I wish to inform you, by these lines, that we have lately obtained a Post Office in this place, to which you will henceforth direct my paper. If you see any of my relations, yon may inform them of our present address.

We are all in the enjoyment of our usual good health, and still trying to make our way to the land of promise, by the grace of our God. We were on a visit to Union last Sabbath, which is ten miles from here, where brother Eby resides. They were all well. We also heard from Lebrick's in Indiana, by letter. They were enjoying good health at the time. They had the Cholera in the neighborhood, but none in Dublin, where they live. We have had it all around us in every direction, but no actual cases of Cholera nearer to us than ten miles.

It would seem that the people of this State, and the United States, have, on account of their transgressions, incurred the displeasure of Divine Providence. This we have reason to believe from his having sent this desolating scourge through nearly every principal town, and also through many parts of the country, of this and other States.

Our wheat crops have been cut short, almost throughout the whole State, by mill-dew, and in some places by the blast. But we have still enough, perhaps, to answer the wants of our citizens; there being still a considerable quantity of old wheat. Of Corn and Rye, and all other grain, there will be a usual crop.—The health of our section of country has been good all along. Perhaps this may be ascribed

to the unusual quantity of rain that has fallen. For about six weeks past, it has been too wet for farmers to plough, only where the land is elevated. I must now close my hasty scroll, with my best wishes for yourself and family, and beg an interest in your prayers.

BENJ. FRITCHEY.

OBITUARY OF SOPHIA SHAFFER.

Died, near Siddonstown, York county, Pa., Sophia Shaffer, daughter of James and Martha Shaffer, who was born July 17th, 1828, and departed this life August 30th, 1849, aged 21 years, 1 month and 13 days.

Her afflictions were of nine days' duration, and very severe indeed. She died of an inflamation on the lungs, caused by a severe fever. She had professed religion some years ago, and was baptized; but, like many others, had gone back into the beggarly elements of this world. But a few days after she took her bed, she gave her heart to God once more, and found a glorious peace to her soul, which caused her to be inexpressibly happy during all the time she had yet to live, She called her friends up to her dying bed, and exhorted them to get religion, and many of them have promised to do so and meet her in heaven. I do hope and trust in God they will not forget their promise to such a dear dying sister as she was. Oh! who can forget such a heavenly exhortation as rolled from her smiling lips? Who can forget the dying words of our afflicted friends! She was weak in body towards her end, but she could yet praise her Redeemer aloud, by singing hallelujah and glory to God! And thus she died happy in the Lord, crossing the cold stream of death without fear of its terrors, being assured that she was exchanging a sickly and sinful world for the kingdom of immortal bliss. We were all sorry to give her up in the bloom and morning of life, but our loss, we are certain, is her everlasting gain. We hope one day to go and see her in our Father's kingdom, where we shall part no more. Her mortal remains were buried in Filey's grave-yard, at the brick meeting-house, and a sermon preached by Elder John A. Plowman, from Jeremiah 15: 9; "She hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it is yet day." Brother Plowman was followed in exhortation by Elder James Machlan, and conclusive prayer by Elder Simon Fleagle. A large concourse of people attended on this occasion, and many more would have been in attendance, had it not been for the inclemency of the weather. May the Lord sanctify this affliction to our good, and the community at large. We are certain the Lord has spoken very loudly and forcibly to the minds of the people of this neighborhood, through this dispensation of his Divine Providence. Farewell.

GEORGE D. SHAFFER.

Farewell, dear sister in the Lord,
You're gone from us below;
Death hath broke that silver cord,
That made us love each other so.

But still your dying face we see—
By faith we still remember well,
How dear your life to us could be,
Before it to death a victim fell.

Your smiles and exhortations, dear,
To us with power and spirit come;
Oh! may we, as father and mother near,
Our dear Sophia meet at home.

Your brothers and lonesome sister too,
Will soon be carried beside your grave,
And bid all earthly friends adieu,
And soar away to meet you, dear.

Your dying graces we'll never forget,
Nor pain nor anguish which you felt—
Your prayers are on our memory left,
Your smiles and looks still make us blessed.

But, my sister, a long adieu,—
You're gone, and I must part with you.
Ere long I hope we shall meet,
And shout and sing at Jesus' feet.

There may father and mother dear,
Their seven childern meet and see:
Brothers and sister, all so near,
May meet and greet a sister dear.

John A. Plowman.

Revival in Siddonstown.

Dear Brother Winebrenner:—

This is also to inform you that there is a revival of religion going on at this place. Thirty-six souls have already been converted. May the Lord continue to work. Amen!

J. A. P.

OBITUARY OF Brother HENRY W. COBLE.

Departed this life, on Thursday evening, August 23, 1849, at the residence of A. H. Shott, in Portsmouth, Dauphin county, Pa., Henry W. Coble, of Elizabethtown, aged 22 years, 3 months and 6 days.

How true it is, that "in the midst of life we are in death!" How very mysterious and inexplicable are the Providences of God! But while we mourn his loss, and look in vain to fill his place in the social circle, we cannot but bow in submission to the will of Heaven, and kiss the rod that chastiseth, being assured that whatsoever the Lord doeth is right.

In early life, Henry was surrounded with a halo of religious influence, which won upon his youthful heart, and at the early age of fourteen years, he consecrated himself to the Lord, and rejoiced in the knowledge of salvation, through faith in Christ. He soon after united with the "Church of God" at Elizabethtown, of which he continued a worthy member to his death. Not unlike many others, however, the blandishments of life and the various influences that beset a young man, had the effect of partially leading his mind away from the ardent warmth and fervor of practical religion, yet he retained the principle of piety in his heart; which developed itself in that purity of morals, honesty and integrity of character which were eminently his, and which endeared him to all who knew him.

The writer deems it but an act of justice to say, that in his illness, his brother Odd-Fellows were constant in their attention and efforts to minister to his comfort. Nor were his Christian brethren, in the church, unmindful of him.

In the early stage of his illness, he acknowledged he had been too negligent of his better interests; but felt a confidence, nevertheless, that he would be saved through Jesus Christ. Therefore,

Why should we mourn departed friends,
Or shake at death's alarms,
'Tis but the voice that Jesus sends,
To call them to his arms.

A. H. S.

The following is from Dr. Geo. Ross, touching the lamented youth noticed in the above obituary.

Died, at Middletown, Dauphin county, Pa., on the 23d of August, 1849, Henry W. Coble, in the 23d year of his age.

In the bloom of youth, at the age of 14 years, the deceased embraced experimental religion, and frequently spoke of his certain knowledge that his sins were pardoned, through faith in Christ's atonement. He united with the Church of God, at Elizabethtown, in 1841. He was baptized on Easter-Sunday, 1843.—His conduct through life was modest, unassuming, obliging, and pious.

Here we have another demonstration of the sad truth, that "in the midst of life, we are in death." A few weeks ago we saw the deceased buoyant with life's brightest hopes; the future seemed opening to him under the most favorable auspices—but disease seized upon him, and death blasted all his earthly prospects.

Death is always unwelcome, but doubly so is the death of the young, the promising, the beloved. in the midst of this affliction, a glorious hope fills the soul with joy; he lived and died a Christian. Brother Coble has gone from earth, and we must soon follow. Shall our death be lamented? It will depend on our conduct in life. If we live piously, we shall be happy here and hereafter. For let it be distinctly understood, that religion, and religion alone, makes men and women truly amiable.

G. R.

Elizabethtown, Sept. 3, 1849.

NEWS DEPARTMENT.

Black Lead.—The lead from which pencil points are made, comes from the principal plumbago mine in the world, at Borrowdale, Cumberland, England. It is situated in a hill, and instead of being worked constantly, like other mines, it is opened only once a year, when a sufficient quantity is taken to supply the world for a year to come, and it is again closed with strong doors, bars and locks, until the next annual supply is required. From the time of Queen Elizabeth, it is said all the fine pencils in the world have been made of the black lead from this mine.

Factories in Alabama.—A writer in the *West Alabamian*, states the paper factory, at Tuscaloosa, is now doing tolerably well, making good work in manufacturing wrapping paper principally, and some good printing paper. The cotton factory at the same place, he says, is doing as well as any mill in the United States, for the quantity of machinery in operation. They are running 1536 spindles, forty looms, and make per day 2800 yards of coarse heavy osnaburgs, thirty inches wide, and weighing eight ounces per yard. This is an average of seventy yards for each loom.

Emigration.—The number of emigrants who arrived at the port of New York by sea, during the months of June and July of the present year, was 59,176, against 47,669 last year; an increase of 11,507 in two months.

The License Law in New Hampshire.—At its recent session, the Legislature of this State enacted the following law. If properly enforced, its effects will be salutary.

An Act in amendment of Chapter 117 of the Revised Statutes.

§ 1. Be it enacted by the Senate and House of Representatives in General Court convened, that the selectmen of the respective towns, shall license one or more suitable persons to sell wines and spirituous liquors, for medicinal, mechanical, and chemical purposes, and for no other use or purpose.

§ 2. If any person, not licensed as aforesaid, shall sell any wines or spirituons liquors, mixed or unmixed, he shall be subject to all the penalties provided in the existing laws.

§ 3. All licenses granted under this Act shall be recorded, and may be revoked in the same manner as provided in regard to licensed taverners.

§ 4. The Town Clerk shall be entitled to a fee of 20 cents for recording each license.

§ 5. The fifth section of the Act of which this is an amendment, and such parts of the sixth section as are inconsistent with the provisions of this Act, are hereby repealed.

§ 6. This Act shall take effect upon its passage.

Approved July 6, 1849.

Paper Folding Machine.—We have seen the model of a machine intended for paper folding, which, from the simplicity of its construction, and the saving of time and labor that must result from its adoption, is deserving of attention. Mr. C. R. Smith, of Springfield, Mass., is the originator, and his application for a patent is now before the authorities at Washington. The sheets are received from the press on a horizontal board, and, after the turning of the main wheels, are thrown off in the desired form. The machine is designed to be as applicable to the sheets of a book as to newspapers, the particular size being governed by similar wheels which act upon the folders. About a hundred sheets can be thrown off in a minute.—*Jour. of Com.*

Poison of Rusted Wheat.—It is stated that in some portions of the State people have been made sick and hogs died of eating the wheat of the season which has been shrunk by the rust. This is not incredible. It is, we believe settled, that the disease in wheat known as rust is occasioned by its being attacked, in a certain stage of its growth, by a parasitic plant of the fungus species.—*Ohio State Journal.*

First Towns in America.—It will seem curious to those who are not aware of the fact, that the first towns built by Europeans upon the American continent, were St. Augustine, in East Florida, and Santa Fe, the capital of New Mexico.

Are Ripe Fruits Healthy in Cholera?—A distinguished physician in Boston, who was asked this question, replied that he would almost as soon raise the question, is bread safe during the cholera? Fruits, next to bread, are the great staple in human diet. Of this there can be no reasonable doubt. They not only *may* be eaten freely, when in a perfect state, but *should* be. Used in proper manner, not only generally, but even in a time of cholera, they are not merely innocuous, they are positively and greatly useful. They prevent diseases. He thinks however, that they should be regarded always as *food* and eaten as such. They should make a part of our meals, not an addition to them. Certain parts of many of our fruits should be rejected with care. Thus in eating the grape we should reject the husk and seeds; in eating the cherry, the stone or kernel.

Suspension Bridge at Wheeling.—The splendid new suspension wire footway, erected across the Ohio, at this place, by Mr. Ellet, projector of the wire suspension bridge across the Niagara, is now complete, and the first experiment in crossing it was made this morning. The span, from bank to bank, is one thousand and ten feet, the largest in the world. It is a decidedly beautiful structure, and, in all its parts, fully meets the most sanguine expectations. It is the desire of Mr. E. to erect a large suspension bridge, alongside of this footway, for the use of the railroad company, over which the cars, locomotives, &c., are to pass.—*Balt. American, Aug.* 9.

The Iron Business in Butler County, Pa.—We learn from the Butler Whig that there are already five furnaces in blast in that county, yielding an annual aggregate of five thousand tons of pig iron. "Butler county," says the Whig, "abounds in iron ore of the richest quality—timber is almost inexhaustible, and limestone and coal are so abundant that a century hence will probably witness no sensible diminution in the quantity. It is only within a few years that these vast beds of mineral riches have been known to exist in Butler county, and even now they have only been partially developed."

Revival of Religion.—The Louisville Herald says, there is an unusually interesting revival in progress in New Philadelphia, Ia., under the pastoral care of Rev. E. K. Lynn, in the progress of which twenty-six persons have been admitted to the church. Seven husbands with their wives were among the converts.

Land Warrants.—Ninety thousand land warrants have been issued to soldiers who served in the Mexican war, giving away to them as a bounty, 13,800,000 acres. Estimating the value of this land at $1,25 an acre, we have an aggregate of $17,-230,000.

Alarming Depression of Trade.—Fourteen hundred tailors are now in London totally unemployed, and hundreds daily applying for relief to the general fund; the funds are, however, exhausted. Nine hundred shoemakers out of work, have their names on the books, and seventeen hundred are working for half wages. The curriers and leather dressers are in the same situation. There were never known so many working jewellers out of employ, and meetings of the trade are now holding to petition Parliament for protection against the competition of foreign labor.—*Morning Star.*

Sickness in Ohio.—The Cleaveland Herald gives the following summary account of the prevalence of cholera and other diseases in Ohio:—"For years, sickness has not been so general and so severe in the towns of Ohio, as at this time. In addition to the fearful mortality at Sandusky, and recently at Cincinnati, the large and small towns in the western half of the State have been much afflicted. The towns in the neighborhood of Cincinnati have generally been visited with cholera, and in some of them the mortality has been great."

A Great Yield of Potatoes.—We are informed that Mr. Moses R. McGarrity, of West Hoboken, an enterprising farmer of New Jersey, has entered his field of potatoes for the first premium of the American Institute. The potatoes, we learn, are from seedlings of Mercers, of the second years' growth; are of a superior quality, oval in shape; white, with a dash of red at the ends: estimates the crop at more than 600 bushels to the acre. A committee from the board of agriculture will visit his farm in a few days.—*N. Y. Com.*

The Wheat Crop.—The Ohio Cultivator winds up an article on the wheat crop with: "From all that we can gather, therefore, we set it down as our opinion, that the wheat crop is not over one-third of a full average yield. This will be only about enough for home consumption and for seed."

Good News.—The Rev. Baptist W. Noel has openly avowed an attachment to Baptist principles, has been baptized, and become the minister of a congregation in Gray's Inn Road, London. We learn also from good authority, that a work on baptism will shortly appear from his pen.

Maine Homestead Exemption Bill.—The Maine Legislature adjourned a short time ago, after a session of three months, during which the "homestead exemption" was passed, exempting property to the value of five hundred dollars from execution.

☞ The office of sheriff of the city of New York is said by the Herald to be worth the clear sum of $46,000 per annum.

New York Canal Tolls.—The tolls on all the New York State canals during the second week of last month, amounted to $66,422 07; during the corresponding period last year, $70,805. Decrease in '49, $3,883. The aggregate of tolls from the commencement of navigation to the 14th ult., inclusive, was $1,463,488 93. Increase in favor of this year, $11,475 21.

Hotel For San Francisco.—The N. O Picayune says that the frame work of a magnificent hotel, to be erected in San Francisco, is now under construction in that city, which will be sent forward as soon as completed. It is said to have 100 feet front by 75 feet deep, and the fittings are to be in the most superb style.

Father Matthew.—This eminent apostle of Temperance still numbers his converts by hundreds. His health improves, and he can now speak with frequency. He proposes to proceed from Boston to Albany, thence to New York city, New Jersey and Pennsylvania. He will spend the winter at the South and West.

Egypt—Death of Mehemit Ali.—The London Times announces the death of Mehemit Ali, which event took place on the 2d of August, at Alexandria. His body was interred on the 4th, in the new alabaster mosque, built by himself in the citadel.

Kentucky Elections.—The Frankfort Commonwealth of the 21st ult., gives lists, official and reported, of the delegates and representatives elected to the convention and the legislature, The Whigs will still have a majority of 4—52 Whigs and 48 Democrats.

Coinage for July.—The coinage at the United States Mint in Philadelphia during the month of July last, was as follows:—Gold coinage $1,098,600, silver $28,000; making a total of $1,126,690.

Kentucky.—The friends of Emancipation in Kentucky have failed to elect a majority in the Convention, which is soon to meet to amend the State Constitution. They do not despair, however, of ultimate success.

Reverse of Fortune.—Of all the members of the French Provisional Government of 1848, Lamartine and Cremieux alone are now in the Assembly. All the others are in disgrace or exile.

Tennessee.—All the counties are heard from, and Trousdale's (dem.) majority for Goveror, is 1,517. The official vote may differ from this one or two hundred either way.

Quick Travelling.—Mr. Fuller of the Milwaukie Sentinel, lately made the trip from Milwaukie to the city of New York in sixty-two hours and a half, running time. The distance is about 1100 miles.

German Immigrants.—A writer in the Journal of Commerce estimates seventy-five thousand Germans will arrive at New York alone this year, and that on an average, each person will bring forty dollars in coin—making an aggregate of three millions of dollars!

☞ There are over a thousand princes in Germany, great and small, who receive annually from the people over two hundred millions of dollars; while a laborer works eighteen hours out of 24 for 72 cents per week. Yet it is called by some "red republicanism," to attempt to right this montrous wrong. Germany cannot have liberty nor prosperity while one of these royal drones remains in power.

☞ Frederick Smith, indicted for the murder of Frederick Foster, was tried in the Quarter Sessions of Adams county, before Judge Durkee. The jury returned a verdict of *guilty of muder in the first degree!* A motion for a new trial was filed by the counsel for the prisoner.

☞ The plans for the Astor Library, says the New York Literary World, are nearly completed; ground will be broken immediately, and the foundation laid the present season. The collection of books already made is about *twenty thousand.*

☞ Samuel V. Merrick, Esq., resigned the Presidency of the Pennsylvania Railroad, and Wm. C. Patterson, Esq., has been elected to fill the vacancy. The new President is brother of General Robert Patterson.

☞ Messrs. Longenecker, Grubb & Co., of Lancaster, have established a Banking House at Lewistown, which has been placed under the charge of Mr. Russell, late teller of the Lancaster Bank.

MISCELLANEOUS.

NEWSPAPERS.

A good religious paper ought to have a place in every family in the land. Many parents who would be very careless about reading will thereby form a taste for reading; besides that, the mind is always seeking after something new, especially of the young. There being something new in every week's paper, the children therefore will be anxious also, to read the news, and will thereby acquire a taste for reading. And though they may go to school, the reading of newspapers will greatly facilitate their studies, from the fact that they will have a relish for them. But should not the parents be very careful what kind of papers they introduce into the family? Most certainly, for just as the twig is bent the tree is inclined: and impressions made on the young mind will last while memory lasts. O, think of this parents. You especially who turn a good religious paper out of doors, and receive in its place a political or corrupt paper,—filled with political falsehoods, and romance, novels and sickning love tales.—*Rel. Telescope.*

FACTS FOR MECHANICS.

St. Paul was a mechanic; a tent-maker. Our Saviour was a mechanic; a carpenter. The great Architect of the universe, in the mechanism of the heavens and earth, with its productions, animate and inanimate, displays a power and skill which human hands and human wisdom may attempt to imitate, but which they can never equal or approach.

Next to farmers, mechanics are the most numerous and the most important class of the community. Whatever promotes their interests, of course promotes the interests of the public. They, like farmers, have great facilities and great inducements to become men of science and sound knowledge. Every mechanic, in every operation, brings into use some principle of science; which principle it is, of course, has interest and his convenience to understand.

Every apprentice boy, no matter how assiduous or how rigorous his employment, if he spends a few minutes daily in useful reading and other modes of improvement, is certain to be a man of future influence and respectability. That apprentice who seeks most assiduusly the interests of his employer, promotes most effectually his own interests; as character is the best capital a young man can have for the commencement of business.

Mechanics, like farmers, make safe and enlightened statesmen. They are well educated for legislators, and for other offices, because educated in schools of experience. Who can be better qualified to make laws for aiding the operations of business than those engaged in these operations?

In 1826, a few farmers and mechanics in a small village in Massachusetts organized a society entitled the "*Millbury Branch of the American Lyceum;*" its object the mutual improvement of its members and the "*diffusion of knowledge over the globe.*"—From that humble, but dignified and republican origin, has arisen the general institution of lyceums now in operation in almost every section of both continents, and in many of the Islands of the Atlantic and Pacific.

It is evident that if farmers and mechanics through the country generally, should enlist in earnest in the great work of *self-education*, they might reform and perpetuate our republican institutions, and hand down pure Christian republicanism to posterity. Without that step, it is equally evident that, though the American republic may retain its name, republicanism, especially in America, will soon be known only among the things that were.

WANT OF EARNESTNESS IN MINISTERS.

If ministers were *set* upon the work of the Lord, it would be done more vigorously than it is. How few ministers preach with all their might; or speak about everlasting joy or torment in such a manner as may make men believe that they are in good earnest. It is enough to make a man's heart ache to see a company of dead and drowsy sinners sit under a minister, and not have a word that is likely to quicken or awaken them; to think with ourselves, "If these sinners were but convinced and awakened, they might be converted and live." And, alas, we speak in such a smooth and careless manner, that sleepy sinners cannot hear; the blow falls so light, that hard-hearted persons cannot feel it! Most ministers will not so much as put out their voice, and stir themselves up to an earnest utteranee. But if they do speak loud and earnestly, how few answer it with earnestness of matter; and then the voice does but little good: the people will take it but as mere brawling, when the matter does not correspond. It would grieve one to hear what excellent doctrines some ministers have in hand, and let them die in their hands for want of close and lively application. What fit matter they have for convincing sinners, and how little they make of it; and what a deal of good it might do if it were sent home, and yet they cannot or will not do it! O, sirs, how plainly, how closely, and how earnestly should we deliver a message of such vast importance as ours; in which the everlasting life or death of men is concerned! Methinks we are nowhere so wanting as in this seriousness. There is nothing more unsuitable to such a business than superficiality and dullness. What! speak coldly for God, and for men's salvation! Can we believe that our people must be converted or condemned, and yet speak in a drowsy tone?

In the name of God, brethren, labor to awaken your hearers before you come, and when you are in the work that you may be fit to awaken the hearts of sinners!—Remember that they must be awakened or damned; and a sleepy preacher will hardly awaken them. If you give the holy things of God the highest praise in words, and yet do it coldly, you will in the manner unsay what you said in the matter. It is a kind of contempt of great things, especially things *so* great, to speak of them without great affection and fervency: the manner as well as the words must set them forth. If we are commanded whatever our hands find to do, to do it with all our might; then certainly such a work as preaching for men's salvation should be done with all our might. But, alas, how few, how scarce are such men: here one, and there one, even among good ministers, that have an earnest, persuading, working way; so that the people can *feel* him preach when they hear him.—*Baxter.*

POLITENESS AT HOME.

Always speak with the utmost politeness and deference to your parents and friends. Some children are polite and civil everywhere else, except at home; but *there*, they are coarse and rude enough. Shameful!

Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

"My son, hear the instruetion of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck."—Prov. 1: 8, 9.

FACTS FOR REFLECTION.

"1. Every one of the nations, now or recently the seat of anarchy in Europe, has had an established church. 2. In all these countries there are very few dissenters, and if the comparison proves anything, it proves that England, where there are tens of thousands of dissenters, is not the worse for their presence, and is probably a great deal better than she would be without them. They are, in fact, the peace-preservers of the land. 3. England is what she is, not because of her establishment, but in spite of it."

IMPROVED LOOM FOR WEAVING CARPETS AND OTHER FIGURED FABRICS.

Mr. James McKenzie, a loom builder by profession, residing at present in Schenectady, New York, has made some important and novel improvements on the Carpet Loom, a model of which we have seen and examined. The improvements consist, 1st, in a new mode of arranging and operating the shuttle boxes. 2d. A new match motion, or way, graduating the let-off speed of the warp beam and the take-up speed of the cloth beam. 3d. A new stop motion. The shuttle boxes are what the inventor terms the quadrant box. They are different in form and motion from both the sliding and rotary boxes now in use. They are quarto rotative, and are shifted by a back spring at any point desired, for they can be set for this purpose. This operation is certainly novel to us and very simple. We should like to see it have a fair trial. The match motion is not easily explained. It is well known how complicated the common plans are to accomplish this object. His is not complex. The principle of it consists in having a guide apron or rest pressing by a spring against the warp and against the cloth beams, and according as there is more or less yarn on the one beam, and cloth on the other, to require a corresponding increase of surface motion on the warp beam and a decrease on the web beam, a blade from the lathe at every stroke, is so guided by the guards or rests on the warp and web beams, as to move a ratchet lever the exact distance required in gathering round the teeth of beams to graduate the let-off and take-up in unison.

The stop motion is a double finger one, very different, we believe, from any in use, which when the thread breaks, at once detaches a crank lever, which throws the driving belt at once on the loose pulley and most effectually prevents all breakage. The improvements on these looms are simplicity. One can be built for $500, as good perhaps as some that cost $1000. The inventor has taken measures to secure a patent and is prepared to manufacture the looms and make contracts with those who may desire to enter into engagements with him. Address post paid, to Schenectady, New York, where the inventor is at present residing.—*Scientific Amer.*

PETER MILLER'S WILL.

The Supreme Court of Pennsylvania has confirmed the decision of Judge Jones, setting aside the will of the late Peter Miller. By this decision, some of the most valuable property in the borough of Easton, and some of the finest farms in that rich agricultural region, will fall into the hands of Peter Miller's nephew, who is a sensible, industrious man, and at present in moderate circumstances. The whole estate is estimated at $350,000.—The part of the will bequeathing legacies to several individuals, and $10,000 in equal shares to the Lutheran and German Reformed benevolent societies, the interest of which is to be expended in the purchase of fuel clothing, &c., for the poor of Easton, will be faithfully carried out.

DAYS OF GRACE.

The Supreme Court of Albany has just decided that sight drafts and bills are entitled to days of grace, just as any other draft or negotiable paper.—*Albany Journal.*

USEFUL RECIPES.

CAMPHINE FOR POLRSHING.—Ladies are very fond of keeping the door knobs, spoons, plates, &c., in brilliant order.—Now, if instead of water and chalk, and such preparations, ladies will use camphine and rotten stone, a far brighter, quicker, and more durable polish can be obtained than in any other way. Camphine is the article used for producing the exquisite polish on Daguerreotype plates, and nothing has yet been found to equal it. So says an exchange, and it is worthy of trial.

TO KEEP A STOVE BRIGHT BY TWO APPLICATIONS A YEAR.—Make a weak alum-water, and mix your British lustre with it, perhaps two teaspoonsfull to a gill of alum-water; let the stove be cold, brush it with the mixture, then take a dry brush and rub the stove till it is perfectly dry. Should any part, before polishing, become so dry as to look gray, moisten it with a wet brush and proceed as before.

ORDER AT HOME.

One great source of evil to children is the differences between their fathers and mothers concerning their faults, and the quarrels of which they are sometimes witnesses. Children cannot honor their parents when they see them quarrel; and if, when the father corrects, the mother will fondle the child, or the reverse, the child will have his way, and will be sure to repeat his fault. Many a child's soul will rise up in judgment against its parent on this account. Wherever there is a difference, God has given the authority to the husband, and the wife must not let the child see her oppose that authority. All differences must be privately settled.

RELIGIOUS NOTICES.

Woods-meeting.

A Woods-meeting will be held near John R. Machlan's, in Warrenton township, York county, commencing on Friday evening, the 21st of September.

The brethren and the public generally are invited to attend.

Protracted Meetings.

1. One at Matamoras, Paul's Valley, to commence on Friday, the 21st of September; and

2. One at Millerstown, Lebanon county, to commence on Friday, the 5th of October.

T. STROHM,
A. SNYDER.

West Pennsylvania Eldership.

This body will hold its next annual meeting with the Church of God near the mouth of Big Fish Creek, Marshall county, Virginia, commencing on the 24th day of October next.

It will be remembered that business will commence at 10 o'clock, A. M. It is hoped there will be a general turn out by the preachers. Those who may wish to go by water from Pitusburg or Athens county, will land at Smith's Landing, near the mouth of Big Fish Creek.

East Pennsylvania Eldership.

The East Pennsylvania Eldership will be held, *Deo Volente*, at Washington, Lancaster county, Pa., commencing on Wednesday, the 31st day of October next.

The opening sermon will be preached by Elder David Maxwell, at 10 o'clock, A. M.

Ohio Eldership.

This body will meet, God willing, at Madisonville, on Monday, the 15th of October next.

POETRY.

SMILES.

WM. N. H——R.

I have seen the smiles of infant years,
The laughing smile of youthful glee;
While yet their cheeks were bathed in tears,
Exult in infant jolity.

I have seen the schoool-boy's joyful smile,
As with a bound he skipped away;
Glad he was free from books a while,
Allowed to spend a holy-day.

I have seen a smile light up the brow
Of manhood, as the world he scanned;
With dreams of fame and glory, now
His future operations planned.

I have seen a smile light up the face
Of maidens, when, with joyous pride,
They can their warm affections trace,
To that fair form just by their side.

I have seen a smile on mother's lips,
When gazing on her lovely child,
As o'er the floor he proudly skips,
With joyous notes and gestures wild.

I have seen a smile on Christian's face,
More mild and cheerful than they all;
Methinks I there could clearly trace
A safe deliverance from the "fall."

I have seen a smile illume the face,
'Twas not of revelry or mirth;
But a soul triumphant through His grace,
To gain a heaven beyond the earth.

Now, see the Christian on the verge,
Just ready to be launched away;
The next proud surge will him emerge,
To realms of endless day.

While standing on the verge of time,
Then, with ecstatic rapture, see,
Their hopes of that delightful clime,
With smiles they join eternity.

East Sharpsburg, Pa., July 27, 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 2d inst., by J. J. Miller, V. D. M., Mr. JOHN A. HOPKINS to Miss RACHAEL ROSEBAUM, both of Harrisburg, Dauphin county, Penn'a.

On the 11th inst., by the same, Mr. ANDREW WOONS, of Dauphin county, to Miss FRANCES COWENS, of Perry county, Pa.

On the 16th ult., by Elder J. Haifleigh, Mr. DANIEL SHAUNTZ to Miss RACHAEL BAKER, both of Newburg, Huntingdon county, Pa.

On the 7th ult., by Elder C. Price, Elder EMANUEL LOGUE to Miss CATHARINE FETTERLING, both of Frederick county, Md.

On the 24th ult., by the Rev. J. F. Mesick, Mr. HENRY SPAHR to Miss CATHARINE DILLER, both of Churchtown, Cumberland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Near Harrisburg, on Saturday, the 18th ult., MARY A. FULTON, wife of Richard Fulton, in the 36th year of her age.

On Saturday, the 25th ult., at his residence in York, Pa., Rev, Dr. LEWIS MAYER, late Professor of the German Reformed Theological Seminary.

In Philadelphia, on the 17th ult., after a short illness, Mrs. MARY ANN FRANKEM, wife of Mr. Joseph Frankem, formerly of Harrisburg, in the 31st year of her age.

Departed this life, on the 1st inst., in Highspire, Dauphin county, Mr. PETER WOLFE, aged 42 years, 4 months and 14 days.

In this borough, on Wednesday, the 22d ult., REBECCA, only daughter of John and Ellen Smith, aged 8 years, 7 months and 7 days.

On the 28th ult., after a short illness, Mrs. MARY CARSON, aged 66 years.

On the 16th ult., at Windham, N. H., Mr. WILLIAM M. BURKE, son of Michael Burke, of this borough, in the 24th year of his age.

In this borough, on the 31st ult., FREDERICK, son of Rudolph F. and Mary A. Kelker, aged 4 years, 11 months and 23 days.

On the 5th ult., in this borough, JACOB M. AWL, in the 57th year of his age.

On Wednesday, the 15th of August, at Landisville, Pa., ALBERT SHELLY LANDIS, son of John C. and Fanny S. Landis, aged 1 year, 11 months and 26 days.

At Mechanicsburg, on Friday, the 7th inst., HENRY KIMMEL, aged about 48 years.

He has left a wife and two children to bemoan his sudden and melancholy departure.

On the 31st ult., near Shiremanstown, Cumberland county, Pa., SUSANNAH STONER, aged 1 year, 7 months and 29 days.

On the 1st inst., SAMUEL STONER, aged 4 years, 5 months and 15 days.

These children were cut off by Dysentery, and were both buried in one grave. Funeral services conducted by D. Maxwell and Geo. Rupp.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4 56	*a* 4	62½
Do.	RYE,	do. - -	2 75	*a* 2	75
Do.	CORN,	do. - -	2 75	*a* 2	75
GRAIN—WHEAT, per bushel,			95	*a*	96
Do.	RYE,	do. - -	60	*a*	62½
Do.	CORN, new	do. - -	55	*a*	58
Do.	OATS,	do. - -	30	*a*	31
Do.	BARLEY,	do. - -	60	*a*	65
SEEDS—CLOVER,		do. - -	3 00	*a* 3	50
Do.	TIMOTHY,	do. - -	3 00	*a* 3	25
Do.	FLAX,	do. - -	1 00	*a* 1	10
BEEF, per cwt.		- - - -	5 00	*a* 5	50
PORK,	do.	- - - - -	5 00	*a* 5	25
HAMS, per pound,		- - -	10	*a*	11
BUTTER,	do.	- - - -	12½	*a*	15
LARD,	do.	- - - -	7	*a*	8
TALLOW,	do.	- - - -	8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,		- - - -	10	*a*	12½
POTATOES, per bushel,		- -	87½	*a* 1	00
ONIONS,	do.	- - -	75	*a*	87½
APPLES,	do.	- - -	25	*a*	30
PEACHES, (Dried) per bush.			1 25	*a* 1	30
FEATHERS, per pound,		- -	37½	*a*	45
WOOL,	do.	- - -	30	*a*	50
SALT, per sack,		- - - -	1 15	*a* 1	16
HAY, per ton,		- - - - -	10 00	*a* 11	00
PLASTER, per ton.		- - -	4 00	*a* 4	25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$5 00	*a* 5	12½
Do.	RYE,	do. -	3 20	*a* 3	25
Do.	CORN,	do. - -	3 25	*a* 3	25
GRAIN—WHEAT, per bushel,			1 05	*a* 1	08
Do.	RYE,	do. - -	61	*a*	61
Do.	CORN, new	do. - -	65	*a*	65
Do.	OATS,	do. - -	30	*a*	31
Do.	BARLEY,	do. - -	75	*a*	80
SEEDS—CLOVER,		do. - -	4 00	*a* 4	25
Do.	TIMOTHY,	do. - -	2 75	*a* 3	00
Do.	FLAX,	do. - -	1 30	*a* 1	32
BEEF, per cwt.,		- - -	7 00	*a* 8	75
PORK,	do.	- - - - -	7 00	*a* 7	25

York and Cumberland Railroad.

ELECTION.—The Stockholders in the York and Cumberland Railroad Company are hereby notified, that an election will be held on Monday, the 24th day of September next, between the hours of one and three o'clock, P. M., at the office of the company in York, for the purpose of choosing a President and six Directors, to manage the affairs of the Company for the ensuing year.

By order of the Board.

ELI LEWIS, *Secretary.*

York, August 27, 1849.

Printers and Publishers

OF Newspapers are informed that the subscribers are extensively engaged in the manufacture of PRINTING INK of every color and quality, which they know to be equal to any manufactured, and which they will sell at the lowest prices for Cash. As they are determined that their INK shall recommend itself, they only solicit ONE TRIAL of it, relying upon its merits for future patronage. Their Colored Inks are warranted superior to any manufactured. A circular containing prices, &c., will be sent to those who desire it. Orders for Cash on City Agents accepted.

☞ Publishers of Newspapers inserting this advertisement to the amount of $2 and sending us a copy of paper, by remitting $5 at any time will receive a 30 lb. keg of EXTRA News Ink.

ADAMS & CO.,
Steam Printing Ink Works, Philadelphia,
Agents for the sale of new and second hand printing materials.

Property for Sale.

THE subscriber will sell at Private Sale a small property, situated in Fairview township, York county, Pa., about 1¼ mile from Lisburn, consisting of 43 acres and 44 perches, 18 or 20 acres of which are wood-land.

The buildings are a Two Story Log House, a Bank Barn, partly new, together with other necessary improvements.

There is an excellent Spring of water quite near the dwelling. Also, an Apple Orchard of about three acres, and a variety of other fruit; such as Pears, Peaches, Quinces, Cherries, &c.

There is an excellent Garden, which can be irrigated or watered in dry seasons, so as always to yield well.

If the above property is not sold on or before Saturday, the 27th of October next, it will then be offered at public sale, at 2 o'clock in the afternoon.

The property will be sold on very easy and reasonable terms, which will be made known on the day of sale.

Sept. 6, '49. JACOB FREESE.

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	$10 00
William Reichert,	- -	5 00
Isaac Miller,	- - -	10 00
J. H. Harley,	- - -	5 00
Geo. U. Harn,	- - -	5 00
M. F. Snavely,	- - -	10 00
Jacob Miller,	- - -	10 00
James Miller,	- - -	5 00
S. A. Brumbaugh,	- - -	5 00
Thomas Strohm,	- -	5 00
J. B. G. Kinsloe,	- - -	5 00
Abraham Sherich,	- - -	7 50
Abraham Swartz,	- - -	5 00
A liberal brother,	- - -	20 00
A liberal sister,	- - -	2 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

FOR the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Refereoce Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., OCTOBER 1, 1849. NUMBER 11.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Notice.

Preaching may be expected by us and S. Fleegal at Siddonstown, York county, on Saturday evening and Sabbath, the 13th and 14th of this month. On Sabbath morning there will be a sermon preached to the Sabbath-school of that place. Editor.

Hungary.

The disastrous news from Hungary is confirmed by the late arrival. Georgy and his army have surrendered. Bem's army, 8,000 strong, has also surrendered with 50 cannon. Bem and Guyon had made their escape. Besides these, 25,000 Hungarians and 176 cannon had been captured by the Imperial forces.

Meeting at Griffith's School-house.

We attended a meeting in York county, held in Griffith's school-house, on Saturday and Sabbath, the 22d and 23d ult., where we had quite a good time. A number of persons appeared to be convicted, and several professed religion on Sabbath evening. On Monday we returned home, but the meeting is still continued, by brother Fleegal and others, and we hope soon to have more good news from York county.

The Lord has been doing great things for the people on brother Fleegal's circuit, since the Camp-meeting. There have been about fifty conversions, and the work is still going on. The Lord speed the work more and more, for his name's sake!

Agents Wanted.

We wish to employ several more good agents to sell our books, especially the History of Denominations, Bamberger's Journal, the Evangelical Music, and the German Hymn-book. Those who wish employment at that business, will please make application soon, whilst the weather and roads are good, and before the severity of the winter sets in.—Liberal wages will be given, to good agents.

Drought in Nova Scotia.

Many of the people in Nova Scotia are sending their cattle to New England. It is stated that the drought has cut off the crops to such an extent that the cattle cannot be supported there the coming winter. Oxen can be purchased there for $20 per yoke, and horses for one-quarter their value. Farmers owning several cows are giving away two to have the third one fed through the winter.

The Election.

The time for holding the State elections is near at hand. Next Tuesday a week, the 9th inst., is the election day. Let the brethren of the Church of God be careful. If you consider it your duty to vote, go to the polls quietly and orderly, cast in your votes, and then return to your homes. It illy becomes Christians to mingle with the crowd and spend the day in electioneering and arguing politics. Besides, it is hurtful to the cause of Christ, and injurious to the interests of the soul, for Christians to meddle inordinately with the subject of politics.

Money and New Subscribers Needed.

We request our delinquents and others, who are in arrears for the paper, to send us our dues, by the hands of the preachers, at the approaching Elderships. We have quite too much money standing out for books and papers, to get along pleasantly. Our friends and brethren, who know themselves to be in arrears, will oblige us very much by making prompt payments. Those who do not like to send their money by mail, will please to send it by the hands of the preachers or delegates, attending the approaching several Elderships. Please fail not.

Those who bring remittances for us to the Western Elderships, will please pay it over to the several Clerks, and request them to send it enclosed with the Journals.

We also want new subscribers. Will the travelling preachers and other agents, make special efforts and send in a fresh recruit? From the commencement of the next month to the end of the volume, the paper can be had for 50 cents.

Newville Meeting.

We assisted in holding a Woods-meeting at Newville, Cumberland county, Pa. The weather was fine and the congregations large and attentive, but nothing special occurred during the meeting. We think, however, some seed fell on good ground, and may yet germinate, grow up and produce plentifully.

Bad as the people still are, yet they are not so grossly ignorant now, as formerly, on the subject of experimental religion. Many of them are beginning to see "men as trees walking," and were it not for the hurtful influence of "blind guides," they might soon be brought to the knowledge of salvation by the remission sins. God grant that the days of Sectarianism, superstition and bigotry may soon be numbered, and enlightened and living Christianity spread and prevail throughout the land and the whole earth!

A Useful Publication.

V. B. Palmer's Business Almanac is one of the best publications of the kind issued from the press in this country. We see, by the following announcement in the New York Tribune, that the number for 1850 is about to be issued, from which we infer that it is hereafter to be looked for annually. The public can scarcely appreciate the usefulness of this Almanac except by examining its pages, and then its superiority will be evident:

Business Men's Almanac for 1850.—We understand that the greater part of this useful little Annual for the ensuing year, is already stereotyped, and that the whole will be speedily published by the proprietor, Mr. V. B. Palmer, when we propose to give a notice of its contents. The number for 1849 had an extensive circulation; and if we may judge from the language of the press, it gave very general satisfaction.

Postponement of the National Common School Convention.

At the suggestion of several State Superintendents and other influential friends of the cause of popular education in different sections of the Union, the meeting of the National Convention of the friends of Common Schools, which was to have taken place in this city on the 22d inst., has been postponed to the 17th of October, on account of the prevalence of the Cholera throughout the country.

☞ Officers of Conventions or Associations which have appointed delegates, will please forward to the Corresponding Secretary the names of persons appointed as delegates.

By order of Local Committee of Arrangements.

JOS. R. CHANDLER, *Chairman.*
Alfred D. Wright, *Cor. Sec.*
Philadelphia, Aug. 1st, 1849.

Missionary Collections.

The preachers will please to attend to the taking up of the missionary collections before the Eldership. Let none come with lame excuses this year. We have had enough of them heretofore. Those who forgot them, or who otherwise neglected this matter last year, will remember their promises, and fail not to redeem them. Concert of action will accomplish much. In union there is strength. Many hands make light work. Co-operation is the way to reformation. Giving is the way of getting; and tithing is the way of thriving. Hence let no one weary in well doing. But let all resolve to be working, doing and giving Christians, and their reward shall be great now and ever.

Meeting of the Elderships.

The East Pennsylvania Eldership of the Church of God will hold its annual meeting at Washington, Lancaster county, Pa., commencing on Wednesday, the 31st inst., at 10 o'clock, A. M.

Punctual attendance on the part of delegates and others having business with the Eldership, will be expected.

The opening sermon will be preached by Elder D. Maxwell.

The Ohio Eldership will meet at Madisonville on Monday, the 15th inst.

The West Pennsylvania Eldership will commence its sessions on Wednesday, the 24th inst.

The Indiana Eldership will meet on the third Monday of this month, near Auburn, Decalb county, Indiana.

The Iowa Eldership held its meeting at brother Neff's, on the third Monday of last month. We hope to have their Journal for our next.

☞ We hope the several Elderships will be mindful of the special business recommended by the General Eldership.

The Peace Congress at Paris.

The Niagara brings us detailed accounts of the assemblage at Paris of representatives from every part of Christendom, whose object is to persuade all the nations of the earth that a reference of all difficulties to arbitration is better than an appeal to force. The sword and the cannon, have never yet fairly settled any differences.

On Tuesday, August 21st, the friends, numbering between six and seven hundred, left London for Folkestone in two express trains. They arrived safely at Folkestone about 12, and about 1, embarked on board two steamers. The day was remarkably fine, and the company appeared greatly to enjoy the passage. The two vessels arrived safely at Boulogne,

where many hundreds were assembled to witness their arrival. The visitors were cheered as they landed, and were met by the Mayor, who stated that he had received instructions from the Government to extend every facility to the English and American delegations for landing at Boulogne and proceeding at once to Paris. He had been instructed to dispense with the ordinary formality of passports, and to exempt the baggage of the Delegation from all search by the Custom-house authorities.—He therefore wished the gentlemen and ladies to know that they were at liberty to land and proceed without any hinderance. On the part of the authorities and inhabitants of the town, he wished to express the pleasure which it gave him to welcome the Delegation to the shores of France, on their benevolent mission to promote the cause of peace.

On Wednesday the Congress met in one of the most splendid public Halls of Paris; the delegates are disposed in benches before the platform on the floor. Visitors from a distance occupy inclined sittings in the rear, while stranger visitors fill up the back-ground and a range of side galleries on the left. The Hall is superbly decorated. Science and art have been lavish in using their gifts to adorn it, and the scene now presented is a grand holocaust of their power.

The chair is occupied by Victor Hugo, and around him, on the platform, the gentlemen composing the English and French Committee. On the platform, there are also a few of the Delegates from America. Viewed from this point, the Congress is a sublime demonstration; men of all nations being before the eye, diverse in language, but evidently, on this great question, one in heart. They engaged in silent devotion, after which the President M. Victor Hugo, rising to inaugurate the meeting, was received with a universal burst of cheering. His address was in proof, and he read it from the tribune in a quiet, yet dignified energy, which produced a right impression.

Prominent among the orators, who have been addressing the meeting, a few days before the steamer left, was Victor Hugo, the well known author. His speech, as reported in the London Times, was eloquent and feeling. We quote an extract, as a fair example of the rest:—"A day shall come when you will no longer make wars—a day shall come when you will no longer arm men one against the other. You will still have many disputes to settle, interests to contend for, difficulties to resolve; but do you know whom you will select instead of cavalry and infantry, of cannon, of falconets, lances, pikes, swords? You will select, instead of all this destructive array, a small box of wood, which you will term a ballot-box, and from which shall issue—what!—An assembly—an assembly in which you shall all live—an assembly which shall be, as it were the soul of all—a supreme and popular council, which shall decide, judge, resolve every thing—which shall make the sword fall from every hand, and excite the love of justice from every heart—what shall we say to each? 'Here terminates your right, there commences your duty. Lay down your arms!" (Great applause.)

Among the gentlemen in the Peace Congress was Dr. Mahan, President of the Society of Peace, in Ohio. His remarks the Times gives as follows:—"I could never feel, as I was advancing towards Europe, that I was advancing towards enemies. I came on a mission of benevolence. I have some individual opinions. As I understand the subject, the object of the friends of peace is not only to abolish war, but to secure peace by efficient means. The measures to be taken I hold to be such as will approve themselves to all parties. I advocate arbitration. I had rather my own nation was defeated in an arbitration than saved by a war. If we resort to arbitration, who will be selected as arbitrators? The Executive of the nations that might be selected as arbitrators would of course not be employed. Unless nations agree before-hand upon the body (not the Executive) to whom they would submit the question, difficulties would certainly arise. The Executive appears little capable to me, from its necessary financial and political influences, to act without prejudice. I think somebody should be entrusted who would only be actuated by benevolence and justice, and be separated from all other influences."

To a portion of these remarks Hon. Richard Cobden, who is a Delegate from England, made objection; thus:—"The honorable gentleman, the American, has objected to arbitrate. His objection to arbitration is merely as to the details. He has admitted the principle of arbitration in general. He objects to the appointment of the Executive of the Government, and requires arbitrators to be appointed before-hand. Now, I think the arbitration should be appointed when the cause of quarrel should arise. I make this observation because I would not that anything that fell from our American friend should be considered as indicating a difference in the Congress."

The following is a programme of the resolutions submitted to the Congress:—

1. As peace alone can secure the moral and material interests of nations, it is the duty of all Governments to submit to arbitration all differences that arise amongst them, and to respect the decisions of the arbitrators whom they may choose.

2. It is advisable to call the attention of Governments to the necessity of entering, by a general and simultaneous measure, upon a system of disarmament, for the purpose of reducing national expenditure, and of removing at the same time a permanent cause of disquietude and irritation from among the nations.

3. The Congress recommends all the friends of peace to prepare public opinion, in their respective countries, for the formation of a Congress of Nations, whose sole object should be to form a code of international laws, and to constitute a Supreme Court, to which should be submitted all questions relating to the reciprocal rights and duties of nations.

4. The Congress condemns all loans and taxes intended to aid the prosecution of wars of conquest and ambition.

5. The Congress recommends all its members to endeavor to eradicate from the minds of all in their respective countries, both by means of a better education of youth and by other methods, those political prejudices and hereditary hatreds which have so often been the cause of disastrous wars.

6. The Congress addresses the same invitation to all ministers of religion, whose sacred mission it is to encourage feelings of goodwill among men; as well as to the various organs of the press, which exercises so powerful an influence over the development of civilization.

7. The Congress earnestly hopes for the improvement of the means of international communication; for the extension of postal reform; for the universal adoption of the same standard of weights, measures, and coinage, and for the multiplication of peace societies, which shall keep up a correspodence with each other.

8. The Congress decides that the Committee be instructed to draw up an address to all nations, imbodying the resolutions of the Congress, and that this address shall be presented to the various Governments of Europe and America, and particularly to the President of the French Republic.

The Congress was still in session at last accounts. It is a significant fact that the French Government have expressly forbidden the speakers to make any allusion to passing politics.

OBITUARY OF Sister MARY MILLER.

Died, at her father's residence, in Wayne county, Ohio, on the 18th of August last, sister Mary Miller, eldest daughter of brother Isaac Tate, aged 30 years, 3 months and 17 days.

Sister Miller was a member of the Church of God. She obtained religion when quite young. Her disease was Consumption. She was brought up in York county, but removed to Ohio, where she intermarried with Michael F. Miller, with whom she had three children. Her youngest child, a son, died on the 31st of May last, aged 3 years, 6 months and 3 days. She has left a husband and two daughters, together with a large circle of acquaintances and relations, to mourn her loss. But their loss in her gain. She departed in the triumphs of faith, and is, no doubt, numbered with the blest in heaven.

Funeral services were conducted by John Kimbert. Text Rev. 14: 13. Hymn 423, Revival Hymn Book.

CONTRIBUTORS' DEPART'T.

Whence Originated Death?

That death is the wages of sin, is a proposition sustained alike from reason and revelation. Although susceptible of the strongest proof, and amounting to an axiom with every well-balanced mind, there are those who doubt it, and some even deny it. Their first argument is, that were it true, and had man never sinned, the constant propagation of the human species would ultimately have filled the world with mankind: that, of necessity, the farther increase of the family of man would cease. To this may be replied, there is no evidence that God's original design was, the eternal generation of man. One of the consequences of the fall is, the undue indulgence of the passions, with the inordinate increase of the species. But from certain expressions of the Bible, we may fairly infer that Jehovah had a specific end in view in the generation of man: that design accomplished, the means to obtain it would be longer useless. The wise and noble end was, the entire subjugation of the whole earth; that it might become a boundless Eden. Moses deposeth, that God addressed man the day he made him, and said. "Be fruitful, and multiply, and replenish the earth, and *subdue* it." The extent of the territory he was to replenish or populate, was the wide earth, with probably a great deal more dry land to it then than now; while the design of its colonization was, its ultimate and entire subjugation to the family of Adam. Man was to be no sloth.

But, allow it to have been God's original intention, that the endless generation of Adam's family should proceed uninterruptedly, there is still no necessity for so dreadful and terrible a calamity as death, to be the divinely constituted agency, for man's regular removal from earth to some other colony in the shoreless universe. A glorious translation, similar to that of Enoch and Elijah, would more comport with the lofty benevolence of Deity.—Man would then have undergone a resplendent change, which all would have looked for with a triumphant expectation, and none would have dreaded, as we all do now, the terrors of death!

But it is again urged, that all things earthly are vascillating, changing, dying; and that as man has a corporal or physical organization, he is destined to dissolution, with all the dying, wasting departments of nature. My first answer here is, that philosophy has suggested, and appears to sustain with much reason, the fact, that man changes his body once in seven years; and still he dies not during that period. Could he not, then, imitate nature, in her mutability, were it not for sin?

Again, there is certainly nothing in the construction of the human body, which indicates that its wreck and dissolution entered into the original plan or design of its formation. It is a mechanical locomotive, first designed to be propelled and operated throughout a ceaseless eternity.

But that the immortality of man, as well as angels, entered into the Divine plan of his creation, is indicated by that moral sense we have of infinite and unselfish benevolence. Supreme benevolence would prompt the desire for, all-wise fore-sight devise the plan thereto, and unlimited energy effect, the greatest happiness and least misery to the innocent: death is surely not the most rational way of carrying into effect so benevolent a scheme. For, let it be disguised as it may, naked and unmasked death, brings a host of terrors to the stontest and most pious mind, not only on account of the gloom of the territories of the dead, but the horrors of the struggle with the monster and the pangs attending the last gasping after life.

Still, we are not left to unaided reason alone, to guide us on so important a truth. Revelation has also spoken in the most unmistakeable language. God said to Adam, not till after he had sinned, "Because thou hast hearkened unto the voice of thy wife," &c.; "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return;" and all this because thou hast hearkened to the voice of thy wife. Paul, in his usually masterly style of argument, in a brief comment on this dreadful denunciation, extends it to all mankind, or Adam's whole progeny. "Wherefore, as by one man sin entered into the world, and death by sin; (how else could death have entered?) and so death passed upon all men, for that all have sinned;" in Adam, for it is not true all have sinned actually: thousands die without so sinning. "For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is the figure (or type) of him who was to come."

Nor could they sin after such a similitude, for there existed no such a positive law as he had; and had there have existed such a law, the majority of them could not have been under it, for they knew nothing of its demands: they were yet unconscious. Still the sentenee of death had passed upon them all, for they were involved in the transgression by their federal progenitor.

The Apostle adds further, "For as by one man's disobedience many have become sinners, so by the obedience of one shall many be made righteous." In consequence of Adam's departure from the path of duty, his whole posterity are out of the road of life, and in the sweeping channel of death; and, whether they are actual violators of his law or not, they are corrupt—tending to a final overthrow of that corrupted preternatural state. In this we discover the inseparable connection of a viciated nature and our materiality. In this we have a tremendous exhibition of God's displeasure towards sin. The death that infants undergo is not the result of any actual iniquity of theirs, but the fruit of that moral and physical virus that has run through all our race. If this is not the case, death is not the wages of sin, but the reward of innoeency.

Our final proof, and one which admits no doubt or equivocation, is to be found in 1 Cor. 15: 20-22; "But now is Christ risen from the dead, *and* become the first fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The writer is beyond cavil speaking of the death and resurrection of the body: it is the whole burden of the chapter. The immortality of the body, lost in Adam, is regained in Christ: for nothing can be more distinctly stated than, that a resurrection from the grave is one among the benefits of the resuscitation of Jesus Christ; so that, had he not have risen, there would and could not have been any resurrection of man: and, as a matter of course, Jesus Christ would have had to have entered the world, suffered, died, and risen again, even had man never have sinned, or man, dying, would have slept in the dust forever. There is no avoiding this conclusion: the gain in Christ, was the loss in Adam: restoration to natural life is one of the gains in Christ, therefore the forfeiture of it was a loss in sinful Adam.

As the leperous house under the law, when the plague became general in it, was to be dispossessed of all its inhabitants or inmates, broken down, the stones, timber and mortar conveyed to an unclean place, so this tabernacle of man is destined to be deserted of the inner man or spirit, all its walls and timbers torn down, disjointed and finally conveyed to the lonely tomb, in consequence of that fatal infection, which taints and vilifies, and transmits the elements of decay and destructibleness throughout the whole elements of our nature, where, in the putrefaction of the grave, it shall be purged from all the seeds of corruptibility and decay; so that, when fitted together at the resurrection, it shall be perfectly suited and adapted to be the habitation of the redeemed soul.

Fraternally,

G. U. HARN.

Stark County Camp-meeting.

Dear Brother Winebrenner:—

I assume my pen to give you and the many readers of the Church Advocate, a brief account of our Camp-meeting. According to previous appointment, a goodly number of the brethren came out on Wednesday, pitched their tents, and prepared for the worship of God in the grove. But the evening turning out to be wet, it was thought best to have meeting in brother Stump's large tent. After a short but spirited discourse by brother Murray, we continued our meeting for some time with singing and prayer, and many realized the presence of the Lord.

Thursday morning, in our prayer-meeting, we realized the promise of God also. In consequence of some of the brethren coming with their tents, there was no preaching till night. Several of the preaching brethren came in through the day. Preaching at night, by brother Megrew. The hearts of the brethren appeared knit together with love, and all seemed zealous for the cause of truth as it is in Christ.

Friday, as usual, our meeting was good. Brother Deshiri preached in the morning, brother Holms in the afternoon, and brother Williams at night. The word of the Lord was carried home to the hearts of saint and sinner, and while the one was made to rejoice, the other wept.

Saturday, in the morning, brother Holms preached, in the afternoon brother Adams, at night brother Deshiri. That night there was a large congregation, and the devil had his people there too, and among them were our Sectarian neighbors, who appear to think they are doing God's service, by trying to interrupt us. Oh! Lord pity their blind leaders, and open their eyes, before they wake in torments.

There were two out of the great crowd of sinners that resolved to start for the Heavenly Canaan, and in so doing, realized the pardon of their sins.

Sunday morning the people gathered early. We had prayer and experience-meeting, when the Lord blessed his people; after which, brother Holms preached to a large congregation of people. In the afternoon brother Megrew preached, to a more attentive people, and not without some effect. At night brother Adams preached, setting forth the terrors of the law upon guilty sinners, when some concluded it was best to prepare to meet their God. Sinners that night appeared quite docile, and were awed into reverence, by an overruling power.

Monday morning we had a soul-reviving time, while the brethren and sisters were telling of the goodness of God toward them in pardoning their sins, and placing their feet on the rock Christ Jesus. Brother Williams preached in the forenoon, brother Deshiri in the afternoon, on the subject of baptism, showing, briefly, the subjects, and form or mode of baptism. Five came forward to follow their Savionr, and concluded that it became them to fulfil all righteousness. After repairing to the water, six were huried with Christ in baptism, by Elder Megrew. The Lord owned the ordinance and blessed the administrator and candidates abundantly.

Some tell us this ordinance is not essential, yet the good Lord blessess his people in it and in the observance of all his commandments.

At night brother Holms preached. The word was attended with power, and many were pricked to the heart; some yielded, confessed their sins, asked forgiveness, and realized the blessing. Others went away weeping, and would not yield to be saved.

This being the last night of our meeting, we attended to the ordinances of God's house, such as washing the saints' feet, and partaking of the memorials of the broken body and shed blood of our Lord and Saviour Jesus Christ. It truly was good to be there. Our preaching brethren, as well as the laity, could lay aside their garments and wash their brethren's feet. This, in my view, is just as things ought to be. Then there will be no Popes, Bishops or Presiding Elders, or Lords over God's heritage amongst us.

Tuesday morning, after breakfast, we convened at the altar. After an exhortation by brother Murray, some 10 or 12 united with the Church of God. We then took the parting hand. It was truly a solemn, weeping, and also a rejoicing time. On the whole, we had a good Camp-meeting. Believers were made strong—the luke-warm were made alive—backsliders were reclaimed—some seven or eight sinners converted—and some hard Sectarians said, these people enjoy the spirit of the Lord. Love seemed to flow in every heart. May Heaven bless and keep us humble until death. Farewell in the Lord.

Yours, in the bonds of Christian love,

J. M. WEST.

Stark Co., Ohio, Sept. 3, 1849.

Camp-meeting at Uniontown, Md.

Baltimore, Md., Sept. 1, 1849.

On Friday, August 24th, a Camp-meeting was commenced by the Uniontown and neighboring Churches, under the charge of Elder Calton Price. The weather was beautiful, and continued so during the whole meeting. Contrary to general expectation, there were not many preachers present—only eight, viz: Elders Hurley, Price, Winebrenner, Bean, Appler, Bowser, Logue, and my father, all of the Church of God. Rev. Messrs. Reese and Zollikoffer, of the M. P. Church, were also upon the ground, the former officiating once. On Sabbath, the greatest number of people (about 6000) were on the encampment, which was comprised of about thirty tents, and a number of large wagons. The people exhibited more order and gentlemanly conduct there, than at any meeting I ever visited. On Wednesday afternoon the ordinance of Baptism was administered to six white and two colored persons—one an old Methodist gentleman. In the evening the ordinances of Feet-washing and the Lord's Supper were administered to a great number of believers. The number of converts was, I believe, seven. The ground upon which the meeting was held, is owned by Mr. Roberts, of Uniontown. The greatest good caused by the convening, is doubtless yet to be shown, as deep feeling was exhibited by all classes, and revivals of religion may commence in the neighborhood immediately, which will produce excellent effects. I return my thanks to the tent-holders, and others, for their kindness to me during my visit to the neighborhood. So much for the camp.

Uniontown is a picturesque village of about 300 inhabitants, 7 miles from Westminster, in Carroll county, Md. The inhabitants are generally courteous and hospitable, as may be remarked of most of the residents upon that road. There is a preaching place for the brethren at Sandy Mount, on this side of Westminster, the only one along the turnpike between Uniontown and Baltimore; but arrangements are just being entered into, securing one or more: and probably, in a short time there may be a complete chain of brethren between the two places, which will greatly facilitate the spread of the glorious cause of the Redeemer in this section of the country.

The Church at Baltimore does not present a very flattering aspect, though hope, the last thing that deserts, is making efforts to revive. The humble career of the brotherhood bespeaks no friends or proselytes in this Gomorrah of Ameriea, and would well nigh discourage the stoutest heart. But the Bible has a balm for every grief, and blesses the Christian for suffering obloquy in Christ's cause, and denounces those of whom "all men speak well;" therefore we do not care, but desire to act the right part, and expect the reward will be received in the day of the Lord's judgment.

At our Alms-house, three miles from the city, the Cholera has disappeared, and the city has yet escaped a single visitation. Perhaps it will not come—*perhaps it will*. May the destruction of other cities act as a warning to the wicked here!

In haste, yours,

JOHN F. WEISHAMPEL, Jr.

Siddonsburg Revival.

Siddonsburg, York County, Pa., Sept. 7, 1849.

Dear Brother Winebrenner:—

This is to inform you that myself and family are all well at present, for which we praise God.

I would also state, that we have had a very gracious out-pouring of the spirit of God at this place. After camp we commenced a protracted meeting here, on Thursday night, and the meeting was continued from night to night, with very little exception, and God once more poured out his spirit upon our labors, and the people became concerned about their soul's salvation, and many came forward to be prayed for. Thank God, many obtained the pearl of great price. They were hopefully converted to God. Every night we could hear the groans and cries of mourning souls at the altar of prayer, and the consequence was, the happy and loud shouts of new-born babes went to heaven. O! it was enough to melt the hardest and most obdurate heart. There were forty-two happily converted to God during the revival. Eight were baptized the first Lord's-day after the meeting commenced, and seventeen the next. The Lord truly was with us while going down into the beautiful rolling stream. Twenty-four united in fellowship with the Church of God. Thank God, for such a glorious work. We trust it will never be forgotten in time nor in eternity. On Wednesday night last, we attended to the ordinances of God's house. We were weak in body, but the Lord gave us strength to labor. Among the converts were some elderly persons, but chiefly young men and women.—There were also a few young Samuels' and Timothys' converted at this meeting. O! may they hold out faithful, and be as bright and shining lights in the cause of God. Some few were backsliders. We hope they will also now continue to be faithful, to this their second covenant, which they have made between them and their God.

I trust that all my young brethren and sisters will prove faithful to the end, and show the world how Christians live, and at last show how Christians die. O! ye fathers and mothers in Israel, take care and nurse the lambs of the flock wherever they are found. And you, my dear brethren, strive to maintain your integrity in God, do justly, love mercy, and walk humbly before your God. Forsake the world with all its vanity, its pride, and all

its allurements. Consider the mighty struggle, the cries and tears, prayers and efforts, to obtain it. O! my soul feels for the young converts of the cross. May God raise them up in our room, when we are dead and in eternity.

Our help in this revival was very weak, as it respects the ministry, but some of our brethren and sisters labored faithfully with mourners, and were themselves abundantly blessed. May God continue to revive his work here and at all other places, until the kingdoms of this world shall become the kingdoms of our God and his Christ, is the prayer of your brother and fellow-laborer in the kingdom and patience of Jesus Christ.

SIMON FLEEGAL.

P. S.—We have concluded the above meeting at Siddonsburg, on the 5th, and commenced one last night at Andersonstown. The prospect is good there. The first night 4 mourners came forward to the altar of prayer. We have had no help as yet—not any visits from our brethren in the ministry. We do hope they will not fail to visit us, especially those that promised to come, if not otherwise hindered. Pay your debts. S. F.

The Contents of the Bible.

Many Christians and ministers have little more expansive views of Christianity than that it is a dogmatism to establish and carry out their selfish and contracted *opinions* of propriety. Little do they consider the shoreless and fathomless ocean of wisdom, and the buried treasures of inexhaustible riches with which the Bible abounds! The endless mine of sublime historic fact; the high, lofty, and beautiful poetic eloquence and imagery; the deep piety and fervent feeling of devotion; the self-substantiating and practical rules of moral rectitude; the most striking exhibitions and out-bursts of the gushing founts of sympathy—that noblest attribute of apostatized humanity; the most luminous examples of patience and fortitude amid the most excruciating tortures and distresses of the thorny road of life; the highest wrought tragical displays of true friendship and enthusiastic affection; with the profoundly exciting yet plain and sublime developments of the future fortunes of our race depicted in living colors by the pencil of Deity and the canvas of prophecy. These are a part of the materials of Christian thought, and shall engage his powers of contemplation while ages infinite roll their eternal before his mental vision!!

And with the Bible in my hand,
A mind to read and understand,
What God hath spoken there,
Is riches gained by odds more far,
Than all the trophies reaped in war,
Or treasures hid elsewhere.

O Lord, who art thyself all light,
Quicken my sense—brighten my sight—
To view fresh beauties there:
Dispel all clouds from off my mind,
Let me new glories ever find,
In this transcript of Thy mind,
Is my most humble pray'r.

G. U. HARN.

Letter from Bro. J. Myers, V. D. M.

Ashland, Ohio, Sept. 10, 1849.

Brother Winebrenner:—

Once more, under such favorable circumstances, I send you and the readers of that ever welcome messenger, the "Church Advocate," a communication, informing you that I am still on the surface of God's footstool, enjoying so much health as to be able to do something for my fellow-men in regard of soul and body.

This is a sickly season in our country:—this calls me constantly out. Chill-fevers, agues, billious complaints, diarrhœas, dysenteries, and other complaints, peculiar to the season, are exceedingly prevalent. Homœopathy is rather a novelty; but the good purpose it answers, has induced many in our country here to avail themselves of one of the greatest blessings God ever gave to man, as far as the healing art is concerned.

But this extensive practice has hindered me from preaching so much, and attending as many meetings, as I would like to have done: although there are few Sabbaths that I do not preach somewhere. To the Camp-meetings, however, I could not go, except to the one near Reedsburg, eleven miles from here; where I was merely on Sunday, and talked in German to almost hundreds, I dare say, of folks formerly of Pennsylvania, old acquaintances, relations, &c.

Of the Camp-meeting at West Liberty, Crawford county, I can say but little, for the very good reason, because I was not there. I however understood from some of the preachers, that sickness in that region operated against it. There were but few tents there,—and those surrounded with plenty of rebels and traffickers, to the no small annoyance of God's people. This circumstance, with other ones, after mature deliberation, brought the brethren to the determination to dismiss and end the Camp-meeting on Sabbath. They very wisely concluded that the powers of darkness were too potent for a few weak-handed children of light, under the then existing circumstances. I was told the traffickers and their kindred spirits, who had anticipated a splendid speculation, were no little confounded when they heard the announcement of the meeting being adjourned *sine die*.

Concerning the Stark County Camp-meeting I have heard so little, that I will not undertake to write anything respecting it.

The Reedsburg meeting commenced on Wednesday, the 29th August, and ended on the following Wednesday. I had the pleasure of being there on Sabbath from nine o'clock, A. M., until five o'clock, P. M., hearing two sermons, besides the one I delivered in the morning. The first after me was preached by Elder A. Holmes, on the resurrection of the body. It was delivered in a pleasing style, able and scientific. Good attention was paid by the vast crowd which had congregated on the ground. On the whole, there was exeellent order observed, considering the thousands on the spot.

Elder Megrew preached a sermon in the afternoon. But sickness among the children belonging to the tents, kept me so busy that I did not even hear his text. Subsequently I heard, from the tenor of his discourse, that he was preaching on repentance. Of the merits of that discourse, I need say nothing. It fully recommended itself, and hundreds of eager listeners will say so too.

I saw one man on this ground for whom I felt the deepest sympathy. Well might I exclaim, "How have the mighty fallen!" When I remember with what energy, zeal and talent, perspicuity and eloquence he used to preach the glorious and everlasting gospel, and now to behold him but the shadow of his former self, my heart dies within me. I mean Dr. James Richards, formerly of Columbia, Pa. His name is connected with the first Eldership of the "Church of God" in the United States. Besides his shipwreck of faith, he is sick in body:—his vision, too, is impaired, by the commencement of a cataract. He appears to be cast down in soul, and undoubtedly feels his mental and corporeal afflictions in the most pungent manner. O let us pray for him, that he may yet be reclaimed! Let us not treat him with contumely—let us not despise him—let us not add pain to the pangs he already feels. But on the contrary, let us speak kindly to him, and remember him for the use he has been to the Church.

After the breaking up of this Camp-meeting, I was informed by returning Elders and brethren, that it was on the whole a profitable meeting. Twelve persons embraced religion, of whom three were baptized. Among these were two of Elder Briggle's daughters.

If, then, not hundreds, nor even scores, were brought to the altar as mourning seekers, let us console ourselves with the assurance that it was salutary to the older professors.

There were quite a respectable number of preachers there. I counted fifteen. Among them was Elder E. West:—but on the Sabbath he was not there, having, in company with brother Soule, attended to his appointments in Windsor and in Ashland. On Monday morning they returned to camp.

Brother W. wishes me to correct an error I made in saying that he *brushed* two Disciple preachers last spring. He wishes me not to say "*brushed*," and that it was *only one*, instead of two. I make this correction cheerfully. Brother W. does not wish to be considered a *controversialist* any longer. God bless him for it.

I want you also, Mr. Editor, to correct a typographical error in my reply to brother Megrew, wherein I am made to say, "*I would willingly bear all the penalty*," &c. But in my manuscript it reads "half the penalty." This is easy inferred from the foregoing language.

Believing that some of the brethren will send you a full detail of the three Camp-meetings in Ohio, I shall now close this epistle, with my warmest wish and prayers for the prosperity of the cause of Christ.

I have nearly completed the translation of your work on Regeneration—that is, the revision of my last winter's labor. As soon as sickness abates somewhat, and I can get some little leisure, I will finish it, and send it to you by the first safe opportunity. Farewell.

Yours truly,

J. MYERS.

Letter from Bro. A. Megrew, V. D. M.

Wooster, Sept. 10, 1849.

Dear Brother Winebrenner:—

I have had the pleasure of attending the three Camp-meetings in Ohio. The first was held in Crawford county, and commenced on the 15th of August. This was a very small camp, in consequence of the much sickness in that part of the country: and if there was any good done at that meeting, it was not manifest.

The second was held in Stark county, and commenced on the 22d of August. This meeting was well attended by the brethren. The congregations, however, rather small; but upon the whole, the meeting was excellent:—love and union prevailed amongst the brethren. There were a number found peace by believing—how many, I did not ascertain. Some of the brethren will give the particulars of these meetings. There were, however, six baptized, and, I think, eleven united in church-fellowship.

The third meeting was held in Ashland county, and commenced on the 29th of August. This meeting was well attended, both by the brethren and others. The brethren came out manfully with their tents, and they had a mind to work, and they did work. And, praise the Lord, not in vain. I do think there was much good done at this meeting, although there were not a great number of conversions; yet the meeting was very interesting, and will tend much, no doubt, to the building up of the brethren in this part of the country.

I think I never saw more love and union amongst brethren. My prayer is that these essential characteristics may prevail and abound more and more.

Elder Myers, of Ashland, was with us at the latter camp on Sabbath, and delivered a German discourse.

Matters are beginning to wear a pretty fair aspect in Ohio, and I do think, (and thank God for it,) that we are now done contending with contentious ones. And now we will be able to labor more directly and successfully for the salvation of sinners. O! may the good Lord revive his work, once more, powerfully amongst us. Brethren pray for us.

Yours, in love and Christian esteem,

A. MEGREW.

Missionary Subscriptions.

Notice is hereby given to the brethren in Ohio, who have subscribed to the missionary cause, to pay their subscriptions between now and the next Eldership, or at least at that time, so that the Board may settle with the Eldership, and the Eldership know what they can do in employing missionaries. We hope the brethren will be very punctual in this matter, as it is a matter of importance.

A. MEGREW.

Letter from Bro. J. H. Hurley, V. D. M.

Lancaster City, Sept. 17, 1849.

Dear Brother Winebrenner:—

By this you may perceive that I am once more in this city, after an absence of a few weeks, enjoying the blessings of Camp-meetings, and feel much encouraged and refreshed while resuming my labors. I have enjoyed myself exceedingly well, while looking upon familiar faces, renewing old acquaintances, and mingling my voice in worship with those of kindred spirits and kindred feelings, and among whom I labored in former days. There is nothing more delightful to me, than to withdraw for a season from the tumult and bustle of a city, and from the works of man, to behold the freshness and beauty of those of the Great Architect, and to mingle our voices in praises to the Author of Nature beneath the foliage of the trees. As a lover of nature, I delight to get abroad into the tall forest, by the side of the murmuring brook or winding river, to be fanned by the breezes under the shade of the sturdy oaks of many centuries, where the voice of adoration may ascend from nature up to nature's God. How refreshing to the mind and to the eye of the observer is the mantle of living green, nature's almost universal primeval covering. How happy does animated nature appear! Birds singing among the trees, children playing, all equally rejoicing in their liberties. But the most

cheering is, to see the ransomed of the Lord coming into Zion with songs of joy upon their heads, rejoicing in the liberty of the sons of God. We forget all sorrow and care—we exclaim, what a beautiful world! How great, and good, and wise its Creator! What a paradise on earth! Like Peter on the mount, we feel like building tabernaeles, and staying always.

I have often thought, how happy might the original possessors of this world have been roaming, as free and unrestrained as the birds of heaven, had not sin sent forth its deadly shoots and marred their felicity. And how happy might be the present race, not only here, but on the whole earth, did each and every one love God with a pure heart fervently, and their neighbor as themselves,—measuring themselves by the golden rule.

Yours, fraternally,

JOSIAH H. HURLEY.

Query.—Where are all your co-editors, that were going to write on doctrinal subjects? I am tired waiting. I would like to see their productions, in order to get indoctrinated.

J. H. H.

Letter from E. Logue, V. D. M.

McConnelstown, Sept. 10, 1849.

Brother Winebrenner:—

This morning I started for the "Far West." The Lord willing, I expect to get back by the first part of the month of November. Matters of rather an urgent character, influence me to go West this fall. I am sorry to leave the Churches of my charge so long. But I informed them of this absence in the spring when I took charge of them. During my labors among the brethren of Fayetteville and Washington circuit, I have given them as good attention as I could. But the travelling is too hard to give them all the attention they ought to have. If, however, the Lord spares me to return to them this fall, I hope to resume my labors among them with renewed diligence. And during my absence, the Churches of Washington county and Fayetteville need not be destitute of preaching, seeing there are four ordained preachers in connection with those Churches. But if they should not have preaching, I hope they will not neglect the assembling of themselves together, for prayer and experience-meetings, &c., for if these are neglected, how much good would preaching do? Yours, &c.,

E. LOGUE.

Letter from Bro. F. N. Thompson.

Bourbon, Ind., August 28, 1849.

Brother Winebrenner:—

I saw brother T. Hickernell at Fort Wayne, for the first time in seven years. I then subscribed for the Advocate. As I did not pay for it at that time, you will find enclosed in this letter one dollar.

Brother Hickernell said he would visit our part of Indiana after harvest. There have never yet been any of the preachers here, and none of the brethren nearer than forty miles. We would be very glad to have brethren call and see our country. If any of the preachers travel to the West, they are invited to give us a call. We live in Bourbon township, Marshall county, Indiana. We moved here from Wayne county, Ohio, in 1842. I will close by saying, pray for us, that we may be so happy as to land our souls on the banks of deliverance. Yours, in love,

F. N. THOMPSON.

Letter from Bro. D. Kyle, V. D. M.

Martinsburg, Sept. 15, 1849.

Brother Winebrenner:—

I rejoice to inform you that the cause of God is still progressing in the mountain country. We commenced a protracted meeting in Mr. Neal's school-house, Huntingdon county, on the 8th inst., and up to the 14th, on which day I started home, three souls were happily converted to God. The meeting is still continued by my colleague. Pray for us, that we may have success in this good work.

Yours, D. KYLE.

OBITUARY OF Sister BARBARA MELLINGER.

Died, August 28th, 1849, in the borough of Washington, Lancaster county, Pa., after a lingering illness, sister Barbara Mellinger, in the 48th year of her age.

The subject of this notice, was sprinkled in her infancy, and reared up in the Lutheran Church, and made a confirmed member in her riper years; but alas! without a knowledge of her forgiveness of sins. Thus she lived in carnal security, till the memorable revival in Washington in the winter of 1835, when she and her husband, together with the writer, and many others, were brought from nature's darkness to God's marvellous light, and from the power of satan to God. The following month of May, her and myself, and wife, and three others, were baptized, near Washington, because there was much water there. Soon afterwards we organized a church, called "the Church of God" at Washington, where she remained a faithful member till her death.

I asked her, when her end had near approached, how she felt for eternity? She laid her hand on her breast and said, "All is well." So she fell asleep in Jesus. On Monday following, her remains were taken to the burying-ground and deposited by the side of her beloved husband, who had died about twelve years ago. Funeral services by brother I. Brady.

By this act of Providence, the children were bereaved of an affectionate mother, the Church of a beloved sister, and the neighborhood of a kind and respectable member. But we hope our loss is her eternal gain.

Dear sister, farewell, thou art gone to thy rest;
No more will thy flesh be in pain;
Thy spirit in rapture now reigns with the blest,
It is free from sin's crimson stain.

To dwell with thy husband in mansions above,
Thy Saviour has called thee away;
Assured that his children he always did love,
So calm in his arms you will stay.

ANDREW J. KAUFFMAN.

OBITUARY OF Sister SUSAN McALLISTER.

Departed this life, on the 8th of February, 1849, sister Susan McAllister, wife of brother Ryland B. McAllister, and daughter of Andrew and Elizabeth Miller.

Sister McAllister was married to brother R. B. McAllister, by the writer, on the 17th of July, 1834. She became the mother of eight children, four of whom are yet living. She embraced religion about one year previous to her death. She was taken sick on the 4th of February last, and died on the 8th of the same. On the evening previous to her death, she called her family and friends who were present to her bedside, and bid them all a final and an affectionate farewell, hoping to meet them in heaven. And having thus finished her work here, she sweetly fell asleep in Christ.

Sister McAllister was indeed one of the excellent of the earth: having by nature an amiable disposition, and when purified by grace, her husband told me that it was, as it were, a paradise while she was permitted to stay with him. In her death, brother McAllister and the surviving children have sustained an irreparable loss; but their loss no doubt is her eternal gain. Her funeral sermon was preached by brother Townsend Miles, attended by a very large concourse of people. S. CRAWFORD.

NEWS DEPARTMENT.

The Blasphemer Suddenly Stopped.—Whilst the cholera was raging in New York, and shortly after the President's recommendation of observing the Fast-day, an editor of a newspaper in New York made use of the following language, with much more of the same kind, some of which is too vulgar to re-produce:—"How much better it would be, if every human being would mind his own temporal concerns, keep his stomach well supplied with beef and potatoes, preserve a clear conscience, live honestly, deal justly, and love his wife and children, instead of troubling himself concerning the fiat of Heaven, and seeking to change the very order of nature."

Before the readers of his paper received it, the writer was already a corpse! He had become a victim of the cholera.

Mistake Caused by not Taking a Newspaper.—On Friday, the day of our national Fast, a man came into Rochester with a load of produce, and seeing very few men in the street, and stores and shops closed, asked a person what it meant, who, being disposed to be rather waggish, told him very soberly that "Rochester folks were not in the habit of buying produce on the Sabbath," and suggested to him the propriety of clearing out before he should find himself in limbo for Sabbath-breaking.—The hint was very thankfully received, and man and wagon were soon on their way home.—*Star of Temperance.*

Immense Damage to the Cotton Crop.—The Red River Republican of the 21st ult. gives the particulars of the late overflow at that place, and estimates the damages at five millions of dollars. It is thought that where 130,000 bales of cotton were gathered last year, not 30,000 will be made this year. Much apprehension exists by the appearance of the cotton worm in many parts of Louisiana.

Intelligence from Mexico.—Advices from Mexico are to the 23d of August. Gen. Urrea and some other prominent officers of the Mexiern army, have recently fallen victims to the cholera. The ravages of the cholera in Durango and other parts of the country, continue most fearful.

Cholera in Aurora, Illinois.—Never has a more melancholy duty devolved upon me as a citizen, than that of recording the fearful mortality that has occurred in our village since the appearance of the *cholera*. Within the short space of two weeks, there have been upwards of two hundred cases, forty-five of which proved fatal.—This dreadful disease first made its appearance among the French population, but is not confined to them. The same awful results are felt in all classes of society. The temperate as well as the intemperate, have equally shared largely in the fatality of this disease. Business of every department has been closed. Public and religious congregations have ceased to convene on the Sabbath. All seems to be gloom and consternation, there not being well people enough to take proper care of the sick. Perhaps there is no place in our country (except Sandusky,) where the mortality has been so great, the population being only about 2,000. However, we feel flattered with a hope, that the scourge has left us, from the fact that not one new case has occurred within the last forty hours.—*Morning Star, Sept.* 19.

Pennsylvania Railroad.—That portion of the Wesern division of the Pennsylvania Railroad between Blairsville and Johnstown is about to be placed under contract, proposals having been issued therefor.—The following extract of a letter from the Engineer of the Western Division, dated Summit, Cambria county, Aug. 29, 1849, gives some information on the subject:—"The Board have adopted the Southern route for the Railroad, through Westmoreland county, passing near Greensburg, (the surveys and estimates of the Engineers showing very conclusively that this was the proper route,) and have wisely determined to push the road continuously westward, using the Portage as a temporary connection, until the Western Division shall be finished."

Census of Oregon.—The census of Oregon has just been taken, in pursuance with an act of Congress, and shows a total, present and absent, of 8,903 souls. This includes the foreign population, which amounts to less than 300 souls. By the census, there are 2,509 voters in the territory, but in consequence of the absence of many who are in the mines, and by reason of there being some six candidates, it is supposed that the successful aspirant for the office of Delegate will not receive more than 200 votes.

☞ The Presbyterian Church in Scotland is divided into five different denominations. The established church has 1,000 congregations; the free, 700; the United Presbyterians, 500; the Reformed Presbyterians or Cameronians, 50; the United Original Seceders from Presbyterians, 50.

New System of Music—Accomplishing the Million.—It is said that a new system of musical notation has been invented by a German, which has created no little sensation among the musical profession of Boston. By the simplest method in the world, it sweeps away all the complexities of the present system, and makes an A B C sort of an affair. Several of the most eminent musicians in New York have, it is said, examined and approved it. It has been patented at Washington, and the French Government have also offered a patent.

New Jersey Zinc Mine.—The ore procured by the Sussex Company from the Zinc Mine recently opened at Minehill, N. J., is said to be uncommonly rich, containing about 80 per cent. of red oxide of zinc and franklinite, in nearly equal proportions.—The zinc is very pure, and strikingly superior to the imported article, being free from sulphur, arsenic and other impurities. Reduced to an oxide, it is fine white paint. The iron is remarkable for its fineness and tenacity. The ore is supposed to be inexhaustible.

Yellow Fever and Cholera.—In 1793 the yellow fever visited Philadelphia, when the population was about 50,000; of these, about 17,000 fled from the city, leaving but about 33,000 inhabitants. The official number of deaths by yellow fever was 4,041; but Mr. Matthew Carey estimated the real number at 5,000. The deaths by cholera in Cincinnati and St. Louis have been larger, in proportion to the population, than the above by yellow fever.

Illinois.—Gov. French, of Illinois, has issued a proclamation convening the Legislature for an extra session, to assemble on the 22d inst. Among other reasons, is the filling of the existing vacancy in the office of U. S. Senator; to provide for the settlement of claims against the State, and to make provision for the redemption of hypothecated bonds; to enact a law providing for a homestead exemption from execution, &c., &c.

Cholera.—A clergyman, whose means of information are equal to any other man's, estimates the whole number of deaths from cholera in St. Louis, at 8000—in a population of 60,000. In Cincinnati, there died in seven weeks, 4,488. In Sandusky 400; or one-fourteenth of the population have died. In Buffalo 762 deaths from cholera were reported. In Lafayette, Ind., 130, in a population of 3000. The health of Detroit continued good.

☞ The Belleville (Illinois) Advocate says that over fifty persons have died of cholera in that town, out of a population of 350, or one-seventh of the whole population. It was still lingering about the place.

Baptism at the South.—We learn from Lyell's "Second Visit to the U. States," that Dr. Elliott, Bishop of the Episcopal Church in Georgia, has adopted immersion for baptism, as the only hope of successful labor among the slave population. Their simple minds, unaccustomed to the nice logic which eliminates immersion from the Bible, can find no other baptism there, and the Bishop has prudently yielded to the current of public opinion.

Semi-Centennial Celebration.—In accordance with an overture from the young ministers of Cumberland College, it is proposed that a Convention of the ministers of the Cumberland Presbyterian Church be held at Princeton, Ky., in May next, to commemorate in a suitable manner the great Revival of 1800, which gave birth to that branch of the Presbyterian Church.

Texas Teaching Morals.—The livery stable keepers in Galveston, Texas, advertise horses and carriage to let, *except upon the Sabbath.* What a reproach to the old Puritan towns and cities of the United States, where the hardest day in the seven for the poor animals, is often that which God has emphatically named the *day of rest!*

Chinese mode of administering Oaths.—The witness is made to kneel, and to break a saucer on a bar in front of him.—The following oath is then administered: "You shall tell the truth, and the whole truth; the saucer is cracked, and if you do not tell the truth your soul will be cracked like the saucer."

Sentence of a Defaulter.—The Collector at New Orleans, who was convicted of being a defaulter to the amount of $21,000, has been sentenced to two years' hard labor in the Penitentiary, he must restore the sum embezzled, pay a fine of the same amount, the costs, &c. He has appealed to the Supreme Court.

Sixty Ministers Hung.—The Commercial Advertiser's London correspondent, in reviewing the recent cruel acts of General Haynau, says that the hanging of the Bishop of Erlau was followed by the similar execution of 60 Hungarian ministers of the gospel, who were charged with praying for the success of their country's cause.

Marriage on Sunday.—It is said that the Pennsylvania Courts have decided that marriage is a civil contract, and that they have also decided that no contract made on Sunday is valid.

[If the contract was previously made, and only *ratified* on Sunday, is it not *valid*?]

Poor Pay.—The Austrian soldiers receive but four cents a day. Killing their brethren for four cents a day! What an occupation.

☞ The Managers of the American Bible Society have sent out in the steamship Falcon the Rev. Frederick Buel, who is to act as their agent for the distribution of Bibles in California. He takes with him a large number of copies. The managers have now under consideration the propriety of sending Bibles and colporteurs into Hungary. It is said that a short time before the late revolution in that country, 10,000 Bibles were distributed there by the British and Foreign Bible Society, and that they had a powerful effect in teaching the masses of Hungary their rights.

☞ The Rev. Wm. M. Thomson, a missionary under the American Board of Commissioners of Foreign Missions, has just returned to this country from Beyrout, Syria, where his family still remains, and to which place he intends returning in a few months. He states that the Syrian mission is prosperous, numerous converts having been made among the native youths.

☞ Fifty-three Priests have been arrested at Rome, by the established court of the Vicar General, for having been present at the decease of the republicans killed in defence of Rome, and for having administered to them the last consolations of religion.

☞ Diseased potatoes should not be eaten. As many as twenty-one persons recently died at a farm in Ohio, the property of a gentleman named Rennick, and it is believed from no other cause than eating diseased potatoes.

First Church in California.—Rev. Sylvester Woodbridge, Missionary of the Presbyterian Board of Missions, has organized the first Presbyterian Church in the golden country.

Election in Maine.—PORTLAND, September 17th.—There has been no choice for Governor. The returns indicate that the Senate will be Whig, and the House Democratic by a small majority.

Arkansas Marble.—The Little Rock (Ark.) Democrat says that black marble has just been discovered at the head of steamboat navigation, on White river. It appears on the bank on either side of the stream.

Steamboat Building.—From 1844 to 1848, nine hundred and twenty-four Steamboats were built in the United States. Abont 200 are now built yearly, more than two-thirds of which are on the western waters.

☞ The cholera expenses of the New York Board of Health amounts to about 100,000 dollars.

☞ Mr. BELL, elected Governor of Texas, is a Whig. The election, however, was not upon party-political grounds.

☞ Over 400 German immigrants arrived in Cincinnati during the last month.

MISCELLANEOUS.

ON LOWLINESS.

While the man of the world is aiming at something great, and crying, O that I were higher, the true Christian, with grace in his heart, cries, O to be lower, lower, lower! Give me humility, O Lord!—When shall I be lower? Lowliness of mind is not a flower that grows wild in the fields of nature, but requires to be planted by the finger of God; and God is always willing to put a finger to this work. It is a most excellent disposition; it makes a worm stand higher than an angel. All experience has proved it safer and better to be humble with one talent, than lifted up with ten. It is one of those lessons a man sits down and learns at the feet of Jesus Christ. It is one of those parts of practice which enlist the sympathy of angels, and call down the care and condescension of Jehovah himself, for "He giveth grace to the humble." Palaces and thrones have no attractions for him, so he passes them by; but "to this man will I look who is poor, and of a contrite heart." It is a preparative for receiving grace, and the effect of grace received, from both which considerations, the more a man has of it the better. It not only fits a man for the grace of God, but puts him in possession of a God of grace; and he who seeks earnestly the best gifts, will find this to be one of them. Let us not be satisfied with a small degree of this lowliness, but strive after it, make it an object, "so run as to obtain" it; and remember that he who is contented with grace enough to get to heaven, and desires no more, may be very sure that he has none at all.—*Christian Intelligencer.*

EXTENT OF THE UNION.

A contemporary who has been going into statistics on the subject, in speaking of our immense possessions, says that the territory not yet formed into States, will make forty-six and a half States as large as Pennsylvania. Of these, thirty-five will be north of 36 deg. 30 min, or free States; eleven and a half south of 36 deg. 30 min., or slave States, supposing the Missouri compromise line to be adopted.

The United States will then consist of seventy-six sovereign States.

Should Oregon, California and Mexico fly off, and the Rocky Mountains be the division between the Atlantic and the United States of the Pacific, the Atlantic Union will contain fifty-seven sovereign States.

These calculations are based upon the recent report of the United States Commissioners of the General Land Office—and take in all the United States territory of every kind not yet formed into States.

[*Weekly News.*

PETER PENCE.

Peter-pence, now being collected for the benefit of Pope Pius IX., was a tax which originated in England, of a penny upon every house which contained twenty pennyworth of any kind of goods, and paid to the Pope. It was anciently called Rome fee, Rome penny, Rome scot, Denarii S. Petri, and Census Petri. It originated with the Saxons in the year 702, was discontinued by Edward III., revived by Richard II., and terminated on the Reformation. It was a collection from among the faithful to pay the personal expenses of the Pope.

BAPTISM OF REV. BAPTIST W. NOEL.

The Hon. and Rev. B. W. Noel was baptized on Thursday evening, in the Rev. Mr. Evans's Chapel, John-street, Bedford-row. As might be expected, the chapel was crowded long before the ceremony commenced. After a hymn had been sung, the Rev. Mr. Evans's co-pastor, read the latter part of the 8th chapter of the Acts, beginning at the 25th verse. Prayer was then offered by the Rev. Mr. Morris.—Mr. Shepherd delivered an introductory address; and another hymn having been sung,—

Mr. Noel entered the pulpit, and said:—Having been asked, my brethren, to address a few words to you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point—why a person who is unbaptized should be baptized, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years. I have not come to the resolution to obey what I believe to be Christ's command without having fully weighed the grounds upon which that step is to be taken.—Without having read anything whatever in favor of the exclusive right of believers to Christian baptism, I have read all the strongest arguments that I could meet with upon the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. I will not speak of the conviction of others, but I speak of the conviction of my own mind, after very much examination. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in water—a being buried in the water; and, secondly, that immersion is meant to be a profession of faith in Christ. If those two conclusions are correct—and I believe they will completely prevail with the Christian world eventually—then it follows that a person who, like myself, has only been sprinkled in infancy, is unbaptized, because such a person has neither been immersed, nor has he made a baptismal profession of faith; and these two things constitute Christian baptism. So that if these conclusions are correct, then I, and others, who have been sprinkled in infancy, are in neither sense baptized.—Should we then, after having professed our faith in Christ at the Lord's table, at many times, come to this, which is the initiatory rite of Christianity, and begin again a profession of faith in Him? There are these reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's table: and therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pædobaptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ, appointed by Him, should be taken as the substitute of another confession, appointed likewise by Him: and therefore, as He has said to us, as well as to others, "Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost;" "He that believeth and is baptized shall be saved;" therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the Churches of Christ in general, that it is not only those which are called "Baptist Churches," but all the churches, who refuse to admit to the Lord's Supper or into church membership any whom they consider to be unbaptized. If a man—for instance, one of the Society of Friends—has been a consistent Christian for years, has followed the Lord diligently and zealously, has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit as a thorough Christian—if that person should come to recognize that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no Church that would receive him unbaptized. Neither the Roman Catholic, nor the Anglican, nor the Presbyterian, nor the Independent churches would receive such an one, unbaptized. And, therefore, the fact of his having made a profession of faith in other ways has not appeared to any of the Churches of Christ as a reason why an unbaptized person should not, at any point in his heavenward course, be baptized when he comes to recognize his error. Our blessed Saviour has set us an example in this matter. At the age of 30, when he was known by all who knew him to be devoted to God—when His whole life was a profession of devotedness, not in the least requiring baptism as an expression either of repentance or of faith—when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear—then it was that Jesus, not certainly needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized, after long years of piety. This he did because He would honor the ordinance of God, not needing it Himself, but with a view to the welfare of others and the honor of God. He was therefore baptized. The honorable and reverend gentleman proceeded with his discourse to some length. On these grounds it has seemed to him to be his duty not to shrink from a public acknowledgment of Christ's authority, but with his brethren around to be baptized, to acknowledge that he has a right to our subjection.

After singing, and prayer over the pool, Mr. Noel, and thirteen others, six of them females, were baptized in the usual manner by the Rev. Mr. Shepherd.

AN INDIAN'S GIFT TO CHRIST.

In a portion of the Southern territory from which the red man has now been driven, I once attended a large protracted meeting held in the wild forest. The theme on which the preacher dwelt, and which he illustrated with surpassing beauty and grandeur, was "Christ and him crucified." He spoke of the good Shepherd who came into the world to seek and to save the lost. He told how this Saviour met the rude buffetings of the heartless soldiers. He drew a picture of Gethsemane and the unbefriended Stranger who wept there. He pointed to Him as he hung bleeding upon the cross.

The congregation wept. Soon there was a slight movement in the assembly, and a tall son of the forest, with tears on his red cheeks, approached the pulpit and said, "Did Jesus die for me—die for poor Indian? Me have no lands to give to Jesus, the white man take them away; me give him my dog, and my rifle."—The minister told him Jesus could not accept those gifts. "Me give Jesus my dog, my rifle, and my blanket: poor Indian, he got no more to give—he give Jesus all." The minister replied that Christ could not accept them. The poor, ignorant, but generous child of the forest bent his head in sorrow and meditated. He raised his noble brow once more, and fixed his eye on the preacher, while he sobbed out, "*Here is poor Indian, will Jesus have him?*" A thrill of unutterable joy ran through the souls of minister and people, as this fierce son of the wilderness now sat, in his right mind, at the feet of Jesus. The Spirit had done his work, and he who had been so poor, received the earnest of an inheritance which will not fade when the diadems of earth shall have mouldered forever.—*Amer. Mess.*

EXCITEMENT IN VIRGINIA.

The Rev. W. A. Smith, of Loudon county, Va., lately delivered a sermon in vindication of Slavery, which was afterwards published, and extensively circulated. Taking this as a challenge to discussion, Samuel L. Janney, minister of the Society of Friends, commenced a series of articles in the Leesburg Washingtonian, reviewing the sermon and exposing its fallacies. No sooner had the first number appeared than the slaveholders were up in arms. Mr. Janney was arrested and indicted by the Grand Jury for publishing incendiary matter. No stronger evidence of weakness could be presented by the slaveholders, than this. It shows that they fear discussion. The maxim of Jefferson, that "error of opinion may safely be tolerated, where reason is left to combat it," meets with no concurrence on their part. They feel that they have not sufficient "reason" wherewith to combat what they affect to consider "errors of opinion;" and hence they resort to indictment and excitements when a free voice is lifted up in their midst. We are glad to learn, however, that the Prosecuting Attorney of Loudon county has expressed an opinion that the indictment against Mr. Janney cannot be sustained.

THE PRESENT FASHIONS AND THE PURITANS.

The Puritan fathers watched over not only the conduct of persons, but the cut of their garments. The present style of dress it will be seen by the following order, was not much admired by that straight-laced sect:

"July 7th, 1639. No garment shall be made with short sleeves whereby the nakedness of the arm may be discovered in the wearing thereof, and such as have garments already made with short sleeves, shall not hereafter wear the same, unless they cover their arms to the wrist with linen or otherwise; and that hereafter no person whatever shall make any garment for women, or any of their sex, with sleeves more than half an ell wide in the widest place thereof, and so proportionably for bigger or smaller persons."

PUNCTUALITY.

When a minister says he expects to preach at any place on a certain day, there is a moral obligation resting upon him to fulfil his promise. He should not be prevented by a slight headache or a small cloud. Disappointments injure a man's moral character. When he creates a habit of disappointing congregations, he may become careless about performing other engagements.—*Rel. Herald.*

SMOKING.

Rev. Mr. Montgomery remarks on the harmlessness of smoking: "There is no harm in smoking tobacco, except that it leads to drinking, drinking to intoxication, intoxication to bile, bile to indigestion, indigestion to consumption, consumption to death—that is all!"

RELIGIOUS NOTICES.

West Pennsylvania Eldership.

This body will hold its next annual meeting with the Church of God near the mouth of Big Fish Creek, Marshall county, Virginia, commencing on the 24th day of October next.

It will be remembered that business will commence at 10 o'clock, A. M. It is hoped there will be a general turn out by the preachers. Those who may wish to go by water from Pittsburg or Athens county, will land at Smith's Landing, near the mouth of Big Fish Creek.

Ohio Eldership.

This body will meet, God willing, at Madisonville, (4 miles north of Wooster,) Wayne county, Ohio, on Monday, the 15th of October.

The ministers and Elders will please bear in mind the resolution passed at our last session, to meet on the previous Saturday prepared to stay one week, in order to give the Church more preaching than usual. It is the desire of the Church at Madisonville, that the brethren should attend generally. They have a large and commodious house and plenty of accommodations. A. Megrew.

East Pennsylvania Eldership.

The East Pennsylvania Eldership will be held, *Deo Volente*, at Washington, Lancaster county, Pa., commencing on Wednesday, the 31st day of October next.

The opening sermon will be preached by Elder David Maxwell, at 10 o'clock, A. M.

Protracted Meeting in Lancaster.

A special meeting of days, Providence permitting, will be held with the Church of God in Lancaster, Pa., commencing on Saturday, the 27th inst. A general invitation to neighboring ministers and people is hereby given, to attend the meeting.

J. H. Hurley, *Pastor*,
On behalf of the Church.

Protracted Meeting in Harrisburg.

A Protracted meeting will be held, *Deo Volente*, in the Harrisburg Bethel, commencing on Friday, the 5th inst., and to be continued indefinitely. G. U. Harn.

Protracted Meetings.

A Protracted meeting will be held at Millerstown, Lebanon county, Pa., commencing on Friday the 5th inst. T. Strohm,
A. Snyder.

A Protracted meeting will be held, God willing, at the Bethel, near brother J. B. Coover's, Cumberland county, commencing on Saturday evening, the 13th inst.

The preachers and members of neighboring churches are respectfully invited to attend.

POETRY.

WASHING THE DISCIPLES' FEET.

BY J. F. WEISHAMPEL, JR.

The praise of Jesus let us sing—
Our God, Redeemer, Ruler, King—
Who ransomed man from awful woe,
And raised himself a Church below.

He gave us life, and gave us grace,
And offered thus to save our race;
And told us deeds that we should do,
If Heaven's path we would pursue.

He told us that he could forgive,
And that we should "Repent and live,"
And follow ev'ry thing that He
Performed in His humility.

And further still—to keep mankind
From being proud, and therefore blind,
He gave this law.—Now we may see
The virtue of *Humility!*

When we assemble in His name,
We often should perform the same:—
Our brethren one another greet,
And HUMBLY WASH EACH OTHER'S FEET.

O Jesus! Thou of David's line!
Smile down upon this deed of Thine—
For we can sing whene'er we meet,
That JESUS *washed His people's feet!*

Camp-meeting, Uniontown, Md. 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 6th ult., by the Rev. J. F. Mesick, Mr. WILLIAM BOWMAN, of Londonderry, Lebanon county, to Miss ANN GINGRICH, of East Hanover, Dauphin county, Pa.

On the same, by the same, Mr. GEORGE STROOP, Editor of the Perry County Democrat, to Mrs. LARA JANE ROTH, both of Bloomfield, Perry county, Pa.

On the 15th ult., by J. Palmer, Esq., of Mechanicsburg, Mr. JOHN OBRES to Miss MILLINDAH SMITH, both of Cumberland county, Pa.

On the 18th ult., by John Winebrenner, V. D. M., brother JOHN V. HEISTAND to sister EVE ANN GONDER, both of Lancaster county, Pa.

On the 20th ult., in Wooster, Ohio, by Elder A. Megrew, Mr. EMANUEL SHISSLER to Miss CATHARINE HAINLEY, both of Wayne county, Ohio.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Near Linglestown Dauphin, county, Pa., August 23d, 1849, JONAS ALFRED REEME, son of brother Benjamin and sister Eliza Reeme, aged 8 years and 24 days.

Brother B. Reeme's family has been very much afflicted with sickness for some time. May the good Lord comfort him and his family in their bereavement.

THOMAS STROHM.

Near Linglestown, September 6th, ELIAS W., son of brother William H. and sister Catharine Reeme, aged 2 years, 9 months and 17 days.

His remains were conveyed to his resting place, after which a discourse, appropriate to the occasion, was delivered in the Bethel, to the friends and neighbors, by the writer, from Isaiah 64: 6. And on our return to the house, we found JOHN A. REEME lying a corpse. Thus we perceive death has entered this dear family, and robbed it, in the short space of twelve hours, of two of its brightest jewels. A loss that can never be repaired on earth.

No more their much loved mother's arms,
Shall clasp her lovely, prattling boys;
Their father, on their blooming charms,
Shall look no more, on earth, with joy.

Some angel on his wings of love,
Has born to yonder gates of gold;
To yonder land of light and love,
Where they their God may now behold.

Weep not, ye parents, for their flight,
But think, how soon you'll meet your boys,
Upon that blissful shore of light,
Where all is peace, where all is joy.

Weep not that now those lovely flowers,
Lie withering 'neath the silent sod:
For oh! they bloom this very hour,
In the bright garden of their God.

J. H. HURLEY.

On the 5th ult., at Maria Forges, very suddenly, RICHARD BRYAN, aged 7 years, 1 month and 11 days.

Funeral sermon by the writer, from 2 Sam. 12: 23. D. KYLE.

In Washington, Lancaster county, Pa., August 27th, CHARLOTTE, daughter of Israel and Susan Brady, aged 5 months and 14 days.

Farewell, dear babe, thou art gone,
To thy long eternal home;
There with angels thou dost dwell,
And sweetly sing that "all is well."

A. J. K.

On the 11th ult., near Shiremanstown, Cumberland county, ELIZA JANE, daughter of Geo. and Elizabeth Eppley, aged 2 years, 1 month and 1 day.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*Jesus.*

Funeral services conducted by Bishops J. Erb and D. Maxwell.

On the 10th ult., at Linglestown, Dauphin county, Pa., NICHOLAS CULP, aged 29 years and 4 months.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,		$4	50	*a* 4	62½
Do.	RYE, do. - -	2	75	*a* 2	75
Do.	CORN, do. - -	2	75	*a* 2	75
GRAIN—WHEAT, per bushel,			96	*a*	98
Do.	RYE, do. - -		60	*a*	62½
Do.	CORN, new do. - -		55	*a*	58
Do.	OATS, do. - -		30	*a*	31
Do.	BARLEY, do. - -		60	*a*	65
SEEDS—CLOVER,	do. - -	3	00	*a* 3	50
Do.	TIMOTHY, do. - -	3	00	*a* 3	25
Do.	FLAX, do. - -	1	00	*a* 1	10
BEEF, per cwt. - - - -		5	00	*a* 5	50
PORK, do. - - - - -		5	00	*a* 5	25
HAMS, per pound, - - -			10	*a*	11
BUTTER, do. - - - - -			12½	*a*	15
LARD, do. - - - - -			7	*a*	8
TALLOW, do. - - - - -			8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen, - - - -			10	*a*	12½
POTATOES, per bushel, - -			87½	*a* 1	00
ONIONS, do. - - -			75	*a*	87½
APPLES, do. - - -			25	*a*	30
PEACHES, (Dried) per bush.		1	25	*a* 1	30
FEATHERS, per pound, - -			37½	*a*	45
WOOL, do. - - -			30	*a*	50
SALT, per sack, - - - -		1	15	*a* 1	16
HAY, per ton, - - - - -		10	00	*a* 11	00
PLASTER, per ton, - - -		4	00	*a* 4	25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,		$5	12½	*a* 5	25
Do.	RYE, do. -	3	00	*a* 3	10
Do.	CORN, do. - -	3	00	*a* 3	12½
GRAIN—WHEAT, per bushel,		1	03	*a* 1	05
Do.	RYE, do. - -		62	*a*	65
Do.	CORN, new do. - -		65	*a*	65
Do.	OATS, do. - -		30	*a*	31
Do.	BARLEY, do. - -		75	*a*	80
SEEDS—CLOVER,	do. - -	4	00	*a* 4	25
Do.	TIMOTHY, do. - -	2	75	*a* 3	00
Do.	FLAX, do. - -	1	30	*a* 1	32
BEEF, per cwt.,	- - -	7	00	*a* 8	75
PORK, do. - - - - -		7	00	*a* 7	25

Printers and Publishers

OF Newspapers are informed that the subscribers are extensively engaged in the manufacture of PRINTING INK of every color and quality, which they know to be equal to any manufactured, and which they will sell at the lowest prices for Cash. As they are determined that their INK shall recommend itself, they only solicit ONE TRIAL of it, relying upon its merits for future patronage. Their Colored Inks are warranted superior to any manufactured. A circular containing prices, &c., will be sent to those who desire it. Orders for Cash on City Agents accepted.

☞ Publishers of Newspapers inserting this advertisement to the amount of $2 and sending us a copy of paper, by remitting $5 at any time will receive a 30 lb. keg of EXTRA News Ink.

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The buildings are a Two Story Log House, a Bank Barn, partly new, together with other neeessary improvements.

There is an excellent Spring of water quite near the dwelling. Also, an Apple Orchard of about three acres, and a variety of other fruit; such as Pears, Peaches, Quinces, Cherries, &c.

There is an excellent Garden, which can be irrigated or watered in dry seasons, so as always to yield well.

If the above property is not sold on or before Saturday, the 27th of October next, it will then be offered at public sale, at 2 o'clock in the afternoon.

The property will be sold on very easy and reasonable terms, which will be made known on the day of sale.

Sept. 6, '49. JACOB FREESE.

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *duo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -		$10 00
William Reichert, - -		5 00
Isaac Miller, - - -		10 00
J. H. Hurley, - - -		5 00
Geo. U. Harn, - - -		5 00
M. F. Snavely, - - -		10 00
Jacob Miller, - - -		10 00
James Miller, - - -		5 00
S. A. Brumbaugh, - - -		5 00
Thomas Strohm, - -		5 00
J. B. G. Kinsloe, - - -		5 00
Abraham Sherich, - - -		7 50
Abraham Swartz, - - -		5 00
A liberal brother, - - -		20 00
A liberal sister, - - -		2 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and imbossed sides.

Price $2 50 per copy.

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The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

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☞ No letter will be taken from the office unless post-paid.

List of our Depositories and Local Agents.

FOR the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

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D. APPLETON, No. 200 Broadway, *New York.*

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Dr. JACOB MYERS, *Pittsburg, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

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	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

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NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fourteen.

Names	Am't. paid	Names.	Am't. paid
Albright Peter B	$1 00	Laverty D A L	$1 25
Angle Samuel	1 25	Lux Henry	1 00
Andrews Abraham	1 00	Lambert Michael	1 00
Atticks Peter S	1 50	Long Hiram	1 00
Alleshouse John	62	Markley Martin	1 00
Anderson James	1 25	Myers Susan	1 00
Anderson William	1 00	Mahany Wm J	50
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Barnhart Stephen	1 00	McAllister Ryland B	1 00
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Bossler Jonas	1 00	Millisen Alfred W	1 00
Bowser Solomon	1 00	Nauman Rebecca	1 00
Bolgh Michael	1 50	Oren Jesse	1 00
Cramer Michael	1 25	Orth Andrew	75
Charlton James	1 00	Patterson Creig	1 00
Christ J H	1 25	Presler Henry	1 00
Cobaugh Christian	1 25	Reeme Daniel	1 25
Cramer Mary	2 00	Rohrer David	1 50
Dendler Jacob	1 25	Reese Wm M	1 00
Dennis James	1 50	Reeme Jonas	1 00
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Flowers John	1 00	Shontz Aaron	1 25
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Hunsecker John Z	1 25	Thompson F N	1 00
Houston Levi	2 50	Vandersaul Jacob	1 00
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Heistand Henry	75	Wolf Mary	1 50
Hicks Amos	1 50	Wagoner Samuel	1 00
Kriger Eliza	1 00	Walton Geo W	1 25
Kumbler William	1 25	Whitnight E W	1 25
Kline Jacob	1 25	Winters Daniel	1 87
Kimmel George	1 52	Wulsler John	75
Lehman Michael	1 25	Weaver Jonathan	1 00

Suicide of a Murderer.

Frederick Smith, convicted at Gettysburg of the murder of Frederick Foster, was sentenced to be hung on Tuesday, the 25th ult. On Friday the prisoner anticipated justice, by hanging himself in his cell.

Dedication.

The new Bethel near brother Kumbler's, Perry county, Pa., will be dedicated to the worship of God on Sabbath, the 18th of November.

The services will commence on Saturday evening previous.

A public collection will be taken up on the occasion.

The ministers and people of the neighborhood and surrounding country, are respectfully invited to attend.

Deplorable Accident.

John Reily, eldest son of Dr. L. Reily of our borough, lost his left arm on Friday, the 28th ult., by the accidental discharge of a gun. He was out on a hunting excursion, accompanied by his father and brother. The gun was accidentally discharged on his attempting to remove it from the carriage, shattering his arm so terribly as to render amputation necessary. It was taken off above the elbow. We are gratified to learn that he is doing well.

Martic Meeting.

The meeting in Martic township, Lancaster county, turned out well. The rain, on Sabbath, drove us out of the woods into brother J. A. Augustine's house. The meetings throughout on Sabbath and Monday were solemn and reviving. Some half dozen or more were hopefully converted, and six happy souls were baptized, in the name of the Holy Trinity, on Monday afternoon.

Another baptizing was given out for Tuesday afternoon, and preaching for the evening; but as we left there on Tuesday morning, and have heard nothing concerning the meeting since, we cannot now give any further results of the meeting, except that prospects were very flattering when we left.

Dedication of the Churchtown Bethel.

The Bethel at Churchtown, Pa., built for the use of the Church of God, will be dedicated, *Deo Volente*, on the 11th of November, 1849.

Services are to commence on Friday evening, the 9th. There will be public collections taken up on the occasion, to aid in defraying the expenses incurred by the erection of the building.

As the meeting is to be protracted for some time, it is expected that the brethren in the ministry, who may visit us on the occasion, will make their arrangements to stay some time.

We give a special invitation to the brethren of the local churches, and the people generally in the surrounding country, to visit us at that time.

GEORGE SINGISER,
Chairman of Committee.

Our Book Depository at Pittsburg.

We gave notice heretofore that Mrs. Sarah Sadler, in Allegheny city, was our agent for the sale of our books. Those who may want Hymn-books, &c., can be supplied by calling on her. The preachers can have books on credit, for notes, at sixty or ninety days.

Money Wanted.

We again request our subscribers who are in arrears for the Advocate, to send us our dues. If they do not wish to send by mail, they will please to send by the hands of the preachers or Elders, to the ensuing Elderships. By so doing, they will much oblige.

Our book agents will also oblige us, by making arrangements to pay up their accounts by that time.

New subscribers can now have the paper, from this to the first of May next, for fifty cents. How many will send us their names?

Evangelical Music.

The proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations. The following favorable recommendations and notices, are given in evidence of the truthfulness of this statement.

Extracts from Various Recommendations.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music*,' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Philadelphian.—"'*Evangelical Music*' is pronounced, by those who are qualified to judge of its merits, an excellent collection of the most approved tunes appropriate to psalmody. As it is adapted to promote a correct taste and sound judgment as it regards an important and animating part of the sacred services of the sanctuary, it cannot fail to secure the favor of all who are interested in the exhibition of true religion in its native loveliness."

From the Weekly Messenger.—"This work needs but to be known, to give it a standing with the popular works of the day."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider '*Evangelical Music*' the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

From the Minutes of the Jacksonville Musical Association.—"*Resolved*, that we concur in the many flattering commendations already given to this work. We consider it an invaluable acquisition to Singing Societies, and recommend it in preference to any other collection of Sacred Music with which we are acquainted."

"Having found, from actual use, that the work entitled '*Evangelical Music*' is eminently calculated for the use of Singing Schools, Societies, and Choirs, I would encourage its publication, and recommend it to public patronage.

"AMOS ALLEN, *New York*"

"Every lover of good music should seek to introduce it, as the most effectual means of improving so important a part of church worship. "H. W. KAUFMAN."

"*Carlisle, Pa.*"

"I can, with pleasure, add my name to the many who have recommended the work. The choice selections of tunes, and the richness of the harmony, render it highly valuable to Singing Schools and Societies. I have used most of the Music-books lately published, and give this a decided preference.

"JOHN DAY."

"*Coatsville, Pa.*

FOR SALE,

At this office, and at our Depositories. See last page of this paper. Editor.

Nevin on the Sect Spirit,

alias

Review of the History of Denominations.

Prof. J. W. Nevin has taken in hand to review the work entitled "History of the Religious Denominations in the U. S." The lover of the marvellous and ridiculous will find a long and labored article, on this subject, in the September number of the "Mercersburg Review," from page 482 to 507. The greater part of this long and paradocical piece, is in perfect keeping with the haughty and erratic notions of this modern troubler of God's Israel.

Not content with the troubles he has made at home—in the church which adopted him—he every now and then walks abroad, and trys to pick a quarrel with his neighbors. In the article under consideration, he repeatedly sounds the "*war-hoop*," and makes sauey and impudent attacks on various Denominations: such as the Congregationalists, the New School Presbyterians, Lutherans, Baptists, Disciples, &c., &c. The fact is, he is full of the war spirit, and if we mistake not, is laboring for a warrior's crown. But he may chance to die in battle;—if not, it may nevertheless be true, that like Luther's would-be Priest, he would make a better sheep than a shepherd.

On the whole, would it not be more befitting for that learned sage, as a professed minister of Christ and Professor of theology, to study to be quiet, to mind his own business, to cast the beams out of his own eye, and to meddle less

with other people's matters. We make this suggestion for his particular benefit and consideration.

We have neither time nor inclination to review his article at present, (we may hereafter correct some of his blunders,) nor, in any way, to come in contact with him. Not because we fear him, but because he is a coward, a railer, and a bitter Sectarian. Heretofore we have proved him, and found him to be such. Hence we seek no controversy with him.

But we cordially sympathize with the people of the German Reformed Denomination, that they have been so unfortunate as to get such a Puseyistic distractor at the head of their literary and theological institutions. Yet, I greatly fear, that some of them even love to have it so. But time, by and by, will show whether it was good policy in them,—whether for their weal or wo, that they went abroad, to buy up their Professors in Germany or among the Presbyterians.

Howbeit, Dr. Nevin has said and written some good things. Even in this fulsome article, on the sect spirit, &c., there are some excellent sayings. For the present we shall only notice what he has been pleased to say in commendation of the book in question. His words are as follows :

"We are willing to acknowledge, that we made very small account of this book when it first came in our way. But we were wrong. That first judgment was quite too hasty and sweeping; and we have been brought to entertain since, a much more favorable feeling towards the work. Our prejudice is fairly converted into a sort of a fond partiality. We positively like the book, and would not consent to part with it easily. There is much to be learned from it for a seriously thoughtful mind; something directly; and a good deal more in the way of suggestion and silent circuitous meditation,

"It was a happy thought, to add in this second edition the twenty-four lithographed pictures of 'distinguished men in the different denominations.' This is is a decided improvement, worth itself almost the price of the book; for the pictures are good in their kind, and may be taken we believe, as very fair and truthful images of the men they represent Altogether then, we are well pleased with these portraits. They have already fixed themselves in our mind, and we frequently revert to them, in the view now mentioned, as subjects for profitable contemplation."

On Baptism.

If the Scriptures are to be understood in their first signification, unless it will make no good sense, what is the import or meaning of the following texts on baptism? viz :—Mark 16: 16. Acts 2: 38. Acts 22: 16. 1 Peter 3: 21. Romans 6: 4. Colos. 2: 8—12.

Yours, DANIEL WERTZ.

Remarks.—The Scriptures must always be taken in a literal common sense signification, unless there is something in the text or context that requires and indicates a different interpretation.

The texts referred to, must be understood according to the primary meaning of the original terms, relating to the ordinance of water baptism. The following authorities, as to the true and proper meaning of the original terms, and some of the passages referred to, are deemed sufficient :—

Calvin says: "The word *baptizo* signifies to immerse; and it is certain that immersion was the practice of the ancient church." (See Institutes, Lib. v. ch. 15 § 2)

Luther says: "Baptism is a Greek word, and may be translated *immersion*, as when we immerse anything in water, that it may be wholly covered." (See Luth. Op. vol. i. page 336.)

Beddeus: "The words *baptizein* and *baptismos* are not to be interpreted of aspersion, but always immersion." (See Theolog. Dogmat., Lib. v. ch. 1, § 5.)

Wesley: "Mary Welsh was baptized, according to the custom of the first church and the rule of the church of England, by immersion." (See J. Wesley's Journal.)

Dr. Geo. Campbell: "The word *baptizein*, both in sacred and classical authors, signifies to dip, to plunge, to immerse."

Dr. A. Clarke: "That the baptism of John was by *plunging* the body, seems to appear from those things which are related of him: namely, that he *baptized in Jordan;* that he baptized in *Enon*, because there *was much water there;* and that Christ being baptized, *came up out of the water;* to which that seems to be a parallel, Acts viii. 38, *Philip and the eunuch went down into the water*, &c." (See Notes on Baptism at the end of Mark.)

Bishop Taylor: "The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour."

Dr. Chalmers: "The original meaning of the word baptism, is *immersion;* and the administration of it in the Apostles' days, was by an actual submerging of the whole body under water." (See Chalmer's Lectures on Rome, ch. vi. 4.)

The last two texts referred to above, are thus explained by the following pœdobaptist authors, to wit :—

Dr. Whitby: "It is expressly declared here, (Rom. vi. 4, and Cor. ii. 12,) that we are *buried with Christ in baptism*, by being put under water; and that immersion has been observed by all Christians for thirteen centuries." (See Note on Rom. vi. 4.)

Archbishop Tillotson: "Anciently, those who were baptized were immersed and *buried* in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, Rom. vi. 3-5; Col. ii. 12."

John Wesley: "Buried with him, &c., alluding to the ancient manner of baptizing by immersion." (See Wesley's Notes on Rom. vi. 4.)

Bloomfield, (a German author,) in his Critical Digest on Rom. vi. 4, says: "There is here plainly a reference to the ancient mode of baptism by immersion; and I agree with *Hoppe* and *Rosenmuller*, that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism."

Dr. A. Clarke: "The baptism which they (the first Christians) received, they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most pointedly preaches, Rom. vi. 4, 5." (See Notes on 1 Cor. xv. 29.)

The following question is propounded by another correspondent, and is briefly answered.

The Operations of the Spirit.

Does the Holy Spirit act *immediately upon the heart* of the sinner, enabling him to *receive* the truth, or does he affect the heart *through the truth*, after it has been presented to the mind!

The above questions are put for the purpose of receiving light on this subject; but who can fully elucidate it! If the statements of the Bible do not decide and settle the questions suggested, can it be hoped that the reasonings of metaphysicians will ever settle them, so as to satisfy thinking inquirers?

If we mistake not, it will be difficult to find authority in the Holy Scriptures to warrant anything like positive assertion in support of one of the above questions, to the exclusion of the other. For who can affirm that the spirit of God acts *directly*, rather than *indirectly*, in affecting the developments of mind through the medium of truth? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born (begotten) of the spirit." The operations of God in the kingdom of grace, like many of his works in the natural world, are too profound to be scanned or comprehended by human reason.

CONTRIBUTORS' DEPART'T.

The Lord's Supper.

ITS DESIGN.

It was an interesting meeting. Not indeed a boisterous popular assembly where stirring eloquence aroused the dormant energies to meditate deeds of valor or of madness. Nor was it the sitting of the Senate where august and honored legislators were weighing the fate of empire. Nor yet was it the multitudes thronging the path of the returning conqueror, eager to "throw the ready cap in air," and erect monuments to perpetuate his triumphs. It was not the meeting and greetings of friends long parted where cherished affection remains strong and ardent. Neither was it the return of the absent and sinning, in penitence to the paternal or to the domestic hearth. No! It was none of these. These all have their interest, but quite unlike that of this meeting.

It was the meeting of Jesus and his disciples in an upper chamber on the night before the Jewish passover. Night rested upon Jerusalem, and its inhabitants were busily engaged in preparing for the celebration of the feast. Ever and anon they pause to hear some rumor of a marvellous event that had recently transpired in a neighboring village. Jesus, wandering from city to city houseless and well nigh friendless, followed by despised fishermen and publicans, and eating and mingling with sinners, had raised the dead. The evidence was conclusive—Lazarus was indeed alive, after having laid in his grave for four days. The other miracles of the Saviour were also supported by indisputable evidence; but all this only incensed the Jews and their rulers the more against their author. Indeed the more the Saviour exhibited of the evidences of his mission, the more his countrymen were resolved not to acknowledge him as the long expected Messiah. Failing to answer him in his teaching, their shame for their complete discomfitures led them to more secret and violent means. So bitterly did they become incensed that they would be satisfied only with his death—bloody passions thirsted for his life. Treachery even was lurking among his little band of chosen disciples, and this treachery was about to betray him to death by the shameful cross.

Of all this the Saviour was fully aware, as he gathered his disciples around him on that memorable night. The burthen of his heart, soon to be exhibited in the garden, seems to have been rolling upon him; and he begins to prepare the little band around him for the blow about to fall and deprive them of the earthly presence of their Master. He speaks of his approaching crucifixion, of his separation from them—implying that this is their last meeting—and thus fixes their attention upon the subject of his death. The disciples are utterly amazed; for they had not thought so soon to be separated from their chosen teacher and leader. They had not understood the Prophets, and those intimations which Jesus himself had before given of the termination of his ministry by the sacrifice of himself. Still they supposed that his success, the truthfulness of his mission, and their own future well-being to depend upon his life.

But now the popular ferment without, and the declarations of their Master, for the first time brings them to realize that soon he was to be taken from them: for he had not only spoken of the instrument of his death, but of the treachery which should lead to it, and had even pointed out the traitor, and fixed upon him the mark of hell. He who has stood at the bedside of a friend upon whom death has set his seal, and watched the ebbings of life while the strong cords of affection are breaking, can realize something of the feelings of the disciples on that occasion. Their Master, whom they had left all to follow, was about to die, and his death seemed to them the end of his ministry to the world and the blasting of all their hopes.—Preaching "Christ crucified" was a thought they had never entertained.

In the midst of such circumstances, Jesus instituted the Lord's Supper, and gave language to their silent but unmistakable significance, and the design of the ordinance, saying—"This do in remembrance of me." To have introduced anything with any other design than to fix their minds upon his death and its significance would have been like levity in the chamber of death. In relation to any other design the Scriptures are entirely and ominously silent.—To remember Christ, to show forth his death till he come, and to discern the Lord's body, are the only design of which they speak. Who will dare to add another? Who will dare to add to the positive ordinances of Christ? And is it not enough that we obey what he has commanded? What works of supererogation would we perform to render ourselves more acceptable to him?—especially when to do so would be to forbid what his teaching permits.

This design is at once definite and easily to be understood. By requiring them to remember him in so solemn a manner, it threw their reflections forward to the mission of Christianity in the future; indicating that "Christ crucified" was to become at once the burthen of their thoughts and to subserve this the object of their lives. A vicarious atonement, Christ suffering in our stead, is foreshadowed in the sacred emblems, and faith in this atonement the substance which obedience to this rite indicates.

If this be the only design of the institution,

then it clearly follows that whosoever is capable of truly remembering Christ in a Scripture sense; or, what evidently means the same thing, of showing forth his death till he come, or of discerning the Lord's body, is not only permitted but commanded by the Divine founder to participate in this ordinance. And who will say that all true Christians, all real disciples of our Lord are not able to remember him, &c.? Hence all who partake of the substance by spiritual communion with the Saviour, are authorized and commanded to partake of its symbols in the bread and cup of the Lord's Supper. A. D. W.

Lights and Shadows.---No. 1.

BY J. FLAKE.

PHILADELPHIA, Sept. 9, 1849.

AGAIN within thy walls, O city of brotherly love—home of my childhood and youth; and unto thee how gladly I still cleave in later years. The world has no city equal to thee, as a pleasant dwelling place.

I was summoned away from Shippensburg to see the best friend I had in the world—an only sister—before she died. She sleeps in Christ Jesus, and is buried alongside of her mother and mine.

I resigned the charge of the Church at Shippensburg to the brethren, who kindly released me. I understand since, that a good work of religion has commenced. I did not expect to be there longer than the time of the Eldership, but the sad Providence I have mentioned hastened my departure. So it will be when called to pass over Jordan myself—there must be no lingering on these mortal shores. O for grace to be ready.

Churches are multiplying greatly in this wide spreading town. I preached by invitation in a new and independent church a couple of Sabbaths ago. My young friend, Henry D. Moore, preaches there the evangelical doctrine, and practice, nearly as we do. It is in Thirteenth street, near Coates street, where they have built a large and handsome house, and have a fine congregation. And this morning I preached for the Protestant Methodists, in the western part of the city. My subject was the dream that Jacob had on his journey. Genesis 28: 13. Another of my young friends is stationed here, Frederick Swentzell, who was one of the converts in our memorable revival when I first went to Lancaster, eight years ago. The true and living ministry, like the true Church, never dies. One falls from the walls of Zion, and another steps into his place, and the sound of salvation still rolls round our guilty world, and the Lord gathers in one after another to make a people for himself.

—

SEPTEMBER 23.

Last Sabbath evening I preached again for the P. Methodists, from that good saying—Psalm 84: 7—"They go from strength to strength; every one of them in Zion appeareth before God." I likened the journey of the Christian now, to the journey of the pious Israelites, going up from a distance to Jerusalem, to worship, every year at the great festivals. Mark it—*every one* at last appears safe in Zion. The dangers of the way are great—but none are missing.

"They go from strength to strength,
Through this dark vale of tears;
Till all arrive at length,
Till each in heaven appears;
O happy place!
When God our King,
Shall hither bring,
Our willing souls."

It is thus my text is put into rhyme, by Watts, the sweet singer of gospel days.

And then, this morning I preached a third time for the same people. My text was Luke 11: 13, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" It is a sanctification text, and I try to preach the blessed doctrine from it. We must be sanctified, or we cannot stand on Mount Zion, and walk the streets of the holy city.

In my text the first point of doctrine that our Saviour teaches is, that men are evil; and we cannot by self-flattery make the fact otherwise. But how far evil? Why the moral disease exists in all, but some are worse than others. We need not say that man is a brute, and a devil:—this would be ultraism, and going to extremes. But the Prophets, and Apostles, and Jesus are sure guides, and they tell us that man is evil—but not so far gone as to be incurable.

I hope to have the privilege of meeting the brethren at our ensuing yearly meeting, which we call the Eldership. This is to me a great satisfaction. The chief brethren attend the meeting, and these ought to be the best men among us, for they have the oversight of the churches, and will have to give account of their stewardship in the great day. In the Eldership let selfishness, and the fear of man, be lost sight of, and the fear of God, and love of his cause, prevail over every other consideration. The Presbytery, or Eldership, is to advise, and lead, and govern.

The summer days are gone, and the soher autumn is here. The year forty nine has been a year of trial to many. A large part of the nations of Christendom have been in a state of political turmoil, in which the down-trodden millions have tried to gain a share of the earth, which it is said, "the Lord gave to the children of men." But the Kings and nobles have triumphed for the present, and our own Republic stands alone in its beauty, and greatness, as the refuge of the oppressed, who come here from the old world to find a home.

But even we have been visited in many of our towns and cities with the fearful Cholera, which through God's mercy has now nearly passed away. And many dwellings now seem desolate, and lonesome, because some dear friends are gone, to return no more. O for a happy lot in that better land, where those who loved the Lord here on earth, have gone before us.

My Present Lot and Afflictions.

DEAR BROTHER WINEBRENNER:—

I NOW, by the blessing of God, seat myself to give you a sketch of my experience for the last four weeks. On the 23d of August the Cumberland County Camp-meeting ended. It was a dark, dreary, damp morning, and we were visited with a heavy rain before we left the ground.

During that camp I heard a good old mother tell her experience. It was something for me. She gave such encouragement, that I feel this morning, by the grace of God, never to yield preaching the gospel till my tongue is still in death.

From the camp-ground I went, in company with brother Worst's kind family, to Mechanicsburg. We arrived there about eleven o'clock, where I dined. I then began to think it was too late for me to go to the camp in Perry county or at Broad Top; so I committed myself into the hands of God and started that afternoon to see my aged mother. On Friday I had a pleasant day. The sun shone beautifully: nature seemed enshrouded in splendor. As I rode along, the sun being hot, I hoisted my umbrella, and taking one of brother Bamberger's Journals, tying the lines of my horse to the buggy, I spent the day in reading. I found it very interesting and comfortable to my soul. I try to redeem my time, brother Winebrenner, because I feel the calling to the ministry is important. On Friday night I stayed with brother Matthews' kind family. On Saturday I visited some friends, and Sabbath I spent where there was a revival of religion going on. During the day I felt very unwell. In the evening I felt I was about taking the fever. I took some medicine, and retired for the night. On Monday morning I felt so much indisposed that I was unable to go farther.

But, committing myself into the hands of God, I waited until noon. Feeling much better, I started, and in a few hours I arrived safe at my esteemed friend and relation, Dr. J. Carpenter's. He has been my physician for the last few years. I gave him a statement of my case, but he thought it was a cold that I had taken at the camp, and would wear off in a few days. I took more medicine and retired to bed. The next day I spent with him, but I felt quite unwell. I was but a few miles from my mother's. But on Wednesday morning I awoke with a scorching fever and symptoms of head pleurisy. In a few hours I was insensible of my condition. Here I lay suffering intense pain; the Doctor doing all that lay in his power to arrest the disease, until next Lord's-day, when he checked the fever, which had changed to a billious disease.

After the fever left me, and I became sensible of my condition, I felt, if it was the Lord's will that I must die, only to spare me to get back to my brethren in Cumberland county. I think I could live and die amongst them; for I am much attached to them. Hence I will try and say,—

Father, thy will, not mine, be done,
So prayed on earth thy suffering Son,
So in his name I pray:
The spirit fails, the flesh is weak,
Thy help in agony I seek,
O! take this cup away.

If such be not thy sovereign will,
Thy wiser purpose then fulfil,
My wishes I resign;
Into thine hands my soul commend,
On thee for life or death depend,
Thy will be done, not mine.

After the fever left me, I lay for one week that I felt no change. But I am now getting better, although my body is very weak and much reduced. I feel that I will not be able to resume my labors for some time, but I hope to get my place supplied by some kind brethren on the circuit. We are to bear one another's burden. I hope they will help me.

This was the severest spell of affliction that I have had for six or seven years. But since the Lord has chastised me, through it he has shown me what he wants me to do. I hope it may yield me the peaceable fruits of righteousness.

During my sickness I was visited by four preachers. Mr. Hallowell, from Baltimore county, Md., and Messrs. Shuman, Elderdice and Keller. But the most consolation that I got was from an aged mother in the Lord, who watched over me during my sickness. I feel that I can never repay her for her kindness to me. Truly has the Lord said, ye shall receive fathers and mothers, sisters and brothers. I found it so in this case as well as others.—When I get able to travel, I will start out I hope, with fresh courage and strong faith in God, to preach his word. May God bless and sanctify this affliction to me, and make me submissive to his will, is my prayer.

—

SEPTEMBER 22.

I have now arrived at Mechanicsburg. Many are the changes since I left. Some have died and gone to eternity. But I thank God that I am still what I am. For the present I am too weak to preach. My bodily strength is far gone.

Brother Winebrenner, I trust that my afflictions are a sufficient excuse for my non-attendance at the meeting in Fishing Creek. It is well known that when I disappoint, something is the matter. But as I was laying upon a bed of sickness, all I could do was to pray the Lord to send the church preachers. God answered my prayer. As long as my body is able, I will blow the trumpet. I desire an interest in the prayers of God's dear people in my behalf, that he may help me to preach his word May God help me so to do.

Yours, affectionately,
J. C. SEAFROOKS.

A Baltimore Epistle.

BY JOHN C. OWENS.

BROTHER WINEBRENNER:—

IN compliance (no doubt) with the wishes of many readers of the Advocate, I at length have concluded to break a long and conflicted silence, and place before the numerous readers of your excellent paper a few reflections. I shall do this by laying down some facts as a basis of my communication.

The first is, that for nearly a year and a half, I have been (almost) constantly laboring and living under deep and severe trials. Those feelings arose, in part, from not seeing as much good effected in Baltimore, as I have seen in other places, with less labor on my own part. It is true, some little good may have been done, but at the present it is rather a dark and gloomy time with us.

The second point is, to give some of the prominent reasons for this state of things. So far as I can understand the matter it is, that a part of those composing the Church of God at Baltimore have never obeyed the important charge of the Apostle, namely: "Be ye steadfast, immovable, always abounding in the work of the Lord." But on the contrary, they have been unstable in all their religious movements; one thing to-day, and another to-morrow.

However, much as some Churches are weakened by such troubles, there are those who are the salt of the earth. A few of such noble men and women, we have in Baltimore; whose example and Christian integrity, is a standing evidence that they love to hear and practice Bible truth. There are a few names in Baltimore, who have not defiled their garments with traitorism, through whose faith and practice, joined with fervent prayer, we trust God will yet pour out his spirit of awakening grace, and give them a triumphant and successful victory over the devil and all his doctrines and practices.

There are a few other impediments in our

way of progress, as a Church, in Baltimore. One is the want of temporal means. Poverty by no means is a sin, but it is a very inconvenient and perplexing companion. This I have proven to my satisfaction, since I have been a residenter of the Monumental City, of the State of Maryland. It is true, that the Church here (except those troubles) have done nobly in trying to sustain the cause among them.—Also, the small relief sent us by a few good brethren scattered among the Churches in Pennsylvania, was a great blessing to us at a time when it was most needed. Their charity and love to the poor, as expressed in their communications, shall be rewarded to them four-fold in this life, and shall be volumes of commendation (for them) in the world to come. Could others feel for our situation as did they, what an additional comfort would we realize. We do not ask as is stated in Prov. 1: 14, "Cast in thy lot among us; let us have one purse."

But the East Pennsylvania Eldership is fast approaching; and in order to prepare the Board of Missions to meet those calls which, from necessity, will be made on them, it is expected that the preachers and the brethren on the different circuits, and in the several stations, will not forget (in good time) to bring before the people the cause of the poor and dependent. The neglect of this matter will be a source of deep regret to those who are expecting promised aid from that quarter.

The second and last difficulty that I shall now mention is, the pride of human judgment, aided by the influence of the prejudice of education, interposes a formidable obstacle to the true teachings of the gospel kingdom, in its fullness. So prone are men (in Baltimore) to substitute something, either to aid in the accomplishment, or to serve as a substitute, for Bible teachings, that thousands of them continue to seek the substance in the shadow; and so inveterate are their prejudices in behalf of their dogmas, that they are ready to set down all who differ with them in opinion, (who are at the same time presenting to them, for their faith and practice, nothing but Bible truth,) as little better than the subverters of the very foundation of Christianity. But in all those conflicts through which we have passed, the Lord has been our strong tower. I can say, none of these things move me. I feel I am strongly attached to the cause of my Divine Master, and with my present feelings, I hope to live, labor and die in communion with the ministers and people of the Church of God.

Indiana Camp-meeting.

Some time in last May, brother T. Hickernell was with us, and left an appointment for a Camp-meeting in our neighborhood, Wabash county, Indiana, to commence on the 23d of August. At the Camp-meeting in Noble county, a number of the Elders promised to attend our meeting. Brother Baker says that brothers Martin, Slyter, C. Sands, and many other brethren, promised to come.

When the time drew near, the Methodists appointed a Camp-meeting close by, and they being a strong sect, we thought, of course, they would take our congregations, and so greatly injure or break up the meeting appointed by the Church of God. Hence, when we met to prepare the ground, we consulted with each other as to the propriety of holding a meeting, under these discouraging circumstances. But, in consequence of the Elders that we expected, coming from so great a distance, we thought it almost impossible to withdraw the meeting. Again, we thought there were so many brethren coming from the North, that we could, under God, have a good meeting notwithstanding. We accordingly prepared the ground, built a good stand, sufficiently large for all of the Elders in the State, and in addition to this, put up six tents, all of boards. When all was done, I thought that the beauty of the place, and the good feelings of the brethren, all seemed to bespeak the good enjoyments and happy results of our meeting, and that God would revive his work once more in our neighborhood. The day appointed came on. We moved into our tents. Brother Wm. Hood and myself into one tent, (neither of us making calculations to preach any at the meeting,) and others into theirs, earnestly waiting for the preaching brethren. Thus we toiled on and waited till Saturday evening, when we gave up all hopes of seeing them.

Reader, you may easily think it was a discouraging time. The beauty of the place, the good stand and tents, all seemed to increase the gloom that pervaded the church and people. The thought of some was, now the people will all go to the other Camp-meeting, and we shall be put to an open shame. Some were casting reflections on us, for having went on with the meeting. Reports, also, were put in circulation that we had appointed it in opposition to the other Camp-meeting. One man came and made a tent, but did not move into it, because he thought if the brethren did not come, he would not have to bear part with us. To this, I would say, there are some who are good soldiers after the battle is fought and the victory won.

Brother Hood and myself had been preaching through this country a long time, and we could not meet the wants and expectations of the people, but now the hardest trial was on hand. Every brother and sister was cast down, and seemed as if they could not get into the work. But the Lord our God be praised, for what he done for us in our extremity. The Son of righteousnes arose—the heavy clouds were dispelled—heaven appeared to smile. God gave energy to his word, spiritualized the devotions of the brethren, and victory was truly on the Lord's side.—Some were shouting aloud the praise of God, and others dancing like David before the ark. There was excellent order at the meeting. The people would take their seats in the congregation, and give attention to the word. The brethren faced the enemy like men in the holy war.

Brother Wm. Hood and myself were considerably worn down with the labors of the meeting; but I hope we have learnt a lesson that will do us both much good in the future. But as to a reward, the shouts of the new-born in Christ, is enough for us in this world. I do think that if the brethren had came on, according to promise, we would have had a glorious revival. But so it is; they disappointed us, and we have not heard from brother T. Hickernell, nor any of the Elders that we expected at the meeting, since. Probably they are convicted of their wrong, and are seeking forgiveness before they show themselves; but it may be they may have some disease. If I live to go to the next annual Eldership, I shall know the utmost of this matter.

I would say to the brethren of the North, that I cannot come to preach for them before the Eldership. But then arrangements will be made. May the Lord prosper them, and be with them. GEO. THOMAS.

September 16, 1849.

Perry County Camp-meeting.

Newport, Perry County, Pa.,
September 24, 1849.

Brother Winebrenner:—

The Camp-meeting season is past; during which time I had the pleasure of attending two, for a part of the time, viz: one in Cumberland, and the other in Perry county.

I left home for the former on the 10th August, and, travelling by way of canal, arrived at the metropolis of our State on the next morning; and after spending a part of the day in walking through the borough, and pleasuring myself with the sight of many beautiful buildings, and with the delightful scenery presented to the eye of the beholder, by the broad bosom of the Susquehanna, which is spanned by the beautiful bridges,—in connection with many other things calculated to divert the attention,—I left the place for camp-hill; and on arriving at the place, was gratified to see a beautiful circle of tents erected in the grove by many disciples, who collected from different sections to worship the God of their salvation. There, with many of my Christian acquaintances and others, with whom for a few days I engaged in devotional exercises, the opportunity of so doing truly afforded me much gratification. It was with reluctance that I extended to many the parting hand on Monday. My desire was to remain until the conclusion of the meeting, but duty called me elsewhere to preach the gospel. Accordingly, by way of canal, I returned home on Tuesday, and by Wednesday morning arrived on the camp-ground, near Germany, Perry county.

This meeting was small:—but seven tents were erected. On seeing this small number, my mind was immediately carried back to the time when four times the number of tents were erected in this section of country. But why the same zeal is not manifested now, in the cause of God, as formerly, is best known to those who profess the name of Christ, and to the Great Head of the Church. But we hope the friends of the Redeemer's cause will be more active, if spared, by the next Camp-meeting season. Notwithstanding the meeting was small, yet it resulted in much good. The Church was considerably revived, some backsliders reclaimed, and a number converted, during the meeting. The reclaimed and newly converted. I estimate at between twenty-five and thirty. However, only seven were baptized. Seventeen united in church-fellowship. And I have understood that since the meeting, there have been several more that embraced Christianity. May God bless them all, and make them active, faithful and circumspect members of his kingdom.

The preachers in attendance were Elders Mullenix, Hartman, Wingard, Utley, Snyder, Coulter and myself.

As it regards the order observed during the meeting, I am glad to have it to say, to the honor of the people of Perry county, that I have never witnessed better order and conduct at a Camp-meeting.

SOLOMON BIGHAM.

Letter from Bro. J. H. Hurley, V. D. M.

Lancaster City, Sept. 25, 1849.

Dear Brother Winebrenner:—

By your permission, I will drop a few lines that may perhaps be of some interest to your readers. It just takes our city to afford us the raw materials. We have incidence in abundance, more especially if we light upon the precepts and maxims. Such, for instance, as the flutterings and flirtings of the giddy ladies, the frolics and rows of infatuated men that crowd our streets, who are going with magnetic speed to the devil, without ever pausing to think that their is a way of repose through the blood of Jesus. But the relation of these abroad, however, will not be likely to create a mental convulsion or raise an intellectual storm. There was no small fuss to-day, occasioned by the arrival of a company of some kind of creatures called a circus company. Men, women and children, from the town and country, made on the streets a motley crowd. Now, I have accidentally hit upon a text, so let me preach. These travelling circus companies constitute a bane for which there is no antidote, but a well regulated culture of the youthful mind, both morally and politically. In morals their whole tendency is to prevent the perceptions of the youths, whose minds are just being formed, and entice them to vice of more kinds than one. At a theatre, where tragedy is performed, there is something to arouse the mental faculties: at a circus there is nothing else than nonsense, vulgarity and sensual words and gestures. Yet they are countenanced by some who profess to know the Lord, not only by going themselves, but giving their children the reins and the levies and quarters too, to go there to learn to act the fool. But to lay religion to a side, in a political point of view, they ought to be frowned down by every lover of his country, and by every parent despised. Say not that I speak harsbly, but hear me. One glance at any of the glaring bills posted up or placarded by these travelling mountebanks, will satisfy every sensible man that I am not far wrong. One is pictured off as he appeared before her Majesty, the Queen of England: another has the equipage of Louis Phillippe, Ex-King of France: another has performed before all the crowned heads of Europe. Now if this was even true, ought it to commend them more to an American audience of intelligent men and women? By no means. It should sink them in the estimation and admiration of every friend of our Republican Government. How long will an intelligent community suffer themselves to be humbugged by these idle, money-loving mountebanks? How long will professors of religion continue to throw their influence against the Church of Christ? Oh! God arise and plead thine own cause. Subdue the power of the Prince of the air, who ruleth in the hearts of the children of disobedience. Let him have dominion no longer over this world of weeping and wo.

Yours, as ever,

J. H. HURLEY.

The following is from the Express, or Temperance organ, of Saturday morning, September 22d. You may, if you see proper, give it an insertion in the Advocate. J. H. H.

The Ladies' City Tract Society of Lancaster.

The Annual Meeting of this Society took place on Wednesday evening last, in the German Reformed (Rev. N. A. Keyes') Church. That a proper feeling is manifested by our citizens in this noble and philanthropic cause, was verified on the above evening, by the numbers that were present to give a listening ear and a praying heart for the advancement of this heaven-born institution.

The meeting was opened by Elder J. H. Hurley, pastor of the Church of God; then singing by the choir. After which the Rev. Dr. Baker read the report of the Society's ope-

rations during the past year, wherein it was shown that the ladies of Lancaster have done a magnanimous work in this their first year's organization. It was seen that during the past year 2082 tracts had been distributed, 22 destitute families supplied with the word of life, 82 Sabbath-school scholars secured, and seven persons persuaded to attend church. After which the Society was addressed by the Rev. J. McNair, Rev. N. A. Keyes, and Rev. Dr. Baker, on the good results that had taken place since their organization, which we trust will serve as a stimulus to propel the Society on in their labor of love, knowing that in due time they shall reap if they faint not. This Society numbers 264 members, whose influence is in active operation. Closing prayer by the Rev. Mr. Schweinetz, of the Moravian Church; and anthem by the choir.

Letter from Bro. L. Wolfersberger.

HARRISBURG, August 31, 1849.

BROTHER WINEBRENNER:—

PERMIT me, through the Advocate, to drop a few thoughts for the consideration of my brethren and sisters in the Lord. I do it with all good feelings towards all that love God. I have been reading the history of good men, such as I believe had the love of God in their hearts; but I find that they went through a great many trials and difficulties, and preached with so much power, that sinners sometimes fell down and commenced crying for mercy. Here, a few inquiries arise in my thought.—Why is it not so now? I have frequently heard it related, that it was so under brother Winebrenner's preaching at first. But will any one say, we need not have such a power of God now, because the people know better in our enlightened days?

But, brethren, I will give you my opinion on this subject, and tell you what I think is the reason that there is not the same power.

One reason is, professors of religion are too cold; being, as the Revelator says, neither cold nor hot. And because they are so, God says, "I will spew them out of my mouth."

Secondly, there is too much pride among professors. This is another principal reason. Following after the fashions is too much in vogue; and preachers are afraid, if they touch this subject, they will hurt the feelings of some brethren and sisters. But let me here say, read the 33d chapter of Ezekiel, and learn that if you see an evil, and blow not the trumpet, and souls will be lost, their blood will be required at your hand.

But, says one, this and that preacher has it, and why cannot I? Or a sister, perhaps, says, this preacher's wife has it, and why may I not also have the same?

But, I believe, this is one of the greatest evils, and the downfall of most all the denominations, and may be the downfall of the few which are yet living. But, my brethren, let us preach against this accursed thing all that we can. It is through this that the devil fell and came into the world. It is this that has ruined thousands of young converts; and we may add, preachers along with them have become victims to this enemy. I have sometimes thought, if preachers were more of a light in this respect, there would not be so many backsliders. Brethren look at the revivals. Sometimes from twenty to fifty get religion at one place, and during one winter; but where are they the next winter again? Alas! then you will see them in all the maxims and fashions that the devil can bring up; and as the result of all this, they will soon be found backsliders ond stumbling-blocks. But some will say, they have a good deal of wool on their backs. We dare not put him out—he pays so much to the cause of God. If we do, we shall lose by it. If we put him out, he will not give any longer. But I say, out with the rotten fish, for fear they will spoil all the good ones.

Another cause of this degeneracy and declension, is *miserlyness*. Oh! stop, says one, you are going too far. But I say no. Let me tear down the sandy foundations. The miser sometimes would like to tent out at Camp-meetings, but he is afraid of his pence. He holds on to the strings, for fear some half-dollars will slip out. If you want means for the preacher, Oh! he says, he might preach without so much money! Just as though preachers ought to make their living they best way they can, and he treasure up all his dollars for his children. Oh! Lord, save the people from error.

Another cause is *levity*. This is another reason why the power of God is not as it has been. The Apostle says, "Neither filthiness, nor foolish talking, nor jesting, which is not convenient; but rather giving thanks." Beware, brethren, this evil is now raging among professors, and it is as contagious as the leprosy was in all times.

Still another evil is *Sectarianism*. Where is the love that John speaks of? He that is born of God, loves him that is born of God. Why is it so, that Christians do not unite more? If we are brethren, let us act as brethren. Let us go hand in hand, and tear down the strong-holds of the devil. Then, I believe, we can again have the same power; for God is the same God he ever was. But, says one, how is this to be done? Well, here I would say, let us all labor for the good of souls, and not from selfish motives, and I am certain the devil will have to fly. I go in for Christians uniting and extending to each other the hand of love. We are born of one spirit, and I am certain if we drink out of one cup, we can eat at one table.

These, brother, I believe, are some of the reasons why the same power is not now among the people as it was. My God remove all obtacles. Let us all pray for it, and labor for it, and I am certain God will again add his blessing, as he did in former years.

Yours, in the Lord,

LEVI WOLFERSBERGER.

Letter from Brother A. C. Raysor.

SALISBURY, September 15, 1849.

BROTHER WINEBRENNER:—

I TAKE my pen in hand to write a few lines for insertion, in that welcome visitor, the Church Advocate.

1st. The temperance cause is gaining ground here, notwithstanding the opposition of those who advocate the use of spirituous liquors.

A circumstance I will mention that occurred here. A man had asked a number of men to assist him in raising his barn, but as a Mr. Whiskey was not there, many left the place; which being made known in the village, the temperance men started out to take their place and to assist in the work, and the barn was soon raised: although some had remarked that the man would not get his barn up without whiskey. This circumstance gave a fresh impulse to the temperance cause.

The vice of intemperance is prevailing here to a shameful degree, so that many of the farmers believe that they could not gather in their grain without a Mr. Whiskey. Some few, however, have been convinced of the impropriety of taking it out into their fields, by a temperance sermon delivered here by Rev. Mr. Knepper.

2d. We have a Sabbath-school here, which was commenced a few years ago, but was in a declining state till lately, when through the exertions of some Sabbath-school friends, it was revived again, and a meeting appointed to re-organize it. In this movement all denominations united, viz: Lutherans, German Reformed, United Brethren and Evangelieal; and the writer of this, chosen Superintendent. The school is at present in a flourising condition, and numbers about fifty.

3d. The cause of God is at a low ebb in this country. We have preaching here by different denominations; but I have heard only one sermon, that I could fully concur in, and that was preached by a man from Frederick county, Md., belonging to the German Baptists, (Dunkers.) It was the best sermon that I ever heard by a preacher of that denomination. The subject of his discourse was, the hope of the Christian, and the foundation of that hope. In his discourse he fully accorded with the doctrine of the New Testament, and as taught by the Church of God.

On the 22d of August the Lutheran Conference commenced its session here, which continued for several days, in which several subjects were discussed, viz:

1st. Does the Scripture teach the posture in prayer? Negatived.

2d. Does the Scripture specify the time of the administration of the Lord's Supper?—Negatived.

3d. Why does the Lutheran Church practice sprinkling in baptism, in preference to immersion?

1st. Because it is most Scriptural.

2d. It is most expedient.

3d. There is no precept nor example in the New Testament proving immersion.

4th. The Greek word *Baptizo* has different meanings, and does not always mean immersion.

5th. The water is applied to the subject.

The rite of circumcision was also brought in, and the identity of the Jewish and Christian Churches.

But strange to think, that of all the authors quoted to prove sprinkling, Martin Luther was not so much as named.

We are left almost to ourselves in this country, without having a sermon from one of the preachers of the Church of God. We are still on the firm foundation, contending for the faith of the gospel. And for my part, I would much sooner stand alone and aloof, than to unite with sects that do not follow the gospel fully.

Through the medium of the Church Advocate, I would request brother John Hickernell to write to me, and let me know whether he can come and preach for us occasionally. I understand he preaches within twenty miles from us. I heard of a protracted meeting held in Turkey-foot, but never could find out by whom, until through the Church Advocate, in a letter by brother Hartman. As I do not know brother Hickernell's Post Office address, I cannot write to him. I therefore request him to inform me whether he can come, and if so, when; and inform me precisely where the Eldership is held, for it might be that I would attend the same. Let him likewise give me his Post Office address.

My Post Office address is Elk Lick, Somerset county, Pa. The village is called Salisbury. Yours,

ABRAHAM C. RAYSOR.

Letter from Brother B. Ober, V. D. M.

LIGONIER, Westmoreland Co., Pa., September 18, 1849.

BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few lines for the readers of the Advocate, which you may give publicity to, if you please, as it is, no doubt, the desire of all the lovers of Christ to hear of the state of things in this part of God's vineyard.

I have no Camp-meeting returns to give, inasmuch as there was none held within the bounds of this Eldership, by the brethren of the Church of God. The reason of this I cannot tell, unless it is for the want of zeal and interest, in both ministers and laity.—These are meetings that I have always been a warm advocate for. I hope that the Camp-meeting spirit will be revived among the people of God in general, when they see the happy results of those held this year, and all prepare for another Camp-meeting season, (if time shall last,) to go out into the grove in the strength of the Master, to spend a few days for the conversion of souls and the strengthening of the faith of the people of God.

Prospects on the ground I travel over, are good. We held a Woods-meeting at Mill Creek Furnace. The preachers in attendance were brothers J. Hickernell and Wm. Vance. The meeting commenced August 24th, and ended the 27th. We had good attendance, part of the time. Our meeting did not prove as interesting as it might have been, in consequence of the brethren having to attend to their work, and could not attend regularly; but we hope the result of the meeting will be good, and the fruits thereof be seen many days hence. As the doctrines of the Church of God were something unheard of, by many persons, before this meeting, it has aroused and caused them to search the Scriptures, to see whether these things are so, that they heard. May the Lord help them to search diligently, and with unprejudiced minds, that they may become as noble as the Bereans. The church at that place is in good standing at present, and a good degree of love exists among the brethren and sisters. Notwithstanding they have great opposition, both by the world and professors; and to my astonishment, I find that men wearing the black coat and professing to be ministers of the gospel, feel no hesitation in publicly ridiculing and trying to scandalize some of the plain institutions and ordinances of God's house. Such persons I would ask, ye sons of Baal, when will you cease to pervert the right ways of the Lord? Yours, as ever,

B. OBER.

Letter from Brother John C. Landis.

I ONCE more take up my pen, in order to write something. We have had no religious excitement in our part of God's vineyard. Yet, I must say, we have good reason to thank God that it is as well with us as what it is. We enjoy privileges in this section of country, that thousands of others do not enjoy. For in common with many others, we live in a gospel land; we enjoy the religion of the Bible, and we can worship God under our own vine and

fig-tree. But at the same time, we would like to see our friends and neighbors go along with us on the Heavenly road. Yet so it is; they will not go along with us, nor believe in the religion of the Lord Jesus Christ. Alas! a great many around us have the form of Godliness, but deny the power thereof. From such, says the Apostle, turn away. Instead of doing right, the greater part of professing Christians seem to mingle with the world, knowing at the same time, that these formalist Sectarians, which hold on to dead churches, are not doing right, and neither believe in the power of religion, &c. Such, however, justify themselves by saying, we must make some allowance: all people cannot see alike in the Scriptures, and such and such points are mere matters of opinion; as for instance, water baptism by immersion, Feet-washing, Church government, &c.; as though the Scriptures were not explicit enough on these subjects.

But my opinion is, that the Scriptures are so plain and explicit on those points, that they are without excuse. Such conduct as that alluded to above, is contrary to the doctrine of the primitive Christians, who manifested by their walk and conduct that there was a reality in the religion of Jesus. If Christian professors are right, in this our day, let them act it out, as in primitive times. When a person first embraces religion, how warm and zealous he is! He will attend all kind of meetings, and be engaged in the work of the Lord; but no sooner does that person get cold and indifferent, how cold and negligent he will be about attending meetings, and taking up his cross in prayer, &c. Let these few hints be kindly received. JOHN C. LANDIS.

[*To be concluded in my next.*]

OBITUARY
OF
ELIZABETH RITTENHOUSE.

Died, near Reedsburg, Wayne county, Ohio, September 5th, 1849, sister Elizabeth Rittenhouse, aged 17 years, 10 months and 13 days

Sister R. became convicted that she was a sinner somewhere about the first of February last, consequently she sought and obtained like precious faith with the saints, by an humble reliance on the merits of the Saviour. Shortly after her conversion to God, she was buried with Christ in baptism. She also, toward the close of the same month, identified herself with the Church of God in this place; in the communion of which she lived a holy and devoted saint.

Sister R. was confined to her bed about three weeks, with the typhus fever; but she endured her afflictions with great fortitude, and through the rich grace of Christ anointing her, she was wholly resigned to the will of her Heavenly Father during her afflictions. I had the opportunity of conversing with her in reference to her hope. Her reply was, "I am prepared to die." O! what consoling words in a dying hour! Sister R. truly was a pattern of piety. She lived the life of a Christian. When it was said, come, let us go up to the house of the Lord and worship, she was found there. Thank God, it was her delight to set under the sound of the gospel. It was a heaven to her soul. The last time she was permitted to meet with her brethren and sisters for prayer, she realized the truth, that they that wait upon the Lord, shall have their strength renewed. The Lord blessed her powerfully, while lifting her soul in prayer to God. Sister R. was one that was much loved and highly esteemed by the Church of God in this place. She left a father, three brothers and three sisters, and a large circle of friends, to mourn her loss. But this we know, that our loss is her eternal gain. Her remains were interred in a family grave-yard on their own farm. A discourse was delivered on the occasion by Elder John Shumaker, of the German Baptist denomination, because the father of the deceased was a member of that society. Text, 1 Peter 1: 19—22.

Eliz'beth, our sister, is dead,
And gone from the evil to come;
From earth's toils and labors she's fled,
To dwell with her Saviour at home.

But Oh! the deep grief that we fee,
For one so young, useful and dear;
Kind Saviour, to Thee we appeal,
O, chide not for shedding a tear!

DAVID NEIDIGH, Jr.

Reedsburg, Ohio, Sept., 1849.

OBITUARY
OF
Brother TILLMAN MUSSER.

Died, at his residence, in Wayne county, Ohio, August 24th, 1849, Tillman Musser, aged 34 years, 5 months and 13 days.

The disease of which he died was Dysentery, and lasted but a few days. He embraced religion about nine years ago, and lived an exemplary life until his last. He was truly one of the excellent of the earth, and was much beloved by all that knew him, and the worth of a Godly man.

He was married to Mary Metzler, daughter of Samuel Metzler, formerly of Lisburn, Cumberland county, Pa.

He has left an affectionate wife and four children to mourn his loss. Truly, the Church of God at Moreland has lost a worthy member, his wife an affectionate husband, and his children a kind father; but their loss is his eternal gain. He left the world in the triumphs of a living faith, leaving an undeniable evidence that he was going to glory.

Funeral discourse by the Rev. Mr. Gary, a Presbyterian minister.

A. MEGREW.

OBITUARY
OF
Elder JOHN RIVER.

Died, at his residence, in Moreland, Wayne county, Ohio, Elder John River, formerly of Perry county, Pa.

He embraced religion some 18 or 19 years since, in Pennsylvania, removed to this State some 13 or 14 years ago, and received license from the Ohio Eldership to preach; but in consequence of poor health, probably he never advanced far in preaching. In the fall of '47 he requested his name to be dropped on the minutes, without any reasons at that time.—During his last illness, he frequently expressed to different persons, his doubts and fears, as to his own case. As to his general deportment, I believe no one could find fault. How it is with him now, the Lord only knows, in whose hands he now is, and who is both just and merciful; but charity would say, I hope he is now resting in the bosom of the Saviour, exempt from all trouble.

His complaint was Pulmonary Consumption. He lingered long, being confined to his house and bed for the last six months. He has left a kind and affectionate wife and four children to mourn his loss. But we hope and trust that their loss is his gain.

Funeral discourse by the writer, from 2 Cor. 5: 1. Age not known—probably 45.

A. M.

NEWS DEPARTMENT.

Sugar Manufactures.—In a commercial article of the New York Courier and Enquirer, we find the following translation from the *Courier des Etats Unis:*

Important Discovery.—The Paris *Moniteur* of the 22d July, publishes officially the report of M. Laujuniais, on the discovery of a Belgian chemist, M. Melsens, a pupil of M. Dumas, of a process by which the beet and the sugar cane can be made to yield up the totality of the saccharine matter they contain, and whereby sugar of a superior quality can be obtained, without the intervention of the cumbrous and expensive machinery now required in the manufactures of beet-root sugar, and the refineries.

If this discovery, loudly insisted on by men of science, should turn out as is anticipated, the product from beets would be increased one-third, and that from the cane one-half, and moreover, all the apparatus, except that for the trituration or grinding, and that for purifying the juice, would be dispensed with.

By this process of marvellous simplicity, and of the readiest application—the decomposition and separation of the portion of the plant containing the saccharine is accomplished—and the clarification takes place without any other process—the condensing, the filtering, the boiling, and I had almost said, the skimming, are dispensed with. The new process applies to the syrup—hence the cutters, pressers, and even the boilers for purifying the juice are still needed—but the syrup once obtained then commences M. Melsen's miracle. With a single pinch of the marvellous substance which remains the secret of the inventor—he brings about in a few minutes the clearing and the crystalization of the saccharine matters. Good by! therefore, to refiners with their slow and costly process, since in seven quarters of an hour, may be produced a loaf of the whitest and purest sugar.

The correspondent may well add, as he does, supposing his version of the effects of this discovery to be correct, "it is impossible to conceive, or to calculate, the consequences of this new process."

The sugar growers and the sugar refiners in the United States—in both which branches large capitals and expensive processes are employed—will doubtless look early into this alleged discovery—which seems too marvellous.

School Convention.—A National Common School Convention will be held at Philadelphia on the 17th of October. The N. Y. Mirror suggests that Webster, Bancroft and other distinguished men who were teachers in their younger days, should attend, and thus administer a rebuke to the "contemptible sprigs of aristocracy" who affect to look upon school teaching as less respectable than soap-boiling.

Colored Convention.—A Convention of this description has recently been held in New Haven, whose object was to elevate the colored race.

Among others, resolutions were passed in regard to the right of suffrage. In Connecticut these rights are not enjoyed by colored men, as in New York and Massachusetts.

Such a Convention, in our view, is very proper, and proper efforts to obtain such rights seem every way justifiable. There can be no reason why such rights should be withheld from our own native colored citizens, and yet be freely granted to emigrant Irish, and emigrant every thing, if he only happens to have a white skin.—The color of the skin is a poor qualification for citizenship, and it is high time for Connecticut, and every other State that follows in her steps, to reform on this point. Let it be remembered by all, that God has made of one blood all nations that dwell upon the earth.—*Chris. Chronicle.*

Strength of the Contending Armies.—The English papers furnish statistics of the forces in the Russian and Austrian service, and of the Hungarian troops. We have no room for the details, but the following are the sums total:—

Russian army—in nine corps—226,300 foot, 27,300 horse, and 804 cannon.

Austria, 86,000 foot, 10,600 horse, and 300 cannon.

Allied army of all arms, 322,900, and 1,104 cannon.

The Hungarians were said to muster, in all, 230,000 of all arms.

The New York Rioters.—The trial of the Astor Opera House rioters has resulted in their conviction. The sentences of some of them are thus stated:—E. Z. C. Judson, (Ned Buntline.) was sentenced to 12 month's imprisonment in the Penitentiary, and to pay a fine of $250. D. J. Andrews, to three months in the Penitentiary. Thos. Green, one month in the Penitentiary. Thos. Bennett, Geo. Douglass and James O'Neill, each sentenced to 30 days imprisonment in the City prison.

Rutger's College.—The Trustees of this institution have elected the Hon. Theodore Frelinghuysen (the present chancellor of the New York University,) to the Presidency of the College. It is not yet known whether this excellent and Christian gentleman will accept the appointment or not

[He has declined the appointment.]

Revivals in Wales.—In a letter from the Rev. S. Griffiths to his sons in this city, we learn that a good and great work is going on in the Congregational and Calvinistic Churches in the Principality. Two churches in his vicinity had received two hundred accessions within a few weeks.

[*Cin. Watchman.*

The Peace Congress.—The Peace Congress closed its sessions with great enthusiasm. Many eminent men were present, and the meeting left a deep impression even on the volatile population of the French capital. Noble speeches were made by Victor Hugo, Mr. Cobden and others, and active measures for the future were planned and advocated. Louis Napoleon invited the leading members of the Congress to a private interview, and expressed his cordial approbation of their principles, and his hope of their universal prevalence. The moral influence of this meeting must be salutary.

Important Discovery.—A surgeon of Gottinger has discovered a complete antidote to arsenic. It is paroxyde, or red oxyde of iron, twelve parts of which neutralize one of oxyde of arsenic. Experiments with this antidote have been tried upon rabbits and other animals with complete success. One advantage of it is, that no injury can be done by too large a dose. In cases where large quantities of arsenic have been taken, it has been found useful first to encourage vomiting.

The Typographer.—A rather ingenious contrivance has been lately invented, which, it is said, will *print* records and other public documents and do the work of ten clerks. Mr. Eddy, who is the inventor of the machine, has a contract to furnish a number of "Typographers" to the Patent Office, and has strong hopes of being able to introduce them into the various Departments at Washington likewise. The Typographer is said to be the most ingenious contrivance of the nineteenth century.

Cleaning Silk.—The following directions for cleaning silk are by one of the first Parisian dyers. Half a pound of soft soap, a teaspoonful of brandy, and a pint of gin, mix all together; with a sponge, or flannel, spread the mixture on each side of the silk without grasping it; wash it in two or three waters, and iron it on the wrong side; it will then look as good as new.

Mortality in Paris.—From the tables of mortality for the six months of 1849, presented to the Academy of Medicine by the Minister of the Interior, it appears that in that period the deaths in Paris had amounted to 33,274, of which 15,677, or nearly one-half, were from cholera; out of these 15,677 deaths, 9,019, or nearly two-thirds, took place in private houses.

The Baptist Almanac and Annual Register for 1850.—This valuable statistical document has just been issued by the American Baptist Publication Society.

☞ It is estimated that 10,000 slaves have died by Cholera in the South the past season. This mortality has so increased the demand, that the slave trade is represented as very brisk in Maryland.

Manufactures of New England.—A most important article under this head is the Woolen Shawls, Mantles and Scarfs manufactured at the Bay State Mills, Lawrence, Mass. The goods have been brought to a high state of perfection, and it should be the pride of every New England lady to possess one. Jewett & Prescott, No. 2 Milk Street, Boston, advertise them at wholesale and retail.—*Morning Star.*

☞ The death of four ex-members of Congress has been recorded within a very short time, viz:—Adam Huntsman, of Tennessee; Amos Lane, of Indiana; Edward J. Black, of South Carolina, and J. D. Cummins, of Ohio. One member elect of the next Congress has also died, Augustus Newman, of Virginia.

Receipts of the Fair.—It is said that 60,000 tickets of admission to the late Fair at Syracuse, N. Y., were sold at 12½ cents each, and 5,000 at $1 each; making the total receipts $12,500. This is several thousands more than the receipt of any previous year.

Louis Napoleon.—It is said that Louis Napoleon is engaged to the daughter of the King of Sweden, grand-child of Bernadotte, the French soldier. The young lady was born on the 24th of April, 1830, and accordingly is nineteen years of age.

An Illinois Farm.—There is a farm in this State which contains 27,000 acres. The proprietor of it, the present season, raised 13,000 acres of corn, 3000 of which is in one field. At 50 bushels per acre, this would give 650,000 bushels.

Now and Then.—In 1815 the price of steamboat passage between Cincinnati and New Orleans was $130—now it is fifteen. The time to New Orleans was twenty-eight running days; now it is oftentimes less than six.

Breach of Promise.—Miss Frances T. Clark, of Westerly, R. I., lately recovered $1500 damages and costs, against Otis Pendleton, of Stonington, Conn., for a breach of promise of marriage.

A Fast Traveller.—An engine has just been built in Philadelphia, for one of the Eastern Railroads, which is expected to run sixty miles an hour. Her driving wheels are seven feet in diameter.

Liberty Almanac for 1850.—Wm. Harnard, Agent for the American and Foreign Anti-Slavery Society, 61 John Street, New York, has just issued the Liberty Almanac for 1850.

☞ Three hundred and ninety-five vessels have cleared from the United States for California since November 14, 1848.

☞ The population of Baltimore is estimated by the American at 154,000.

MISCELLANEOUS.

DIRECTIONS TO YOUNG CONVERTS.

1. Be thankful for what God has done for you. Isa. xii. 1.
2. Be as earnest now as you were in seeking pardon. Heb. vi. 11.
3. Live every moment by faith in Christ. Gal. ii. 20.
4. Do not make the picty of others your standard. Matt. xvi. 23.
5. Do not expect to be very happy, unless you are eminently holy. Isa. xlviii. 19.
6. Diligently and by faith seek entire sanctification. Heb. vi. 1.
7. Punctually and devotionally attend the ministry of the word. 1 Pet. ii. 2.
8. Value the weekly prayer-meeting. Matt. xviii. 20.
9. Neglect not the communion of saints. Mal. iii. 16.
10. Make family worship interesting and profitable. Psa. cxviii. 15.
11. Have your stated times for closet prayer. Matt. vi. 6.
12. Daily and prayerfully read the Scriptures. Psa. xix. 7.
13. Never neglect a duty because you do not feel much. 1 Sam. ii. 20.
14. Maintain great tenderness of conscience. 1 Tim. i. 5.
15. Guard against pride in your dress. 1 Tim. ii. 9.
16. Avoid all lightness in your conversation. Eph. v. 5.
17. Be very careful in your choice of companions. Prov. xiii. 20.
18. Never parley with the great adversary. James iv. 7.
19. Be zealous for the salvation of souls. James iv. 7.
20. Joyfully wait for the coming of the Saviour. Phil. iii. 20.—*Samuel Dunn.*

TO MAKE GOOD COFFEE.

First procure the best coffee in the market; wash it very clean, and roast it to the color of a golden brown, but not a deeper shade, by any means. Then take the whites of three eggs to each pound of coffee, mix very carefully with the coffee while warm, and immediately transfer to earthen vessels, tying them over with bladders to render them air-tight. Take from these vessels sufficient coffee for one making only at a time; grind it, place it in a fine muslin bag, suspend it about midway in the pot, turn on the boiling water and put on the cover to prevent the escape of steam. By this mode the coffee will be very strong, but it is best to reduce it by the addition of boiling hot milk, very different indeed from that which is produced by boiling the ground coffee in water.

FOR THE BOYS.

Seven classes of company are to be avoided, viz:

1. Those who ridicule their parents or disobey their commands.
2. Those who profane the Sabbath, or scoff at religion.
3. Those who use profane or filthy language.
4. Those who are untruthful, play truant, and waste their time in idleness.
5. Those who are of a quarrelsome temper, and apt to get into difficulty with others.
6. Those who are addicted to lying.
7. Those who are of a cruel disposition, and take pleasure in torturing and maiming animals.

SHORT SERMON FOR PARENTS.

It is said that when the mother of Washington was asked how she had formed the character of her son, she replied that she had early endeavored to teach him three things; obedience, diligence and truth.—No better advice can be given by any parent.

Teach your children to obey. Let it be the first lesson. It requires constant care to keep up the habit of obedience, and especially to do it in such a way as not to break down the strength of the child's character.

Teach your child to be diligent. The habit of being always employed is a great safe-guard through life, as well as essential to the culture of every virtue. Nothing can be more foolish than an idea which parents have that it is not respectable to set their children to work. Play is a good thing, innocent recreation is employment, and a child may learn to be diligent in that as in other things. But let them learn early to be useful.

As to truth, it is the one thing essential. Let every thing else be sacrificed rather than that. Without it what dependence can you place in the child? And be sure to do nothing yourself which may countenance any species of prevarication or falsehood. Yet how many parents do teach their children the first lesson of deception.

AN AMERICAN LORD.

In England, all bishops of the Established church are, ex-officio, members of the House of Lords, and are, therefore, addressed by the titles, My Lord, and Your Lordship. We have no House of Lords in America at present, but we may have one before long, if a certain class of Roman Catholics become sufficiently numerous to carry out their views. Already they are making the ears of the people familiar with the titles which will then be used in addressing the prelates of the Established church. In giving an account of the distribution of premiums at the convent of the Sacred heart, the New York Freeman's Journal says:—"The Right Rev. Dr. Hughes and many of the Rev. clergy were present, among whom, seated at the right-hand of *his lordship* on the chair of honor, I distinguished with pleasure the venerated Father Matthew. The exercises opened with a piece of instrumental music, greeting the entrance of *his lordship* and the Rev. clergy. *His lordship* then made a short address," &c.

RELIGION AMONG THE UPPER CLASSES IN ENGLAND.

We have often had occasion to speak of the prayer-meetings at Washington, attended and conducted by members of the American Congress. We are now happy to learn, from our English papers, that within a few months meetings of a similar character have been established in London, in very aristocratic circles. "Within the last six or seven weeks," says one of these Journals, "the lady of a distinguished peer has thrown open her drawing-room once every week, for the purpose of holding devotional meetings, on the part of persons of her own rank of society. As many as a hundred noblemen and gentlemen, mostly members of Parliament, with their wives and other near relations, meet together on these occasions, and spend the evening in purely Christian intercourse."—*N. York Observer.*

POETRY.

MORTALS PREPARE FOR DEATH.

BY H. J. BEYERLE, M. D.

What are the charms that bind you here
Upon this wicked world!
What plans that seem so very dear
Hath earth to you unfurled!

Your days below pass swiftly by,
Like arrows from the bow;
A fleeting breath, and then you fly—
Fly!—Whither!—Do you know!

Ah! put the question to your heart!—
O whither will you fly!—
Be not deceived by Satan's arts,
For you must *surely* die!

Fly! whither fly! Ah! think of this—
The future! how obscure,
How oft do dying souls confess
Their way to be unsure!

To sail into eternity
Without a guiding light,
Must lead to certain misery,
To certain, endless night.

There's not a home within our reach
That more demands our care,
Than that which doth us mortals teach
That we but *mortals* are.

We die but once! For weal or wo
Will be death's solemn knell.—
How happy then to feel and know
That all with us is well!

I would not change that Hope Divine,
That living, shining Hope,
For all the wealth that lies within
Imagination's scope.

Linglestown, September, 1849.

TOIL ON.

BY G. U. HARN.

Toil on, thou man of God,
Though irksome be thy task;
Trust to his gracious word,
He'll not forsake at last.

Stout hills may yet arise,
And mountains lie between
Thee and the verdant skies,
Which seem so fair and green.

Hosts have toiled as do you,
Who are now safe at home;
They've fought their journey through,
And now no more they moan.

Another battle fought,
And you may gain the crown!
Another victory wrought,
Then lay your armour down.

GOD'S CARE FOR THE YOUNG.

God loves the young who early seek,
His favor to obtain;
He will not turn away his ear,
Nor let them seek in vain.

His ear is open to their cry,
He'll hear their earnest prayer;
And through the slippery paths of youth,
He'll make their cause his care.

He'll make their pillow soft in death,
He'll guide them through the tomb,
And to his shining courts above,
He'll bid them welcome come.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th ult., by Elder J. C. Seabrooks, Mr. Jacob Yates, of Cumberland county, to Miss Margaret Fleck, formerly of Adams county, Pa.

On the 6th ult., by Elder E. H. Thomas, Mr. Reuben Dewalt, of Orrstown, to Miss Nancy Staver, of Logan township, Franklin county.

On the 26th ult., by the same, Mr. Ephraim Bear, of Orrstown, to Miss Susanna Hampshire, of the Branch, Franklin county, Pa.

RELIGIOUS NOTICES.

West Pennsylvania Eldership.

This body will hold its next annual meeting with the Church of God near the mouth of Big Fish Creek, Marshall county, Virginia, commencing on the 24th day of October next.

It will be remembered that business will commence at 10 o'clock, A. M. It is hoped there will be a general turn out by the preachers. Those who may wish to go by water from Pittsburg or Athens county, will land at Smith's Landing, near the mouth of Big Fish Creek.

East Pennsylvania Eldership.

The East Pennsylvania Eldership will be held, *Deo Volente*, at Washington, Lancaster county, Pa., commencing on Wednesday, the 31st day of October next.

The opening sermon will be preached by Elder David Maxwell, at 10 o'clock, A. M.

By request, the brethren attending the Eldership, will stop at brother John Cooper's, near the Bethel, from whence they will be conducted to their respective places of abode.

Protracted Meeting in Lancaster.

A special meeting of days, Providence permitting, will be held with the Church of God in Lancaster, Pa., commencing on Saturday, the 27th inst. A general invitation to neighboring ministers and people is hereby given, to attend the meeting. J. H. Hurley.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 60	*a* 4	75
Do. Rye, do. - -	2 75	*a* 2	75
Do. Corn, do. - -	2 75	*a* 2	75
GRAIN—Wheat, per bushel,	96	*a*	98
Do. Rye, do. - -	60	*a*	62½
Do. Corn, new do. - -	55	*a*	58
Do. Oats, do. - -	30	*a*	31
Do. Barley, do. - -	60	*a*	65
SEEDS—Clover, do. - -	3 00	*a* 3	50
Do. Timothy, do. - -	3 00	*a* 3	25
Do. Flax, do. - -	1 00	*a* 1	10
BEEF, per cwt. - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	10	*a*	11
BUTTER, do. - - - - -	12½	*a*	15
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - -	10	*a*	12½
POTATOES, per bushel, - -	87½	*a* 1	00
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	25	*a*	30
PEACHES, (Dried) per bush.	1 25	*a* 1	30
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 15	*a* 1	16
HAY, per ton, - - - - -	10 00	*a* 11	00
PLASTER, per ton, - - -	4 00	*a* 4	25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 12½	*a* 5	25
Do. Rye, do. -	3 00	*a* 3	10
Do. Corn, do. - -	3 00	*a* 3	12½
GRAIN—Wheat, per bushel,	1 03	*a* 1	05
Do. Rye, do. - -	62	*a*	65
Do. Corn, new do. - -	65	*a*	65
Do. Oats, do. - -	30	*a*	34
Do. Barley, do. - -	75	*a*	80
SEEDS—Clover, do. - -	4 00	*a* 4	25
Do. Timothy, do. - -	2 75	*a* 3	00
Do. Flax, do. - -	1 30	*a* 1	32
BEEF, per cwt., - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25

Printers and Publishers

OF Newspapers are informed that the subscribers are extensively engaged in the manufacture of PRINTING INK of every color and quality, which they know to be equal to any manufactured, and which they will sell at the lowest prices for Cash. As they are determined that their INK shall recommend itself, they only solicit one trial of it, relying upon its merits for future patronage. Their Colored Inks are warranted superior to any manufactured. A circular containing prices, &c., will be sent to those who desire it. Orders for Cash on City Agents accepted.

☞ Publishers of Newspapers inserting this advertisement to the amount of $2 and sending us a copy of paper, by remitting $5 at any time will receive a 30 lb. keg of extra News Ink.

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Property for Sale.

THE subscriber will sell at Private Sale a small property, situated in Fairview township, York county, Pa., about 1¼ mile from Lisburn, consisting of 43 acres and 44 perches, 18 or 20 acres of which are wood-land.

The buildings are a Two Story Log House, a Bank Barn, partly new, together with other necessary improvements.

There is an excellent Spring of water quite near the dwelling. Also, an Apple Orchard of about three acres, and a variety of other fruit; such as Pears, Peaches, Quinces, Cherries, &c.

There is an excellent Garden, which can be irrigated or watered in dry seasons, so as always to yield well.

If the above property is not sold on or before Saturday, the 27th of October next, it will then be offered at public sale, at 2 o'clock in the afternoon.

The property will be sold on very easy and reasonable terms, which will be made known on the day of sale.

Sept. 6, '49. JACOB FREESE.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - - -	20 00
A liberal sister, - - -	2 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, and DANIEL GETTY, No. 110 South Third street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

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SARAH SADLER, *Allegheny City, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

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JOHN FURGESON, Printer.

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A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Reading Sermons.

It is pleasing to see that this practice is becoming generally unpopular among all denominations of Christians, and in all countries.

Eldership Journals.

In our next we hope to be able to give one or more of the Journals of the Annual Elderships. In many respects, these Journals will be, to most of our readers, of great and deep interest. All the new subscribers will have the benefit of reading these Journals.

Harrisburg Meeting.

The protracted meeting in this place is still in progress. The state of religious feeling is pretty good. The interest has abated somewhat, but prospects for good still continue to be flattering. About 17 have been hopefully converted, and 9 baptized, since the beginning of the meeting.

Dedication of the Camp-hill Bethel.

The Bethel on Camp-hill, near brother Bowman's, will be dedicated to the worship of God on the last Sabbath of this month. Services will commence on Saturday evening previous, and continue for one week, and perhaps longer. A collection will be taken up on Sabbath in aid of the house. The ministering brethren of the neighboring churches, and the people generally, are respectfully invited to attend.

By order of the preachers in charge and the Building Committee.

The Next Congress.

The elections, thus far, for members of Congress, are summed up as follows:

Whigs elected, - - - - -	99
Democrats, - - - - -	98
Whig Free Soilers, - - -	8
Democratic Free Soilers, - -	5
Democratic Taylorites, - -	3
Total, - - - - -	213

Editorial Convention.

This Convention will meet at Harrisburg on the 8th of November, in accordance with a resolution adopted by the Editors of the 17th Congressional District. The purpose and object of this Convention is to urge upon the next Congress a change in the present postage system, and to adopt such reforms as will operate beneficially to the interests of the country press.

Constitution of the East Penn'a. Eldership.

We intend, if spared to meet with the next Eldership, to move the adoption of a Constitution for the government of the Eldership, in carrying out an efficient plan of co-operation. Some of us have long since felt the necessity of fixed rules for keeping up a good understanding and a well ordered plan of co-operation. The experience of every successive year shows more clearly the necessity and utility of having such a form of rules. We hope the brethren will go in for it unanimously.

The Family Christian Almanac for 1850.

We have been favored with a copy of the above valuable and interesting work, which was first published in 1821, and has since been issued annually. The neatness of its mechanical execution, the large amount of important statistical information and interesting reading matter which it annually contains, has long since gained for it a cordial welcome into the family circle. We are pleased to see that it is not only equal, but superior to any of its predecessors. Besides the ordinary matter embraced in Almanacs, it contains forty pages of exceedingly interesting reading matter: the subjects are illustrated by eleven splendid engravings. We can hardly conceive how a work of the size and style of mechanical execution of this Almanac can be got up and sent to distant markets, and retailed at one dime—the same price which is asked for the most ordinary work of the Almanac kind. Parent! friend! before you purchase an Almanac for 1850, make diligent inquiry for the Family Christian Almanac, published by the American Tract Society.

National School Convention.

A National Convention of the friends of Common School Education, was held in Philadelphia on the 17th and 18th of October last, at which the Hon. Horace Mann, of Mass., presided.

The Convention was well attended, and a good deal of important business transacted. We may give a sketch of its proceedings in our next.

The Delegates in attendance from Pennsylvania, have recommended a State Convention, to be held in this place, next January. We trust the friends of the cause throughout the State will adopt means to have it well attended.

To Ministers, Elders and Deacons.

The office-bearers of the Church of God are hereby requested to make a simultaneous and general effort to extend the circulation of the Church Advocate. We ask this for several reasons.

1st. Because many do not take the paper who ought to take it.

2d. Because the principles of the Church will, thereby, be more generally diffused, and, under God, sanctified to the good of the people, in the extension of the Redeemer's cause.

3d. Because every new paying subscriber will now yield a nett profit of $1 00 to the Church, through the General Eldership.

We request, therefore, that this notice be read publicly, by all the stationed and travelling preachers, once or twice, at each preaching place; and that the Elders and Deacons then proceed to make a thorough effort to collect new subscribers, and to return them to the preachers, at their earliest convenience, who will forward them to us. In those places where there is no regular preaching, we ask some one of the Ruling Elders to read this notice in a public meeting of the Church, and then to proceed in form and manner above stated. Fifty cents, in advance, will pay for the paper from this to the end of the volume.

Trial of Dr. J. Gibbons Mills.

In an adjourned Court of Quarter Sessions for Danphin county, week before last, the trial of Dr. Mills, for seduction, came off, with high wrought feelings of pity, wonder and disgust. The dark and infamous deeds of this sinful man, developed in the course of his trial, and showing the seduction of three sisters in one family, and all under the specious garb of religion, has, perhaps, hardly a parallel in the history of our country. The letoherous wretch, who has the hardihood to perpetrate such infamous deeds of iniquity, must be an execrated reprobate, and the embodiment of the very quintessence of all wickedness. If such a giant sinner is not guilty of the sin to death, it will be difficult to conceive who is. Three years' incarceration in the Penitentiary is altogether an inadequate penalty for such a master-piece of iniquity.

The accouchement of two of the sisters is past; the other one's is yet to come.

The trial of Mills occupied four full days, exciting the blood and passions of some of our citizens to mob-law heat, and had it not been for the "law and order" portion of our community, the mobites would have cut short the trial, and repaid his abominations, with unmitigated vengeance. But, happily, he was preserved from the wrath of the infuriated populace, and favored with an impartial, able and fair trial, which resulted in his conviction, in form and manner as he stood indicted, under the act of Assembly of 1843.

The Court did not sentence him, inasmuch as four other indictments are standing against him—two for attempts to produce abortion, and two for fornication and bastardy—which will come on at the regular session to be held next month.

Normal Schools.

The Hon. Horace Mann, of Mass., gave the following account of the system of Normal Schools in Massachusetts, at the School Convention held in Philadelphia week before last.

He said that they were first authorized in 1839. $20,000 was raised by donations from individuals and the State, and these schools were established in different parts of the State, so that the convenience of the inhabitants might be attended to. In New York there is a different system; they have but one Normal school, which, however, is open to pupils from all parts of the State. The object of the Normal school is to teach teachers how to teach. The method in which this is done in the theoretical part of the school is by book and lesson studied by the pupils; for the experimental and practical part of the school the pupils are taught the business of teaching in a model school, in which the pupils are young children. In this school the young teachers attend at specified times, and try their hands at teaching. Occasionally the Principal goes into the school with his entire corps of pupils around him; they then go to work at teaching, and witness the efforts of each other. Upon their return they amicably discuss and criticize the mode and habits of teaching of each other; what is correct is commended, and that which is improper condemned. After the whole subject has been discussed, the Principal sums up the whole case, like a judge, points out that which is right and that which is wrong. The consequence is, that the pupils go back into the model school with ideas of proper management of the school. The terms in two of the Normal schools are for one year; in the other

eight months. At first the results of the Normal school system were not very flattering, but now they are firmly seated in public estimation. A member of the Legislature of Massachusetts would as soon move for the abolition of the judiciary as the abolition of Normal schools. At first but three candidates presented themselves for admittance to the school; now they cannot educate a sufficient number to supply the demand for teachers. The compensation now paid to teachers educated at the Normal school is higher than the salaries paid to teachers of Common schools.

The pupils are principally females. In one school they are males and females. The tuition is given at the expense of the State. The teacher is required to remain and teach in the State, and if she goes out of it, is expected to pay for the cost of tuition, The object is to raise a corps of active common school teachers. The expenses of the three schools are $2000 per annum each. The number of scholars in two schools are from 60 to 80; in the other 110 to 115. The ages at which pupil teachers are admitted is sixteen.

St. Louis Railroad Convention.

On the 15th ult. a Convention was held in St. Louis, to consider the propriety and feasibility of constructing a Railroad to the Pacific. The Convention was well attended from nearly all of the States, some 900 or 1000 Delegates being in attendance. The object aimed at by the Convention is truly a grand project.

The committee on resolutions reported a series of resolutions for the consideration of the Convention, setting forth that the object and spirit of the Convention were truly National—subserving neither party, sectional, nor local interests, and recommending that Congress make immediate provision for constructing a great trunk road to the Pacific, in California, with a branch for Oregon, from some point on the Mississippi frontier, as may be found eligible—that all Eastern lines now tending West may be considered parts of the same—that Congress establish posts on the route for the protection of settlers and emigrants, and that grants of land be made, encouraging population—that Congress be memorialised to construct telegraph lines on the route—that a committee of five be appointed by the chair to prepare and publish an address—that the people urge incorporation, and the procuring action of Congress.

Hon. J. W. Thompson, of Indiana, addressed the Convention in an eloquent manner for two hours on the resolutions, and offered the following amendment:

That the grand trunk Railroad be constructed with branches to St. Louis, Memphis and Chicago, and that a committee of fifty be sent to the Memphis Convention, requesting the co-operation of that body.

The resolution, as amended, passed unanimously.

The Circus.

We have had another Circus in our town a few days ago. This is the fourth one, we believe, since harvest, each of which was well patronized, and carried off thousands of dollars from the pockets of our citizens. Were the people of our town and neighborhood asked to contribute half as much to the cause of benevolence, they would plead poverty, hard times, and a host of other things, and perhaps think themselves priest-ridden. O, shame where is thy blush!

CONTRIBUTORS' DEPART'T.

Lights and Shadows.---No. 2.

BY J. FLAKE.

"The children of light." How many are there on the earth at the present day? I believe that in number they are more now than in any former day the world has seen. But they are *scattered* here and there wherever the gospel of the kingdom has been and is now proclaimed.

They are to be known by their faith. They all make the good confession, "I believe in God the Father Almighty, and in Jesus Christ his only Son our Lord." Their faith is a humble trust in Jesus as their great and merciful High Priest and Saviour. On his name they call in the day of their conversion—through all the days of mortal life—and while passing through the valley of the shadow of death.

The children of light love the worship of God. In this their feelings are set forth by the Psalmist—only listen,—

1. "How did my heart rejoice to hear,
My friend devoutly say,
In Zion let us all appear,
And keep the solemn day.

2. I love the place of thine abode,
The church adorned with grace,
Stands like a palace built by God,
To shew his milder face.

3. Up to her courts, with joys unknown,
The chosen tribes repair;
The son of David keeps his throne,
And sits in judgment there.

4. He hears our praises, and complaints,
And while his awful voice,
Divides the sinners from the saints,
We tremble and rejoice.

6. My soul shall pray for Zion still,
While life and thought remains;
There my best friends and kindred dwell,
There God my Saviour reigns."

The children of light love the ways of the Lord. His law is their delight. They learn it, and they try to keep it. Part of God's law is found in the Old Testament—more of it is set forth in the words of Jesus—and the Holy Spirit writes it in every sanctified heart. Be humble—be true—be just—be merciful—so says the law of Christ, and such was the life of Christ on earth.

O blessed Lord, when this world, with its joys and sorrows, all are past, and gone, grant unto us a happy lot with Thee, and with Jesus thy beloved Son, and with thy redeemed and sanctified people. Amen.

I preach sanctification—*entire* sanctification, and that by faith in Christ. So Jesus said to Paul, Acts 26: 18. But says one, do you possess it? I answer, I pray for it, and live, and labor to attain thereto. As time rolls on, my mind rolls back on the great fundamental principles of the gospel. I feel like contending for the faith once delivered to the saints—that faith which makes the soul holy and happy.

"'Twas in this faith the martyrs died,
And shouted victory in the fire."

Christian fellowship is a great privilege and blessing. As there is at present no society of the brethren in this great city approaching one-third of a million people, therefore I have to be thankful that I can go and worship with those who hold the great principles of our common faith. I love good preaching—it is sweeter than honey, and the honey-comb. I love the solemn prayers, even if they are a little lengthy on Sabbath morning. And the songs of Zion—O dear Lord, let me hear them again in that day when thou comest to gather thy people—and none are then missing.

I have just returned from worship at the Presbyterian church at Washington Square, where Albert Barnes preaches. He is one of the best among the Presbyterian ministry—of strong mind, and good doctrine—but nothing showy as an orator. His text was from the Lamentations of Jeremiah, "How is the gold become dim, how is the fine gold changed." It is indeed so with nearly all denominations. The wheat is mingled among the chaff—but let us hope that the Lord will bring the gold safe through the fire.

I respectfully suggest to the brethren of the Eldership, that we all preach *more than ever*—and with more *earnestness* than ever—the great doctrines of *repentance—faith—holiness*—and the *gift and power of the Holy Spirit.*

Also, that we preach more than ever the *sufferings of Christ for our sins*—and on *heaven and hell.* And furthermore, that the brethren—especially the preachers—try to *love one another*, and *help each other*, carefully avoiding *jealousy* and *evil speaking.*

The doctrines above mentioned are the power of God for the salvation of the soul; and I think it will be remembered, that our most happy and useful days were when we preached them most, and talked of them in private, among both saints and sinners.

I should also be glad if the Eldership would be unanimous, or agreed, in their business decisions, and not go merely by majorities. We cannot think that the putting every thing to vote was the ancient apostolic way.

Philadelphia, October 9, 1849.

Protracted Meeting at Matamoras.

According to previous notice, given in the Church Advocate, this meeting commenced on the evening of the 21st of September, and lasted till the 2d of October.

On Friday evening and Saturday afternoon prospects were not very flattering, the congregations being very small; but on Saturday evening some omens of good were seen, the congregations being pretty large and attentive. After preaching an invitation was given to anxious souls, but none came forward.

On Sunday we had preaching in the morning, afternoon, and likewise in the evening. The congregations were large and attentive, and God owned his word and backed it with the power and energy of his spirit, so that some were pricked to the heart. After preaching an invitation was given to mourning souls, when four came out to be prayed for, and one soul was set at liberty. On Monday afternoon we had preaching by Elder Coulter, and after sermon we repaired to the water and buried two happy believers beneath the yielding waves, and a happy time we had. In the evening the congregation was attentive to the word, and after preaching seven presented themselves at the altar of mercy, and two found peace. On Tuesday I left Matamoras to meet an appointment in Clark's Valley, but returned again on Wednesday, when I was told by the brethren that they had a powerful time. Six more came out to seek the Lord, and four found him to the joy and salvation of their souls. On Wednesday evening seven came out seeking the Lord, and three were made the happy subjects of saving grace, and two professed to have got religion at home during the day. Prospects for a great work were still growing brighter. On Thursday evening the convicting power of the Almighty was felt—sinners began to tremble, and 12 came out to seek an interest in Christ and in the prayers of God's children, and two were made to rejoice in the love of God. The congregations were still large and attentive. The people of Matamoras are highly praiseworthy for their good conduct manifested during the meeting.

On Friday I again left Matamoras to meet an appointment in Dauphin, but returned again on Saturday, when I was informed that on Friday six were out to be prayed for, and one was blessed. On Saturday evening there were several out to seek the Lord, and one professed to have obtained the pardon of his sins. On Sunday morning we had preaching, but in the afternoon we had none, on account of the inclemency of the weather. In the evening we attended to the ordinances of Feet-washing and the Lord's Supper; and truly we realized the promise, "Happy are ye if ye know these things and do them." The Master was with us. After the ordinances, mourners were again invited, and five made up their minds to seek, and three found Him of whom Moses and the Prophets did write.

On Monday afternoon we again met in the Bethel, and after offering up several prayers, we again repaired to the water and buried five happy believers beneath the yielding waves, and, like the Eunuch of old, they went on their way rejoicing. In the evening one mourner came out to seek, but did not obtain the blessing.

We also gave an invitation to such who wished to unite with us, to take the Bible for their rule of faith and practice, when seven gave us the hand of fellowship. On the following evening one more was taken into church-fellowship.

Thus this meeting continued twelve days. Myself and brother Coulter had to do all the preaching, with the exception of two sermons preached by brothers Siders and Loase, of the United Brethren.

During this meeting, 19 were hopefully converted, seven followed their Saviour in baptism, and eight were taken into Church-fellowship. Glory be to God! Oh! that these lambs may continue faithful to the end, for such only shall be saved.

A. SNYDER.

Matamoras, Oct. 3, 1849.

The Narrow Way to Life.

BY ELDER A. SNYDER.

"Strait is the gate, and narrow the way that leadeth to life, and few there be that find it."—Matt. 7: 14.

This way in itself is wide enough for the whole human race to travel on. Christ has not died for a few only, but for all. The arms of mercy are extended to the uttermost bounds of the earth. All are invited to come and partake of the waters of life freely. Isaiah 55: 1. Rev. 22: 17.

But the principal reason why there are few that find it is, because men will not cease to do evil. Now, sin is the principal thing that renders this way narrow, and as this way is a high and holy way, consequently the unclean shall not pass over it. Isaiah 35: 8. Only those that have an abhorrence to sin; who are stript of all self-righteousness and self-made comfort; those who are much concerned

about ther soul's salvation; those who have become humble like a little child; these shall enter into the kingdom of heaven. Such shall inherit the kingdom, and it will not be long till the porter, the Holy Ghost, will open to them.

But those over whom sin has dominion; those who trust in their own righteousness, and the riches of this world; for these it is impossible to enter into the kingdom. Hence Christ says, "It is easier for a camel to go through the eye of a needle, than for those that trust in riches to enter into the kingdom of heaven. Therefore, the reason why there are few that are saved, is not so much attributable to the way itself as to the persons that refuse to walk therein.

Many persons make to themselves their conversion and entrance into the kingdom, much more burdensome than what it really is, in itself. If when they are first awakened, they would be zealous and obedient, and willing to come in God's own appointed way, they might much sooner enter therein. Persons who are convicted of their lost and ruined state, should from that time on, with a broken heart, inquire after the way of salvation.—Such need special instructions. They should suffer themselves, through the directions and influence of the word of God, to be brought to a still deeper sense of their sinfulness, and to be led like an humble child—to hunger and thirst for an interest in Christ, and that righteousness through faith in his blood, which alone can save sinners. When this is their main object, it will not be long till they will obtain grace and peace. For so it was in days of old. Hence we read that in one day three thousand were added to the disciples. Acts 2: 41. O! that those Ancient Christians had many more foilowers. They might have them, if those who are awakened were not so apt to turn hither and thither, to find a false rest. It should be the great concern of every faithful minister of the gospel, to warn such of the danger of seeking a false rest, and not to trust in their own merits, but to cast themselves entirely upon the mercy and grace of God.

The work of grace and the guidance of the Holy Spirit, are pre-figured by the ladder which Jacob saw. Here we must begin, at the lowest degree, and keep on ascending until we have attained the highest degree. We must take heed not to skip one rung, for those that skip one are in danger of falling; and the higher the degrees we have attained, the greater will be the fall by departing from the truth. But those that serve well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 1 Tim. 3: 14.

The work of grace is beautifnlly explained by Luther in his third article of faith; where he says, that the Holy Spirit first calls them; secondly, gathers them; thirdly, enlightens them with his gifts; fourthly, sanctifies them in the true faith; fifthly, keeps them in Christ by faith; sixthly, richly forgives their sins day by day: to which we may add, (in my humble opinion,) seventhly, that the Holy Spirit daily urges them to avoid evil and do good; eighthly, brings them to a happy death; and ninthly, bestows upon them eternal life in Christ Jesus.

Whosoever doth experience the above in his heart, is upon the high way to the city of the living God, the Heavenly Jerusalem. Amen.

Linglestown, Dauphin Co., Aug., 1849.

"Love thy neighbor as thyself."

JOURNAL
OF THE
Second Eldership of Iowa.

The second Eldership of the Church of God in Iowa met, agreeably to adjournment, at the house of brother David Neff, near Trenton, on the 17th inst. The meeting was opened by brother S. Scott. The Eldership was then constituted, and the following brethren were found to be in attendance, viz:

Teaching Elders—Brothers Jonathan Hawk and Samuel Scott.

Ruling Elders—Jacob Smith, John M'Cormick and John Zentmyer.

The Eldership then proceed to organize, by electing brother J. HAWK Speaker, and S. Scott Clerk.

On motion, it was

Resolved, That brother M. F. Snavely be received as a member of the Eldership.

On motion, it was

Resolved, That the Teaching Elders give in their reports; whereupon,

Brother J. HAWK reported. His report was accepted and his license renewed.

Brother SAMUEL SCOTT reported. His report was accepted and his license renewed.

Brother M. F. SNAVELY reported. His report was accepted and his license renewed.

Brother E. LOGUE was not heard from.

Resolved, That in the opinion of this Eldership, Elder Logue is highly censurable, for taking license from this Eldership last fall, and promising to travel as minister the present year, and then immediately after taking license from the East Pennsylvania Eldership, without asking leave, or obtaining a transfer: thus forfeiting his promise and disappointing the Churches. There is also much cause for complaint on the part of the Eldership and the Churches here, on account of the strange course pursued by E. Louge in reference to his affairs in this country, inasmuch as there is, at least, implied, if not real charges of falsehood and misrepresentation contained in his letter in the Church Advocate against some of the brethren in Iowa. However, they hold themselves in readiness to prove their assertions, if it is necessary and expedient, for they still bclieve that they have given a true and correct statement of matters.

Applicants for license were called for, but no application was made. The question was then asked, who would travel the next year? None consented.

Resolved, That this Eldership use proper exertions to swell the pledge list, in order to sustain a missionary in Iowa: also, to endeavor to procure subscribers for the Church Advocate.

Resolved, That brother J. Hawk preach a sermon at the opening of the next annual Eldership, God willing.

Resolved, That this meeting adjourn to meet again in North Bend, Johnson county, Iowa, on the first Monday of October, 1850.

JONATHAN HAWK, *Speaker.*

Samuel Scott, *Clerk.*

P. S.—Our Eldership was just as it should be. Peace, love and union existed amongst us: and we bless God that this is the character of the Churches in Iowa, so far as we know.

God grant that it may continue to abound, not only in Iowa, but in all the Churchcs throughout the world. Amen. S. S.

September 20, 1849.

Christ Coming with His Saints.

When the Lord Jesus Christ shall come to this world again, He will be accompanied by all His redeemed children, who shall have left the earth. This is certain from Zech. 14: 5; "And the Lord my God shall come, *and* all the saints with thee." The same event and scene are alluded to by Joel 3: 11: "Thither cause thy mighty ones to come down, O Lord." Jude is equally as clear, when he witnesseth that "Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints."—Paul, also, who looked upon the coming of Christ as a subject of comfort to the afflicted people of God, deposes that he prayed unceasingly for his brethren, that God might establish their "hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." This being a truth, not to be doubted, it at once proves materialism false; for materialism of the Miltonian, Priestly and Storr school, teaches that saints do not exist from death till the coming of Christ, more than they did prior to birth or they had a being; consequently they could not come with him; but he would have to form them saints after he would come; for the resurrection of the body will not take place till he shall have descended, "with a great shout, with the voice of the archangel, and with the trump of God."

Oh day of days, when God shall come,
With clouds of saints and angels round:
His pilgrims gathered safe at home,
Their dust redeemed from under ground.

Loud hallelujahs shall ascend!
From lips and tongues beyond all count,
While men of every grade shall blend
In one, on Zion's blissful mount.

Star-deck'd heaven, thine ample dome,
Shall wave with voices loud and shrill,
When ev'ry saint shall cease to roam,
And fullest joy each heart shall fill.

To God's own Son our praise belongs—
He hath redeemed us by his blood—
He will avenge us of our wrongs,
And feast our souls on living food.

'Neath the boughs of the trees of life,
We'll rest our weary, fainting limbs;
Far from the reach of war and strife,
In streams of life we then shall swim.

G. U. HARN.

Revival News.

Woodberry, Pa., October 18, 1849.

Brother Winebrenner:—

I now take my pen in hand to inform you and the readers of the Advocate what the Lord is doing for us in this part of his moral vineyard. Last Friday evening we commenced a protracted meeting in this place, which is still in progress. God has been among us with his convicting and converting power. Sinners have been pricked to the heart, and are crying, "what must we do to be saved?" Seven precious souls have been hopefully converted to God. These converts do as they did in the days of the Apostles—as soon as they believe, they follow the Lord Jesus Christ in the ordinance of baptism. My prayer to God is, that this good work may not stop until the tall sinners of Woodberry are converted to God. I know that the Lord is able to do this, if his people keep humble and pray fervently, as they have done. We have had good times since the Camp-meeting, and the cause of the Master is on the advance. Brother Winebrenner, pray for us, that the Lord may still bless his word, and his poor servants.

Yours, in the gospel,

J. HAIFLEIGH.

Letter from Bro. J. P. Winebrenner.

Wooster, Ohio, October 15, 1849.

Much Esteemed Uncle:—

Having been impressed for some time with the importance of writing a few lines for the benefit of the readers of the Church Advocate, I now embrace the opportunity, and if you consider them worthy of a place in the columns of the Advocate, you may publish them. The subject that has been very deeply impressed upon my mind of late, is that of the support of the ministry.

When we look around us, and see the way the poor ministers of Jesus Christ have to be embarrassed, on account of their families being almost in a distressed condition for the comforts of life, whilst those who are blessed with more than a sufficiency of this world's goods to make them comfortable, can sit under their ministry, from year to year, without giving them a fair compensation for their labor, what must we think of such professors? One of two things must be true: either they must be ignorant or wicked. If the former, they may have some excuse; if the latter, they have none. Oh ye that profess to be the followers of Jesus, and possess much of this world's goods, remember that "the laborer is worthy of his hire;"—that God will bring us all to an account for the manner in which we have used the means that he has given us. There are some, who are worth thousands of dollars, and yet only give from one to five dollars a year to the ministry; and others give nothing.—Can those who act thus, expect that God in a coming day will call them faithful stewards over that which he has committed to their trust? Oh! I am fearful that he will say to those who use the means that he has given them in that way, "Inasmuch as ye did it not to the least of these my little ones, ye did it not to me."

It is recorded in the Scriptures of Divine truth, that they that preach the gospel, shall live of the gospel. Hence we see, from this passage of Scripture, that those who labor among us in the ministry, we are indebted to for the same: so that it is not a duty which we may attend to or not, just as we please; but that if we neglect this duty, we violate a duty enjoined upon us by the Great Head of the Church.

Some will endeavor to screen themselves from giving to the ministry by saying, he wears a better coat and lives in a better house than themselves. But, allowing this to be true, does it furnish a sufficient excuse for not giving? Not at all. Can *patients* and *clients* excuse themselves from paying lawyers and doctors, simply because they wear better coats and live in better houses? No, verily not. Well, so neither can Christians. My prayer is, that God may send home this remark to every one that is guilty of acting in this way.

Another thing is, we need not expect the cause that we profess to love, to prosper, as long as we act in this way. Oh! that God would awaken all to a sense of their duty in this respect.

I will here propose a plan, (one which some of the individual Churches now practice,) by which this evil can be remedied, in a great

measure; and that is, let the Deacon or Deacons, as the case may be, get up a subscription and present it to every member of the Church connected with their charge, and invite them to give according as the Lord has prospered them; that is, in proportion to their means, and the end will be accomplished.—Try it, brethren, one and all, and see if it will not be the better course to pursue. We have adopted this plan here, and I rejoice to say, to the credit of God's children connected in church-fellowship in this place, that I have not presented the subscription to one member but what heartily approved of the principle of equality and subscribed accordingly. We see, then, that it requires some exertion on the part of those who are chosen as officers of the Church. Many members are forgetful of this duty, unless apprised of it by some one.

Just imagine to yourselves that you see the minister starting out into his field of labor, leaving a large family behind him, that look up to him for a support, and he travels through wet and dry—through heat and cold, in order to be faithful to his appointments, looking to those for whom he labors for a compensation, in order to administer to the wants of his family—those things which are calculated to make them comfortable and happy. But alas! he travels from appointment to appointment, and receives little or nothing for his labor. Is it any wonder that ministers are very frequently discouraged, and almost compelled to leave their field of labor, and work with their hands, in order to support their families? My friends, it is too true, that some, as it is, are obliged to labor with their hands between their appointments, in order to make their families comfortable. Now, I ask the question; when a man feels it his duty, and is willing to give himself fully to the ministry, in order to proclaim the glad tidings of great joy to a lost and ruined world, is it not just and right that he should be sustained in it, without being under the necessity of laboring with his hands for a part of his support? Could he be thus supported, then he could apply himself more closely to the Scriptures, and consequently be more beneficial to the community.

Now, my friends, I hope you will ponder over the few thoughts I have thus endeavored to present for your consideration, and act wisely in reference to these matters. This I believe to be a duty, as well as others, enjoined upon us, and a failure to perform it, may prove our eternal overthrow; for Christ has said, if we keep the whole law, and yet fail in one point, we are guilty of all. Then, I say again, let us be faithful in the discharge of this, as well as every other duty, that it may be well with us in this world, and that which is to come.

I remain yours, in the bonds of Christian love and affection,

JOHN P. WINEBRENNER.

Letter from Bro. A. C. Raudebaugh.

MILLBROOK, Wayne County, Ohio, September 8, 1849.

BROTHER WINEBRENNER:—

In looking over the last Advocate, my attention was drawn to a subject written by brother Rusticus, which I read, and am at a loss to know what to think of it. I read the Advocate with delight, in order to gain information and instruction; and not the Advocate only, but all other good reading that I have the means of getting. Yet I find it necessary to guard against error, find it where we will. The subject referred to, is held in doubt, and light is wanted upon it by other brethren as well as myself.

The brother says, all he asks is an open field, and he is willing to trust God, in thus uniting with the men of the world to do good.

This gives us to understand that the men of the world are actually engaged in doing good. But who are the men of the world? and is it possible for the men of the world to do good? The men of the world are the lovers of the world—they are the enemies of God—they are unbelievers—of whom Paul says, "Nothing is pure, but even their minds and consciences are defiled, and unto every good work reprobate." How then can they do good? It appears to me to be a matter of impossibility for them to do good, unless they are changed by grace.

Here I will stop. I might go farther; but I do not want to get into a debate, or hurt the feelings of any of the brethren, who think they are doing right. But I would like to see something published in the shape of an answer, throwing light upon the subject, and I will try to be still. There are, however, a goodly number of us, that would like to know to a certainty, how such characters as above referred to, can do good. They may perform a great many acts, that appear to us at first sight to be good; but does God recognize such characters as being capable of doing any good at all? This is what we want to know. Will the Editor please to publish this, and be so good as to give the information wanted?

ANDREW RAUDEBAUGH.

P. S.—This letter is not written, as I said before, for the sake of dispute, or through a contentious spirit; but for the sake of getting information and truth. If we can do more good by uniting with the men of the world then I say, let us all take hold; if not, then be content where we are. A. R.

REMARKS.—Our young brother wants light. We like his spirit. He writes like a Christian, in the spirit of meekness, and not in the spirit of controversy. The passages he has quoted, are clear, strong and decisive, when properly applied. But, to know where and how to apply them, we must cousider,—

1st. That there is a difference between natural and spiritual good.

2d. That natural men can do natural good.

3d. That Christians, under God, can do both natural and spiritual good, and that they are bound to do it, as they have ability and opportunity.

4th. That it is lawful for Christians to join with natural men to do natural good, provided they do it in a lawful way.

If these facts and principles are sound and correct, then it follows, that any and every application of the passages quoted by our brother in the above letter, to disprove any of these facts and principles, is false and erroneous. EDITOR.

Letter from Brother Moses M. Utley.

PERRY COUNTY, October 9, 1849.

BELOVED BROTHER WINEBRENNER:—

HAVING seen nothing in the Advocate relative to our Perry Camp-meeting, I think it needful to furnish you with some news respecting it.

Our Camp-meeting commenced on the 20th of August. There were a small number of tents. The preachers in attendance were brothers H. Wingert, W. H. Mullenix, A. Snyder, S. Bigham, F. Hartman, and the least of all, Moses M. Utley. Our meeting was good. The preaching was plain and pointed. There were fourteen conversions, and seven buried with Christ in baptism. The work has been still going on, until the number is almost doubled. May the Lord continue to work in the hearts of the people of Perry county, until every house shall become a house of prayer, and every heart a fit temple for the spirit of the Lord to dwell in.

I still feel encouraged to labor with my brethren in the vineyard of the Lord. I love my preaching brethren, and believe the doctrine held and taught by the Church of God. I preach Christ and him crucified. Further, I preach him in all his offices: the first and the last, and blessed forever more. I believe firmly, that he must reign till he shall put all enemies under his feet; and the last enemy which shall be destroyed, is death.

Inasmuch, as Adam's transgression brought sin in the world, and all became diseased by it, so by the obedience of one, shall many be made righteous. I am, however, far from being a Universalist, in quoting the text, "As in Adam all die, even so in Christ shall all be made alive." But mark it, the Apostle says, every man in his own order. Christ has given us one text which settles this point. It is this, "If you die in your sins, where I am you cannot come;" and generally speaking, the Universalists are immoral people. Again, salvation is a conditional matter. It is suspended on the conditions of repentance and faith in our Lord Jesus Christ, without which no man has the promise of everlasting life.

I remain yours in Christ,

MOSES M. UTLEY.

P. S.—Brother Coulter and myself held a Woods-meeting in Turkey Valley, which commenced the 14th of September. We had good weather. Brother Hufferd assisted in holding the meeting. The Lord blessed the word. Three embraced religion, and one followed the Lord in baptism; and doubtless there will be more that will soon come out on the Lord's side. We return our hearty thanks to the brethren and good people of Turkey Valley, for their kindness towards us.

I would inform the Editor that the Germany brethren will make their promise good, if he will come and give them a big meeting.

I stayed at the meeting in Fishing Creek Valley, and preached two evenings after the other preaching brethren had left. The result was, two more professed salvation. No more at present. M. M. U.

Letter from Brother Joseph Dickey.

BRUSH VALLEY, Indiana Co., Pa., October 6, 1849.

BY the advice of some of the brethren of the Church in Brush Valley, I now take up my pen to write a few lines for the consideration of the readers of your valuable paper, the Church Advocate.

In this place, for some years, iniquity abounded and the love of many waxed cold. But it has pleased the good Lord once more to visit this Church in mercy, and pour out his good spirit upon us, and give us a sweet refreshing shower. On the evening of the 15th of September, and on Sabbath, the 16th, we had appointments for preaching, by brother John Hickernell. But through a misunderstanding, a protracted meeting was expected. Brother Hickernell consented to continue the meeting in case there should be prospects of good being done, and not otherwise. So he preached twice a day, and from the beginning there were omens of good. The meeting became more and more interesting, and the plain, pointed and powerful preaching which we had, did honor to the cause of Christ, and proved itself the power of God to salvation to many that heard and believed. The meeting was continued until Monday, the 24th, by which time, sinners were brought to tremble and cry out for mercy. And blessed be God, who is always willing to help on such occasions, 28 precious souls were happily converted to God, four of which were reclaimed backsliders.—Such a glorious revival is worthy of admiration. On Monday, the 24th, brother Hickernell gave an invitation to the converts to unite in church-fellowship, at which time 21 were taken into church-membership. Oh! that the Lord may carry on his good begun work, until not a soul will be left to advocate the cause of the devil.

At this meeting, believers were built up in the most holy faith of the gospel. Verily, it was a rejoicing time, and a time of the presence of the Lord to many precious souls.—Should the present prospects be carried out, we will have a happy people, blessed of the Lord. There will be happy families, and a happy neighborhood. May he who holds the destiny of all mankind, keep us all faithful to the end, and save us all in his everlasting kingdom, is my humble prayer. Amen.

JOSEPH DICKEY.

Letter from Brother S. S. Snyder.

NEWBURG, Pa., October 18, 1849.

DEAR BROTHER:—

ENCLOSED I remit one dollar, with the name of a new subscriber for the "Church Advocate."

The Lord, in mercy, has been pleased to visit this place, to the hopeful conversion of some few souls, recently. Since the big meeting, about a dozen have professed a change of heart. This day, four converts were baptized by brother E. H. Thomas. Some time since, three or four others were also baptized. On Sunday evening last six were added to the Church. On Monday evening one was expelled, in the person of J. W. Collins. We still continue to have our sorrows, mixed with some joy. Yet our confidence and resignation is unshaken; knowing that the Lord will do all things well.

Ever yours in love,

S. S. SNYDER.

J. WINEBRENNER, V. D. M.

Letter from Brother Thos. D. G. Grim.

SAMPLES MANOR, Washington Co., Md., October 1, 1849.

DEAR BROTHER WINEBRENNER:—

GRACE, mercy and peace, through our Lord Jesus Christ, be unto you and family, and all who love the Lord.

On the 6th of August, 1849, the Union School-house was set up at public sale, by the trustees of John McPherson Brien. I went to the sale and purchased the house, with two acres of land, on my own responsibility, as church property, which is to be deeded to five Trustees, to be elected by the Church, and to be held by them in trust for the East Pennsylvania Eldership of the Church of God.

On the 8th of September last we appointed a special meeting, to continue one week.—There was no preacher to assist but brother Fenton. I had wrote to brother McElroy to

come and assist us if he could, that we would pay his way; and if he could not come, to let us know by letter, but we have as yet heard nothing from him. However, at the time appointed, brother Fenton commenced the meeting and continued it for a fortnight, and the consequence was, four or five prodigals were hopefully reclaimed. May the good Lord keep them faithful, is my prayer. The congregations were large and attentive, and many were deeply convicted. May the Lord sink deeper and deeper the arrows of conviction. Take all in all, it was a cheering time for God's people. As for myself, I was abundantly blessed and encouraged, insomuch that I could praise God in the midst of the congregation. May the Lord keep me faithful until death. We expect shortly to hold another meeting, and organize a Church here. Can you not come up and assist us?

We have not been treated here by the ministering brethren, as we should have been; but I shall attend to this in another communication. If you have no objections I will occasionally send you a communication. No more at present. Yours,

THOS. D. G. GRIM.

OBITUARY OF Brother SAMUEL MYERS.

Died, at his residence, in Congress township, Wayne county, Ohio, on the 16th of September, 1849, brother Samuel Myers, aged 66 years, 8 months and 25 days.

Brother Myers embraced religion about 14 years ago. The first impressions of religion were made on his mind at a meeting held in the woods near his farm. Shortly after this he obtained the pardon of his sins, by a living faith in the Lord Jesus Christ. Sometime after this, at a two day meeting held in his barn, by brother Jacob Keller and the writer, brother Myers followed his Lord and Saviour in the ordinance of baptism, in a stream running near past his barn. Since that time his house was a place for preaching and a home for the preachers. However, the two last years there has not been much preaching at his house, in consequence of a want of preachers. But he always endeavored to walk worthy of his vocation, and from creditable testimony it appears that he was more engaged during the past summer in his spiritual welfare than at any former period, so that his last days were his best.

In the death of brother Myers the community has lost a worthy citizen and neighbor, his family a worthy husband, father and friend. He left a worthy wife and affectionate children, who are endeavoring to follow their parent to the kingdom. His funeral was large and solemn. The congregation was addressed by the writer from Prov. 14: 32. He was buried on his own farm.

PETER HARTMAN.

OBITUARY OF JACOB BALMER.

Died, in the Lunatic Asylum, in the State of Ohio, on the 23d day of September, 1849, Jacob Balmer, aged 50 years, 7 months and 22 days.

Jacob Balmer embraced religion in Cumberland county, Pa., about 25 or more years ago, during the time of those great revivals in said county. After he was married, he had preaching in his own house; and after him and his family moved to the State of Ohio, he again took up meeting or preaching in his house, and continued meeting in his house until he became insane. He continued in a state of insanity about eight months, when he was restored from the same; but he became melancholy, and continued in a melancholy state for some years. After his insanity returned again, he was then placed in the Ohio Lunatic Asylum, at which place he ended his days.

His disease was that of the lungs, and apparently of the heart, and of about eight days continuance. Sometime before he died, he seemed to be quite sensible of the near approach of his death, and appeared to be fully resigned to the will of the Lord.

We therefore hope that he left this world of sorrow for a world of bliss and glory, where all diseases of mind are unknown, but where the soul will bloom in immortal health and youth forever.

He left an affectionate wife and six children to mourn his departure. He was buried on the premises of the Ohio Lunatic Asylum.

PETER HARTMAN.

Near Wooster, Sept. 30, 1849.

NEWS DEPARTMENT.

The Whigs of New York on the Question of Slavery.—The Whig State Convention of New York, which met at Syracuse week before last, unanimously adopted the subjoined resolutions, defining their position on the slavery question:

Resolved, That the Federal Constitution was formed and adopted expressly "to secure the blessings of liberty" to the People of the United States and their posterity, and that no power was given therein to extend the curses of slavery; wherefore, we maintain that Congress has the right, and is in duty bound, to abolish Slavery wherever it exists in the territories of the Union, and plainly prohibit its establishment in any portion of those territories at any time hereafter.

Resolved, That recognizing the restrictions of slavery within its present limits as one of the cardinal principles of our political faith, we pledge ourselves to our fellow citizens and the country, to exercise to the utmost all the power we may possess to prevent the Extension of slavery over a single foot of Free Soil.

The Mormon Press.—A little paper, of letter sheet size, is published by a class of Mormons located at Covington, in Kentucky. It is called the "Melchisedek and Aronic Herald," and is the organ of a sect of the Mormons who regard Wm. Smith, the brother of Joe Smith, as the inheritor of his spirit and prophetical character.—They anathematize the Salt Lake Mormons, and charge them with treason against the Government of the United States.

A Clerical Suit.—The Rev. Joy H. Fairchild, of the Payson Church, South Boston, has commenced an action in the Supreme Judicial Court against the Rev. Nehemiah Adams, D. D., of the Essex street church in Boston, for libel and slander, sueing for damages in $10,000.

Religious.—The following churches have been organized in San Francisco:

1. Roman Catholic—service administered every Sabbath, at their church on Vallejo street.

2. First Baptist, Rev. O. C. Wheeler, pastor—service every Sabbath at their new church on Washington street, near the corner of Stockton.

3. First Presbyterian, Rev. Albert Williams, pastor—service every Sabbath, at their large tent on Dupont street, near Pacific.

4. Protestant Episcopal, Rev. Albert Mines, rector—service every Sunday, for the present, at the house of J. H. Merrill, Esq.

5. Methodist.—We understand that this denomination has commenced the erection of a church at the head of Washington street.

6. Congregational.—The Rev. T. D. Hunt has consented to officiate occasionally for this church until the first of November next.

Bishop Onderdonk.—The Episcopalians in the State of New York, at their late Convention, have again mooted the question, whether Dr. Onderdonk shall be restored to his episcopal functions. On the one side, it is urged that his penitence entitles him to forgiveness and restoration. On the other, it is alleged that his guilt has been established by a competent tribunal, and that there is no evidence of equal authority showing penitence. Next, that his penitence will not qualify him to discharge again the duties of a Bishop. It may restore him to the sympathies of Christians, but can never entitle him to rule the church.

The whole experience of the world testifies, that when a man has once proved faithless to any trust, however much his penitence may entitle him to forgiveness as a Christian, that it is not safe to again place him in a situation of responsibility, where he may again misuse the confidence reposed in him.—*Advent Herald.*

Rush for California.—We are informed that a gentleman from Boston, a few days ago, applied to Howland & Aspinwell, of New York, for a passage in the November boat for California, but was informed that every berth was taken in a few hours after the books were opened, and since six or seven huhdred applications have been made. So the "Gold Fever" is not over with yet.

Ohio Election.—Nearly the whole State of Ohio has now been heard from, either officially or unofficially, Omitting the first district in Hamilton county, which is in dispute, the following is the result:—House, 30 Whigs and 34 Democrats, with six Free Soilers. In the Senate there are 17 Whigs, 16 Democrats, and one Free Soiler.

A New Work by Mr. Calhoun.—The New York Courier understands that the Messrs. Harpers will publish before a great while, from the pen of Jno. C. Calhoun, a treatise on the elementary principles of government and the Constitution of the United States, and that it is so nearly complete, that he expects to prepare it for publication in his leisure hours during the coming session of Congress.

Methodist Church Property.—Rev. H. B. Bascom, A. L. P. Green and C. B. Parsons give notice in the Nashville Christian Advocate, that suits have been brought in the U. S. Circut Courts for New York, Pennsylvania and Ohio, in view of a fair and final adjustment of the "property question," so long in controversy between the Northern and Southern Methodist churches.

Dreadful Mortality.—On the 22d ult., the cholera broke out amongst the hands employed in cutting broom corn, on the farm of J. O. B. Rennick, near Lockbourne, above Circleville, Ohio. There were seventy hands employed, and in thirty hours from the time of the first attack, no less than thirty of the seventy were swept into the grave.

Newspaper Postage.—The postage upon Newspapers, dropped into the post office by individuals, is now one cent each to any part of the State, and a half cent additional for any distance over 100 miles out of the State—the postage to be pre-paid, except when sent from the office of publication.

Commerce of Boston.—One hundred and six vessels have arrived at this port this morning, chiefly coast-wise. Fifty-six were from Philadelphia, loaded with coal. Many of the others were loaded with flour, corn, (about 60,000 bushels,) wheat, oats, leather, potatoes, &c., &c.—*Boston Trav.*

Peaches from Plum Trees.—Mr. Wm. D. Beach, of Livingston, N. Y., has raised a delicious specimen of peaches, taken from a grafted wild horse plum tree, which is perfectly hardy. One peach is ten inches in circumference. This is the second year that the graft has produced fruit.

Canal Steam Packet.—The Niagara, a steam packet intended to run in connection with Doyle's line of packets, arrived at this place to-day from Cincinnati. She is propelled by two engines of 15 horse power each, which are set in motion by a locomotive boiler.—*Toledo Repub.*

Georgia Election.—The latest accounts estimate the Democratic majority in the gubernatorial ticket at 3,300. The Senate consists of 25 Democrats and 24 Whigs; the House, of 67 Democrats and 63 Whigs.

☞ Hon. John P. Gaines, of Kentucky, has been appointed Governor of Oregon by Gen. Taylor, and has accepted.

"Constant Readers."—Attorney, plural Attorneys. Nouns singular ending in y, preceded by a vowel, add s only for the plural: all proper names ending in y form their plural in like manner. Common nouns ending in y, preceded by a *consonant*, change the y into i, and add ES in forming their plurals.

California Gold.—The deposits of California gold, this year, to the end of September, were:

At the mint in Philadelphia,	$2,397,264 46
Do. do. in New Orleans,	260,561 42
Total of this year,	$2,657,825 88
Add deposits of 1848,	44,177 00
Total deposits California gold,	$2,702,002 88

Immigration.—There have arrived at the Quarantine Staten Island, from the 2nd of April to the 12th ultimo, 150,613 steerage passengers, by vessels from foreign ports. This is an average of nearly 400,000 *steerage immigrants* annually to this city alone.

Harrisburg Gas Works.—This work is progressing rapidly. The Legislature and the Borough will be lighted up this winter. The contractors, Messrs. Stewart & Carver, are using every exertion for a speedy completion.

Crops in New Jersey.—The New Jersey crops are generally abundant this season, as we hear from the farming districts.—Buckwheat has seldom been better, and the yield of wheat, rye and corn will probably be beyond an average.

Character.—As they who, for every slight infirmity, take physic to repair their health, do rather impair it, so they who, for every trifle, are eager to vindicate their character, do rather weaken it.

Wire Bridge.—The footway of the wire suspension bridge extending one thousand and ten feet from Wheeling to the Ohio side, has been completed, and crossed by multitudes.

Disease at the Sandwich Islands.—According to late advices, at least 10,000 persons had died, or more than one-tenth of the whole population, during the year, of whom 2300 were members of the churches.

☞ A trial for breach of the marriage promise came off recently in Ohio. The courtship had continued for fifteen years, and the faithless swain was muleted in $400 damages and $200 costs.

☞ The amount of British manufactures now exported is said to be enormous. Up to August, of this year, it was 25,000,000 more than in the same period last year.

☞ The Governor of Massachusetts has appointed the 29th of November as the day for the annual Thanksgiving in that State.

☞ The receipts at the Boston Custom-house for September, were $604,566, against $539,494 in September, 1848.—The receipts for the quarter ending September 30th this year, were $1,797,167, against $1,444,971 a year ago, showing an increase from last year of $350,196.

☞ It is stated that in St. Petersburg, where the population is barely one-fifth of that of London, the mortality by cholera has been more than 20,000, and in Paris, with about half the population of London, the victims by cholera have been upwards of 15,000.

☞ The Supreme Court of New Jersey has decided that engineers on Railroads are not responsible for the loss or injury of cattle, that may come in contact with the locomotive, as it is the duty of the owners to take care of their property.

☞ Gen. Taylor visited the Fair of the Maryland Institute at Baltimore on the 12th ult. He afterwards visited the Cattle Show of the Agricultural Society, where Senator Pearce delivered the Annual address, which is highly praised.

☞ At a meeting of the Directors of the Theological Seminary in Gettysburg, on the 18th of September, the Rev. Dr. Demme, of Philadelphia, was unanimously elected Second Professor in the Seminary.

☞ Frederika Bemer, the Swedish novelist, is among the distinguished Europeans who have lately arrived in America.

☞ The 15th day of November has been set apart as a day of Thanksgiving, by Governor Manley, of North Carolina.

☞ A Hamburg Banker has offered 100,000 francs to any one who will discover a cure for the cholera.

☞ Fourteen members of the Cincinnati Bar have died since the first day of January last.

☞ By a method recently discovered in Belgium, flax is rotted and cleansed in a few hours.

☞ The King of Sweden and his Court have become active in the temperance cause.

MISCELLANEOUS.

DR. WICKEY'S CHOLERA MEDICINE.

We do certify that Doctor Louis Wickey, of York, Pennsylvania, took under his care and management, on or about the first of October last, a young man laboring under a severe attack of "Asiatic Cholera." That we examined the said patient, and found him to be in the collapsed state of that disease, with frequent and copious rice water discharges. That we pronounced it a case of genuine cholera and declared moreover that we believed the said patient was beyond the hope of medical aid. In fact we thought the patient would die, and so declared at the time.

We further certify that the said Louis Wickey pursued his own mode of treatment, and administered his cholera remedy, and effected a cure of the patient. We think in four days thereafter the said young man was at work, and perfectly well.

JOHN C. DORSEY,
T. B. DUCKETT, M. D.

I certify that I visited a case of modified cholera, under the care of Dr. Louis Wickey, and that I believe his medicines relieved him.

J. REYNOLDS, M. D.

State of Maryland, Wash. Co., to wit:—I hereby certify that I am well acquainted with the gentlemen who have signed the within certificates of Doctor Louis Wickey, and they are men of respectability.

In testimony whereof, I hereunto subscribe my name and affix the seal of my office, this fourteenth day of November, eighteen hundred and thirty-three.

O. H. WILLIAMS, Clerk,
Washington County Court, Maryland.

I witnessed the administration of Doctor Louis Wickey's preparation for Cholera, in the case of an apprentice to the plastering business in this town [Hagerstown] His was a well-marked Asiatic Cholera, with rice water evacuations, cold clammy skin, cold tongue, small tremulous pulses. I considered his situation truly critical and alarming. I saw him previous to Dr. Wickey, and was present at the administration of the first dose of medicine and saw him repeatedly during the attendance of Dr. Wickey. He recovered so as to be able to attend to and work at his trade in a few days. I am sure he took none other than the medicine administered by Dr. Wickey.

RICHARD W. DAVIS, M. D.

State of Maryland, Wash. Co., to wit:

Be it remembered, that on the ninth day of November, in the year of our Lord one thousand eight hundred and thirty-three, before the subscriber, one of the Justices of the Peace of the State of Maryland, in and for Washington county aforesaid, personally appeared Thomas Wells, of said county, and made oath on the Holy Evangelists of Almighty God, that the narration of the facts and circumstances, as stated in the following certificate, are true, to wit: That a certain Charles Stone, an apprentice of his, the said Thomas Wells, was taken ill with the Cholera, on Monday morning, the 1st day of October last, 1833, about ten o'clock, A. M., and Dr. Louis Wickey, being called in to see him, gave him one dose of his cholera remedy, which relieved him in fifteen minutes from the violent diarrhœa and pain in the stomach, with which he was then attacked: he was entirely prostrated, and pulseless, in a cold sweat, discharging rice water. He, the said Charles Stone, went to work on the Wednesday following, apparently well and in good health. He remained at work until 10 or 11 o'clock on the following day, [Thursday,] when he was again attacked with a violent cramp in his legs, fingers and stomach, with headache, cold and pulseless, with violent copious involuntary discharges of rice water from his stomach and bowels, at which time he was pronounced by the attending physicians in the collapsed state of Asiatic Cholera; when Doctor Louis Wickey was again called in to see him, and immediately gave him his cholera remedy. The said Charles Stone took no other medicine except that administered by Dr. Louis Wickey, and he was permitted to eat and drink whatever his appetite craved: he also drank abundantly of cold water, and is now perfectly restored, and able to perform his daily labor and duty as usual.

Sworn before THOMAS JOHNS.

State of Maryland, Wash. Co., to wit:

Be it Remembered, that on this twelfth day of November, in the year of our Lord one thousand eight hundred and thirty-three before the subscriber, one of the Justices of the Peace of the State of Maryland, in and for Wash. Co., aforesaid, personally appeared Abraham Misner, and makes oath on the Holy Evangelists of Almighty God, that the facts and circumstances, as narrated in the statement or certificate below, are true, to wit: That he, the said Abraham Misner, has visited and attended as a nurse to every person who had the Asiatic Cholera in Hagerstown, in the county and State aforesaid, during the fall of 1832 and 1833, and also nursed and attended the said Charles Stone [mentioned in the above certificate] whilst he had the cholera, and thinks and believes that the said Charles Stone had the disease as bad as any person whom he had ever seen; and the said Abraham Misner also knows that Dr. Louis Wickey was called in to see the said Charles Stone, and gave him his cholera remedy medicine; and the said Abraham Misner, distinctly saw and observed the sudden and unexpected effect it had in relieving him, at a most alarming period, and when the said Abraham Misner thought he was dying, and when he was pronounced by the attending physicians in a collapsed state, and beyond the control of medicine. He also knows that the said Charles Stone took no other medicine, except that administered by Dr. Louis Wickey.

Sworn before THOMAS JOHNS.

State of Maryland, Wash. Co., to wit:

I hereby certify, that Thomas Johns, gentleman, before whom the within affidavits were sworn to, and who has thereunto subscribed his name, was at the time of so doing, and still is, a Justice of the Peace of the State of Maryland, in and for Washington county, duly commissioned and qualified, and to all his acts as such full faith and credit is due as well in Courts of Justice as thereout.

In testimony whereof, I hereunto subscribe my name, and affix the seal of my office, this thirteenth day of November, in the year of our Lord eighteen hundred and thirty-three.

Washington County Court, Md.
O. H. WILLIAMS, Clerk.

WHAT FAITH BRINGS TO CHRIST.

Every grace brings somewhat considerable. Love brings a flaming heart; repentance brings a bleeding heart; obedience brings a working hand; patience brings a broad back for the smiter; but faith brings only *an empty heart and hand*, to be filled with borrowed and gifted blessings; and yet faith is the highest and loftiest grace.—*Trail.*

PRONUNCIATION.

The words Allopathy and Homœopathy, with those derived from them, are in most instances erroneously pronounced. The following divisions show the true pronunciation, the emphasis being on the italicised syllables: Al-*lop*-a-thy, Ho-mœ-*op*-a-thy, Hy-*drop*-a-thy.

TEMPERANCE ANECDOTE.

CHRISTMAS EVANS.

Christmas, towards the end of his days, became a total abstainer. A brother minister, who condemned not himself in the thing which he allowed, could not be brought over to the total system. Christmas polished an arrow, and put it in his quiver ready for use. He was appointed to preach: and, as usual, there were gatherings from far and near; Mr. W——, of A——, the minister, was there too; but, as if anticipating an attack, he said he should not be present whilst Evans preached.—And yet, such was the fascination, that he could not stay away; and by and by he crept up into the gallery, where the preacher's eye, (for he had but one) which had long been searching for him, soon discovered him. All went on as usual, until the time came when the arrow might be drawn, which was done slily and unperceived. "I had a strange dream the other night (said Christmas.) I dreamed I was in Pandemonium, the council chamber of Hades—how I got there I know not, but there I was. I had not been there long before there came a thundering rap at the gates, 'Beelzebub, Beelzebub! you must come to earth directly.'—,Why what's the matter?' 'O, they are sending out missionaries to teach the heathens.'—'Are they, I'll be coming.' Beelzebub came and hastened to the place of embarkation. where he saw the missionaries and their wives, and a few boxes of Bibles and tracts, but turning round he saw piled up rows of casks, labeled Gin, Rum, Brandy.—'That, will do,' said he; 'no fear yet. These casks will do more harm than the boxes can do good:' and so saying, he stretched his wings for hell again. But after a time came another loud call—'They are forming Bible Societies!' 'Are they! Then I must go.' He went, and found two ladies going from house to house, distributing the Word of God. 'This wont do,' thought he; 'but I will see.' The ladies visited an aged female, who received a copy with much reverence, and many thanks; 'what a comfort it will be to me,' said she. He loitered about, and when the ladies were gone, the old woman came to her door and peeped this way and that, and then went in and came out again with her bonnet on, carrying two things under her apron out of sight—one was her new Bible, which she pawned, and the other was a small jug, in which she brought home the gin she had bought with the money. 'That will do,' said he, 'no fear yet;' and back he flew to his own place. Again came a hasty summons—'They are forming a Temperance Society.' 'A Temperance Society: What's that? I'll come and see.' He came and saw, and again flew back, muttering, 'This wont do much harm to me or my subjects—they are forbidding the use of ardent spirits, but they have left my poor people all the ale and porter, and the rich all the wines. No fear yet!' Again came a louder rap than ever—'Beelzebub, you must come now, or we are all ruined, for they are forming a Tee-total Society.' 'What in the name of all my imps is that?' 'To drink nothing at all as a beverage but water!' 'Indeed! that *is* bad news. I must see after this.' And he did; but he went back again to satisfy the anxious inquiries of his legions, who were all *qui vive* about the matter. 'O,' said he, 'don't be alarmed; it's an awkard affair, but it wont spread much yet, for all the parsons are against it, and Mr. W——, of A——, (sending up an eagle glance of his eye at him) is at the head of them!' Whiz went the arrow, and down came the bird! Mr. W—— cried out—"But I wont be at the head of them any longer:" and walking calmly down out of the gallery entered the table pew, and signed the pledge.—*Baptist Reporter.*

POWER OF PERSONAL HOLINESS.

Never will the church meet her solemn responsibillties, until her children brusting asunder the shackles that bind them, and rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification which the voice of Scripture and the exigencies of a dying world alike demand of them.—There is a moral omnipotence in holiness. Argument may be resisted, persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigor of logic, and in all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand: it is truth embodied: it is the Gospel burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off; no bosom wears a male that can brave the energy of its attack. It speaks in all languages, in all climates, and to all phases of our nature. It is universal—invisible; and clad in immortal panoply, goes on from victory to victory.—*Missionary Enterprise.*

STOPPING NEWSPAPERS.

A class of conceited touchy people who stop a newspaper on account of any petty paragraph that displeases them, are cleverly ridiculed by an exchange as follows.—The parable should be kept before the people.

"A certain man hit his toe against a pebble stone and fell headlong to the ground. He was vexed, and under the influence of anger and active self sufficiency, he kicked old mother earth right saucily. With imperturable gravity, he looked to see the "vast globe itself dissolve and come to nought." But the earth remained, and only his poor foot was injured in the encounter. This is the way of man. An article appears in the newspaper, touching him in a weak place, and straightway he sends word to stop his paper. With great self-complacency, he looks on to see a crash, when the objects of his spleen shall cease to be. Poor fool, he has only hit his one toe against a world that does not perceptibly feel the shock, and injures, to no extent, any one but himself.

SAYING GRACE IN ENGLAND.

Mr. Colman, in his European Life and Manners, says that in England children even quite young are often called upon to say grace at the table; and that three days before, he dined in a large and elegant party, where the lady of the house asked a blessing and returned thanks. He was a week at one house where the eldest daughter, about twenty-two years of age, led in the family worship every morning, and constantly said grace at the table; and so in several other instances.

RELIGION purifies the heart and teaches us our duty.

POETRY.

THE CHILD'S HYMN OF HEAVEN.

BY "INCOGNITO, JR."

O, MOTHER, talk to me again'
Of that bright place above,
Where reigns that great and glorious King,
Whom we should fear and love.

Oh, mother, when you go up there,
Take me along with you;
For I should like to see that King,
And sing His praises too.

You said that all was beautiful—
That all was pure and bright—
That angels sat around the throne—
Oh, grand! transcendant sight!—

That children such as me are there,
With crowns of shining gold—
That old men lived forever there,
But never more looked old!

I often dream, by day and night,
Of that sweet land of love,
And spirits in my dreamy flight,
Have taken me above.

Oh! mother! talk to me again,—
It thrills my bosom so!
And when you start toward that land—
Oh, mother! let me go!

Baltimore, Md., Aug. 16, 1849.

THE LAND OF THE BLESSED.

"Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."—Isaiah xxxliii. 17.

THERE is a far-off land,
Where love, and joy, and beauty reign:
There is a chosen band,
Who call that land their domain,
And hold communion sweet and free,
While all unite, and all agree.

They have a glorious King,
Whose beauty, majesty and state,
Excel what poets sing,
Or angel tongues could e'er relate,
But they behold Him face to face,
And taste his love, and sing his praise.

No night, no storms, no foes,
Are in that happy country known;
All there is calm repose;
While, gushing from th' eternal throne,
Rivers of pleasure, fresh and sweet,
Meander through each heavenly street.

They never say they're sick,
Or feel diseases or decay;
No tears bedew the cheek,
For God has wiped them all away;
And all their wants are well supplied,
And every wish is satisfied.

They need no sun to cheer,
No moon, nor stars, to guide their way:
God's glory bright and clear,
Alone makes their perpetual day,
They never sleep, but ceaseless sing
The triumphs of their Saviour King.

Who are the favored race,
That in that blessed country dwell?
Where was their native place?
Their birth, their state, their nature tell?
O! they were an accursed brood,
In love with sin! estranged from God!

Black and impure they were,
Till washed in Jesus' precious blood:
But now, all bright and fair,
They shine, the sons and heirs of God;
In holiness and beauty shine,
All pure, all lovely, all divine.

When will the day arrive,
When my unfettered soul shall rise,
No more on earth to live,
'Midst sins, and pains, and tears, and sighs;
But clap her wings, and soar above,
To that fair world of light and love?

For that far-distant land,
My spirit, dearest Lord, prepare:
Then send some angel-band,
Commissioned to escort me there,
On their kind wings I'll mount, and fly
To join the chorus of the sky.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 2d ult., by Elder A. Swartz, Mr. JOSEPH EMERICK to Miss MARTHA HAWK, of Portsmouth, Dauphin county, Pa.

On the 9th of September, 1849, by Elder S. Scott, Mr. ISAAC HEWET to Miss MARGARET NEFF, all of Henry county, Iowa.

On the 24th of September, in Samples Manor, by Elder A. J. Fenton, Mr. JOSEPH N. NEYSE, of Washington county, Md., to Miss BARBARA BAGENT, of Louden county, Va.

On the 25th ult., by J. Winebrenner, V. D. M., Elder JOHN CALVIN SEABROOKS to Miss MARY ANN FETTROW, both of Cumberland county, Pa.

On the same, by the same, Mr. SAMUEL ENSMINGER, of Carlisle, to Miss FRANCES BRANDT, of Worleystown, Cumberland county, Pa.

On the 27th of May, 1849, by Elder Thos. Strohm, Mr. DAVID POWLEY to Miss JANE WRAN, both of West Hanover, Dauphin county, Pa.

On the 4th ult., by the same, Mr. JOHN LINGLE to Miss JANE WOLMER, both of West Hanover, Dauphin county, Pa.

On the 12th ult., by the same, Mr. DAVID WATSON to Miss ELIZABETH DIBLER, both of Millersburg, Dauphin county, Pa.

On the 16th of September, by Rev. F. Hodgson, Mr. HENRY LIPPENCOTT, of Warren county, New Jersey, to Miss EMELINE M. BRANYAN, of Harrisburg.

On the 18th ult., by the same, Mr. WILLIAM WYKOFF, to Miss C. H. BALSLEY, both of Harrisburg.

On the 10th ult., by the Rev. J. F. Mesick, Mr. VALENTINE FEEMAN, of New Cumberland, Cumberland county, to Miss MARY MATILDA, daughter of Martin Lutz, Esq., of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—on the 15th of September, 1849, in Miamiesburg, Montgomery Co., Ohio, LEWIS CASS, son of Adam and Lucy Miller, aged 1 year and 6 months.

On the 29th of September, 1849, in the borough of Washington, Lancaster county, Pa., after a short but severe illness, HENRY MYLIN, in the 24th year of his age.

Funeral services by Elder I. Brady.

Near Linglestown, Dauphin county, Pa., JOHN A. REEME, son of brother William H. and sister Catharine Reeme, aged 1 year, 1 month and 11 days.

At Linglestown, on the 18th ult., Mr. HENRY HORTZ, aged 33 years, 3 months and 28 days.

His sickness was inflamation of the stomach, which took him off very suddenly. In the afternoon he done some work, and the next morning he was a corpse. He left a widow, two children, and a large circle of friends and relatives, to mourn his sudden and unexpected departure. Well may it be said, that "in the midst of life we are in death." His remains were conveyed to the burying-ground attached to the Union Bethel, at which time a discourse was delivered by the writer, from Mark 13: 35—37. THOMAS STROHM.

RELIGIOUS NOTICES.

Dedication of the Churchtown Bethel.

The Bethel at Churchtown, Pa., built for the use of the Church of God, will be dedicated, *Deo Volente*, on the 11th of November, 1849.

Services are to commence on Friday evening, the 9th. There will be public collections taken up on the occasion, to aid in defraying the expenses incurred by the erection of the building.

As the meeting is to be protracted for some time, it is expected that the brethren in the ministry, who may visit us on the occasion, will make their arrangements to stay some time.

We give a special invitation to the brethren of the local churches, and the people generally in the surrounding country, to visit us at that time. GEORGE SINGISER,

Chairman of Committee.

Dedication.

The new Bethel near brother Kumbler's, Perry county, Pa., will be dedicated to the worship of God on Sabbath, the 18th of November.

The services will commence on Saturday evening previous.

A public collection will be taken up on the occasion.

The ministers and people of the neighborhood and surrounding country, are respectfully invited to attend.

Protracted Meeting in Ohio.

There will be a protracted meeting held, by Abraham Holms, on the second Saturday of November, being the 10th inst., at the Brandywine Run meeting-house, Big Sugar Creek.

The brethren are earnestly invited to come up to the help of the Lord against the mighty.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 62½	*a* 4	68
Do. Rye, do. - -	2 50	*a* 2	56
Do. Corn, do. - -	2 50	*a* 2	56
GRAIN—Wheat, per bushel,	93	*a*	95
Do. Rye, do. - -	55	*a*	56
Do. Corn, new do. - -	55	*a*	56
Do. Oats, do. - -	31	*a*	33
Do. Barley, do. - -	60	*a*	65
SEEDS—Clover, do. - -	3 00	*a* 3	50
Do. Timothy, do. - -	3 00	*a* 3	25
Do. Flax, do. - -	1 00	*a* 1	10
BEEF, per cwt. - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	10	*a*	11
BUTTER, do. - - - - -	12½	*a*	15
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	87½	*a* 1	00
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	25	*a*	30
PEACHES, (Dried) per bush.	1 25	*a* 1	30
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 15	*a* 1	16
HAY, per ton, - - - - -	10 00	*a* 11	00
PLASTER, per ton, - - -	4 00	*a* 4	25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 00	*a* 5	12½
Do. Rye, do. -	3 00	*a* 3	06
Do. Corn, do. - -	3 00	*a* 3	06
GRAIN—Wheat, per bushel,	1 02	*a* 1	05
Do. Rye, do. - -	62½	*a*	62½
Do. Corn, new do. - -	65	*a*	65
Do. Oats, do. - -	31	*a*	31
Do. Barley, do. - -	75	*a*	80
SEEDS—Clover, do. - -	4 37	*a* 4	50
Do. Timothy, do. - -	2 75	*a* 3	00
Do. Flax, do. - -	1 35	*a* 1	40
BEEF, per cwt., - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25

Evangelical Music.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music*,' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider '*Evangelical Music*' the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

☞ For sale at this office, and at our Depositories. Editor.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - - -	20 00
A liberal sister, - - -	2 00

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☞ Publishers of Newspapers inserting this advertisement to the amount of $2 and sending us a copy of paper, by remitting $5 at any time will receive a 30 lb. keg of extra News Ink.

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OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

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Maidencreek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for toothache and other complaints, with similar happy results. Your friend,

John Hollenbach."

I certify that I have used "M'Allister's All-Healing Vegetable Ointment, or the World's Salve," for a healing in my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it. Parker Reed.

Morris tp., Wash. Co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints. Leonard Vaile.

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D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
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Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

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VOLUME XIV. HARRISBURG, Pa., NOVEMBER 15, 1849. NUMBER 14.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

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3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

A Tribute Due.

THE extract from S. S. Snyder's letter, published in our last, was not intended for publication. We beg to be excused.

Journal of the Indiana Eldership.

THE Journal of this body has come to hand and will appear in our next. Also, the Journals of the West Pennsylvania and Ohio Eldership, should they be received in time.

Editorials and Communications.

THESE are displaced in this paper, and will be, perhaps, in our next, by the proceedings of the annual Elderships. But after that, we shall again give more space and room to these and other matters. We hope our readers, and especially our kind contributors, will exercise, in the meantime, a good degree of Christian forbearance, till we can give them again their accustomed variety.

Churchtown Bethel and Dedication.

THE Bethel at Churchtown, which was dedicated to the worship of God on Sabbath the 11th inst., is a large, commodious and well finished house. There are three new meeting-houses in course of erection in that place, but the one built by the Church of God has one decided advantage over the rest, viz: convenience of location.

The meetings on Sabbath were very large, and the people had a commendable mind both to receive and to give. They received the word with all readiness of mind, and they gave towards the payment of the house with liberal hearts and hands. The collection, in cash and in pledges, amounted to about $450. This may be considered on extraordinary good collection, when all things are taken into view. May the Lord bless them for their liberality, and cause the glory of this latter house to exceed that of the former, by granting double blessings to them!

The Eldership.

THIS body met at Washington, Lancaster county, Pa., on Wednesday, the last day of October, and concluded its labors on Wednesday, the 7th inst. The weather was remarkably pleasant, the church and people of Washington exceedingly kind and hospitable, and the brethren of the Eldership quite pacific and harmonious, so that, on the whole, it was emphatically a good meeting.

The usual routine of business was gone through with no uncommon order or despatch, yet with a commendable degree of harmony and good will.

Various new items of business were introduced, some of which are deemed of great and vital importance to the Eldership and the Church at large. We shall notice some of these more in detail hereafter.

Two members of the Eldership were expelled, and five new ones added.

The services with the church and people, in the evenings and on the Sabbath, were solemn and interesting, and some few souls were hopefully converted to God.

The stationing of the preachers for next year, as made out and reported by the Stationing Committee, was adopted with but one dissenting voice; and will, we hope, give general satisfaction. Although the whole of the Journal will be found full of interest to the churches, yet this part (the stationing of the preachers) will no doubt be read with deepest interest.

The meeting brought its business sessions to a close on Wednesday, the 7th inst., about 11 o'clock, and adjourned to meet, *Deo Volente*, at Churchtown, Cumberland county, Pa., on Wednesday, the 16th of October, 1850.

Alarming and Fatal Accident on the Columbia Railroad.

WE have received information from Parkesburg of a very serious accident which happened on the Columbia Railroad on Tuesday the 6th inst. The locomotive "Clarion," with a freight train, was approaching the station to take in water, when the coupling of a part of the train broke. Twenty cars, all heavily ladened, were thus liberated, and there being a heavy downward grade, they ran down by their own gravity with immense speed. They went on as far as Coatesville bridge, where they came in collision with another train which had left Parkesburg some 15 minutes previously. Such was the shock, that some twelve cars were demolished, and three others were driven completely over the bridge.

Two men, in the employ of the State, were at work repairing the road near the spot, and not seeing the cars coming on the north track, were struck by them. One of them, named Linn, was instantly killed, his head being severed from his body. The other man, named Patton, was seriously hurt and is not expected to survive. It appears that the conductors of the cars which broke loose, had left the train and gone into the hotel. They are employed by the transporters, and had even one of them been on the train, as they all should have been, he could have used the break, and prevented this destruction of life and property.

Advice to Writers.

1 BE very sure that you have something of importance to write about.

2. Let that subject be definite and clearly defined.

3. Be certain that you have something of importance and interest to say about it.

4. Begin your subject at once in a plain, common sense and straightforward manner, without preliminaries, apologies, or the relation of unimportant particulars: such as, that you were writing on business,—had a few minutes leisure,—that you have waited in vain for others to write,—that you are incapable of doing the subject justice,—and a hundred other eqally foolish and useless things. Nothing is more out of place and really ridiculous. Good writers never indulge in it.

5. State your views plainly and precisely. Come at once to the point, and avoid all circumlocution and pompous language or words. Write to enforce your ideas and not your rhetoric or talents.

6. Omit every sentence and every word not absolutely essential to the clear and forcible elucidation of the subject in hand.

7. Stop when you are done. Do not add a single word after you have clearly expressed your meaning. Repetitions and explanations are frequently admissable in speaking, but seldom in writing. If you do not make yourself understood in the first instance, you will be quite likely to make the matter worse in the second attempt.

8. After all this has been done, rigidly criticise and correct the whole, rejecting redundanies, correcting mistakes, &c.

9. Re-write the article, plainly and correctly, in every particular in relation to spelling, grammar, paragraphs, punctuation, title and every thing else, just precisely as you wish to see it in print.

10. Never complain of delay in the publishing of your articles, or of their being pruned; or even if they are entirely rejected. The editor is better capable from his position to judge of the matter than any correspondent posibly can be.

11. Observe these rules, and you will scarcely fail of writing something valuable and interesting. CRITICUS.

CONTRIBUTORS' DEPART'T.

Notice.

TRENTON, Iowa, Oct. 12, 1849.

TO THE FRIENDS AND BRETHREN IN FAYETTEVILLE AND WASHINGTON COUNTY, MD.: I am in Iowa, and well, as are also mine. We are getting ready to return, and expect to see you in November. E. LOGUE.

Letter from Bro. A. Megrew, V. D. M.

WOOSTER, October 23, 1849.

BROTHER WINEBRENNER:—

OUR Eldership has closed. We had an excellent time. There was good attendance upon the part of the ministers; however, not so good upon the part of the local Elders. All was peace and union. The ministers went away encouraged,—the brethren built up in faith, and the church with whom we held the meeting, and who bore the burden and accommodated the brethren, I believe cheered and much pleased. May the Lord abundantly reward them for their labor of love. The sun begins to shine again in Ohio. O! may the Lord revive his work powerfully, is the prayer of one that loves Zion.

Yours in love and with esteem,

A. MEGREW.

OBITUARY OF BARBARA ANN HUFF.

DIED, at her father's residence, in Wayne county, Ohio, on the 18th of October, 1849, BARBARA ANN HUFF, daughter of Charles and Mary Huff, aged 3 years, 9 months and 6 days.

Her disease was whooping-cough and lung-fever. Her illness lasted but a few days. She suffered much during her short illness, but has fallen asleep in the arms of the Saviour of all such, and is now exempt from sickness and sorrow, pain and death, and her little dust shall slumber on till the Saviour shall come and bid it rise; then little Barbara Ann shall appear amongst the redeemed and tune her little harp and sing the unending song of redeeming love. Little Barbara Ann was a remarkable child, and much noticed and beloved I presume, by all that knew her. Notwithstanding she was too young to have a knowledge of good and evil, yet it appeared to be her delight to go to meeting and sing hymns; and could sing a very great number of cho-

ruses. But we hear her lisp those tunes no more. The frost of death has nipped the tender bud; yet it shall bud and bloom again in fairer climes.

Little Barbara Ann has left a father and mother, six brothers and three sisters, to mourn over her early departure. Her little remains were interred in the Bethel grave-yard at Madisonville, 4 miles north of Wooster. Funeral discourse by the writer, from Phillippians 1st chapter and last clause of the 21st verse.

Gone—dust to dust forever fled,
A cold and voiceless form of clay:
Yes, Barbara Ann slumbers with the dead,
To hail the resurrection day!

Then slumber on, thou lovely one,
Where nought disturbs thy sweet repose;
Thy days were few, but smoothly run,
And now secure from worldly woes.

Seraphic themes employ thy tongue,
Where pain has changed to endless bliss:
Lisp on, lisp on—those strains prolong—
Thy joys shall never grow remiss.

A. MEGREW.

By request of Miss Caroline Reiter.

JOURNAL
OF THE
Twentieth East Penn'a. Eldership.

Pursuant to adjournment, the East Pennsylvania Eldership of the Church of God, met in the Bethel at Washington, Lancaster county, on Wednesday, the 31st of October, 1849.

Brother D. Maxwell being absent, brother B. Howard was appointed in his place, and preached the opening discourse from 1 Tim. 4: 16.

At 2 o'clock, P. M., the Eldership met and was opened by brother J. Strawbridge.

On motion, brothers T. Strohm and W. H. Mullenix were appointed to constitute the body: whereupon the following brethren answered to their names and were recorded as present:

STATIONS.

Lancaster—J. H. Hurley, teaching elder.
Mount Joy———— ————.
Middletown—A. Swartz, teaching elder.
Harrisburg———— ————.
Shippensburg, &c.———— ————.
Newburg, &c.———— ————.
Baltimore—J. C. Owens, teaching elder.

CIRCUITS.

Lancaster County—J. Keller, teaching elder; and J. Schoch, J. Miller, and J. Maning, ruling elders.

Schuylkill County—J. Strawbridge, teaching elder.

Dauphin County—T. Strohm and A. Snyder, teaching elders.

York County East—Wm. McFadden, teaching elder; and P. Jones and D, Shelly, ruling elders.

York County West—Simon Fleagle, teaching elder; and S. Myers, ruling elder.

Cumberland County—W. H. Mullenix, teaching elder; and M. Dill and S. Stouffer, ruling elders.

Perry and Juniata———— ————.
Hagerstown and Fayetteville———— ————.
Uniontown—Calton Price, teaching elder.
Morrison's Cove and Broad Top—D. Kyle and J. Haifleigh, teaching elders.

MISSIONARIES PRESENT.

J. Winebrenner, Wm. Hinny, S. Crawford, and S. Bowser.

ABSENTEES.

J. Mackey, J. Warner, D. A. L. Laverty, Wm. McElroy, S. Bigham, J. Ross, Wm. McCormick, Thomas Bean, E. Logue, P. Hartman, A. Appler, J. Stomm, J. Kister, P. Shaw, A. Miller, J. J. Miller, J. Hinkle, Geo. McCartney, B. Mateer, D. Maxwell, H. Soule, P. Stanton, S. Conrod, I. Brady, S. H. Hoover, H. Wingert, J. S. Oliver, J. F. Weishampel, H. Goings.

On motion, the meeting was organized by electing brother WM. HINNY Speaker, and brothers S. Crawford and A. Swartz Clerks.

On motion, the Standing Rules of Order were read and adopted.

STANDING RULES OF ORDER.

1. The Eldership shall hold two sessions per diem—a fore and afternoon session: the forenoon session shall commence at 8 o'clock, and close at 12 o'clock; the afternoon session shall commence at half past 1 o'clock, and close at half past 4 o'clock.

2. Each session shall be opened and closed with religious worship.

3. The Speaker and Clerks shall preside and conduct the business, according to the usage of deliberative bodies.

4. Ministers belonging to the Eldership, and Elders sent as delegates by the churches alone, shall be entitled to a vote.

5. The order of business shall be transacted as follows, to wit:

1. Items of unfinished business.
2. New items of business of a general character.
3. Reports of the ministers and examination of their character.
4. Hearing and deciding on applications for license.
5. Miscellaneous business.
6. Stationing the preachers.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine themselves to the subject under consideration, never speak longer than half an hour at any one time, nor more than twice on the same question, except to explain, without permission.

8. All questions shall be decided by a plurality of votes, and all voting shall be done *viva voce*, except when otherwise called for. When the yeas and nays are taken, they shall be entered on the Journal; but they shall be taken on no question whatever, except when called for by one-fourth of the members.

9. When a motion is pending before the Eldership, no other shall be in order, unless it be to amend, strike out, postpone, or adjourn.

10. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

On motion, by brother J. Winebrenner, the two brothers Howards' and brother A. D. Williams were invited to seats as advisory members.

The Eldership then proceeded to appoint the following committees, viz:

1. A committee of Arrangements—consisting of brothers J. Keller, J. Schoch and J. Manning.

2. A committee on Journals—consisting of brothers J. C. Owens, J. H. Hurley and Wm. McFadden.

3. A committee on Overtures—consisting of brothers D. Kyle, Wm. H. Mullenix and J. Keller.

The resolution, defining the ratio of Ruling Elders to the right of voting, was discussed; and, on motion, postponed.

Brother A. D. Williams having suggested the propriety of a correspondence between the General Conference of the Free-Will Baptists and this Eldership, it was, on motion,

Resolved, That brothers A. Swartz, J. H. Hurley and T. Strohm be a committee to draft and bring before this Eldership a resolution on the subject of his suggestion.

On motion, adjourned. Session closed by brother D. Kyle.

—

THURSDAY MORNING.

Session opened by brother S. Bowser.
The Journal was read and corrected.
The committees were called for.

Report of the Committee on Correspondence.

The committee on Correspondence made the following report:

Whereas, There appears to be a similarity between our sentiments and those of the Free-Will Baptist Denomination, and inasmuch as Christian aequaintance and intercourse tend to strengthen the bonds of Christian fellowship—an object in the highest degree desirable by all the followers of Christ—therefore,

Resolved, That we send two corresponding messengers to the next General Conference of that denomination, to promote the above named objects, by an interchange of Christian views, and the offices of Christian fraternity: and that brothers John Winebrenner and G. U. Harn be those messengers.

Resolved, That we gladly recognize the presenee of brothers A. D. Williams and S. B. Howard of the Free-Will Baptist denomination, and cheerfully extend to them and their denomination our sympathies and best wishes.

Report of the Committee on Overtures.

The committee on Overtures reported as follows:

1. A letter from W. G. Coulter. Referred to the Eldership, when his report is called for.

2. A letter from the Frizzlesburg church, requesting brother Price to be continued another year. Referred to the Stationing Committee.

3. A letter from brother T. Bean, requesting a renewal of his lincense: likewise a request to renew brothers W. McCormick and P. Stanton's licenses. Referred to the Eldership.

4. A letter from the Woodberry church, giving an account of the state of the church in that place, and requesting brothers Kyle and Haifleigh to be continued another year. Referred to the Stationing Committee.

5. A letter from A. Miller. Referred to the Eldership, when his report is called for.

6. A letter from the church at Moore's School-house, requesting brother S. Fleagle to be continued another year. Referred to the Stationing Committee.

7. A letter from the church at Martinsburg, requesting brothers Kyle and Haifleigh to be continued another year. Referred to the Stationing Committee.

8. A letter from the church at Stonerstown, requesting brothers Kyle and Haifleigh to be continued another year. Referred to the Stationing Committee.

9. A letter from brother J. Hinkle, giving an account of his labors. Referred to the Eldership.

10. A letter from brother J. Kister, giving an account of his labors. Referred to the Eldership.

11. A letter from brother Barlow. Referred to the Eldership.

12. A letter from brother Lininger, giving an account of his labors. Referred to the Eldership.

13. A letter from sundry brethren from Broad Top, requesting a division of the Martinsburg circuit. Referred to the Eldership.

14. A letter from the Rev. Geo. McCartney. Referred to the Eldership.

Report of the Committee on Journals.

The committee on Journals reported:

Your committee report that they find the following items of unfinished business on the last Journal, viz:

1. That a committee was appointed to examine a pamphlet published by E. West, entitled "Reasons for withdrawing from the Church of God." The pamphlet remains unnoticed.

2. The appointment of a committee on Education. Laid over for further action.

3. A resolution respecting the condition of the meeting-house in Baltimore.

On motion of brother J. C. Owens, it was

Resolved, That a committee be appointed to devise ways and means to relieve the church in Baltimore.

The committee consists of brothers E. H. Thomas, C. Price and J. Winebrenner.

4. A resolution respecting brother John Strayer, deceased. Referred back to the committee.

5. A resolution referring to the case of Geo. McCartney. Laid over for the present.

6. A resolution respecting the Biographical Sketches of the first one hundred ministers. Left for further action.

7. A committee to ascertain the amount due to brother Winebrenner, consisting of brothers Thomas, Strohm and Hurley.

8. A committee on the case of brother A. Miller. The committee was discharged and his case left to be disposed of in connection with his report.

9. The question postponed last evening was resumed, on the subject of the ratio of lay representation.

On motion,

Resolved, That the Ruling Elders of the churches have an equal representation with the Teaching Elders of this body.

On motion, adjourned. Closed by brother C. Price.

—

AFTERNOON SESSION.

Opened by brother J. H. Hurley.

On motion, a committee on Licensing was appointed, consisting of brothers Winebrenner, Owens and Thomas.

A committed on Education was appointed, consisting of brothers G. U. Harn, J. H. Hurley and J. Haifleigh.

3. A committee on Finance, consisting of brothers J. Keller, J. Schoch and J. Manning.

A committee on Resolutions, consisting of brothers T. Strohm, C. Price and J. C. Seabrooks.

A Standing Committee was elected, consisting of brothers Winbrenner, Thomas and Swartz.

A Stationing Committee was also elected, consisting of brothers J. Winebrenner, E. H. Thomas, A. Swartz, W. Hinny and J. Keller.

The committee on Journals further reported:

1. The Preachers' Fund. It was resolved that it be postponed until to-morrow morning.

2. George McCartney's case was resumed, and his letter was read.

On motion,

Resolved, That a committee be appointed to audit his account and examine his case, and report to this Eldership.

The committee appointed are brothers J. Winebrenner, J. Keller and E. H. Thomas.

The committee on brother S. Conrod's case was called to report. No report prepared.

On motion,

Resolved, That another committee be appointed on his case.

The committee consists of brothers E. Logue, S. Fleagle and Samuel Fleagle.

Business of a general character was called for.

On motion,

Resolved, That a committee be appointed to draft a Constitution for the government of this body, and that the committee consist of brothers J. Winebrenner, W. Hinny and A. Swartz.

On motion,

Resolved, That this Eldership disapprove of the conduct of those brethren who have refused to go to the places assigned them by the committee of arrangements.

On motion, adjourned. Session closed by brother A. Snyder.

—

FRIDAY MORNING.

Session opened by brother Thomas.

Brothers Stomm and Brady appeared and took their seats.

The Journal was read and corrected.

Business of a general character resumed.

Resolved, That a committee be appointed on boundaries.

The committee appointed are brothers E. H. Thomas, W. McFadden, J. Keller, D. Kyle, W. H. Mullenix, C. Price and T. Strohm.

On motion,

Resolved, That we appoint a model Camp-meeting for next year, and a committee to conduct the same.

The committee are brothers J. Winebrenner, J. C. Owens, W. McFadden, W. H. Mullenix, S. Crawford, W. Mooney and E. H. Thomas.

On motion,

Resolved, That we authorize all the preachers belonging to this Eldership to solicit semi-centenary donations to increase the Eldership fund, and that they report the list of donations, with the names of the donors, to the next Eldership.

The committee on Overtures further reported as follows, viz:

15. A letter from brother Benjamin Fleagle, asking for a license, accompanied with a recommendation. Referred to the Licensing Committee.

16. A letter from brother Buch, asking for a license. Referred to the Licensing Committee.

17. A letter from brother J. F. Weishampel. Referred to the Eldership.

18. A letter from brother G. Kimmel, of Schuylkill, giving a favorable account of brother Strawbridge, and requesting the appointment of brother J. Keller. Referred to the Stationing Committee.

19. A letter from brother J. J. Miller, giving an account of his labors and asking an appointment. Referred to the Eldership.

20. A letter from brother Coup, requesting a license from this body. Referred to the Licensing Committee.

21. A letter from the church at Newburg, requesting the re-appointment of brother Thomas. Referred to the Stationing Committee.

22. A letter from brother Picket, giving a favorable account of brother Price and asking his re-appointment. Referred to the Stationing Committee.

23. A letter from sundry Elders from Cumberland circuit, giving an account of their preachers, and requesting the Eldership to send them brother J. Keller next year.

Resolved, That the first item be referred to a special committee.

On motion,

Resolved, That brothers Winebrenner, Keller and Owens constitute said committee.

24. A letter from the church at Mount Joy, giving a favorable account of brother Mooney. Referred to the Stationing Committee.

25. A letter from Baltimore, giving a favorable account of brother Owens. Referred to the Stationing Committee.

26. A letter from the church at Oregon, giving a favorable account of brother Price, and requesting his re-appointment. Referred to the Stationing Committee.

27. A letter from Uniontown, giving an account of brother Price's labors, and asking his re-appointment; if not him, brother Owens. Referred to the Stationing Committee.

28. A letter from Perry county, asking the re-appointment of brother Coulter. Referred to the Stationing Committee.

29. A letter from Washington county, Md., preferring charges against brother E. Logue. Referred to the Eldership.

On motion,

Resolved, That brothers Shell and Gross, of the Evangelical Association, be admitted as advisory members.

The Eldership next proceeded to call upon the brethren to pay the amounts due to the Eldership fund.

Names.	*Am't. paid.*	*Names.*	*Am't paid.*
J Lininger	$1 00	J Brenneman	$2 00
J H Hurley	1 00	W Hinny	1 75
A Swartz	1 50	S Crawford	50
J S Gable		S Bowser	2 00
G U Harn	1 00	S Bigham	1 00
J Flake	1 00	J Mackey	
J C Owens	1 25	J Warner	2 00
E H Thomas	1 00	D A L Laverty	1 00
—— Wagoner	50	W McCormick	
W Mooney	1 50	F Hartman	1 00
J Keller	1 15	G Sandoe	50
J Schoch	3 00	D Boice	50
A J Kauffman	2 00	G Petre	50
J Strawbridge	2 00	A Hicks	50
J Gingerich	5 00	W Johnston	50
T Strohm	1 00	D Price	50
A Snyder	1 00	J V Heistand	1 00
J Forney	1 50	R B McAllister	1 00
W McFadden	1 00	J Sugars	1 00
P Jones	1 25	J Stomm	1 50
M Shelly	5 00	I Brady	1 50
S Fleagle	59	A Fenton	50
S Myers	1 00	D Maxwell	
W H Mullenix	1 00	A Appler	
J C Seabrooks	50	J J Miller	
M Dill	1 00	P Mason	1 00
S Stouffer	50	Jeremiah Schoch	94
J Ross	5 00	A Miller	
W G Coulter		J Keister	
E Logue		P Shaw	
C Price	1 00	T Bean	
D Kyle	1 00	J Hinkle	
J Haifleigh	50	J F Weishampel	
J Winebrenner	5 00	B Howard	1 50

Resolved, That the preachers in charge of circuits and stations are hereby directed to call on the absent members and procure their dues to the Eldership fund, and pay it over to the Treasurer immediately.

On motion, by brother Thomas, it was

Resolved, That brother Joseph Brenneman be empowered to make arrangements to secure the deed for the property of sister Booth, by drawing on the Eldership fund to pay the amount of the claim against it, and to take a mortgage on the property in favor of the Eldership.

The committee on the death of brother Strayer reported:

Your committee in the case of brother John Strayer, deceased, beg leave to report: That whereas, in the inscrutable Providence of an all-wise God, there has been removed from our midst, one of much promise in point of talent and usefulness—who was called in the prime of youth to repose with the silent dead; therefore,

Resolved, That in the early death of our beloved brother, the ministry of the Church of God has lost a willing and warm-hearted fellow-laborer—one who manifested a due concern for the salvation of a perishing world—willing to make the sacrifices that the toils and interest of the cause of Christ demanded at his hand—one whose humble walk and unobtrusive Christian deportment in life, recommended him to the esteem and confidence of all who knew him, as well as secured to himself that hope in life and consolation in death which accrue to those only who endure "as seeing Him who is invisible."

Resolved further, That in the death of our brother, the church has been called to part with one who loved her praise and sought her interest;—of him it may be emphatically said, it was his delight to serve the Lord, as well as his untiring effort to save his fellow-men in obedience to him.

In conclusion, your committee would say, that this Providence seems to address us all in the language of holy writ, "Whatsoever thy hand findeth to do, do it with thy might; and that thou doest do quickly, for we know not the hour in which the Son of man cometh." Therefore may we all be faithfully employed in the work assigned us, so that we share with our brother who has gone before, the blessedness of "that servant who, when his Lord cometh, shall find so doing."

W. Mooney,
J. C. Owens.

The order of the day was called for.

Reports of the Ministers.

On motion of brother Owens, it was

Resolved, That the report of brother Strawbridge be now given in, to afford him an opportunity of returning home.

Brother STRAWBRIDGE reported: That having received license at the last Eldership, and appointed to Schuylkill circuit, accordingly he commenced his labors about the first of April last, since which time he has labored with great satisfaction to himself, and he trusts to others also. He likewise states that about 12 have been converted and 18 baptized, and that things appear encouraging; therefore he hopes to see greater things done on the circuit. As regards himself, he is happy to be engaged in the good work of winning souls to Christ. Number of appointments thirteen.

His report was accepted and license renewed.

STATIONS.

Brother J. H. HURLEY reported as follows:

Fellow-laborers in the kingdom and patience of the saints: He feels grateful to God for the privilege of meeting with you. Since the last Eldership, he labored on the Cumberland circuit, to the best of his abilities, until the first of April; when he entered upon the charge assigned him in the city of Lancaster. Saw but little good done. Baptized three, and four were added to the church. But he still feels willing to labor and die with his brethren, and with them participate in that rest which God has in reversion for his people.

His report was accepted and license renewed.

Session closed by brother Howard.

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AFTERNOON SESSION.

Opened by brother J. Brenneman.

Brother MOONEY reported: That he labored the past year with the church at Mount Joy, to the best of his abilities; yet without that success he desired, as no visible good has as yet been accomplished through his instrumentality. He begs an interest in the prayers of his brethren for his future life and prosperity.

His report was accepted and license renewed.

Brother G. U. HARN reported: At the close of the last session of this body, I returned to Philadelphia, and receiving an invitation from the Mount Zion Christian congregation to hold a protracted meeting in their house on Christian street, I did so, and preached 14 sermons in succession, which, with other means used, resulted in the conversion of four females, and the conviction of several others, whom I have since learned, embraced religion and joined the Protestant Methodists.

Being appointed to fill the vacancy (occasioned by the lamentable and fatal downfall of Elder Josiah Quigley) at Fayetteville, Orrstown and Newburg, I attempted a discharge of this duty to the best of my ability, in a very agreeable manner, with Elder Snavely. I found these churches bleeding at every pore, under the affliction of their minister's ruin. It is probable the Fayetteville church will not recover for years to come. What a fearful warning to all ministers! At Newbnrg two or three were converted and three baptized.

Early in February I held a meeting at Broad Fording, Md. Found things getting along, but still not very efficiently. Preached ten sermons, and saw two familied females reclaimed who had professed religion in girlhood days.

The first of April entered on my regular charge at Harrisburg. Found the church in a pretty peaceable condition. My congregations rather large for the summer. Made it my business to preach in the afternoon, generally at the Capitol Hill in the open air. Had many to hear there. We have had some trouble, along with our neighbors, in cases of discipline, with persons whom we should have least looked for.

Of late we have had a small revival. Seventeen professed religion; some of them reclaimed. Nine were baptized and added to the church, and one baptized on a former occasion, and one added from the Cross Roads church.

At a meeting I assisted in holding in Maryland, near my native home, in the early part of August, one was converted. I also attended five Camp-meetings, where I was led to trust my preaching had some effect to the conversion of some sinners, with that of other brethren. Thus I have witnessed at least 26 conversions, administered 13 baptisms—one an own sister—and about 13 additions to the church. For the encouragement of the brethren, I believe we are in the days of Zion's increase.

His report was accepted and license renewed.

Brother J. C. OWENS reported: That since the last Eldership, he has been laboring as usual in Baltimore, and regrets that he has seen but little good done, comparatively speaking. However, his own enjoyments and prospects are by no means of a discouraging character. He still feels to live, labor and die in the work of the ministry.

His report was accepted and license renewed.

Brother E. H. THOMAS reported: That after the last Eldership, he continued his labors in Morrison's Cove until spring; when, according to appointment, he moved to Newburg, where, in connection with his other appointments, he has labored to the present time. He trusts that he has preached with some spiritual advantage to himself and others. He asks an interest in the prayers and good wishes of his brethren.

His report was accepted and license renewed.

Brother A. SWARTZ reported: That he returned to his appointment after the last Eldership, and continued his labors as formerly.—Sometime last winter we had some appearance of good being done. The result of that effort was, a small number professed religion; but not what we then expected from the appearance. He still feels like spending his time in the ministry.

His report was accepted and license renewed.

CIRCUITS.

Brother T. STROHM reported: That he was thankful that through the Providence of God, he was permitted to meet with his brethren once more in an Eldership capacity, and is happy to state that during the last Eldership year, the Lord has favored us in the conversion of above one hundred persons; and a goodly number were baptized. As it regards his future prospects, he knows not; but is still determined to live in fellowship and peace with his dear brethren. With them he is willing to suffer, live and die. Number of appointments 19, viz: Paul's Valley, Clark's Valley, Dauphintown, Rockeyville, Whitley's, Linglestown, Hanover, Raysor's, Bamberger's, Miller's, Snodgrass', Highspire, Hummelstown, Millerstown, Stumpstown, Kreiser's, Big-dam, Kreiser's Valley, Manada Furnace.

His report was accepted and license renewed.

Session closed by brother J. Ross.

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SATURDAY MORNING.

Session opened by brother Mullenix.

The committee on Education reported:

Your committee beg leave to report: That they recommend to the ministers of the Church of God renewed zeal and interest in the establishment of Sabbath-schools. We look upon this institution as being peculiarly blessed of God, and destined ultimately to become the chief nursery of youthful mind in religion and morality.

2. We advise that the subject of an Educational Institution, for the instruction of the youth of the church, be agitated by all the ministry, and kept before the mind of the public.

3. That all parents make their families schools of religion, by endeavoring to inculcate the principles of the gospel, and rear their children in the nurture and admonition of the Lord.

GEORGE U. HARN,
JOSIAH H. HURLEY,
JESSE HAIFLEIGH.

The special committee, to whom was referred the letter from the Elders of the churches on the Cumberland circuit, report:

That they have examined into the ground of the complaints against their senior preacher of the circuit, and that they are happy to say, the whole matter is satisfactorily arranged and settled.

JOHN WINEBRENNER,
JOHN C. OWENS,
JACOB KELLER.

The committee on Boundaries beg leave to make the following report, viz:

The following stations to remain as formerly: Lancaster city, Middletown, Harrisburg, Baltimore, Shippensburg and Orrstown.

The circuits to be bounded as follows, viz:

Lancaster—Bounded north and west by Conewago and Susquehanna; east by Hinkletown.

Lehigh and Berks—Bonnded west by including Hinkletown; east by Lehigh river.

York East—Bounded east and north by Susquehanna river; west by a direct line running from the river east of Cross Roads Schoolhouse; south by the Maryland line.

York West—East line, including Cross Roads School-house; west by Cumberland county, including Lisburn; south Maryland line.

West Cumberland—Bounded east including Churchtown; west by Franklin line and the North and South mountains.

Landisburg—All west and south of Juniatta river; south Blue mountains.

Matamoras and Juniatta—Bounded by Juniatta river; south by Peter's mountain.

Dauphin—Bounded west by Susquehanna river; east Stumpstown included.

Washington and Fayetteville—To remain as at present.

Uniontown—To remain as at present.

Broad Top and Ockwiek—Bounded west by Raeystown branch Juniatta.

Morrison's Cove—Bounded west and north by Allegheny mountains; south by Raeystown branch Juniatta.

Brother ROSS reported: That he has, by the blessing of God, been spared to meet with his brethren again, which affords him much pleasure. He has not labored as much since he last met with them as he ought to have done. If any good has been done, he deserves not the praise: the glory belongs to God.

His report was accepted and license renewed.

HIS ACCOUNT WITH THE ELDERSHIP.

November 10, 1848. Cash received at Orrstown for Eldership's fund,	$43 00
October 20, 1849. Cash from J. Rife,	2 00
Nov. 2, 1849. Cash at Washington,	66 84
Whole amount received, - - -	$111 84
Nov. 21, 1848. Cash paid Joseph Brenneman of the above named fund, for the use of sister Booth,	$15 00
April 24, 1849. Cash paid J. Brenneman, &c., - - - - - - - -	15 00
Nov. 3, 1849. Cash paid J. Brenneman, &c., - - - - - - - - -	25 00
For the use of sister Booth, - -	$55 00
Amount still remaining, - - -	$56 00

MISSIONARY FUND.

April 4, 1849. By interest on note of missionary fund, - - - - - - -	$21 54
By do. do. do. do.- -	3 00
	$24 54
April 14, 1849. To cash paid Ab'm. Swartz, - - - - - - - - -	$21 54
Nov. 3, 1849. To cash paid W. Hinny,	3 00
For the use of the missionaries,	$24 54

Brother A. SNYDER reported: That he is thankful to God that through His Providence, he is permitted to meet with his brethren once more in an Eldership capacity. Since the last yearly meeting, he had labored on the Dauphin and Lebanon circuit, in connection with brother Strohm. He is sorry that his labors have not been crowned with as much success as desired: nevertheless, he has great reason to be thankful to the good Lord for what has been done. In the last Eldership year, he has seen many precious souls hopefully converted, in different parts of the circuit. Moreover, he states that he has preached about two hundred times, and baptized nineteen. With regard to his future determinations, he still wishes to preach the doctrine of the Bible, and among his dear brethren of the Church of God, to live, labor and die.

His report was accepted and license renewed.

Brother W. McFADDEN reported: That he was grateful to God that he was once more permitted to meet with his brethren. That since last April, he has labored in York county, and has seen some good effected. Has established three Sabbath-schools. His appointments are five in number, viz: Smoketown, River School-house, Yocumtown, York Haven and Newberry. He asks an interest in the prayers of his brethren.

His report was accepted and license renewed.

Brother S. FLEAGLE reported: That sometime last April he moved to the appointment assigned him by the Eldership, and endeavored to labor as much as he could to promote the good cause on the circuit; and that previous to the Camp-meeting, there were a few reclaimed and baptized, and at the Camp-meeting, there was a gracious season, and 11 or 12 professed to find peace: seven were baptized. When the Camp-meeting closed, a meeting was commenced at Siddonsburg, which continued about three weeks, and the happy result was, that about 40 professed to find the pearl of great prize, and 25 baptized. This meeting was closed and one commenced at Andersonstown, which lasted two weeks, and resulted in the conversion of about 12, and 13 were baptized. So that since he came to the circuit, he has witnessed in all about 70 conversions, and baptized upwards of 50, and received into church-fellowship 43, in addition to 26 received at the Camp-meeting—in all 96. The appointments are as follows, viz: Siddonsburg, Andersonstown, Moore's School-house, Brick School-house, Cross Roads School-house, Griffith's School-house.

His report was accepted and license renewed.

Brother W. H. MULLENIX reported: That he returned from the last Eldership meeting to the Cumberland circuit, where he has, in his weakness, been, in connection with brother Seabrooks, trying to preach that same word which he found to be salvation to his own soul; and that there have been about 15 or 16 conversions, and about the same number baptized. Furthermore, he states that at this time he serves with the word of life the following places, viz: Mechanicsburg, Churchtown, Shepherdstown, Lisburn, Shiremanstown, Milltown, Bowman's, New Cumberland, New Market, Myers' Mill, Cowen's School-house, Basehore's, Keller's, Slabtown, Spring Mill, Plainfield, Lindsey's, Possom-hill, Dawalt's, and other places occasionally. As it regards himself, he is still with his dear brethren in heart, and loves dearly the doctrines of the Church of God. He asks a special interest in the prayers of his brethren.

His report was accepted and license renewed.

Brother J. C. SEABROOKS reported: That through the blessing of God, he stands before his brethren again, as an ambassador of Jesus Christ; and that he is engaged in a glorious cause: through afflictions and sorrows, trials and difficulties, he has been trying to preach the gospel of salvation: and that after the Eldership at Orrstown, he returned to Washington county, Md., where he tried to labor so far as circumstances would allow: and in the spring of 1849, came to Cumberland circuit, where he has been laboring with an eye single to the glory of God. During his labors, he has baptized seven converts. He furthermore says, that when he looks around and beholds old fathers, who have stood the storms of many winters, he can say, his heart is still with his brethren, and that he has enlisted to live and die with them: therefore he solicits an interest in their prayers, that God may make him useful.

His report was accepted and license renewed.

On motion,

Resolved, That brother W. G. Coulter confine his labors to the Perry circuit, and a committee be appointed to confer with him, with discretionary power.

The committee consists of brothers J. Winebrenner, A. Snyder and I. S. Bigham.

On motion of brother Winebrenner,

Resolved, That when we adjourn, we will adjourn to meet again at 10 o'clock on Monday morning.

On motion, adjourned. Session closed by brother J. C. Owens.

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MONDAY MORNING.

Session opened by brother Mooney.

The Journal was read and corrected.

The committee on Overtures further reported:

30. A letter from brother S. Conrod. Referred to the Eldership.

31. A letter from the Harrisburg church, requesting the re-appointment of brother Harn. Referred to the Stationing Committee.

32. A letter from the Fayetteville church, desiring to be united with Newburg, and brother Thomas to be appointed their preacher. Referred to the Stationing Committee.

Brother E. Logue's case was considered.

On motion of brother Ross,

Resolved, That a special committee be appointed to examine his case, with discretionary powers.

The committee appointed are brothers E. H. Thomas, C. Price and A. Appler.

Brother J. FLAKE reported: That he was laboring in Shippensburg and Orrstown until the beginning of August. He preached there with satisfaction to himself, and has reason to believe that his labors were for good to the souls of the people. He resigned his charge on account of the sickness and death of an only and beloved sister. When he left Shippensburg, unity and peace prevailed; and he learns that after his departure, a revival has been going on, and a number converted and added to the church.

His report was accepted and license renewed.

On motion, adjourned. Session closed by brother B. Howard.

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AFTERNOON SESSION.

Opened by brother W. McFadden.

Brother D. KYLE reported: That by the blessing of the Lord, he is once more permitted to meet his brethren in a yearly meeting, for which he feels thankful to God. That since the last Eldership meeting, there has been considerable good done in the hill and mountain country where he has labored. To God be all the glory! At Stonerstown 10 or 12 were happily converted; and in other places, during last fall and winter, perhaps the same number, if not more, found peace with God. Moreover, he states that since last April, he has been laboring with brother Haifleigh on the Cove circuit: that they have seen 15 or 20 converted, and baptized 15 believers in the Lord.

His report was accepted and license renewed.

Brother J. HAIFLEIGH reported: That after the last Eldership year, he continued his labors on the Lancaster circuit, in conection with brother Keller, until spring, and saw a few souls converted and baptized. He likewise adds, that since spring he has been laboring on the Cove and Broad Top circuit, in connection with brother Kyle, and that there were about 20 converted, 13 baptized, and a number added to the church. There are 15 appointments on the circuit, viz: Sarah Furnace, Bloomfield, Martinsburg, Stoneruch's, Woodherry, Murray's, Stonerstown, Round-

nob, Broad Top, Newburg, Gap, McNeal's and Awkwick.

His report was accepted and license renewed.

Brother J. KELLER reported: That he was very happy to enjoy the privilege of meeting with his brethren once more. That he has tried, in the past year, to labor on the circuit assigned him, to the best of his ability, and has had some success: that he opened up some new appointments--one in Berks county, and three in Lehigh county—and that he had invitations from four or five different places. The prospects on the circuit are good at present. In Bainbridge nine have been converted and baptized, and in the neighborhood of brother Albright's, a goodly number have been converted, 12 baptized, and 14 added to the church. In Lehigh county, there is a good state of things: he baptized some there; and in general, the state of things is good. The appointments are as follows, viz: Bainbridge, Elizabethtown, Maytown, Washington, Mount Pleasant, Albright's, J. Long's, Hinkletown, Adamstown, Freedensburg, Benjamin Moore's, Millerstown, and Henry Moore's in Upper Milford; and 3 or 4 other places occasionally.

He also states, that he feels willing to labor for God as much as ever, and solicits an interest in the prayers of his brethren, because his trials are greater than heretofore, and without help from God must sink under them.

His report was accepted and license renewed.

Brother C. PRICE reported: That at the close of the last Eldership, he returned to Uniontown, where he has been engaged for the prosperity of the different churches under his care, and that peace, unity and prosperity seems to prevail. A goodly number have been converted, baptized and added to the church; and everything looks as though much good would be effected. He furthemore adds, that from the members of the church he has received the best of treatment, and realizes an increasing attachment towards them. The appointments on the circuit are as follows, viz: Uniontown, Oregon, Frizzlesburg, Pine Orchard and Sandy Mount.

His report was accepted and license renewed.

On motion,

Resolved, That brother S. Conrod's case be re-considered.

On motion,

Resolved, That the committee appointed by the Eldership be discharged, and his license renewed.

MISSIONARIES.

Brother J. WINEBRENNER reported: That since the last year he has acted, as heretofore, in the two-fold capacity of editor and preacher at large.

As editor of the Church Advocate, he has done the best he could, in conducting that paper to the general satisfaction of its patrons. The subscribers for the paper now amount to a little over one thousand. All additional subscribers obtained hereafter, will yield a nett income of one dollar, per subscriber, for the use of the General Eldership.

As preacher at large, he has gone about preaching, as he was wont to do, according to his humble abilities, the whole counsel of God, as held and taught by the Church of God. He intends, God being his helper, to spend his time, talents, and the tithes of his income, annually, in the service of the Lord. He continues meekly to crave an interest in the prayers of the saints.

His report was accepted and license renewed.

Brother W. HINNY reported. His report was accepted and license renewed.

Brother S. CRAWFORD reported: That since the last Eldership, to the first of April, he has been engaged, in connection with brother Maxwell, endeavoring to promote the good cause, and he has had the pleasure of witnessing the conversion of a few persons, at the different appointments on the circuit; and that the state of things, when he closed his labors on the circuit, was apparently favorable. That since the above named time, he has undergone severe affliction, but not without special benefit: therefore is thankful to the good Lord, who does not afflict without a cause. He is happy to add, that he is still attached to the good principles of the Church of God, and also to his brethren, and with them he wished to labor, suffer and die. He solicits an interest in their prayers, that he may be kept faithful until death.

His report was accepted and license renewed.

Brother I. BRADY reported. His report was accepted and license renewed.

Brother S. BOWSER reported. His report was accepted and license renewed.

Brother A. J. FENTON reported. His report was accepted and license renewed.

Brother J. STOMM reported. His report was accepted and license renewed.

Brother FELIX HARTMAN reported: That he was thankful to God for the privilege to meet with his brethren once more in an Eldership. His labors in the ministry in the past year, have been but little; yet somewhat more extensive than for several years past. He has been at several protracted meetings, Camp-meetings, and other meetings appointed by himself; and has preached about 47 times.

It is his earnest desire to be useful among his fellow-men: for this purpose he went last spring to the western part of this State to labor among the German people; but not being able to settle his affairs to his satisfaction, he suspended moving out for the present, hoping that the good Lord may direct his way so that it may terminate to his glory. He asks an interest in the prayers of his brethren.

His report was accepted and license renewed.

Brother BENJAMIN HOWARD from Rochester, New York, gave an account of his ministerial labors, sufferings, &c.

The committee on Overtures further reported. [The report has been mislaid.]

On motion, adjourned. Session closed by brother J. Stomm.

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TUESDAY MORNING.

Session opened by brother S. Crawford.

The Journal was read and corrected.

Reports of preachers were resumed.

Brother S. BIGHAM reported: That during the last Eldership year he has preached more than for three years past, and is happy to have it to say, that during the last year he has seen much good effected, and hopes for the future, if spared, to be instrumental in doing much good in the cause of God. He desires the brethren to pray for him, and wishes his license renewed.

His report was accepted and license renewed.

Brother J. MACKEY reported by letter. His report was accepted and license renewed.

Brother J. WERNER reported. His report was accepted and license renewed.

Brother D. A. L. LAVERTY reported. His report was accepted and license renewed.

Brother W. McELROY reported. His report was accepted and license renewed.

Brother W. McCORMICK reported. His report was accepted and license renewed.

Brother T. BEAN reported. His report was accepted and license renewed.

Brother P. STANTON reported. His report was accepted and license renewed.

Brother H. GOINGS reported. His report was accepted and license renewed.

Brother A. APPLER reported. His report was accepted and license renewed.

Brother J. KISTER reported by letter. His report was accepted and license renewed.

Brother P. SHAW reported by brother S. Fleagle. His report was accepted and license renewed.

Brother A. MILLER reported by letter.

On motion,

Resolved, That a special committee be appointed, to settle the difficulties between brothers J. Winebrenner and A. Miller.

The committee appointed are brothers W. Hinny, G. U. Harn and A. Swartz.

Brother J. J. MILLER reported by letter. His report was accepted and license renewed.

Brother J. HINKLE reported by letter. His report was accepted and license renewed.

Brother J. F. WEISHAMPEL reported by letter. His report was accepted and license renewed.

Brother J. S. Oliver's case was considered.

On motion,

Resolved, That he be dismissed from this body, for going out in an irregular way, and embracing erroneous views.

Brother F. N. BARLOW reported by letter.

On motion,

Resolved, That he be referred to the Standing Committee.

Brother H. WINGART reported. His report was accepted and license renewed.

Brother B. MATEER reported by brother Mullenix. His report was accepted and license renewed.

Brother S. M. HOOVER reported by letter. His report was accepted and license renewed.

Brother H. L. SOULE reported by certificate from brethren in Ohio, where he now labors. His report was accepted and license renewed.

Brother T. H. DESHIRI reported by letter.

On motion,

Resolved, That he be transferred to the Ohio Eldership.

Brother M. Bolich's case was considered.

On motion,

Resolved, That his case be refeered to the Standing Committee.

Brother D. MAXWELL reported. His report was accepted and license renewed.

Brother J. LININGER reported by letter.

On motion,

Resolved, That he be referred to the Board of Missions, to be employed as a general missionary in Iowa, if it be practicable.

Brother M. F. SNAVELY reported through brother G. U. Harn.

On motion,

Resolved, That we approve of his transfer to the Iowa Eldership.

Brother J. Lenkert's case was considered.

On motion,

Resolved, That he be expelled, for refusing to submit to the report of the committee which was appointed on his case.

Brother J. Coup's application for license was considered.

On motion,

Resolved, That it be deferred, on account of his absence from this body.

The Licensing Committee reported:

1. John A. Plowman's application is recommended to the consideration of the Eldership.

On motion, adjourned. Session closed by brother Flake.

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AETERNOON SESSION.

Opened by brother E. Schaeffer.

The case of brother J. A. Plowman was resumed.

On motion,

Resolved, That brother J. A. Plowman be requested to withdraw his application, and wait one year; or, if all differences can be adjusted before, he can then apply to the Standing Committee.

2. Brother William Johnston was recommended for license.

On motion,

Resolved, That a license be granted him.

3. Brother Moses M. Utley was recommended for license.

On motion,

Resolved, That a license be granted him.

4. Brother William Clay was recommended for license.

On motion,

Resolved, That a license be granted him.

5. Brother Benjamin Fleagle was recommended for license.

On motion,

Resolved, That a license be granted him.

6. Brother George Petre was recommended for license.

On motion,

Resolved, That a license be granted him.

The committee on Overtures further reported a letter from Lancaster church, giving a favorable report of brother Hurley, and requesting him for another year; and if not him, brother Owens; and if not, the Eldership may appoint who in their wisdom they may think best.

On motion,

Resolved, That we determine the time and place of holding our next Eldership.

Whereupon it was determined to hold our next meeting at Churchtown, Cumberland county, on Wednesday, the 16th of October, 1850, if the Lord will.

On motion,

Resolved, That brother James Mackey be appointed to preach the opening discourse at the next Eldership, and that brother Jacob Keller be his secundus.

The committee on Resolutions made the following report, viz:

Resolved, That as there seemingly is a low, declining state of religion, therefore we recommend to the Church of God to observe Friday, the 21st day of December next, as a day of fasting, humiliation and prayer, and that each preacher, at his different appointments, insist on the members to observe said day, on behalf of the prosperity of Zion, and implore Divine aid for a universal revival of religion.

Resolved, That we recommend that each minister pay strict attention to the duty of visiting, and let his visits be accompanied with religious instructions and prayer, as we regard pastoral visits highly beneficial to the labors of the ministry.

Resolved, That the East Pennsylvania Eldership of the Church of God, make a renewed effort to send missionaries to Illinois and Iowa, and that each minister impress and keep before the people, the solemn importance of sending the gospel to our fellow-men, as we regard it to be of vast importance to have missiona-

ries travelling for the extension of the borders of the Church of God.

Resolved, That this Eldership appoint a committee of three, to devise ways and measures to pay the debt, and secure to this Eldership the Bethel at Millerstown, Lebanon county, and that it be referred to the committee on the Baltimore house, viz: brothers Winebrenner, Thomas and Price.

Resolved, That in the opinion of this Eldership, the ruling power of the Church is vested in the Teaching and Ruling Elders thereof.

Inasmuch as it is Scriptural and right for ministers, as well as people, to observe all the ordinances of the gospel kingdom, therefore,

Resolved, That the members of this Eldership, assembled at each yearly meeting, shall, at such time as they may fix on during the sitting thereof, unite together in the ordinances of Feet-washing and the Lord's Supper.

Resolved, That we regard the want of a specific application of the precepts and principles of Christianity to the various sins and evils of the day, as one of the most serious obstacles to the advancement of true religion, and that therefore the preachers especially, and the brethren of this Eldership, be requested to bear testimony against the evil and danger of the followers of Christ mingling in the vain amusements of the world; such as the theatre—the circus—dancing, trifling parties and games; and also against Sabbath-breaking, light reading, extravagance and gaiety in dress and furniture, &c.: and furthermore, that the things which true Christians should not participate in themselves, they ought not to permit to their children and those under their charge.

Resolved, That it be recommended to preachers and others, to aid in the circulation of J. H. Bamberger's Journal, &c., among the members of the churches, as it is believed that the book is calculated to disseminate the principles of the Church of God, and the right ways of the Lord.

Resolved, That the brethren generally be advised to comply with the request of the editor of the Advocate in the last paper, in relation to the increase of the subscription list of the Church Advocate; and especially as it is now likely to be a source of revenue to the church.

Resolved, That brother Squire B. Howard, a Free-will Baptist preacher from the city of Rochester, N. York, who has come to sojourn among us for a season, as a minister and teacher of penmanship, be recommended to the churches where he may visit, as a man worthy of their Christian confidence and esteem.

On motion, adjourned. Session closed by the Speaker.

WEDNESDAY MORNING.

Session opened by brother David Kyle.

The Journal was read and corrected.

The committee appointed to devise ways and measures to pay the debt on the meeting-house in Baltimore, report: That they know of no better way to accomplish this end, than to increase the subscription list for the Church Advocate, as recommended in the last paper, and that the proceeds accruing therefrom, be applied to the payment of said debt, and to the interest and debt of the Bethel in Millerstown, Lebanon county.

On motion,

Resolved, That the members of this Eldership pledge themselves to raise one or more dollars for this purpose, and report the amount to this Eldership in their annual report.

Resolved, That the preachers forthwith engage in the collection of the amounts, in order to pay the debts of the Baltimore and Millerstown meeting-houses, and that the sums collected, be paid over to brother Ross, the Treasurer, by the 1st of January, 1850, in order to meet those demands.

The Board of Missions reported as follows:

RECEIPTS.

From Orrstown and Fayetteville, - -	$4 25
" Brother J. Ross, interest on Bamberger's estate, - - - - -	20 54
" Brother Ross, - - - - - - - - -	10 00
" Brother Rife, - - - - - - - - -	5 00
" Mechanicsburg, - - - - - - - -	6 61
" Lisburn, - - - - - - - - - - -	3 21
" Churchtown, - - - - - - - - -	5 89
" York County, 1848, - - - - - -	10 00
" East York, - - - - - - - - - -	3 93
" Mount Joy, - - - - - - - - - -	2 00
" Uniontown, - - - - - - - - - -	6 00
" Oregon, - - - - - - - - - - -	5 00
" Middletown, - - - - - - - - -	5 55
" Joseph Gingerich, - - - - - - -	5 00
" Schuylkill, - - - - - - - - - -	14 50
" Interest Bamberger's estate, -	3 00
" Morrison's Cove, - - - - - - -	9 25
" Lancaster City, - - - - - - -	11 37
" York West, - - - - - - - - -	5 25
" Lancaster Circuit, - - - - - -	22 49
" Perry Circuit, - - - - - - - -	2 70
" Dauphin Circuit, - - - - - -	8 00
" Newburg, - - - - - - - - - -	8 50
" Orrstown, - - - - - - - - - -	2 52
" Baltimore, - - - - - - - - - -	1 72
Amount received, - - - - - -	$183 28

DISBURSEMENTS.

Paid brother Owens on last year's salary, March, 1849, - - - - - - - -	$53 50
Postage, - - - - - - - - - - - - -	28
Paid brother Kyle, - - - - - - - - -	11 00
Paid brother Owens present year, - -	71 72
	$136 50
Paid do. extra do., - - -	$5 00
Amount paid out, - - - - - - -	$141 50
Balance unpaid, - - - - - - -	$41 78

On motion,

Resolved, That the report be adopted, and that the same Board be continued another year.

On motion, by brother Winebrenner,

Resolved, That this Eldership earnestly enjoin it once more, upon the members of this body, to write out their Biographical Sketches, by next spring. Also, that it be urged upon the Committee of Publication of the Hymn-book, to push it forward to completion.

On motion of brother Mooney,

Resolved, That the committee on brother Winebrenner's account report through the Advocate.

On motion,

Resolved, That the committee on the Constitution be requested to report through the Advocate, as soon as possible.

On motion,

Resolved, That the thanks of this Eldership be tendered to the brethren and friends of Washington, for their kindness and hospitality towards them during their sessions; and also to the Speaker and Clerks.

Report of the Stationing Committee.

STATIONS.

Lancaster—A. Swartz.
Middletown—G. U. Harn.
Harrisburg—Wm. Mooney.
Baltimore—Wm. McFadden.—Salary $150.
Shippensburg and Orrstown—James Mackey.

CIRCUITS.

Lancaster—T. Ströhm and C. Price.
Lehigh and Berks—A. Snyder.
York East and West—Wm. H. Mullenix and M. M. Utley.
Cumberland, Upper—E. H. Thomas.
Cumberland, Lower—J. C. Seabrooks and J. Hatfleigh.
Landisburg—J. H. Hurley.
Matamoras and Juniatta—E. Logue.
Washington and Fayetteville—W. G. Coulter.
Uniontown—J. C. Owens.
Broad Top—A. J. Fenton.
Morrison's Cove—D. Kyle.
Dauphin—S. Fleagle.
Schuylkill—J. Kellen.
Advocate Office—J. Flake.

On motion,

Resolved, That the report of the Stationing Committee be accepted.

On motion,

Resolved, That we now adjourn.

Meeting closed by brother J. Winebrenner.

WM. HINNY, *Speaker*.

Samuel Crawford, } *Clerks*.
A. Swartz, }

NEWS DEPARTMENT.

The Tract House in New York.—The Tract Society's building now occupies a corner lot 80 feet by 94, and is five stories high, exclusive of the basement and under-cellar. Besides the part of the first and second floors rented to other benevolent societies and stores—the proceeds of rent being applied to the liquidation of the debt for the building—the entire lofts are occupied with machinery and workmen. A steam-engine propels twelve power-presses, five hydraulic presses, and three embossing-presses, and does all the hoisting, book-sewing, paste-making, and glue-heating of the concern. By another boiler, the entire premises, containing 60 rooms, are heated by steam conveyed through wrought-iron pipes.

The number of folders, stitchers, and binders is about 160, and of compositors and pressmen more than 50, making more than 200 operatives whose daily bread is derived from the Tract House. Seventeen persons are employed in the executive and commercial departments. The daily production of books is about 30,000. The style of printing and of engraving is scarcely equalled in this country. The Christian Almanac and the Tract Primer, and other works, are exceedingly beautiful; and the fact that the presses can scarcely keep pace with the demands, shows that such regard for the public taste is appreciated. The monthly periodical the "American Messenger," with its unrivalled circulation of 145,000, is an illustration of the appreciation of a well-printed and well-conducted journal.

The 300 or more colporteurs of the Tract Society make large drafts on the depository for books, and demand large contributions for their support, and for the books they give to the poor. The expenditures are on a scale of about $1,000 a day; and to sustain this expenditure, the Committee have to look to the voluntary contributions of good men—except so far as the receipts for sales shall enable them to reproduce the books sent forth.

Thanksgiving-Day in Maryland.—Governor Thomas has issued his proclamation, appointing THURSDAY, the 29th of this month (November) as a day "to be observed by her citizens as a day of Public worship, prayer and thanksgiving to Almighty God for the civil and religious privileges and blessings which they have, individually and nationally, enjoyed during the year."

Thanksgiving Day.—The following are the appointments for Thanksgiving Day throughout the Union, as far as ascertained:

Maine,	Nov. 29	New Jersey,	Nov. 29
N. Hampshire,	" 15	Pennsylvania,	" 29
Vermont,	" 29	Maryland,	" 29
Massachusetts,	" 29	Ohio,	" 29
Rhode Island,	" 29	N. Carolina,	" 15
Connecticut,	" 29	Florida,	" 1
New York,	" 29	Wash. City,	" 29

The Cost of the Great Pacific Railway.—At the St. Louis Convention an estimate was submitted by Col. Curtis, a skillful engineer, of the cost of the road to the Pacific, and the cost of the survey. The road can be made, he thinks, for *eighty-eight millions dollars*; and one thousand men, an engineer with a party being assigned to each one hundred miles, can complete the survey in one year.

Sign of a Hard Winter.—The Bangor Whig tells us, that among other prognostications of a hard winter the coming season, it is said the squirrels are migrating south in vast numbers, which is looked upon as an infallible indication of more severe weather than ordinary, by those who have paid attention to the movements of the animals.

Wire Bridge.—The footway of the wire suspension bridge extending one thousand and ten feet from Wheeling to the Ohio side, has been completed, and crossed by multitudes.

☞ The Central Railroad Company have leased the Harrisburg and Lancaster Railroad for the period of twenty years; the cars of the former company now stop at Dillersville, about one mile west of Lancaster city.

☞ The travel on the New York and New Haven railroad is unprecedented in the annals of American railroads. The receipts of the company are about $2000 daily.

☞ A boat made of gutta percha has been launched at Cork, and is said to answer so well that five others of the same kind are in course of construction.

☞ At the present rate of increase, the population of the United States in the year 1900, will be 101,481,755 persons.

☞ Gum Camphor, laid in the track of ants, is said to be excellent for keeping away these troublesome insects.

MISCELLANEOUS.

SATURN'S RINGS.

The last subordinate group, and the most extraordinary one to which I will at this time direct your attention, is that of Saturn and his rings. Here we find a delicacy of adjustment and equilibrium far exceeding any thing yet exhibited in our examinations. This great planet is surrounded certainly by two, probably by three, immense rings, which are formed of solid matter, in all respects like that constituting the central body. These wonderful appendages are nowhere else to be found, throughout the entire solar system, at least with certainty. There existence has elsewhere been *suspected*, but around Saturn they are seen wi h perfect distinctness which defies all scepticism as to their actual existence. The diameter of the outer ring is no less than 176,000 miles. Its breadth is 21,000 miles, while its thickness does not exceed one hundred miles. The inner ring is separated from the outer one by a space of about 1,800 miles,—its breadth 34,000 miles, its inner edge being about 20,000 miles from the surface of the planet. Its thickness is the same as that of the outer ring. These extraordinary objects are rotating in the same direction as the planet, and with a velocity so great that objects on the exterior edge of the outer ring are carried through space with the amazing velocity of nearly 50,000 miles an hour, or nearly fifty times more swiftly than the objects on the earth's equator.

What power of adjustment can secure the stability of these stupendous rings? No solid bond fastens them to the planet —isolated in space, they hold their places, and revolving, with incredible velocity, around an imaginary axis, they accompany their planet in its mighty orbit round the sun. Such is the exceeding delicacy with which this system is adjusted, that, the slightest external cause once deranging the equilibrium, no re-adjustment would be effected. The rings would be thrown on the body of the planet, and the system would be destroyed.

For more than two hundred years have these wonderful circles of light whirled in their rapid career under the eye of man, and freed from all external action, they are so poised that millions of years shall in nowise affect their beautiful organization. Their graceful figures and beautiful light shall greet the eyes of the student of the heavens when ten thousand years shall have rolled away.

Thus do we find that God has built the heavens in wisdom, to declare his glory, and to show forth his handy-work. There are no iron tracks, with bars and bolts, to hold the planets to their orbits. Freely in space they move, ever changing, but never changed; poised and balancing; swaying and swayed; disturbing and disturbed, onward they fly, fulfilling with unerring certainty their mighty cycles. The entire system forms one grand complicated piece of celestial machinery;—circle within circle: wheel within wheel; cycle within cycle; revolutions so swift as to be completed in a few hours; movements so slow that their mighty periods are only counted by millions of years. Are we to believe that the Divine Architect constructed this admirably adjusted system to wear out and to fall in ruins even before one single revolution of its complex scheme of wheels had been performed? No.—I see the mighty orbits of the planets slowly rocking to and fro, their figures expanding and contracting, their axes revolving in their vast periods; but stability is there.—Every change shall wear away, and after sweeping through the grand cycle of cycles the whole system shall return to its primitive condition of perfection and beauty.—*Prof. Mitchell.*

THE YEAR 1850.

A year of disaster and gloom is departing—of pestilence and death at home; of calamity and discomfiture abroad. The hopes of Europe's emancipation from the fetters of her tyrannies and aristocrasies, but lately so glad and glowing, have been quenched in agony and blood, as Sicily, Sardinia, Rome, France, Western Germany, and Hungary, have yielded successively to the arts or the bayonets of the foes of freedom, until despotism waves its dreary sceptre over the most powerful continent of earth, and sees nothing but the petty cantons of Switzerland that kneels not before its throne. It seems but yesterday that Paris, Berlin, Frankfort, Vienna, Pesth, Rome, were the capitals of virtual if not acknowledged republics, and all Europe on the imminent verge of deliverance from the wrongs and abuses which have so long bowed her millions to the dust: and now all is changed as if by some demoniac enchantment. France, the natural head of the new democracies, has been drugged by sorceries too monstrous for belief, and made to perpetuate the direct assassination of one of her sister republics, while standing by and consenting to the overthrow of all the rest. The spirit of liberty, hunted out of Italy and Germany, has for a while stood at bay on the banks of the Danube and the Theiss, and for a brief, glad moment it was hoped that her foes would be repelled. Fond, vain illusion! the oppressors are strong and united, while the oppressed are feeble, chaotic, and destitute. The fruits of ages of toil and parsimony have been garnered, not by the industrious and frugal, but by their spoilers, and now serve to hire and arm the minions of despotism to slaughter and crush their brethren. Overborne in the unequal struggle, Hungary falls, and Europe is enshrouded in midnight gloom. Only on the narrow crests of the Alps can the dove of liberty now find rest for the sole of her foot; and who shall say that even these crests may not soon be covered by the rising, rushing deluge? For the Rights of Man in Europe there is hope in God alone—*N. Y. Tribune.*

VENTILATION.

Dr. Chowne has enrolled a patent for improvement in Ventilating Rooms and Apartments, of the perfect efficacy of which, we believe, there cannot be a doubt, and on a principle at once most simple and unexpected. Without going into details, we may state that the improvements are based upon an action in the syphon which has not previously attracted the notice of any experimenter, viz: that if fixed with legs of unequal length, the air rushes into the shorter leg, and circulates up, and discharges itself from the longer leg. It is easy to see how readily this can be applied to any chamber, in order to purify its atmosphere. Let the orifice of the shorter leg be disposed where it can receive the current, and lead it into the chimney, (in mines, into the shafts,) so as to convert that chimney or shaft into the longest leg, and you have at once the circulation complete. A similar air-syphon can be employed in ships, and the lowest holds, where disease is generated in the close berths of the crowded seamen, be rendered as fresh as the upper decks.

The curiosity of this discovery is that the air in a syphon reverses the action of water, or other liquid, which enters and descends or moves down in the longer leg and rises up in the shorter leg! This is now a demoustrable fact; but how is the principle to be accounted for? It puzzles our philosophy. That air in the bent tube is not to the surrounding atmosphere as water, or any heavier body, is evident; and it must be from this relation that the up draft in the longer leg is caused, and the constant circulation and withdrawal of polluted gases carried on. But be this as it may, one thing is certain—that a more useful and important discovery has never been made for the comfort and health of civilized man. We see no end to its application. There is no sanitory measure suggested to which it may not form a most beneficial adjunct. There is not a hovel, a cellar, a crypt, or a black, close hole anywhere, that it may not cleanse and disinfect.—*London Literary Gazette.*

HOW TO MAKE SLEEP REFRESHING.

1. Take sufficient exercise in the open air during the day. 2. Eat light suppers, always two or three hours before retiring. 3. Avoid tea and coffee, and all unnatural stimulants. 4. Retire early. All animals, except those that prowl all night, retire to rest soon after the sun goes down. The early hours of sleep are the most sweet and refreshing. 5. Eschew feather beds; sleep on hair or mattrasses, with a light covering of bedclothes. 6. *Be sure* and have your room well ventilated. It is well known that the Duke of Wellington, now a hale old man, is accustomed to sleep on a hard, narrow pallet; and we believe the couch of her majesty is also of the simplest possible construction. It is reported that the duke justifies the narrowness of his resting-place on the plea, that when a man wishes to turn, it is then high time to turn out. We seldom hear the laborious peasant complain of restless nights. The indolent, pampered epicure, or the man who overtasks his brain and denies himself bodily exercise, is liable to *sleeplessness.*

[*A. Messenger.*

HOW TO RUIN A SON.

1. Let him have his own way.
2. Allow him free use of money.
3. Permit him to roam where he pleases on the sabbath.
4. Give him full access to unprincipled companions.
5. Call him to no account of his evenings.
6. Furnish him with no stated employment.

Pursue either of these ways, and you will experience a most marvellous deliverance, or will have to mourn over a debased and ruined son! Thousands have realized the sad result, and have gone mourning to the grave.

Precisely, that is the right way to ruin a son. Everybody knows it, for it is an every-day observation. No one need go astray who wishes to accomplish such an object; there are examples all along our path of life.

A soft answer turneth away wrath.

POETRY.

WHERE IS WISDOM?

BY S. B. HOWARD.

Tell me, ye Pilgrims of the earth,—
Ye Sages learned, or sons of mirth,—
Ye men of wealth, or fame renowned,—
Tell me where Wisdom may be found.

Is it in riches, honors, fame?
In striving for a worldly name?
A King, perhaps, a Lord or Prelate,
Or some great one of Church or State:

To be recorded on the page
Of history, and from age to age
To live in minds who yet may dwell
On earth thy honor'd name to tell.

Is this your answer—is it true?
Is this the prize to keep in view?
To seek through life to win a prize
In death we cannot realize:

To leave a name on earth to dwell,
While we in anguish sink to hell.
Is this your answer? Yes, you say,
By words and actions every day:

Give me the riches, honors, fame—
Give me a great, an honor'd name—
This garland wreath around my grave,
No other blessing *I would crave.*

Ye fools and blind, though young or old,
To sell eternal life for gold:
You'll leave your gold and yield your breath
And sink into eternal death.

Ye simple ones, hear Wisdom cry,
Turn ye, Oh turn, why will ye die;
Walk in the way where troubles cease,
In Christ, the way, you may find peace.

RELIGIOUS NOTICES.

Dedication.

The new Bethel near brother Kumbler's, Perry county, Pa., will be dedicated to the worship of God on Sabbath, the 18th inst.

The services will commence on Saturday evening previous.

A public collection will be taken up on the occasion.

The ministers and people of the neighborhood and surrounding country, are respectfully invited to attend.

Dedication of the Camp-hill Bethel.

The Bethel on Camp-hill, near brother Bowman's, will be dedicated to the worship of God on the last Sabbath of this month. Services will commence on Saturday evening previous, and continue for one week, and perhaps longer. A collection will be taken up on Sabbath in aid of the house. The ministering brethren of the neighboring churches, and the people generally, are respectfully invited to attend.

By order of the preachers in charge and the Building Committee.

Protracted Meeting.

A Protracted meeting will be held, God willing, at Smoketown, York county, commencing on the 28th inst. Wm. McFadden.

Protracted Meeting at Hinkletown.

A Protracted meeting will be held, the Lord willing, at Hinkletown, Lancaster county, Pa., commencing on Saturday, the 29th of December.

Protracted Meeting at Mechanicsburg.

A Protracted meeting will be held, Providence permitting, at Mechanicsburg, Cumberland county, Pa., commencing on Saturday, he 15th of December.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 29th ult., by Elder J. H. Hurley, John Livengood, M. D., of Wrightsville, York county, Pa., to Miss Margaret Louisa Shaeffer, second daughter of Judge Shaeffer, of Lancaster city.

On the 19th of July, 1849, in Wooster, by Elder A. Megrew, Mr. Joseph Louck to Mrs. Christina Imig, both of Wayne county, Ohio.

On the 14th of October, by the same, Mr. John Funk to Miss Mary Ann Eberly, both of Wayne county, Ohio.

On the 28th ult., by Elder Andrew J. Fenton, Mr. George W. Jackson to Miss Ann M. Hanes, both of Washington county, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—Of Billious Fever, at his residence in Illinois, September 27th, 1849, brother David Weichtel, formerly of Washington county, Md., aged a little over 22 years.

"Blessed are the dead who die in the Lord."

At Fayetteville, on the 14th ult., Susannah Mentzer, aged 93 years, 11 months and 23 days.

Funeral services by Elder James Warner, from Joshua 1: 9: "For the Lord thy God is with thee whithersoever thou goest,"

In this borough, on the 28th of September, 1849, Thomas Daniel, son of brother William and sister Catharine Bond, aged 2 months, 1 week and 2 days.

Funeral services by Elder G. U. Harn.

On the 5th ult., at Reading, Berks county, sister Mary Arnold, (late Mary Bautiger,) late of Auburn, Schuylkill county, Pa., aged 22 years, 1 month and 21 days.

On the 24th ult., at Port Clinton, Schuylkill county, sister Lavina Trout, wife of Isaac Trout, aged about 32 years.

Her remains were interred at Auburn on the 26th ult. Text 2 Cor. 5: 1.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4 50	*a*	4 62½
Do.	Rye,	do. - -	2 50	*a*	2 56
Do.	Corn,	do. - -	2 50	*a*	2 56
GRAIN—Wheat, per bushel,			93	*a*	95
Do.	Rye,	do. - -	55	*o*	56
Do.	Corn,	do. - -	55	*a*	56
Do.	Oats,	do. - -	30	*a*	33
Do.	Barley,	do. - -	60	*a*	65
SEEDS—Clover,		do. - -	3 75	*a*	4 00
Do.	Timothy,	do. - -	2 25	*a*	2 50
Do.	Flax,	do. - -	1 00	*a*	1 10
BEEF, per cwt. - - - -			5 00	*a*	5 50
PORK, do. - - - - -			5 00	*a*	5 25
HAMS, per pound, - - -			10	*a*	11
BUTTER, do. - - - - -			12½	*a*	15
LARD, do. - - - - -			7	*a*	8
TALLOW, do. - - - - -			8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen, - - - -			10	*a*	12½
POTATOES, per bushel, - -			87½	*a*	1 00
ONIONS,		do. - - -	75	*a*	87½
APPLES,		do. - - -	25	*a*	30
PEACHES, (Dried) per bush.			1 25	*a*	1 30
FEATHERS, per pound, - -			37½	*a*	45
WOOL,		do. - - -	30	*a*	50
SALT, per sack, - - - - -			1 15	*a*	1 16
HAY, per ton, - - - - - -			10 00	*o*	11 00
PLASTER, per ton, - - -			4 00	*a*	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5 00	*a*	5 12½
Do.	Rye,	do. -	3 00	*a*	3 06
Do.	Corn,	do. - -	3 00	*a*	3 06
GRAIN—Wheat, per bushel,			1 02	*a*	1 05
Do.	Rye,	do. - -	62½	*a*	62½
Do.	Corn, new	do. - -	65	*a*	65
Do.	Oats,	do. - -	31	*a*	31
Do.	Barley,	do. - -	75	*a*	80
SEEDS—Clover,		do. - -	4 37	*a*	4 50
Do.	Timothy,	do. - -	2 75	*a*	3 00
Do.	Flax,	do. - -	1 35	*a*	1 40
BEEF, per cwt.,		- - -	7 00	*a*	8 75
PORK, do. - - - - -			7 00	*a*	7 25

Evangelical Music.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

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From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider '*Evangelical Music*' the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

☞ For sale at this office, and at our Depositories. Editor.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	- -	$10 00
William Reichert,	- -	5 00
Isaac Miller,	- - -	10 00
J. H. Hurley,	- - -	5 00
Geo. U. Harn,	- -	5 00
M. F. Snavely,	- - -	10 00
Jacob Miller,	- - -	10 00
James Miller,	- - -	5 00
S. A. Brumbaugh,	- - -	5 00
Thomas Strohm,	- -	5 00
J. B. G. Kinsloe,	- - -	5 00
Abraham Sherich,	- - -	7 50
Abraham Swartz,	- - -	5 00
A liberal brother,	- - -	20 00
A liberal sister,	- - -	2 00
David Strickler,	- - -	5 00
James Casy,	- - -	5 00
Samuel M. Hoover,	- -	5 00

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☞ Publishers of Newspapers inserting this advertisement to the amount of $2 and sending us a copy of paper, by remitting $5 at any time will receive a 30 lb. keg of extra News Ink.

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Seam Printing Ink Works, Philadelphia,
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OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

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Maidencreek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for toothache and other complaints, with similar happy results. Your friend,

John Hollenbach."

I certify that I have used "M'Allister's All-Healing Vegetable Ointment, or the World's Salve," for a healing in my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it. Parker Reen.

Morris tp., Wash. Co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints. Leonard Vaile.

☞ Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetter, Chilblain, Scald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c., Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled or Broken Breast, Tooth Ache, Ague in the Face, &c., &c.

☞ This Ointment is good for any part of the body or limbs when inflamed. In some cases it should be applied often.

CAUTION—No OINTMENT will be genuine unless the name of James M'Allister, is written with a pen on every label.

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Second, Improved and Portrait Edition, just published and ready for delivery.

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Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

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In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

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The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

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☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration. - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West. -	50

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JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., DECEMBER 1, 1849. NUMBER 15.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Appointment for Matamoras.

Elder J. J. Miller will preach at Matamoras, in Paul's Valley, on Saturday evening and Sabbath, the 8th and 9th inst.

The National Era.

This is an able and highly useful Liberty paper, published at the seat of our National Government.

A Voice from Washington County, Pa.

Brother J. Hess writes for a good preacher to be sent to Washington county, Pa., and believes that he can and will be supported there. Let the application be made to the Standing Committee of the West Pennsylvania Eldership, and they will, no doubt, see to have that field supplied.

Fast Day.

The late Eldership at Washington appointed Friday, the 21st of December, as a day of humiliation, fasting and prayer. The following is the resolution of the Eldership on the subject:

Resolved, That as there seemingly is a low, declining state of religion, therefore we recommend to the Church of God to observe Friday, the 21st day of December next, as a day of fasting, humiliation and prayer, and that each preacher, at his different appointments, insist on the members to observe said day, on behalf of the prosperity of Zion, and implore Divine aid for a universal revival of religion.

Editorial Convention.

An adjourned Convention of the editors and publishers of newspapers within the State of Pennsylvania, is to be held in this place on Tuesday, the first day of January next.

The editors and publishers of newspapers in Pennsylvania, without distinction of party, are requested and expected to attend said Convention.

Gratifying Result.

The tolls on the State works, received at the State Treasury up to November 1, amount to $1,388,446 62

Last year, to November, - - - - 1,321,032 50

Excess in favor of 1849, - - $67,414 22

The fiscal year, in this State, closes on the 1st of November.

Missionaries for Illinois and Iowa.

The late Eldership resolved to make renewed efforts to send missionaries, next year, to Illinois and Iowa. This is an important subject, deserving the serious and prompt attention of the churches. Especially ought the monied men in the church to consider this matter, and to send on their pledges. In order to this, let the ministers urge and impress this important subject on the minds of the people.

Semi-Centenary Subscriptions.

The late East Pennsylvania Eldership have recommended to the brethren of the Church of God the year 1850 as a semi-centenary celebration; and hope that many and noble sacrifices will be made by the members generally, in the shape of subscriptions and donations, to the Eldership fund, to testify their gratitude to God, for His great goodness, loving-kindness and tender mercies. We hope and pray that many may bring all their tithes into His store-house, and prove Him therewith, and see whether He will not pour them out a blessing.

To Our Subscribers.

Having repeatedly appealed to our subscribers for the payment of our dues, without effect, we now therefore give notice, that bills will be made out and sent to all who are in arrears, hoping that they will be duly honored. We hope all in arrears, will attend to the settlement of their respective accounts without delay. Our expenses are pretty considerable, and we have besides several large payments to make before a great while, so that we shall want and must needs have our dues collected.

Our agents, the preachers and others, will oblige us much by assisting us in collecting our out-standing dues. We shall send duplicate bills to them.

Business Notices.

Elder J. S. Kerr's Post Office address is Freeman's Landing, Brook county, Virginia.

Elder B. Ober's box of books was sent to the Union Ware-house, Johnstown, Cambria county, Pa.

Brother J. Hess' box was sent to Monongahela City, Washington county, Pa.

Elder C. Price's box of books was sent to the Belvidere Ware-house, Baltimore, Md.

Information Wanted.

One Martin Gier, of Greene county, Pa., has removed from thence, and his parents and friends not knowing whither he has gone, hereby give notice, that they shall feel much obliged to any one who will give them information of his whereabouts.

The same M. Gier is a delinquent subscriber for the Advocate to the amount of $3 00. Any one who collects and remits the same, will confer a special favor.

Dedication of Red-hill Bethel.

The Red-hill Bethel, near brother Kumbler's, Perry county, Pa., was dedicated to the worship of God on Sabbath, the 18th ult.

The congregations were large, solemn and attentive. The collection amounted to some thirty-odd dollars. The preachers present on the occasion, were Benjmin Howard, Solomon Bigham, Abraham Snyder and J. Winebrenner.

On Monday we had a baptizing, when two happy souls were buried with Christ in baptism. At night the ordinances of Feet-washing and the Lord's Supper were administered, and truly it was a precious season.

The meeting was continued by brothers Howard and Bigham, but with what results, we, as yet, know not.

Disciples.

A Convention of the religious body, known as the Disciples, was lately held in Cincinnati, the object being to deliberate upon the best method of using the influence of the sect for the spread of Christianity. Elder D. S. Burnet, of Cincinnati, presided, assisted by Walter Scott, of Pennsylvania. It was resolved to recommend to the brethren the American Christian Bible Society. A Society was organized called the American Christian Missionary Society, of which Alexander Campbell, of Virginia, was chosen President. A Christian Tract Society was also formed, of which Dr. B. S. Lawson was chosen President. The proceedings of the Convention were directed to be published in pamphlet form. One hundred and thirty Delegates, representing thirteen States and 200,000 communicants, were present, They were, mostly, ministers. In support of the above named Societies, about $5,000 was raised.

Congress.

The first meeting of Congress under the new Administration of Gen. Taylor, will take place on Monday next. There are many things to give to the meeting of this Congress an unusual degree of interest.

New York Election.

The result of the election in New York is most singular. In the Senate the Whig majority is two, and in the House the Democratic majority is two—a tie therefore on joint ballot. The State officers are also equally divided, being four Democrats and four Whigs.

TENNESSEE ELECTION.

Parties also in the Tennessee Legislature are exactly equal. The Democrats have three majority in the House, and the Whigs have three in the Senate; on joint ballot there is a tie. Hence, when they go into Convention for elections, there is a dead lock, and nobody is elected. They tried to elect a Judge on the 19th ultimo, but gave it up after four ballotings, tie and tie all the time.

Important Resolutions.

The following important resolutions were passed by the Eldership, to which we invite the special attention of the readers of the Advocate:

Resolved, That we regard the want of a specific application of the precepts and principles of Christianity to the various sins and evils of the day, as one of the most serious obstacles to the advancement of true religion; and that therefore the preachers especially, and the brethren of this Eldership, be requested to bear testimony against the evil and danger of the followers of Christ mingling in the vain amusements of the world: such as the theatre—the circus—dancing, trifling parties and games; and also against Sabbath-breaking, light reading, extravagance and gaiety in dress and furniture, &c.: and furthermore, that the things which true Christians should not participate in themselves, they ought not to permit to their children and those under their charge.

Resolved, That it be recommended to preachers and others, to aid in the circulation of J. H. Bamberger's Journal, &c., among the members of the churches, as it is believed that the book is calculated to disseminate the principles of the Church of God, and the right ways of the Lord.

Resolved, That the brethren generally be advised to comply with the request of the Editor of the Advocate in the last paper, in relation to the increase of the subscription list of the Church Advocate; and especially as it is now likely to be a source of revenue to the Church.

Dedication of the Camp-hill Bethel.

The Camp-hill Bethel was dedicated to the worship of God on Sabbath, the 25th ult.—Dedication sermon by the Editor of the Church Advocate. The congregation was large, but the collection small, amounting, in all, only to about $45. Preachers in attendance, David Maxwell, S. B. Howard, J. C. Seabrooks, Simon Dresbach, J. J. Miller and J. Winebrenner.—The result of the meeting, up to Monday evening, was one convert. The meeting is still going on.

New Subscribers Pledged.

The brethren pledged themselves, at the late Eldership, to raise all the new subscribers for the Advocate, that could be got, between this and New Year. We hope none will lose sight of these pledges, but make every effort, both in and out of the Church, to swell the list.—Let no one fail to read the circular, on this subject, in the 13th number, publicly, at each appointment, and request the co-operation of the Elders and Deacons of the churches.

CONTRIBUTORS' DEPART'T.

JOURNAL
OF THE
Fourteenth Eldership in Ohio.

The Ohio Eldership of the Church of God met, agreeably to adjournment, in the Madisonville Bethel, Wayne county, Ohio, on the 15th of October, 1849.

After convening at 9 o'clock in the Bethel, a discourse was delivered by brother Abraham Holms, appropriate to the occasion, from 2 Cor. 2d chapter and latter clause of the 16th verse.

After which the meeting was called to order by brother William Adams, and,

On motion, it was

Resolved, That brothers Archibald Megrew, David Baker and J. M. West be appointed to constitute the Eldership.

On motion, it was

Resolved, That we adjourn for half an hour.

Session closed as usual.

—

AFTERNOON SESSION.

Session opened by brother David Baker.

The persons appointed proceeded to constitute the body: whereupon the following Ministers, Elders and Delegates were found in attendance, viz:

Stark County Circuit—Brothers Henry Murray and J. M. West, teaching elders.

Sugar Creek Circuit—Brothers A. Holms and John Beidler, teaching elders; and David Keplinger, ruling elder.

Wooster Circuit—Brothers Archibald Megrew, Thomas H. Deshiri, Henry L. Soule, Isaac Whisler, John Funk, Peter Hartman and David Shrom, teaching elders.

Brothers David Baker, Daniel George, Seth Hollinger, John Peters, Henry Funk, Daniel M'Fadden and John Zimmerman, ruling elders.

Brothers John P. Winebrenner, Samuel Metzler and Hugh Norris, delegates.

Ashland Circuit—Brothers Daniel Williams, David Shriner, James Neal and John J. Bear, teaching elders.

Brothers John Snyder, Henry Booer and J. P. Miller, ruling elders.

Tiffen Circuit—Brother Wm. Adams, teaching elder.

Brother Levi W. Keller, ruling elder.

Brother John Fox, delegate.

Church in Lake Township—Brother David Neidigh, teaching elder.

Brother George Smith, ruling elder.

ABSENTEES.

Henry Rupp, E. K. Ingraham, Geo. Thomas and John Briggle.

On motion, it was

Resolved, That we now proceed to organize by electing a Speaker and two Clerks, by ballot: whereupon brother ARCHIBALD MEGREW was elected Speaker, J. M. West Journalizing Clerk, and Henry Murray Transcribing Clerk.

On motion, it was

Resolved, That brothers T. H. Deshiri and H. L. Soule be admitted as advisory members.

On motion, it was

Resolved, That we now proceed to nominate a committee of three, to examine the Journal of the last Eldership, and report the items of unfinished business.

Whereupon brothers Ab'm Holms, David Shrom and Daniel Williams were appointed said committee.

On motion, it was

Rssolved, That a committee of three be appointed, to form rules for the government of this Eldership.

Whereupon brothers A. Holms, P. Hartman and David Baker were appointed said committee.

On motion, it was

Resolved, That a committee of three be appointed on Overtures.

Whereupon brothers Isaac Whisler, Wm. Adams and David Shrom were appointed said committee.

On motion, it was

Resolved, That a committee of three be appointed on Resolutions.

Brothers John Beidler, J. P. Winebrenner and Seth Hollinger were appointed said committee.

On motion, it was

Resolved, That we hear the report of the Standing Committee.

On motion, it was

Resolved, That we consider brothers Isaac Whisler, David Baker and Seth Hollinger, members of the Standing Committee, censurable for not attending the special meeting that was appointed by the last Eldership.

Whereupon they frankly acknowledged their neglect of duty, and asked forgiveness of this body—which was granted.

On motion, it was

Resolved, That the Standing Committee is censurable for not informing brother William Adams of the reasons why his request was not granted, and therefore owe him an apology—which was made unto him.

On motion, it was

Resolved, That the report of the Standing Committee be adopted.

On motion, it was

Resolved, That brother John Beidler preach to-night at early candle-light.

On motion, it was

Resolved, That we adjourn to meet to-morrow morning at half-past eight o'clock.

Session closed by brother James Neal.

—

TUESDAY MORNING SESSION.

Session opened by brother William Adams.

On motion, it was

Resolved, That the Journal of yesterday be read and corrected.

On motion, it was

Resolved, That brother Elder Austin, of the Baptist Society, be admitted as an advisory member.

On motion, it was

Resolved, That the committee to form rules for the government of this body report.

Their report was adopted, viz:

Standing Rules for this Eldership.

1. This Eldership shall hold two sessions per day—one in the forenoon and one in the afternoon. The morning session to open at 8 o'clock, and close at 12 o'clock; and the afternoon session to commence at 1 o'clock, and close at 4 o'clock.

2. Each session shall open and close with singing and prayer.

3. The Speaker and Clerks shall preside and conduct the business of this body, according to the usages of deliberative bodies.

4. Ministers belonging to the Eldership, Elders and Delegates alone, shall be entitled to a vote.

5. The order of business shall be transacted as follows:

1. Items of unfinished business.

2. New items of business of a general character.

3. There shall be no charges brought against any member of this body except they are previously consulted.

4. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine their remarks to the subject under consideration, and never speak longer than half an hour at any one time, nor more than twice on the same subject, without permission of this Eldership.

5. Reports of the ministers and examining of their character.

6. Hearing and deciding on applicants for license.

7. Miscellaneous business.

8. When a motion is pending before the Eldership, no other business shall be in order, unless it be to amend, strike out, postpone, or adjourn.

9. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

10. Stationing the preachers.

11. No unnecessary walking or talking, so as to disturb the meeting, during the session will be permitted.

On motion, it was

Resolved, That the committee on the last year's Journal report.

Their report was adopted.

On motion, it was

Resolved, That the committee on Overtures report.

Their report was adopted.

On motion, it was

Resolved, That we now proceed to hear the report of the preachers.

Brother ISAAC WHISLER reported: That he felt thankful that through the mercy of God he was permitted to meet with his brethren in another yearly meeting, and felt glad to see the peace and love manifested toward each other. He stated that he had enjoyed some special seasons, during the last winter, in preaching and seeing sinners brought into the kingdom of God's dear Son. He said that he had preached some, but felt sorry that he had not done more for his Master in the past year. He further stated that his trials were more in the past year than at any time previous, in consequence of opposing certain men, and certain things, which were contrary to God's word and the order of God's house. He also stated his willingness to do what he could, in order to get others to do what they ought to do, to save their souls. He expressed his love for his brethren, and concluded by requesting an interest in the prayers of his brethren, that he might be more useful in time to come.

His report was accepted and his license renewed.

Brother HENRY MURRAY reported: That he felt grateful to the giver of all things, for the pivilege he had of meeting with his brethren in another yearly meeting, which was a privilege upon which he placed a great estimate, and a season of grace which afforded him much joy. He also stated that he returned to the field of labor assigned him by the Eldership, during which time he enjoyed many precious seasons, while he was endeavoring to discharge his duty. He felt happy to think that he had the good news to bring to his brethren, that, at least, a few souls were converted—probably some six or seven—and some twenty accessions to the different local churches on his circuit: that he had baptized five, according to the order of God. He expressed his desire to continue with his brethren in the Church of God—to suffer with them, and hopes with them to share joys immortal at God's right hand. He also requested an interest in the prayers of his brethren, that he might be more useful in time to come.

His report was accepted and his license renewed.

Brother JONATHAN M. WEST reported: That he feels truly thankful to God that through His mercy, he has once more been permitted to meet with his much beloved brethren in another yearly meeting, to transact business for the cause and Church of the living God. He stated that through the first part of the last Eldership year, he had suffered much in body, but more in mind, on account of the loss of three of his children; but that he was resigned to the will of God, knowing that his loss is their eternal gain. He has preached some, and still attends to holding prayer and class-meetings. He stated that he loves the cause of God, and feels like laboring all he can for its advancement. He hopes in the end of his turmoils on earth, with his brethren to gain a crown in heaven.

His report was accepted and his license renewed.

Brother JOHN BEIDLER reported: That he was glad he was permitted once more to meet with his brethren in an Eldership capacity. He stated that since the last Eldership, he had been trying to preach as much as he could: although he had not preached so much among the churches as formerly, yet he has extended his labors more as a missionary, in places where the other brethren do not preach. He felt like persevering in the gospel ministry:—loves God, loves his brethren, and wants to live with them, and finally with them enjoy everlasting happiness beyond this world.

His report was accepted and his license renewed.

Brother ABRAHAM HOLMS reported: That he felt grateful to God for the privilege given him of meeting with his brethren in an Eldership capacity. Since the last Eldership, he had been trying to preach to the best of his ability, and a goodly number were converted to God. The churches under his care are in a tolerable prosperous condition, and are looking for better times. His wish and prayer is, that he might be more useful among them than hitherto, and requested his brethren to pray for him.

His report was accepted and his license renewed.

On motion, it was

Resolved, That brother Austin, of the Baptist Society, deliver a discourse on the missionary cause, on to-morrow evening.

On motion, it was

Resolved, That we now adjourn to meet at one o'clock.

Prayer by brother Thomas H. Deshiri.

—

AFTERNOON SESSION.

Session opened by brother David Shriner.

On motion, it was

Resolved, That a Stationing Committee of seven be appointed, by nomination.

Whereupon the following brethren were appointed, viz: Abraham Holms, William Adams, Archibald Megrew and Henry Murray, teaching elders; and David Baker, John Snyder and David Keplinger, ruling elders.

On motion, it was

Resolved, That we again resume the hearing of the reports of the preachers.

Brother THOMAS H. DESHIRI reported: That he came to Ohio last spring, and commenced his labors on the circuit assigned him, in connection with brother Soule. He also stated, that since that time he has labored to be as useful as possible, to saint and sinner. He also said he was kindly received and very comfortably entertained. He further stated, that he felt resolved by the grace of God, to spend his time in the service and fear of God, whilst here on earth. He requested an interest in the prayers of his brethren.

His report was accepted.

Brother HENRY L. SOULE reported: That he had been laboring on the Wooster circuit since last spring, to the best of his ability; but in consequence of ill health, was not able to labor as much as he would liked to have done.

His report was accepted.

On motion, it was

Resolved, That brother Henry L. Soule, on the account of poor health, be exonerated from travelling on the circuit, (assigned him and brother Deshiri, by the Standing Committee,) and that a recommendation be given him, signed by the Speaker and Clerks.

Brother ARCHIBALD MEGREW reported: That he was thankful that through the kind Providence of God, he was permitted to meet once more with his brethren in an Eldership capacity. He stated that he had labored on the circuit during last winter, and had the pleasure of seeing quite a number converted and the churches revived. But through the summer he had travelled and labored but little in the gospel ministry, in consequence of affliction in his family. He further stated, that he had passed through many difficulties and sorrows, but amidst them all, he had some joyful seasons, and still felt resolved to labor in the gospel and to do all the good he can. He expressed a desire to live, labor, suffer and die with his brethren, and hoped with them to share joys immortal at God's right hand. He also stated that he had baptized between 20 and 30 since the last Eldership. He also begs an interest in the prayers of his brethren, that he might be steadfast and useful until death, and finally get home to heaven.

His report was accepted and his license renewed.

Brother DANIEL WILLIAMS reported: He was truly glad in God that he was permitted to meet with his brethren in an Eldership capacity. He also stated that he had been trying, in his weakness, to preach the gospel to the best of his ability, and had seen about 30 conversions, and that there were about 15 baptized on his circuit, during the last year. He stated that he had serious difficulties to undergo during the last winter, but thanks God that things are beginning to wear a more favorable aspect—especially since the Camp-meeting held on his circuit—and as some who had left the church, are coming back again with an humble acknowledgment, he hopes they will all come back with a renewed mind, and a determination to do better. He also stated that he was looking for better times in the future, and hopes by the grace of God, and the prayers of his brethren, to be instrumental in doing good; and with his brethren he wants to live, and share the joys of this life in the ministry, and at last receive a crown of never-fading glory at God's right hand.

His report was accepted and his license renewed.

Brother JOHN FUNK reported: He was happy to meet with his brethren at another annual meeting. He further stated, that he had been trying to preach some, and enjoyed some very good seasons during the past year. He hopes to be more useful in time to come, and wishes to continue with his brethren, and at last get home to heaven.

His report was accepted and his license renewed.

Brother JOHN J. BEAR reported: He was highly gratified that he could see his brethren in another Eldership capacity, and that he felt encouraged to hear his brethren tell of the good dealings of God with them. He stated that he commenced his ministerial labors on the 2d of last April, and has been trying to preach plain and pointed, and that his preaching has been received generally by the brethren, and that he had been very kindly treated by the brethren, with a few exceptions. He further said, that he felt perfectly at home with his brethren of the Church of God, and the more he investigated the principles of the Church, the more satisfied he was that they were of God. He hoped the brethren would forgive him for disappointing them, for his health was so poor that he could not meet his arrangements; yet he felt willing to do the best he can. He further said, that he had more enjoyments in the past year than for 14 years previous. The reason, perhaps, was, because he had tried to discharge his duty more fully.

His report was accepted and his license renewed.

Brother WM. ADAMS reported: That in consequence of ill health, he was not able to perform the labors due to the Tiffen Mission, on which he was appointed; nevertheless, he had labored all he consistently could, and had saw a goodly number converted: that he baptized five or six, and feels to continue in the gospel ministry. He loves the brethren, God and His cause, and asks the prayers of his brethren.

His report was accepted and his license renewed.

Brother DAVID NEIDIGH reported: That he truly felt glad in God that he was permitted to meet with his brethren in the ministry. He also stated, that he had preached about every three weeks for the Church in Lake township, which was assigned him by the last Eldership: that he also preached at a number of other places, by request of his brethren, and that he saw a few converted to God, and baptized eleven believers. He further said, he wishes to continue with his brethren in the ministry—live, labor and die with them, and at last meet with them in a better world, where joys immortal are.

His report was accepted and his license renewed.

Brother DAVID SHRINER reported: That he felt truly thankful to Almighty God, for the happy privilege of meeting with his beloved brethren in another Eldership, to transact business for the Church of the living God—bearing his own name—governed by his own laws, and not by human creeds and disciplines. All that he can say in reference to himself is, that he regrets that he has not been more diligent in the gospel ministry. He says he loves the cause of God: he believes it must and will yet prevail over the prejudices of many. He also feels resolved for the future, by the help of God, to be more diligent than ever in the vineyard of the Lord. He asks an interest in the prayers of his brethren, for he wanted to live and labor with them in this world, and with them share joys immortal at God's right hand.

His report was accepted and his license renewed.

Brother PETER HARTMAN reported: That he feels very thankful to God that he is once more permitted to meet with his brethren in an Eldership meeting. As it regards the preaching of the gospel, he has been trying, by the help of God, to preach since the last Eldership: that he saw some good effected, and had some very interesting meetings. He feels resolved, by the grace of God, to preach and do all the good he can, and hopes that love and union may abound among us. He asks his brethren to pray for him, that he may do right in all things, and with them finally gain a seat at God's right hand.

His report was accepted and his license renewed.

Brother JAMES NEAL reported: That he was truly glad that he was permitted to meet with his brethren. He stated, he had preached some since the last Eldership, but in consequence of sickness, he was not able to preach as much as he desired. He had baptized eight. He says he still loves his brethren and the cause of God, and desires to remain with them, and finally with them make his home in glory.

His report was accepted and his license renewed.

Brother DAVID SHROM reported: That inasmuch as he could not attend the last Eldership, he had made out his report and gave it to a brother to hand to the Eldership, and that brother neglected going to the Eldership, therefore his report was not received. He stated that through the last winter he had labored considerably, but not much during the summer. As for the good he had done, it was known only to God. He wants his brethren to pray for him, that he may be more useful in winning souls to God, and finally get home to heaven.

His report was accepted and his license renewed.

Brother JOHN BRIGGLE was heard from. His report was accepted and his license renewed.

Brother GEO THOMAS was not heard from.

Brother HENRY RUPP was heard from. His report was accepted and his license renewed.

Voted, That they be sent to him by brother William Adams.

Brother E. K. INGRAHAM was not heard from.

On motion,

Resolved, That brother A. Holms preach to-night.

On motion, it was

Resolved, That we adjourn to meet to-morrow morning at eight o'clock.

Session closed by brother David Keplinger.

—

WEDNESDAY MORNING SESSION.

Session opened by brother A. Holms.

On motion, it was

Resolved, That the Journal of yesterday be read and corrected.

On motion, it was

Resolved, That we now hear from applicants who wish to obtain license—whereupon

Brother Levi W. Keller arose and gave a brief account of his conversion and call to the ministry. Being considered worthy, a license was granted him, and was addressed by the Speaker.

Brother David Keplinger next arose and gave a brief account of his conversion and call to the ministry. Being considered worthy, a license was granted him, and was addressed by brother A. Holms.

On motion, it was

Resolved, That the committe on Resolutions report.

Their report was read and adopted.

On motion, it was

Resolved, That brother Wm. Adams preach a sermon at our next Eldership meeting, on the labors, life and death of our much esteemed brother, Samuel Sherrich.

On motion, it was

Resolved, That the ministers teach the churches to observe the ordinances of Feet-washing and the Lord's Supper more frequently at their private meetings, and not put it off till the time of their special efforts for reformation.

On motion, it was

Resolved, That each preacher use his utmost influence toward the establishment of Sabbath-schools.

On motion, it was

Resolved, That we adjourn to meet at one o'clock.

Session closed by brother J. P. Winebrenner.

—

AFTERNOON SESSION.

Session opened by brother Henry Murray.

On motion, it was

Resolved, That each minister preach a missionary sermon, at least once in a year, at each regular place of preaching.

On motion, it was

Resolved, That a Standing Committee of five be appointed, by nomination, to consist of three preachers and two ruling elders.

Whereupon the following brethren were appointed said committee, viz: Archibald Megrew, Abraham Holms and John Beidler, preachers; Seth Hollinger and David Baker, ruling elders.

On motion, it was

Resolved, That the Board of Missions report.

They not being prepared, it was laid over till to-morrow afternoon.

On motion, it was

Resolved, That the Standing Committee meet on the third Saturday in February, 1850, in Wooster, Wayne county, Ohio.

On motion, it was

Resolved, That we ascertain where to hold our next yearly meeting.

The following named churches, by their

Elders and Delegates, made application, viz: church at Brandywine, Wooster, Union and Stump's.

Voted, That our next Eldership meeting be held with the Church of God at Brandywine Bethel, in Tuscarawas county, Ohio, 4 miles west of Canal Dover, on the third Monday of October, 1850.

On motion, it was

Resolved, That brother CHRISTIAN IDLEMAN be received as an advisory member.

On motion, it was

Resolved, That we resume the hearing of applicants for license.

Whereupon brother James Neal presented the case of brother DAVID GILL, a former member of this body, as an applicant for license. Laid over till to-morrow.

On motion, it was

Resolved, That we ascertain who will travel the coming year.

Whereupon the following brethren volunteered to travel, viz: Henry Murray, Abraham Holms, Daniel Williams, John J. Bear, Wm. Adams, David Shriner, Archibald Megrew and J. M. West.

On motion, it was.

Resolved, That the Stationing Committee meet to-night, at brother Joseph Louck's.

On motion, it was

Resolved, That we adjourn to meet to-morrow morning at eight o'clock.

Session closed by the Speaker.

THURSDAY MORNING SESSION.

Session opened by brother C. Idleman.

On motion, it was

Resolved, That the Journal of yesterday be read and corrected.

On motion, it was

Resolved, That the Stationing Committee report.

Their report was as follows:

Stark County Circuit—HENRY MURRAY.

Sugar Creek Circuit—WILLIAM ADAMS.

Wooster and Moreland Station—A. MEGREW.

Wooster Circuit—ABRAHAM HOLMS and THOS. H. DESHIRI.

Mohican Circuit—DANIEL WILLIAMS and JAMES NEAL.

Ashland Circuit—JOHN J. BEAR.

Tiffen Circuit—DAVID SHRINER.

Missionary—J. M. WEST: provided the Eldership will appropriate fifty dollars toward his support, out of the missionary funds.

Voted, By the Eldership, that this matter be left in the hands of the Standing Committee.

Local Preachers—John Beidler, Peter Hartman, David Shrom, Levi W. Keller, David Keplinger, John Funk, David Neidigh, John Briggle, Henry Rupp, Isaac Whisler, E. K. Ingraham, David Gill, George Thomas and John McKee.

On motion, it was

Resolved, That the report of the Stationing Committee be adopted.

On motion, it was

Resolved, That we resume the hearing of brother David Gill's case.

After brother Gill humbly acknowledging his errors, to the satisfaction of this Eldership, and requesting to become a member of this body, he was voted a license.

On motion, it was

Resolved, That brother A. Megrew preach the opening sermon, if the Lord will, at our next Eldership meeting.

On motion, it was

Resolved, That brother T. H. Deshiri be exonerated from preaching in Wooster, in consequence of brother Soule's inability to preach and leaving the circuit.

On motion, it was

Resolved, That brother T. H. Deshiri receive a license from this body, agreeably to his request.

On motion, it was

Resolved, That we adjourn for one hour.

Session closed by brother Austin.

AFTERNOON SESSION.

On motion, it was

Resolved, That the Standing Committee constitute the Camp-meeting Committee.

On motion, it was.

Resolved, That the ministers of the Ohio Eldership be requested to write out their Biographical Sketches, and send them to the Advocate Office.

On motion, it was

Resolved, That no monies be drawn out of the Treasury of the Missionary Society, only on the order of the Eldership, or in the time of its recess, on the order of the Standing Committee.

On motion, it was

Resolved, That the yearly subscriptions to the Missionary Society, for the previous year, be held and considered as so much stock.

On motion, it was

Resolved, That the Board of Missions report.

The following is their report:

The whole number of persons subscribed, is	189
The whole number of life members, is	85
The whole amount subscribed, is	$973 64
The whole amount subscribed by life members, is	911 00
The whole amount due to the Society, is	93 85
The whole amount received, is	69 40
The whole amount yet due, is	24 45

On motion, it was

Resolved, That the Treasurer of the Missionary Society make use of the missionary funds in his possession, until called for, by a note with approved security, and said note to be lodged in the hands of the Standing Committee.

On motion, it was

Resolved, That the brethren holding missionary subscriptions, collect the arrearages due on them, and hand the same over to the Treasurer, before the sitting of the Standing Committee.

On motion, it was

Resolved, That brother JOHN MCKEE, of the United Brethren Society, be admitted as an advisory member.

On motion, it was

Resolved, That inasmuch as brother John McKee, of the United Brethren Society, requests a license from this body, having presented his certificate from that body as a member among them in good standing, he be admitted as a member of this Eldership and voted a license.

On motion, it was

Resolved, That this Eldership tender their thanks to the brethren and friends of Madisonville and its vicinity, for their kindness and hospitality towards us during our Eldership meeting.

On motion, it was

Resolved, That we attend to the ordinances to-night, and that brother John J. Bear preach a sermon on the occasion.

On motion, it was

Resolved, That we return our thanks to the Speaker and Clerks, for the faithful performance of their several duties during our Eldership.

On motion, it was

Resolved, That the Journal of this Eldership be signed by the Speaker and Clerks.

On motion, it was

Resolved, That we now adjourn to meet with the church at Brandywine, on the third Monday of October, 1850.

ARCHIBALD MEGREW, *Speaker*.

J. M. WEST, *Journalizing Clerk*.

HENRY MURRAY, *Transcribing Clerk*.

JOURNAL
OF THE
Fourth Indiana Eldership.

AGREEABLY to appointment, the Annual Eldership of the Church of God in the State of Indiana, met in a School-house, in the sixth district, near Auburn, Decalb county, on Monday morning, October 15th, 1850.

The meeting was opened with worship by brother George Thomas.

On motion, brothers J. Martin and J. Blickenstaff were appointed to constitute the meeting: whereupon the following brethren were found to be in attendance, viz:

Wabash County, Indiana—George Thomas and Wm. Hood, teaching elders; and E. Latta, ruling elder.

Lagrange County, Indiana—J. Martin, teaching elder; A. Menely and F. Tillotson, ruling elders.

Decalb County, Indiana—Wm. Frampton, A. Wagoner and J. Walter, ruling elders.

Adams County, Indiana—J. G. Baker, ruling elder.

Vanwert County, Ohio—C. Sands, teaching elder.

Mercer County, Ohio—T. Hickernell, teaching elder.

Whitley County—Henry Comp, messenger.

On motion, the meeting was organized, by electing brother GEO. THOMAS Speaker, and T. HICKERNELL Clerk.

On motion, a committee of three were appointed on Resolutions, viz: brothers A. Menely, J. Blickenstaff and Wm. Frampton.

On motion, the Standing Committee reported—whose report was adopted.

The Standing Committee reported: That they had liberated J. Blickenstaff from his circuit, to go just where he had a mind to: after which he went to Illinois. And further, that they had settled the difficulties between Elder Slyter and the churches, so far as they could reach them at that time, and promised, after proper satisfaction was rendered on all hands, a renewal of his license.

On motion, a committee on Overtures, consisting of three, were appointed, viz: brothers J. Martin, C. Sands and Wm. Frampton.

On motion, a committee of five were appointed on applicants for license, viz: Geo. Thomas, A. Menely, Wm. Hood, J. Martin and T. Hickernell.

On motion, father HENRY Ross was admitted as an advisory member.

On motion, it was

Resolved, That the ministers now give in their reports.

Brother GEO. THOMAS reported: That he is still trying to preach the gospel, and that through a protracted illness, he was made sensible of the fact, that he ought to spend all his time in that way; but in consequence of his circumstances in life being somewhat peculiar, he cannot see how he can give the whole of his time to the work of the ministry without help.

His report was adopted and license renewed.

Brother J. MARTIN reported: That he is still trying to preach the gospel; but in consequence of being immersed in business, he did not preach as much as he otherwise would have done, provided this had not been the case. He says he baptized three or four since the last Eldership.

His report was adopted and license renewed.

Brother C. SANDS reported: That he has endeavored to preach Christ to the people since the last Eldership; but in consequence of losing his horse, and struggling otherwise with poverty, he has felt very much discouraged. He says for sometime he has had to travel on foot after his appointments, and thinks sometimes he will be compelled to leave the field on account of extreme poverty. He had a revival in Adams county, Indiana. where 10 or 12 professed hope in Christ, and baptized seven, and formed a church of eight members.

His report was adopted and license renewed.

Brother WM. HOOD reported: That he had a strong impulse to travel and preach the gospel constantly. And further says, that he preaches as much as his circumstances will admit.

His report was adopted and license renewed.

Brother J. BLICKENSTAFF reported: That he has been laboring, according to appointment, since the last Eldership, partly with brother T. Hickernell, and partly with brother J. Martin; but through the course of time, he received a strong impulse to go to Illinois, and left for that State sometime in the summer season, and feels much enconraged to labor there. He also states that he baptized eight before he left for Illinois.

His report was adopted and license renewed.

Brother T. HICKERNELL reported: That he has been laboring since the last Eldership, with the exception of three months in the summer season. Baptized two or three, and labored in several revivals, and seen a number hopefully converted.

His report was adopted and license renewed.

ABSENTEES were then heard from.

Brother ENOCH GILLESPIE was heard from.

On motion, it was

Resolved, That inasmuch as E. Gillespie has deserted the church in Milford, under charges, and did not appear before the Eldership to answer those charges, therefore the Eldership think it inexpedient to continue his membership any longer.

Brother SLYTER was not heard from; and inasmuch as some charges were preferred against him, therefore,

Resolved, That his case be referred to the Standing Committee.

Adjourned to meet to-morrow morning at half-past eight o'clock.

Closed with prayer by brother Martin.

TUESDAY MORNING SESSION.

Session opened by brother Blickenstaff.

After the Journal of the Eldership was read and corrected, it was

Resolved, That a Stationing Committee of five be appointed, by nomination.

Whereupon brothers C. Sands, E. Latta,

Wm. Frampton, J. Martin and T. Hickernell were appointed said committee.

A Standing Committee of five were next appointed, viz: brothers A. Menely, Geo. Thomas, J. Martin, Wm. Hood and T. Hickernell.

The committee on Overtures reported that they had received no letters or documents.

On motion, it was

Resolved, That we ascertain who will travel the coming year.

On motion, it was

Resolved, That items of unfinished business, brought before the last Eldership, be taken into consideration.

Whereupon the following resolution was adopted and approved, viz:

Resolved, That Christ is our only law-giver, and proved His and His disciples' Divine authority by marvellous wonders; therefore we cannot believe and receive any law and constitution, formed by any of our brethren, as having any authority over this Eldership in the transaction of its business.

Resolved, For an intermission of half an hour. Prayer by father Tillotson.

AFTERNOON SESSION.

Opened with prayer by brother Geo. Thomas.

On motion, the committee on Resolutions reported as follows:

Resolved, That this Eldership recommend the first day of January, 1850, to be observed as a day of fasting and prayer, by all the members within the bounds of this Eldership, for the prosperity of God's cause.

Their report was adopted.

On motion, the Stationing Committee retired to divide the circuits and station the preachers.

On motion, adjourned till after preaching this evening.

EVENING SESSION.

The Stationing Committee reported that they stationed the preachers as follows:

Ohio, Miami Circuit—T. HICKERNELL.

Indiana, Wabash County Circuit—GEORGE THOMAS.

Adams County Circuit—C. SANDS.

Missionaries—JOHN MARTIN, WILLIAM HOOD and J. BLICKENSTAFF.

Resolved, That a fund be established, for superannuated and worn-out preachers in this Eldership, and that travelling preachers exert their influence to raise subscriptions to support that fund.

Resolved, That it be recommended that monthly and quarterly meetings be estalished throughout the bounds of this Eldership, and that the Standing Committee appoint those meetings next spring.

Resolved, That the thanks and best wishes of this Eldership be tendered to the Church of God at Union and neighborhood, for their kindness and attention extended to them.

Resolved, That the Standing Committee meet on the last Monday of March, 1850, at brother Henry Comp's, Whitley county, Indiana, three miles north of Columbia.

Resolved, To adjourn to meet on the third Monday of October, 1850, in Jackson township, Decalb county, Indiana.

Closed with prayer by brother T. Hickernell.

JOHN MARTIN, *Speaker*.

THOS. HICKERNELL, *Clerk*.

Letter from Brothers A. J. & Wm. Franks.

DESMOYS Co., Iowa, Oct. 6, 1849.

BROTHER WINEBRENNER:—

WE write a few lines to you, to inform you where to send our Advocates, and where the brethren may find us.

We have left Ohio and come to this great State, that is so cold. But we shall say nothing about it till we see more of the country. This town (Burlington) is a business place. We moved here by land. It took us 24 days But what goods we sent by water, cost us nearly $3 00 per hundred. By land, the cost was not more than one dollar and twelve and a half cents. We live seven miles north of Burlington. We are all in tolerable health at this time, thank God. We don't know that there are any of the brethren about here. If there are, we hope they will pay us a visit.—We want you to send our papers to Burlington, if you please, in place of sending them to Massillon, Ohio, where we got them before.

Yours truly, A. J. FRANKS,
WM. FRANKS.

Letter from Brother H. M. Aston.

HIATTSVILLE, Miami County, Ohio, November 4, 1849.

DEAR BROTHER WINEBRENNER:—

I BEG leave to drop a few lines for the Church Advocate.

It is now one year and four months that we are in this county, and two months more that we are in this State, and have not heard a sermon preached (during all this time) that I could say, it was nothing but the truth.

The brethren here say, it is about two years since brother Hickernell left here; and that they have had no sermon since, but of the worldly churches or of popular preachers.—While brother Hickernell preached, there were about 30 members; now we have about five.

Take this decrease or downfall into consideration, and reflect on it, ye ministering brethren, and see if we should be left to ourselves. We have, perhaps, not so much to give as some may have. We have prayer-meeting once a week, and enjoy ourselves in some degree, and would enjoy ourselves more but sinners are seemingly worse here than I ever seen them elsewhere. If there is not more done soon, than what has been done here, to promote the cause of God, sinners, I greatly fear, will go to perdition, and Christians grow cold, and ministers, perhaps, have to answer for, in part.

How can these sinners hear and believe without a preacher? We would be very glad if some brethren would come and preach for us; for we believe some good would be effected if some would preach here.

The preaching brethren travel all around us to preach, but do not stop in our county. Why is it thus?

I remain yours affectionately,

H. M. ASTON.

OBITUARY OF WILLIAM BARNHART.

DIED, near the Windy-Gap, Greene county, Pa., on Saturday, the 16th of September last, WILLIAM, son of Stephen and Parthenia Barnhart, aged 1 year, 3 months and 22 days.

This little boy of ours was, doubtless, taken from our embraces, as one of God's little jewels, who swell the number, and who walk the elysian fields of the paradise of God. Yet the loss to us was truly great. Yes, dear brethren, it was a hard thing to part with a tender offspring. However, we should not weep, but try and live in such a way that when we come to leave this troublesome world, we may be so unspeakably happy as to meet those who have gone before us in glory. This little boy of ours was buried alongside of its little brother JAMES, who died two years and better ago.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*Messiah*.

Funeral services by Bishop J. Hickernell, followed by Elder B. Ober.

S. BARNHART.

OBITUARY OF Sister HANNAH ELBIN.

DIED, at the residence of Mr. Joseph Bennett, in Jackson township, Greene county, Pa., on Monday evening, the 1st of October, 1849, sister HANNAH ELBIN, aged about 70 years, or upwards.

Sister Elbin died very suddenly, with an issue of blood from the mouth. She embraced religion in the spring of 1846, and was baptized by Elder Wertz. Since which time she lived an humble follower of our blessed Jesus, until her death. Sister Elbin, even before her conversion, had some traits of character which were truly good. She was "plain up and down" in her dealings, and was always to a person's face what she was behind their back. For several years previous to her death, she was physically much debilitated, so that she could not work or go to meeting much; but notwithstanding she always appeared to put her trust in the strong arm of the Lord. She has left several children and grand-children, to lament her loss. May her death be a warning to them to make a preparation to meet death. May we all consider that the old *must* die, and that the young *may* die. "Blessed are the dead who die in the Lord."

Funeral services by Elder Hickernell and brother Ober.

S. BARNHART.

NEWS DEPARTMENT.

☞ The following are the exports from Great Britain to the United States, for eight months, ending September 16th, 1849:

	1845.	1846	1848	1849.
Calicoes, plain, yards,	10,528,779	7,258 506	14,415,765	12 789 038
Calicoes, dyed, "	10,065 694	9,508 214	34,901,698	3 8383 891
Cambrics, "	737.356	374,236	1,143,829	1 460,004
Lace, &c., "	5,997.370	2,544,920	6,356,310	7 979,568
Linen & Cotton, "	132 414	129,538	832,980	2,998,176
Linens, "	17,589 290	16,428 813	19 381,457	21,933,798
Linen yarn, pounds.			25 860	42,804
Woollen yarn, "	341 518	72 314	108 333	84,717
Cotton yarn, "	61 653	26,899	85,590	71 392
Cotton Thread, "	317,412	406 454	1,062,525	1 644,791
Woollen goods, "	1,359,843	1.115,744	1,283,139	1,488,856

Railroads in the United States.—We have now in the United States about 8,500 miles Railroad completed, at a cost of $230,000,000 and, before the close of this year, at least 5,000 miles more will be in contemplation, and capital will be found rapidly centering towards them.

Another New Planet.—Another planet belonging to our system was discovered at Naples, by professor Gasparis, on the 12th of April. This is the *ninth* new body, including planets and satellites, which has been added to the solar system in the last four years.

Emigration to Califonia.—The St. Joseph (Mo.) Gazette estimates the entire number of emigrants that have left for Californiaby the overland route at thirty-thousand. Of these seventeen thousand started from St. Joseph, Independence, Weston, and Westport.

The Memphis Convention.—The Pacific Railroad Convention at Memphis adjourned on the 26th ult., after refusing to concur in the resolution of the St. Louis Convention to meet in Philadelphia on the first Monday in April next. The resolutions adopted urge upon the Government the importance of undertaking, at the earliest possible day, the construction of the Railroad from the Mississippi to the Pacific, and deem it the duty of the Government, not only to construct it, but also branches north, east and south, so as to connect with the liues of Railroad now in progress of construction or in contemplation. The last resolution is the only one expressive of any opinion as to the route of the proposed Railroad, and this of course recommends such a route as would make Memphis a terminus of the great trnnk. The route recommended is as follows:

"* * * * * * commencing at San Diego, on the Pacific Ocean, crossing the Colorado on the West, running along the Gila river, or near it, in a direction to the Passo Del Norte, and thence across the State of Texas to its northeastern boundary between 32 and 23 degrees of North Latitude, terminating at some point on the Mississippi, between the mouth of the Ohio river and the mouth of Red river."

Cuba.—The island of Cuba covers an area of about 37,000 square miles, about the size of the State of Maine, and contains a population of 1,400,000, of whom 600,000 are slaves. Its imports in 1847, were $32,389,119, and its exports during the same period, $27,998,770; of which $12,394,876 were to the United States. The amount of American tonnage employed in the trade with Cuba, is 473,774 tons. It has 195 miles of Railroad in operation, and 61 in process of construction. Its principal harbors are the finest in the world. The climate is so genial that it yields two crops in a year of many of its productions. It also abounds in materials for manufacturieg purposes, and its mountains contain mines of copper, which are worked to considerable advantage.

California.—The Hon. W. H. Gwin, formerly of Mississippi, now of California, has written to his friends in New Orleans that the people of California will promptly organize a State government, and exclude slavery by an overwhelming majority.—*Zion's Advocate*.

☞ It is said that there is a Protestant population of 20,000 in the valley of the Rio Grande, Texas, without a minister. Brownsville, opposite Matamoras, which commenced its existence as a town in August, 1848, now contains a population of 2000 souls, and is rapidly increasing. A Sabbath-school has been established, which is doing well, but a minister is greatly needed.

Parties in Congress.

States.	*Whig.*	*Dem.*
Alabama,	2	5
Arkansas,	—	1
Connecticut,	1	—
Delaware,	1	3
Florida,	1	—
Georgia,	4	4
Illinois,	1	6
Indiana,	1	9
Iowa,	—	2
Kentucky,	6	4
Louisiana,	1	3
Maine,	2	5
Maryland,	3	3
Massachusetts,	8	—
Michigan,	1	2
Mississippi,	—	4
Missouri,	—	5
New Hampshire,	2	2
New Jersey,	4	1
New York,	32	2
North Carolina,	6	3
Ohio,	9	10
Pennsylvania,	15	9
Rhode Island,	2	—
South Carolina,	—	7
Tennessee,	4	7
Texas,	—	2
Vermont,	3	1
Virginia,	2	13
Wisconsin,	1	2
Total,	112	115

Magnetic Telegraph Case.—The long pending suit between Professor S. F. B. Morse and others, and Henry O'Riley and others, in which is involved the plaintiff's patent right to the exclusive use of the magnetic telegraph, was decided on Monday of last week, by the United States Circuit Court at Frankfort, Ky., Judge Monroe presiding, in favor of the plantiffs, the Court granting Prof. Morse an injunction, restraining the defendants from the further use of the plantiff's patent for fourteen years. An appeal was taken, and the case, we persume, will go to the Court for a final decision.

New York.—The Journal of Commerce estimates the present population of the city of New York at about 425,000, of whom 150,000 or 160,000 are foreigners. Full one half of the foreign population are aliens: about 18,000 are voters, out of a total of 73,000. According to the census of 1845, of the 128,495 foreigners, 96,584 were natives of Great Britain and Ireland, 24,416 of Germany, 3,710 of France, 508 of Mexico and South America, and the remaining 3,277 of other European countries.

St. Louis.—The burnt district in St. Louis will soon be entirely rebuilt in a very superior style. About 150 buildings have already been erected, many of them three and four stories and fire-proof. About 200 more are under contract and going up.

Drunkenness in Great Britian.—The commissioners on drunkenness in Great Britain, estimate the value of labor lost through intemperance annually at not far from $200,000,000.

U. S. Treasury Statement.—Aecording to an official statement from the Secretary of the Treasury, the receipts into the Treasury during the quarter ending the 30th September, 1849, as nearly as can now be ascertained, were, viz:

From customs, about	$11,450,000 00
From lands,	370,000 00
From miscellaneous sources,	175,000 00
From loan of 1847,	839,450 00
From loan of 1848,	507,050 00
	$13,241,500 00

The expenditures for the same period, were:

Civil list, miscellaneous and foreign intercourse,		$2,678,760 15
Army, &c.,		1,600,912 56
Indian Department,		752,405 24
Fortifications,		269 513 57
Pensions,		679,483 33
Navy,		2,052,435 16
Interest on Treasury notes and pulibc debi,	$26,910 02	
Reimbursement of Treasury notes,	842,050 00	
Redemption of 3 per cent. stock,	15 97	
Interest on Mexican indemnity,	7,589 37	
Redemption of Treasury notes which have been purloined,	121 22	876,676 58
		$8,910,186 59

No Competent Witness.—At the recent term of Court in Carlisle, a witness was about to give testimony, whose competence was objected to because he had said, he "*did not believe in a future state of rewards and punishments—that when a man died he died like a dog,—that the Bible is a fable, and there is no punishment after death.*" His Honor Judge Watts, promptly rejected his evidence, and refused to premit him to testify, and he did right.

Great Brick Machine.—The Cincinnati Nonpareil says that a machine is in operation for making brick which feeds itself, and delivers the brick without hands, and presses them so hard that they are ready to be laid into the kiln when they come from the mould, and one machine will turn out 25,000 per day. The clay is better mixed, and makes better brick than those made in the usual way.

Bequests.—The late James B. Todd, of Lexington, (Ky.) made the following bequests: Board of Domestic Missions of the Presbyterian Church, $2,000; Board of Foreign Missions of the same, $1,000; Board of Publication of same, $1,000; Foreign Evangelical Society, $700; American Sunday School Union, $5[illegible]0; American Tract Society, $800. Total 8,000.

☞ Elihu Burritt, the Philanthropist, and Editor of the Christian Citizen, has returned from Europe, having been absent about three years, engaged in efforts for the promotion of love and good will among the nations. He was the originator, we believe, of the recent Peace Convention in Paris, and also of the one held in Brussels last year.

☞ The Pennsylvania Block for the Washington Monument, is now ready. It is 4 feet long, 2 feet wide and 15 inches thick. On its face it bears the following inscription:—"Pennsylvania, from the quarry of D. O. Hitner, Montgomery county." The word Pennsylvania, is engraved in large Gothic letters, near the centre.

New Mexico—Delegate Chosen.—A Santa Fe correspondent of the St. Louis Republican states that an election has been held in New Mexico, at which Hugh Smith was chosen Delegate to Congress. He adds that Mr. Smith is now on his way to take his seat in the House at the ensuing session.

Railroads in England.—The number of miles of Railroad in England sanctioned by Parliment, up to this time, is about 12,000, of which only 4,000 are completed. The capital invested in these completed lines is one thousand millions of dollars. The total receipts last year amounted to $50,000,000.

Bank Failure.—The Susquehanna county (Pa.) Bank has stopped payment. The public is also cautioned against the bills of the following Banks:—Salisbury Bank, Maryland; Exchange Bank, Washington, D C; State Bank at Morris, New Jersey; James' Bank, Jamesville, New York.

Education in London.—The Methodists in England have determined to erect a College in one of the most vicious and destitute portions of London, for the gratuitous education of the poor, in which cause the Weslyan Methodists have for some years past been extremely active.

Colleges in the United States.—There are in the United States 119 colleges. The aggregate number of volumes in the libraries of these colleges is 643,328. The library of Harvard University numbers 74,000 volumes.

Good News to Mechanics.—A liquid glue has been invented in England, having the advantage of being stronger than the ordinary glue, and always ready, and will unite wood, iron and plaster.

California Gold.—*Three millions seven hundred and thirty thousand dollars* of California Gold, has been received at the Philadelphia U. S. Mint.

☞ Tennessee has, at this time within her limits, forty-seven furnaces, and ninety-two bloomeries, forges and rolling mills In the manufacture of iron, she stands as the third State in the Union.

☞ The new Steamship Philadelphia, built originally for the Charleston trade, is to be sent on her first voyage to Chagres leaving there between the first and tenth December next.

MISCELLANEOUS.

MAGNETISM OF FAITH.

The following beautiful illustration of the power of faith to sustain the soul in the midst of affliction, occurs in the timely discourse of Rev. H. T. Cheever, in the June No. of the National Preacher:

I have observed at sea, and it is often noticed by mariners that in the begining of bad weather, before the storm was fairly set in and fixed in its course, the needle in the compass-box was considerbly affected; and there was unusual oscillation, probably through the changing or disturbance of the atmosphere's electric forces. But after the gale was fairly formed or at its height, the needle became true to its polarity. In like manner is it with a mind under trial that has been once thoroughly magnetized by the grace of God, so as to have the law of Divine polarity impressed upon it, making it to turn always to the pole-star of Bethlehem, the great magnet of the regenerated soul. Though ordinarily true to his pole, it is seldom or never, that the Christian can at once repress the flutter and agitation of nature, control or understand its deviations, collect his energies, and repose calmly on God. It is seldom that faith, taken by surprise, does at once steady the soul, and lift a man clear above hostile infirmities and fears. Althongh it be true that when once magnetised by the love of God, the soul does always point upward by strong attraction, as the compass-needle, to the north, yet, like that same needle, suddenly acted upon by a disturbing force, you must give it time to recover its balance, and, its oscillation done, to fasten upon the central point of rest.

We have known God's dear children sometimes when calamities came suddenly in prospect, when huge billows seemed ready to go over them, and a black cloud of sorrows was about to burst upon their heads, at first trembling and anxious, swinging a little with trepidation to this side and that of the central point of rest. But as the trial became more distinctly defined, the cloud's lightning began to flash, and its big drop to fall, the palpitating heart would be still, the vibrations of the will would cease, faith gather strength, and the eye of the soul be upturned and fastened on a faithful God, and its hand grasp firmly the promises which neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature can even loosen.

ANOTHER NEW STATE.

The St. Louis Republican gives us some surprising particulars of the sudden springing up of a new State, in the Valley of the great Salt Lake. Those strange enthusiasts, called Mormons, have, for the last two years, been gathering and settling in multitudes in this distant wilderness.—They have recently ventured to organize a State government, which they denominate, *The State of Deseret*, which we are told, means according to their ideas, *The Honey Bee*, as significant of *industry*.—The following history of this magical event, we extract from an exchange:

On the 5th of March last, the citizens of that part of Upper California, which lies east of the *Sierra Nevada*, held a Convention at the *Great Salt Lake City* to consider the propriety of organizing a

Territorial or State Government. A Chairman, Secretary, Assistant Secretary and Marshall were duly chosen. Addresses were made, a Committee of ten was appointed to draft a Constitution, and the Convention adjourned. It met again on the 8th, when the new Constitution was reported for discussion. The first clause establishes "a free and independent government by the name of the *State of Deseret*," and defines the boundaries, which embrace an extensive and most beautiful region.—The powers of Government are then divided into legislative, executive and judicial. All free white male citizens can become members of the Legislature. The Senate is to consist of 17 members, and the House of 35. The Executive Department has its Governor, Lieut. Governor, Secretary of State, Auditor and Treasurer. A Supreme Court and inferior tribunals, with a Chief Justice and ten Associates, make up the Judiciary. The Constitution was adopted by the Convention on the 10th of March, two days after it was reported, an economy of lungs and time not to be disregarded by constitution-menders in the old States.

The first Monday of May was the first election day under the new Constitution. The first General Assembly met on the 2d of July. Millard Snow was made Speaker of the House. The President of the Senate is not mentioned. It was announced, after organization, that the people had elected Brigham Young, Governor, Heber C. Kimball, Lt. Governor, Wm. Richardson, Secretary of State, Wm. Clayton Auditor, and Jos. S. Haywood, Treasurer.

On the 3d, a resolution to ask of Congress a territorial or State government was passed: on the 5th Alvan W. Rabbitt was elected in joint Convention a *Delegate and Representative to Congress*, and on the 9th, the Legislature adjourned *sine die*, after a *very long* and *arduous* session of *eight days*—an excellent example for legislators in the old States. In its memorial to Congress, the Legislature asks that the Constitution be accepted, and the State of Deseret *admitted into the Union on an equal footing with the other States*, or such form of Government given us may be deemed expedient, and their Delegate recognized.

COST OF PUBLISHING RELIGIOUS NEWSPAPERS.

Very few persons have any thing like a correct idea of the expenses of a Weekly Newspaper, whose chief profit does not depend, like secular papers, from advertisements, but mainly, if not altogether from the subscription price of two or three dollars a year. There are but few religious papers which pay for their expenditure.—It requires a *large* list of *paying subscribers* to do so.

Just the other day, we saw a reference to this subject in the proceedings of the Presbyterian Synod of Philadelphia, which is in point. It was stated, that the "Presbyterian," an ably conducted and widely circulated paper, the subscription price of which is $3,00 a year, or $2,50 in advance, had *for years yielded no profit;* but on the contrary, that their publisher had "made great sacrifices in sustaining it," and large amounts of extra donations had been given to it by liberal friends to help it along and keep its press going. Now, when a paper of such large circulation, and with such liberal *extra aid* can scarcely be kept alive, how must it be with those papers, who are far less favorably circumstanced.

[*Ger. Ref. Messenger.*

THE FIRE AND THE WORM.

A converted Indian was asked how he knew that he had experienced a change of heart. He gave no answer. He was asked if he saw the power.

"No."

"Did you hear it?"

"No."

"Did you feel it?"

"Yes."

"Well, then, can you describe your feelings?"

He paused a moment, and then kneeling upon the sand, he made a small circle of chips and dry leaves. He then got a little worm, and placed it inside the ring and with a spark from his pipe lighted his pile. The poor worm, when it began to feel the heat, crept first to one point, then to another, and at last, after many ineffectual attempts to get out, finding that the flame completely surrounded it, crawled to the centre as if in despair, and coiled himself up, awaiting the result. When it began to feel the heat too sensibly, the Indian took it in his fingers and placed it without the ring in safety.

"Now," said he, "I will explain my meaning. I was like that poor worm; the fires of hell were burning around me—they began to scorch me—I ran every way—I drank fire-water—I tried hunting—every thing; but could not get out. At last I threw myself down and tried to pray, and then God stretched forth his hand, and lifting me forth, gave me rest. "Now," said he, "I cannot explain it any better. I cannot tell how it was done, but I felt a change, and I know it was so."—*Christian Index.*

FREE & SLAVE TERRITORY IN THE U. STATES.

Free territory when the Constitution was adopted, square miles	430,714
Free territory since acquired and declared free, - - - - - - - - -	390,000
Total free territory, - - -	820,714
Slave territory at the time of the adoption of the Constitution, - - - -	406,476
Slave territory since acquired and declared slave, - - - - - - -	531,220
Total slave territory, - - -	937,696
Territory in regard to which the question of slavery is unsettled, - -	1,183,780
Territory in regard to which action has already been taken on slavery question, - - - - - - - - -	1,757,696
The question may be re-opened upon admitting new States from Oregon and part of Texas, which will include, say - - - - - - - - -	590,000
Thus the territory which the principles of the Wilmot proviso would effect equals, - - - - - - -	1,773,780
And that which cannot be effected will be - - - - - - - - -	1,167,696
Total territory of the U.S.,	2,941,476

A DISGRACE TO DIE RICH.

A fine idea was advanced the other day by Mr. Jay, of Bath, [England.] He was speaking to professed christians, and reminded them that they were stewards, and said it was always a suspicious thing to see stewards grow very wealthy. He said it was a disgrace for christians to die very rich, and he wished ministers when they preached funeral sermons for men who died so ingloriously, would say how much money they left that the world might see with how much sincerity they had been singing for years:

"All that I am and all I have,
Shall be forever thine;
Whate'er my duty bids me give,
My cheerful hands resign."—VISITOR.

GROWTH OF OUR CITIES.

The growth of American cities is unparalleled in the history of the world. Already half a million are embraced within the limits and suburbs of New York; and nearly four hundred thousand in those of Philadelphia. New Orleans contains about one hundred and fifty—Boston one hundred and thirty—and Baltimore, one hundred and five thousand inhabitants. The second child born in Cincinnati, it is said, is still living, and has a population of more than one hundred thousand. The population of St. Louis was one thousand six hundred in 1810, sixteen thousand in 1840; forty thousand in 1845; and is now, probably, not less than sixty thousand.—Buffalo contained two thousand four hundred and twelve in 1825; in 1846 twenty-nine thousand seven hundred and seventy-three; and now contains about forty-five thousand. In 1828 the population of Lowell was three thousand five hundred and thirty-two; it is now more than thirty thousand. Chicago, a place scarcely known on the latest maps, has already reached a population of eighteen thousand; and Milwaukie—of still more recent origin—is rivalling it in its growth and population.

THE TWO SCHEMES OF SALVATION.

Men differ much about salvation. Yet all their plans may be reduced to two.—One is by man himself. The other is by God. One is by human works and sufferings. The other is by Divine doings and sufferings. One puts down the law. The other puts down the law-breaker.—One exalts human merit. The other abuses it. The one lowers the standard to its own attainments. The other leaves the standard unimpaired, and seeks to be served without trampling on law. One quarrels with God and justifies self. The other never ceases to fight against self, and justifies God. The very best offering that the one ever makes is that of Cain. The very least that the other allows is that of Abel. Not light and darkness, nor heaven and hell, are more opposed than these two schemes. One sets aside the other, not in part, but wholly. Salvation is either by works alone, or by grace alone. If any man risks his soul on a contrary belief, he will be lost, yea, he is now lost; and, unless Christ find him, he will soon be irrecoverably lost.—*N. Y. Obs.*

A NEW FACT DISCLOSED.

We were not aware until recently, that the books of newspaper publishers are consulted to quite a large extent, by people in business, to ascertain the pecuniary standing of persons. Debts for newspapers come due once a year, and persons who pay up regularly for their papers are regarded as prompt men and worthy of confidence. To ascertain whether a man is good, they find out what paper he takes, and contrive, in some way, to peep into the account. Men who are good, are sure to pay for their newspapers; but if they do not pay for these, they think them not good. We were forcibly struck with the idea. A pretty shrewd observer of human nature said in a newspaper office very lately, "Give me a printer,s book after all, to tell whether a man's good—they're a complete thermometer, sir; a credit thermometer; we always know a man to be bad if he don't pay the printer."

[*Chr. Intel.*

POETRY.

FAITH, HOPE AND CHARITY.

BY J, E. L. BROWN.

FAITH.

THE glass, whose penetrating power
The future life unveils;
The means, by which the contrite heart
With Nature's God prevails.

HOPE.

The beaming star that points the soul
To brighter scenes above;—
That holds to view the brilliant goal,
Where dwells eternal Love.

CHARITY.

Most precious gem!—nor Faith, nor Hope,
In wealth compare with thine;
"The greatest" of the three—O may
Thy virtues e'er be mine.

THE THREE.

Without them life were but a scene
Of burden'd souls—e'er driven;
A wilderness, without a gleam
Of Hope for rest in Heaven.

A HYMN.

1. My friends and my neighbors who live in this place,
Come listen a while and I'll tell you your case;
You have slighted the gospel and refused God's word,
And mocked at the people who are sent by the Lord.

2 A many a good sermon you have heard in this place,
To warn you of sinning and teach you God's ways;
But now may the preacher complain to the Lord,
And mourn that the people rejected his word.

3. My friends you are left in a dangerous state,
You rail at God's people, and mock at His grace;
You make yourselves merry, but friends you don't know
God's vengeance pursues you wherever you go.

4. My brothers and sisters, I bid you farewell,
The love I have for you no mortal can tell;
But I wish, above all things, you all may prepare,
To meet Christ in glory, and reign with Him there.

RELIGIOUS NOTICES.

Protracted Meeting at Hinkletown.

A Protracted meeting will be held, the Lord willing, at Hinkletown, Lancaster county, Pa. commencing on Saturday, the 29th inst.

Protracted Meetings.

A Protracted meeting will be held, Providence permitting, at Mechanicsburg, Cumberland county, Pa., commencing on Saturday the 15th inst.

Another will be held, God willing, at Shiremanstown, commencing on the 21st inst.

Protracted Meeting.

A Protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, Pa., commencing on the 15th inst.

Preachers and people generally are invited to attend. AMOS HICKS,

In behalf of the Church.

Religious Notices.

A Protracted meeting will be held in Uniontown, Stark county, Ohio, commencing on the 20th of December.

Another in Berlin, Stark county, Ohio, commencing on the 10th of January, 1850.

The brethren and friends generally are invited to attend; and I hope that at least some of the ministers from the West will attend.

HENRY MUMMERT.

Notice to the Ohio Brethren.

THE brethren throughout the bounds of the Ohio Eldership, who are in arrears on the missionary subscription, for the past year, are hereby requested to pay up between now and the meeting of the Standing Committee in February, in Wooster. Those holding subscriptions, will please exert themselves to have it collected. A. MEGREW,

On behalf of the Board.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 7th of September last, by Elder Benj. Ober, Mr. Samuel Yocham to Miss Margaretta Juda, both of Cambria county, Pa.

On the 11th of October last, at Grandview, Louisa county, Iowa, by Elder McMay, Mr. Michael Heck to Miss Catharine Wagoner, daughter of brother Henry Wagoner, formerly of Dauphin county, Pa.

On the 8th ult., by the Rev. F. Hodgson, Mr. John S. Rupert to Miss Rebecca Wenrich, both of Harrisburg.

On the 18th ult., by the same, Mr. Malcolm B. Montgomery to Miss Sarah Elizabeth Brenizer, both of Harrisburg.

On the 26th of October last, by Elder Henry Murray, Mr. George Quigley, of Summit county, to Miss Sophia Peters, of Stark county, Ohio.

On the 15th ult., at Washington city, D. C., by the Rev. John C. Smith, Mr. Joseph Lescure, of Harrisburg, to Miss Mary Josephine Kirby, of the former place.

On the 22d ult., by Elder David Maxwell, Mr. Levi Anderson to Miss Ann Maria Gates, both of Allen township, Cumberland county, Pa.

On the 8th ult., by the Rev. Geo. Morris, of Silver Spring, John Furgeson, Esq., of Mount Jackson, Lawrence county, Penn'a., to Anne, daughter of the late Robert Elder of Dauphin county.

On the 11th ult., by the Rev. H. G. Stecher, Mr. Lewis Steinhauer to Miss Priscilla Earnest, both of Hummelstown, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 25th of October, 1849, in Randolph, Portage county, Ohio, John Markley, son of Abraham and Rebecca Markley, aged 29 years, 5 months and 12 days.

On the 22d ult., in Bainbridge, Lancaster county, Pa., Ross McNeal, son of John and Hannah McNeal, aged 8 years, 3 months and 7 days.

Funeral services by Elder Jacob Keller.

In this borough, on the 24th ult., Paul Barnhart, in the 75th year of his age.

On the 7th ult., at Columbia, Lancaster county, Pa., Mary Ellen, only daughter of Dr. James J. and Eliza R. Given, aged 15 months.

Near this borough, on the 23d of October, 1849, Jacob L. Wonnamacher, aged 2 years and 1 month.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - -	20 00
A liberal sister, - - -	2 00
David Strickler, - - -	5 00
James Casy, - - -	5 00
Samuel M. Hoover, - -	5 00

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 50	*a* 4	62½
Do. Rye, do. - -	2 50	*a* 2	56
Do. Corn, do. - -	2 50	*a* 2	56
GRAIN—Wheat, per bushel,	93	*a*	95
Do. Rye, do. - -	55	*a*	56
Do. Corn, do. - -	55	*a*	56
Do. Oats, do. - -	30	*a*	33
Do. Barley, do. - -	60	*a*	65
SEEDS—Clover, do. - -	3 75	*a* 4	00
Do. Timothy, do. - -	2 25	*a* 2	50
Do. Flax, do. - -	1 00	*a* 1	10
BEEF, per cwt. - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	10	*a*	11
BUTTER, do. - - - - -	12½	*a*	15
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	87½	*a* 1	00
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	25	*a*	30
PEACHES, (Dried) per bush.	1 25	*a* 1	30
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 15	*a* 1	16
HAY, per ton, - - - - -	10 00	*a*11	00
PLASTER, per ton, - - -	4 00	*a* 4	25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$5 00	*a* 5	12½
Do. Rye, do. -	3 00	*a* 3	06
Do. Corn, do. - -	3 00	*a* 3	06
GRAIN—Wheat, per bushel,	1 02	*a* 1	05
Do. Rye, do. - -	62½	*a*	62½
Do. Corn, new do. - -	65	*a*	65
Do. Oats, do. - -	31	*a*	31
Do. Barley, do. - -	75	*a*	80
SEEDS—Clover, do. - -	4 37	*a* 4	50
Do. Timothy, do. - -	2 75	*a* 3	00
Do. Flax, do. - -	1 35	*a* 1	40
BEEF, per cwt., - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25

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THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

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The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

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OF THE
First One Hundred Ministers
OF THE
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These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

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Maidencreek, Berks Co., March 30, '47.

Messrs. Ritter & Co.—I desire to inform you that I was entirely cured of a severe pain in the back, by the use of M'Allister's All-Healing Salve, which I purchased from you. I suffered with it about 20 years, and at night was unable to sleep. During that time I tried various remedies, which were prescribed for me by physicians and other persons, without receiving any relief, and at last made trial of this Salve with a result favorable beyond expectation. I am now entirely free from the pain, and enjoy at night a sweet and peaceful sleep. I have also used the salve since, for toothache and other complaints, with similar happy results. Your friend,

John Hollenbach."

I certify that I have used "M'Allister's All-Healing Vegetable Ointment, or the World's Salve," for a healing in my wife's breast, which has done her incalculable benefit. Also, on one of my children for Sore Eyes, which gave immediate relief. I therefore recommend it as a good medicine, to all desirous of trying it. Parker Reed.

Morris tp., Wash. Co., Aug. 21, 1847.

I certify that I have used McAllister's All-Healing Vegetable Ointment, for coldness of my feet—also for Rheumatism in my limbs, and Corns on my feet, and have been entirely relieved. Believing it to be a good medicine, I do not hesitate to recommend it in the above complaints. Leonard Vaile.

☞ Around the box are directions for using McAllister's Ointment for Scrofula, Liver Complaint, Erysipelas, Tetter, Chilblain, Scald Head, Sore Eyes, Quinsy, Sore Throat, Bronchitis, Nervous Affections, Pains, Disease of the Spine, Head Ache, Asthma, Deafness, Ear Ache, Burns, Corns, all Diseases of the Skin, Sore Lips, Pimples, &c., Swelling of the limbs, Sores, Rheumatism, Piles, Cold Feet, Croup, Swelled or Broken Breast, Tooth Ache, Ague in the Face, &c., &c. ☜

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	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
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Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

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A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Notice.

Elder A. D. Williams' Post Office address is Shannock Mills, Rhode Island.

Error Rectified.

In publishing the Journal of the Indiana Eldership, in our last, two errors occurred: one in the date, 1850 instead of 1849; and the other in reference to the election of Speaker. The first was ours—the last was the Clerk's.

Mill's Sentence.

The notorious Mills, who was tried and convicted in our Court for seducing three sisters, was sentenced on the 6th inst. to five years' imprisonment in the Dauphin County Penitentiary, to pay a fine of $200, to give bail for the maintenance of two children, and to pay costs. Severe as this sentence may appear, it is after all but a poor amend for enormous and irreparable wrongs.

A Question Answered.

Brother Winebrenner:—

Is it right for an Eldership to withhold a brother's license to preach the gospel, because he is a member of the Sons of Temperance? Please answer and oblige.

Yours, &c., E. J.

Answer.—The Church of God has no such custom; because where there is no law, there is no transgression; and because charity (in all matters of opinion and questions of expediency) suffereth long and is kind.

Our Books.

Brothers Wertz, Klein, and others, of the West Pennsylvania Eldership, are again informed that there are Hymn-books, and other books, on sale, at our Depository in Allegheny city, where they can be supplied at regular wholesale prices. See our advertisment on last page of this paper.

A Word to the Preachers.

Have you read the circular, contained in the 13th number, at each of your appointments, and set the officers of the churches to work in soliciting new subscribers for the Advocate? If you have not yet done so, we hope you will not neglect it any longer, but go to work immediately and do it. We want a simultaneous and vigorous effort to be made throughout the entire bounds of the Church. The evenings now are long, and the people have ample time for reading: if, therefore, proper efforts are put forth, we doubt not but what the circulation of the Church Advocate can be greatly increased.

We strongly urge this matter, and we are now more solicitous for the accomplishment of this object than we have ever been, because with an increase of the subscription list, and with the same ratio that we now increase it, we shall create a revenue for the benefit of the Church. Hence we can all, alike, urge this matter, not from selfish but from benevolent motives. Let this better consideration, then, prompt us to concert of action, and the original, benevolent and laudable ends for which the paper was established, will yet be accomplished.

Journal of the West Pa. Eldership.

The Journal of this body, for this year, has not yet come to hand. What can be the cause of the delay?

P. S.—Since the above was put in type, we have received the Journal, but no cause given for its delay.

We have glanced over it, and find some things that augur for good, whilst other things seem rather strange and mysterious.

The things most unaccountable to us are, the giving up of the Pittsburg station, the locating of some of their leading men, and the appointment of one of our preachers, E. Logue, to the Bethany circuit. Surely if they can spare such men as John Hickernell and J. A. Dobson, there can be no necessity for taking away other men from other Elderships, without a regular transfer. However, there may be some good reasons for all these things, which we are not aware of, hence we shall not judge before the time. We hope soon to hear from them, and to understand things right.

Church Fast Day.

Friday, the 21st inst., it will be remembered, was appointed by the late Eldership as a day of fasting and prayer.

"The Protective Union."

This is the title of a handsome weekly sheet just commenced in Boston by the Printers' Union of that city, at $2,00 per annum. Its title indicates its object—the protection of the working classes against capitalists and combinations of capitalists to reduce the price of labor. Success to it.

A Travelling Partner Wanted.

Brother Weishampel, the Inventor and Patentee of the new and important improvement in Coal Stoves, viz: the Revolving Horizontal Coal Grate, advertised in another column, wishes to get one of the brethren to travel with him part of this winter, through a number of the *Northern and Eastern Counties of Pennsylvania*, to assist in selling County Rights for the same. He wishes to have an able bodied man, of business tact, who has a good horse and covered wagon on springs, or carriage, capable of carrying about 300 pounds besides themselves; the person to have the entire charge and care of the conveyance, finding himself and horse, and rendering the advertiser such assistance as he may require. For such accommodation and services, the brother is to have a certain stipulated portion of the proceeds of the sales. Those who would like to engage in such an expedition immediately after New Year, starting from Harrisburg, will please address, forthwith, (post-paid,)

J. F. WEISHAMPEL,
Baltimore, Md.

Congress.

The first session of the 31st Congress commenced on Monday, the 3rd inst. The members of both Houses, and of all parties, were very fully and generally present.

The Senate was organized on Monday at 12 o'clock; but the House, up to Tuesday, the 11th inst., after the 39th ballot, had not yet been organized.

This session gives promise of the most eventful and exciting of any during the history of our country. The question of slavery will come up in a new and strong light, and be met by a warm and decided spirit, both North and South. Mr Calhoun and others, have always contended that the States proposing admission into the Union, were to frame their own Constitutions, on this subject, and it was only for Congress to sanction such an act.—California has met in Convention, and voted to exclude slavery from its territory *forever*, and with this feature of their Constitution, is about to ask admission into the Union. Mr. Calhoun has recently changed his ground, with others from the South, and now says that California has no right to decide this slavery question, with reference to their own soil, and earnestly calls on Congress to resist this State act of California. It is sometimes said that circumstances alter cases. It is so in this instance. We hope and trust that slavery will stop where it is, according to the spirit of the Constitution, and the spirit of freedom. Such men as are there, ought to set this matter right.

Cholera in Bangkok, China.

Mr. J. H. Chandler, in a letter to Dr. J. Dawson, of Philadelphia, gives the following account of the Cholera in the city of Bangkok, in China:

"We were visited in June last by that awful scourge, the cholera. It began at Penang, crossed over to the Malay peninsula, and gradually came on to this city. During the first twelve days of its raging in this city over twenty thousand deaths were reported to the king. Men were stationed at the temples where the dead were carried, and record made of all that were brought to be burned or buried. The dead became so numerous at one time that it was impossible to burn or bury them, and they were piled up in heaps and left to decay, creating an awful stench. Multitudes were thrown into the river, and we could not go in the boat without seeing dead bodies floating down the river. Such consternation and fear I never witnessed before. All kinds of business was stopped, provisions rose to a great price, and all that was or could be done for some days was to look after the sick and dead. After the twelfth day it began to abate, and has now nearly subsided. I think we may safely say, twenty-five thousand died of the cholera at Bangkok. The cholera passed up the country, and has raged in some places worse than among us. O, that this people were wise, and would learn to fear God while his judgments are upon them."

Church Patronage and Levies.

The Church has a great and important work to do. She has both domestic and foreign duties and operations to perform.

Her home duties include the maintenance of the worship of God, the support of the ministry, the instruction of children and youths, and the fostering of the poor.

Her foreign duties involve all that is included in the conversion of the world. Such is the sending out of missionaries, the distribution of the Bible, the printing and disseminating of Papers, Tracts, Pamphlets and Books.

To perform these and other duties, and to accomplish these ends and objects, means must be employed. Hence, Church patronage becomes an obvious duty. But how is this

duty to be performed? In other words, how and in what manner are Church contributions to be made? This question will lead to the consideration of another, viz: What is the best system or mode of administering the temporal economy of the Church?

This is a grave question. It deserves a calm and serious investigation. We hesitate not to assert that the temporal economy of the Church is not now managed and carried out as it ought to be, and as it was in primitive times. In this particular, we think, the Church has greatly retrograded from her original landmarks, and stands very much in need of reformation and improvement.

The present modes of raising Church funds are,—

1. By voluntary subscriptions and collections.

2. By pew-rents; and,

3. Society contributions.

Now, the first and last of these systems are those in vogue among us. Both of them are alike defective, because they operate unequal, and because they are troublesome and inadequate in their results.

The pew-rent system is also objectionable, because it gives the rich an advantage over the poor, and has a tendency to preclude the poor from the benefits of public worship.

If, then, these methods are all defective and objectionable, what better way can, and ought to be adopted, for raising Church revenues?

We answer, the more ancient, rational and Scriptural way is, by *levies* in the Church, and by *subscriptions and collections* out of the Church.

Church revenues, from the membership, ought to be raised by *church levies*. Every Church ought to have a treasury. Into that treasury every member ought to pay something. And in order to make the system work right—according to reason, justice and Scripture—it ought to be by *equality*. That is, every one ought to give to the Lord's treasury, according as the Lord has prospered him; or, according to that he hath, and not according to that he hath not. Then no one could complain, because there would be no easing of one, and burdening of another, but each would be bearing his just and proper share in this great and good matter.

In order to accomplish this end, and carry out the principle of equality, church levies must be laid, and every member required to pay in proportion to his worth, or yearly income.

This system is adopted and pursued by all our State governments. The people acquiesce in it, because it is right, just, fair and equal. If, then, this policy is an acknowledged wise and good principle, in the raising of revenues, for the support of civil governments, why is it not equally so in carrying out the temporal economy of the Church?

The adoption of this policy will have many advantages.

1. It would preclude the necessity of so many special and separate organizations; which, at best, are often partial, short-lived and inefficient.

2. It would enable every one to know beforehand the measure of his duty, in supporting the temporalities of the Church, and he could prepare for it accordingly.

3. It would induce every one to give more cheerfully and freely, from the fact that all would be paying alike their due proportion.

4. It would put an end to the fluctuating, ever-varying and uncertain revenue of the Church. Every Church would then know her own strength and the measure of her ability, and the Eldership always know how to regulate the appointments.

5. It would yield a more ample and regular, as well as a more just and equal revenue, for all the legitimate and necessary purpose of the Church.

But is this system practicable? Can it be adopted and carried out? Will it not lead to contentions, disputes and divisions in the churches? Yea, would it not result in driving off many from the Church, and so do great detriment and harm to the cause? These, and similar questions, are sometimes asked by some of our timorous anti-reformers.

We admit, that people addicted to old forms and customs, (however lame and defective,) are not easily reformed; especially when such reform strikes at their selfishness and self-interests. And, admitting that it would cause some disturbances and drive some covetous and money-loving professors off from the Church, yet if the reform would result to the benefit and good of the cause, ought it not to be done?

Reformations for good have always met with opposition. If, when we do evil, that good may follow, we are doubtless to blame; but not so when we do well. If reformers were justly held accountable for the evil deeds of opposers, then Christ and the Apostles would not be guiltless, Then also Martin Luther, John Calvin, and many others, would be deeply involved in guilt. But who believes such an absurdity?

The question then recurs, how can this improved policy, for raising revenues by Church levies, be brought into vogue? We answer, in the easy and simple way recommended on page 113 of the 13th volume of the Advocate.

CONTRIBUTORS' DEPART'T.

A Short Sermon on Sanctification.

BY DR. JACOB MYERS, V. D. M.

Sanctification is that work of the grace of God, wrought in the heart of man, by which he is renovated after the image of God. Sanctification means setting apart for God's service, to enable him to die unto sin and live unto righteousness. Properly considered, it exhibits itself to us in a two-fold sense or light.

1. It is an inestimable privilege granted us from God, as Paul says, 1 Thess. 5: 23; "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And,

2. It is an all comprehensive duty required of us by God's holy word, as said in 1 Thess. 4: 3; "For this is the will of God, even your sanctification."

The difference between sanctification and justification is this:—Justification changes our state in law before God as a judge.—Sanctification changes our heart and life before Him as our Father. Justification precedes and sanctification follows. The latter is the fruit or evidence of the former. The profession of our conversion, regeneration or justification by faith, is altogether vain and idle unless we evince a disposition, subsequently, of "perfecting holiness in the fear of God."

The term holiness or sanctification is very easily understood, and it is quite comprehensive. It simply means to be what God has commanded us—keeping his commandments and finding it meat and drink to our souls. Justification is an instantaneous work.—Sanctification a gradual one. Justification removes the guilt of sin.—Sanctification the power of it. Yet, notwithstanding all this difference, justification and sanctification are inseparably connected in regard of God's promises,—Rom. 8: 28-30,—in the doctrines and promises of the gospel,—Acts 5: 31,—and in the experience of all true believers,—1 Cor. 6: 11.

Sanctification, in the first place, is the work of God. It is not commenced, carried onwards, and perfected by the power of man: at all events, so I understand Paul to say in Titus 3: 5; "Not by works of righteousness which we have done, but according to his own mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

2. It is a *progressive work*;—not brought to perfection at once, as some well-meaning folks have taught and believed. Scripture is clear on this part of the work of sanctification.—Solomon says, Prov. 4: 18; "The path of the just is as the shining light, that shineth more and more unto the perfect day."

3. It is an *internal work*. It does not consist in bare moral reform, or in an outward profession of religion: "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." Psalm 51: 5.

4. It is a *necessary work*. It is necessary in respect to the evidence of our state, the honor of our characters, the usefulness of our lives, the happiness of our minds, and the internal enjoyment of God's presence in a future world. See John 3: 3. Heb. 12: 14.

Sanctification is known, among other fruits and evidences, by the following:—

1. By patient submission; as it is said in the language of the Psalmist; "I was dumb, I opened not my mouth; because thou didst it." Psalm 39: 9. "It is," according to a celebrated writer and divine, "nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ."

2. It also evidences itself in *an increasing hatred to sin*. Sin is the transgression of God's holy law; consequently the Christian's growth in grace can in no way be more clearly manifested than by hating and forsaking every sin—all things contrary to the Divine will. "Order my steps in thy word; and let not any iniquity have dominion over me." Psalm 119: 133.

3. Another evidence is *communion with God*. Here we have, among many texts of Scripture, the following: "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Isaiah 26: 8.

4. It likewise evinces itself by delight in His word and ordinances. To love God, is to love his word, his ordinances, his people, his ways, his cause, &c.; and that not only part, but all. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psalm 27: 4.

5. Humility is another prominent trait in the character of the saint. "God will give grace to the humble," &c.: "Yea, he hateth a proud look."

6. Prayer. Psalm 109: 4.

7. Holy confidence.

8. Praise. And,

9. Uniform obedience. All these are among the genuine fruits of holiness; without which no man shall see the Lord in glory.

God is holy, his law is holy, heaven is holy, and the Lord cannot look upon sin with the least degree of allowance. Therefore, my brethren, in view of these things, let us all follow after holiness; which may God grant, for his name's sake.

Ashland, Ohio, Nov. 7, 1849.

Iowa Once More.

North Bend, Iowa, Nov. 6, 1849.

Having written several letters for the Advocate, and touched upon various subjects, I shall once more attempt to give what information I can, from the impulse of the moment.

And first, I would say, that the number of emigrants to this country is far beyond the imagination of the Eastern folks. Every little cabin possibly fit to stay in, is crammed full, in city, town and country, far and near.

I noticed in a city paper last week, that at Peoria Ferry, Illinois, there were from 75 to 114 wagons crossed in one day, all from Indiana, bound for Iowa.

Four families of the brotherhood arrived here in the Bend country on yesterday, viz: Elder Jacob Lininger, David Hoover, brothers Gotschall and Drowbaugh. They all seem glad that they are here. How they will finally be pleased, time will show.

But, once for all, let me say to all who intend emigrating, lay yourselves out for inconveniences and hardships, viz: such as small cabin houses, worse than Pennsylvania tenant houses, and scarce at that. You must know that the country, however good, is quite new, and the people generally of the poorer class. Lumber is scarce. The number of emigrants is too great for the number of Saw-mills. At this time we have to go from 22 to 36 miles to the best Grist-mill. But preparations are making to build one within seven miles of me, where one was burnt down. There are scarcely any barns or stables to be seen through the country, The way we do here is this: Forks are dug in, then laid over with straw, for sheltering cattle in winter, &c.

Merchandise is generally much higher than East. Chiefly dry-goods, however. Metal-wares, such as stoves, &c., are as cheap here as in Pennsylvania, if bought along the Mississippi. These are the worst things I can think of at this time.

However, there is one inconvenience of my own, and that is, people want information in Ohio, Virginia, Pennsylvania, &c. Well, I am very willing to give it, for I have written as high as five letters in one evening; but then, bear in mind, every letter I send to the Church Advocate, costs me ten cents; and I am a kind of centre-post here: letters come in from different directions; and I never miss one week without some. At one time I paid 95 cents postage, at another 80, and so on. Now friends, this will not do: the tax is a little too heavy. If I were at the gold diggings in California, gathering gold-dust right smart, it would not make so much difference. But I am only in Iowa, not California. So then, if any want particular information, through me, I would make this proposition: you write to me and pay the postage, and I will buy the paper and will answer you, and give you all the information I can, cheerfully. Preachers, however, are excepted.

To brother John S. Kerr, of Virginia, I

would here say, your letter came to hand a few days before our removal, and in moving, some how or other it was lost. Write again, brother Kerr, and you shall have immediate attention.

To that ambuscaded fellow of the "*Free Soil*" of Ohio, I would say, I have read your letter in the Church Advocate, some time ago; and after looking in behind your ambush, "*Rusticus*," I have come to the conclusion that you must either be a coward, or else have but little confidence in yourself and in what you wrote, or else you would have given your proper name. Come to the light, like a man of good conscience, and I will talk to you. You know (it appears) that I am opposed to the "works of darkness." As to voting, you are quite mistaken. I don't vote at all—nor have not but once in eight years. So then, my "*erring brother*," inform yourself better next time, before you cry "*Eureka, Eureka*."

I must close for the present, by saying, let all who name the name of Christ, depart from iniquity. Amen.

Fraternally yours,

M. F. SNAVELY.

P. S.—We would be glad if Elder Harn would come to Iowa. M. F. S.

"I am the Way."

Were it not that the Bible holds out so many inducements to the Christian, and the spirit of God lights up his pathway with the radiance of Heaven, his journey amid the sorrows of earth would indeed be a mournful one. Surrounded, as he is, by a host of the most inveterate enemies, and despised by all around him, he would sink in the unequal contest, did he not hear amid the universal gloom and distress by which he is surrounded, a still small voice, saying, "I am the way, the truth and the life." This bears him up, invigorates his energies, and strengthens his confidence. And no matter though the waves of adversity rise like mighty mountains in his pathway, though stripped of all worldly possessions, plunged in the depths of poverty, denied the friendship of the world, ridiculed, rejected and trampled by friends and relatives, yet amid all these difficulties, while the tempest is still raging in its fury, Jesus appears, calms the wild, tumultuous waves, and says to the mourning pilgrim, "I am the way" through difficulties, trials and sore temptations. Struggle on, then, pious soul, though persecuted by all the world, and driven from house to house, and from city to city.

Amid persecution, too, as well as in adversity, even in the smoke and fires of the stake, shall you see the Captain of your salvation standing before you with the crown of immortality in his hands, and with the same calm and tranquil voice addressing this emphatic language to your hearts, "I am the way" from earth to glory. And in death, when the soul is about to emerge into a new state of existence,—when pain and disease disturb and agitate the body,—when the spirit struggles to be free, yet dreads to leave its tenement of clay,—even then, amid the gloom and horror of a dying hour, shall this simple language be addressed to the soul of the dying Christian. It shall calm his fears, disarm death of its terrors and gild the horrors of the grave. Then shall the Christian feel and know that Christ is indeed the way through distress, difficulty and persecution, to heaven, happiness and immortality. Oh this way! this glorious way! that gives to rebel man a home in heaven, and leads the weary exile to a land of rest. Christ is emphatically the way, the true and living way. In him concentre all the great truths of the Christian system. Thrust a bleeding, suffering Saviour from the Bible, and you make it a dull, unmeaning letter, breathing no hope, no happiness to fallen man. For Christ is the only medium of access, through which man may approach his injured God. He is the connecting link between heaven and earth. He stands between the Christian and his God, with one hand extended towards him and the other placed upon the burning throne of Jehovah. He is continually drawing them nearer together, until at last the Christian is transplanted right in the midst of the glories of Heaven. Through Christ as the "way," he shall escape the pollutions of earth, triumph over all his enemies, and forever behold the glory of his God and Father.

J. H. C.

Uniontown, Nov. 12, 1849.

Christian Humility.

Canal Dover, Ohio, Nov. 12, 1849.

Brother Winebrenner:—

We find, in reading the Holy Scriptures, that humility is a trait that every Christian ought and must have. Our Saviour has always taught that we should be humble. This is plain from holy writ. See Sam. 15: 17. Job 22: 29. Prov. 29: 23. Luke 14: 11.—These passages all go to show that we should be humble. The Scriptures, from beginning to end, teach us plainly that we should be humble. When a man is humble—when he feels weak and unworthy—then it is that the Lord will lift him up. When we are humble in heart, we then feel our insufficiency to do any thing good. When we are humble in the sight of God, then it is that we feel exalted in point of having the privilege to enjoy the love of God shed abroad in our hearts.

Then let us be humble, and the Lord will bless us and lift us up, and make us wise unto salvation, harmless as doves and bold as lions.

But alas! how many there are who start for the land of promise that get high-minded, proud,—love to be praised,—love to be seen of men.—love to get in office, and many more such like things, when the grace of God begins to leak out of the heart. No sooner is the young convert losing ground, than he or she is found to look haughty and proud. I have long seen it to be an unfavorable mark in the convert. When they first get religion, they dress plain,—they look as though they were changed,—they walk as if they were on the way leading to heaven,—they love the house of God, and manifest their humility one toward another. But mark them when they get cold in religion; how soon they incline to put on a little more of a fashionable dress. Then more tight lacing,—then a little more ruffles,—tight, neat shoes,—then the head, and ears, and hands will be seen ornamented with a variety of stuff. Oh! what a pity that the devil has such a cunning way to lead men and women to fall into the ditch. My brethren and sisters, I have not named these things to cause any one to be hurt or offended; but I would say to one and all, let us try to let our light shine before the world, that they may look at us, and by so doing, be constrained to say that we are the children of the Lord.

Now, brethren and sisters, let me say in conclusion, that if we want to see good done, we must be humble in heart, and we must be willing to become any thing or nothing for the sake of Jesus. Yes, any thing or nothing.—'Lord, what wilt thou have me to do?" said Paul. Can we say as Ananias said, "I am here, Lord?" If we can, I feel assued that the ark of the covenant will move forward, and sinners will join the band, our God to adore. Oh! my Lord, help me to show that I am one of thy despised followers, by my humble walk and appearance. I ask, my brethren, are we truly humble in heart? If so, I hope we shall soon see much good done; if not, we will be a stumbling-block in the way of others. The Lord forbid that I, or any of my brethren, should be in the way of sinners. Brethren pray for me.

With these few lines I will close. May the Lord bless the brotherhood, is the prayer of your unworthy brother.

JAMES W. KEPLINGER.

Reasons Why a Discussion Failed.

Mount Joy, Nov. 26, 1849.

Brother Winebrenner:—

As some of the readers of the Church Advocate are aware that the Rev. A. Owen, a minister of the United Brethren, so called, sent me a personal challenge at the Camp-meeting held on Camp-hill, Cumberland county, last August, to discuss the subject of Christian Baptism, either written or oral, and as that discussion has now as good as failed, I wish, in a few words, to give the reasons. When the challenge was first sent, I preferred and accepted the former, which he afterwards declined, saying, that he was sorry he gave the challenge in the way he did; but wished me to discuss the subject publicly, with him, in Shiremanstown. I agreed to do so, in case he would give me the appointing of the time for discussion. In his next letter he said, "You can have the appointing of the time." I then fixed on the 18th of December next, about five weeks from the time I wrote and gave him the appointment of the time of meeting, which I considered was sufficient time for him to make his arrangements, if he had any to make. He then replied, in his seventh letter, and said, "I wish now to say distinctly, that I cannot be ready by the 18th of December; I have three protracted meetings between now and then. I cannot meet you to discuss before our Conference, which will meet in January."

Now, from the above your readers will see that my opponent is not quite as anxious to meet in a public discussion, as what he at first let on to be. Whether he is under the necessity of asking leave of Conference to discuss the subject with me, or whether he will have to ask first for indulgence for the sin of traducing his brethren, (see Discipline,) I know not; but has he not brought himself into a dilemma! I send you the above to let your readers know why the anticipated discussion is not forthcoming.

J. KELLER.

The Fine Art at Martinsburg.

Martinsburg, Nov. 25, 1849.

Brother Winebrenner:—

I beg leave to write a few lines to you, hoping you will please give them room in the Advocate.

We are here, surrounded with mountains and valleys, but not destitute of innocent amusements and admiration. We are favored with a talented Artist, G. Fisher, of Lancaster city, who has lately produced some of the finest portraits my eyes ever beheld. They are truly finished in artists' style, life-like and vigorous, overshadowed with rare beauty and grace. But more than this. Whilst I was looking around, charmed with the rich production of the artist's pencil, my eyes lit upon a picture that had just received the finishing touch. Had I been elsewhere but in a painter's *studio*, I might have been led to think that the dead had come to life again, at seeing the form, features and countenance of our beloved brother, Joseph H. Bamberger, deceased.—This portrait brother Fisher executed for his own gratification, painted altogether from memory, almost five years after the death of our lamented brother, seeing him but five times in all his life. This effort of genius and art is something very remarkable. The likeness is, as far as I can recollect, admirably good, very striking, and true to nature. This is not only my own opinion, but it has been pronounced so by many other persons, that knew him.

Brother Fisher really deserves praise for his perseverance and attainments in his profession, of which I consider him an accomplished master. I hope, also, that he may be patronised by all the admirers of the fine art throughout the country. We in this place are going to do our share.

I remain yours, with great respect,

JOHN W. MATEER.

Information.

Fayetteville, Dec. 8, 1849.

Brother Winebrenner:—

I would hereby inform the special committee, with discretionary powers, appointed by the late Eldership, on E. Logue's case, that I have just arrived from the Far West, and I will now be at their disposal: and I wish them to call their Court as soon as possible, and give me a hearing, and I will surely attend, the Lord willing. They will also please notify the plaintives to attend, with all their witnesses, and let the law-book be the New Testament. I am not only very anxious to have this matter settled, but I am equally anxious to know what the complaint is; for they have never given me the least intimations of any complaints. I have no idea whatever, of what Washington County Circuit could present against me. Again, I wish the said committee to attend to this business at as early a period as possible, because I cannot be expected, neither do I intend, to preach one sermon in Washington county until this matter is settled. And as the Eldership has assumed the settlement of the difficulty, and having appointed a committee for that purpose, before that committee let it be settled and nowhere else.

E. LOGUE.

Letter from Bro. T. H. Deshiri, V. D. M.

Smithville, Wayne Co., Ohio, Nov. 27, 1849.

Beloved Brother Winebrenner:—

Having a leisure hour, I feel disposed to redeem it to let the lovers of our beloved Zion know something about matters as they are on the Wooster Circuit: and,

1st. I commenced a special meeting with the good brethren of the Church of God at the Chester meeting-house, October 26th, which continued until the 6th November. I tried to preach the first and second evenings of the meeting, seemingly with but little effect. On Sabbath, 28th October, Elder Hartman preached, at 11, A. M. After an intermission of 30 minutes, I endeavored to speak to the people on the important subject of reconciliation,

with a good degree of liberty, at which time the darkness began to disappear. Again in the evening Elder Hartman preached, to a crowded house, when two came out for prayer, and found Him of whom Moses, in the Law, and the Prophets did write. Again on Monday morning I tried to speak to a small congregation, and the Lord was in our midst to bless his poor saints. With the inspired Psalmist, we had cause to exclaim: "I will worship towards thy holy temple, and praise thy name, for thy loving-kindness, and for thy truth; for thou hast magnified thy word above all thy name. In the day when I cried, thou answeredest me, and strengthenedest me with strength in my soul." Again in the evening we had meeting. Three came out for prayer, and two found the pearl of great price. Again on Tuesday evening we had meeting, when five persons presented themselves for prayer, and four found peace; and whilst they were wrestling for the blessing, the impenitent were not idle in their father's service. One imp of the devil threw his prayer-book, (pack of cards,) and struck me in the face with it.—Others throwed apples, mud, gravel, tobacco, &c., into the house; and others were engaged on the outside of the house, throwing stones and sticks on the roof, and pounding against the walls, causing the whole house to shake. There was scarcely a light of glass left whole in the front windows. But victory was on the Lord's side. And thus the meeting continued on every evening during the week. Some were desirous that the meeting should be discontinued, in consequence of the rabble; but I thought otherwise. I felt like going ahead; for the Lord's work requires despatch: and I, by the assistance of the Great Head of the Church, was enabled to wield the old Jerusalem blade, and it cut its way. I felt perfectly composed, though the wicked acted thus. I prayed for grace to keep me, that I might not notice the poor souls, as well as tryed to warn them of the danger to which they were exposed; and this I endeavored to do faithfully and affectionately. "But thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me: if thou dost not speak, to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

During the week, there were nine souls prevailed with God in prayer, and were saved from the snare of the fowler. To God be all the glory.

On Sabbath, November 4th, Elder Megrew preached, at 11, A. M., and baptized three of the converts. In the evening, at 6, P. M., Elder Gill preached, and one poor soul burst the ponderous chains of unbelief, and emerged into the liberty of the children of God.

On Monday evening we had a short lecture on the ordinance of washing the saints' feet: after which we attended to the ordinances, viz: Feet-washing and the Lord's Supper; and undoubtedly the Lord lifted upon us the light of his countenance. These ordinances tend to blend the saints together, and cheer them on their way through this dark and howling wilderness to the Heavenly Jerusalem, the city of the great King. I have sometimes been impressed that the people of God should attend to these duties more frequently than what they do: however, I do not wish to be meddling with other people's business. On Tuesday evening I tried to speak to the people again; after which two came out for prayer. One of them was translated into the kingdom of God's dear Son. On Wednesday evening I spoke to the people again. One came out for prayer, but did not find Him whom her trembling, mourning soul sought for. We met again on Thursday morning, at 9, A. M., and I baptized two: after which we returned to the meeting-house, and seven identified themselves with the Church.

The Church at Chester has been greatly revived and strengthened at the time of, and since the special meeting. The congregations there are improving, and the prayer and experience meetings are well attended; which I think are omens for good.

As regards the other churches on the circuit, some of them are in a flourishing state.—Others of them are not so flourishing. This, I think, is owing principally to the severe trials through which they have passed heretofore. But my prayers shall go up to God in their behalf. If the good brethren of those sickly churches will but stand to their posts, and do their duty as the faithful servants of their Divine Master, they shall yet see the work of the Lord prosper in their hands.—Though their enemies oppose, yet they shall not prevail against them; for I am with thee, saith the Lord, to deliver thee. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

I design commencing a special meeting with the Church of God at Smithville Saturday, December 18th. Brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.

Yours, as ever,

THOS. H. DESHIRI.

Letter from Bro. H. Murray, V. D. M.

STARK COUNTY, Ohio, Nov. 14, 1849.

BROTHER WINEBRENNER:—

I AGAIN resume my pen in order to drop a few lines for the Advocate, which you may publish, if you see proper.

I would say, I am still able to be about my Master's business, and enjoy a reasonable portion of health, for which I feel grateful to God, together for his love to me and mine.

I would desire here to give you a small sketch of my last round on my circuit. I left home on the 21st of October, passed on to brother Petrey's, in Canton, and found them all well, Whilst there I received a solicitation to preach the funeral sermon of JOHN MARKLEY, of Portage county. I tarried over night with the good brother of Canton, and on next morning I left Canton, in company with brother Petrey, passed on to Portage city, and preached the funeral sermon of the above-mentioned person. After he was interred in the grave-yard in the centre of Randolph, I returned to Greentown, a distince of about 30 miles, and tarried over night with brother G. Heffner. Next day, at 11 o'clock, being the Sabbath, I preached in Berlin, and also in the evening, at early candle-light, in Greentown. I tarried over night with brother Daniel Gurley and family. Next morning I returned to Randolph, Portage city, in order to commence a protracted meeting. This meeting continued six days, during which time I preached eight times. The congregations were large and attentive, yet there was nothing special during the meeting. On the whole, however, the meeting was good, and especially on the last evening of the meeting. There was quite a rejoicing and weeping time. And I have no doubt but what the meeting would have wound up with more interest, had it not been for a rupture caused by the Disciples, as they call themselves. These people are ready to find fault with every minister who is not willing to plunge any and every person who present themselves as candidates for baptism, wishing to be baptized for the remission of sins.

I left Randolph on the 5th of November, and went to Uniontown, and preached at early candle-light. I stayed over night with brother Evans and family. Next morning I passed on to East Liberty, stopped with brother Smith and family, and found them all well, and tried to preach to a small congregation in the evening. Next morning I left for brother Garman's, arrived safe and found brother Garman and family well. After spending the evening, we retired to rest, under the care of an Almighty being. After receiving refreshment in our sleep, we rose and found the morning of the 9th of November to be quite a cool, rainy and disagreeable day to be out. But, having some 17 miles to go, I left and got home safe through the rain, and found my family all well. I felt truly thankful that I was permitted to meet with them once more on this side of eternity.

I remain your brother in Christ,

HENRY MURRAY.

Letter from Brother John H. Chew.

SANDY MOUNT, Md., Oct. 18, 1849.

BROTHER WINEBRENNER:—

I TAKE my pen in hand to let you and the readers of your interesting paper know how we are getting along at old Sandy Mount. We held another meeting in this neighborhood on the 16th of September, on the banks of the Falls. There was a large gathering on the occasion, to hear (as I suppose) what these people have to say about this new doctrine, as they call it. Brother Price addressed them from a portion of Scripture suitable to the occasion. After services he (brother Price) led three converts down into the rolling srteam, and there buried them with Christ in baptism; and they came forth, and, like the Eunuch, went on their way rejoicing. This matter is causing the Sectarians to raise an out-cry against God's cause and people: nevertheless, it is still God's cause, and it is prospering; and I doubt not but what it will continue to prosper, though men and devils oppose.

Some of the reverend clergy are opposing the right ways of the Lord, and bring in their own opinion in preference to the word of God. They say, (if I understand them right,) that when Philip and the Eunuch went down into, that they did not go into water, bnt that they only went down out of the chariot to the banks of the water. Now, if *into* does not mean into, then he and all his congregation will not get into heaven. If they are ever saved at all, they will only get at heaven. Moreover, he said, he always knew those that were immersed, to get horns on them, as soon as they were baptized: that is, to fight, he says. Well now, we are not opposed to fight, if a man fight lawfully, and use the weapons which God has given him to fight with. Paul says, 2 Cor. 10: 4; "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." And again, writing to the Ephesians, he says, 6th chapter: "Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always," &c., &c. Now, if we have these weapons that Paul speaks of, let us fight—if we wound, let us wound—if we kill, let us kill; but not with any other weapon than God has given us. We know that the life of the Christian is a continual warfare. It is true that we are surrounded with troubles and difficulties, subject to temptation and sorrow, while we travel through this unfriendly world; but we look forward to a brighter world than this. We have a hope that reaches beyond the confines of mortality. We expect, if we are faithful, to reign with those who have gone before—who have suffered for Christ's sake, and who travelled the way that Christ commanded them.

There is a holier clime than ours,
Where no rude storms are driven
Across our path, to blight the flowers,
Or crush the hopes of sunny hours;
For that pure clime is Heaven.

There wearied, broken spirits rest,
At peace secure forgiven;
No more by anguish sore oppressed,
They have a home among the blest,
Forever firm in Heaven.

Then when life's fountains cease to play,
And being's link is riven;
Oh! may our spirits soar away,
And bathe in glory's brightest ray,
Around the throne of Heaven.

Yours, in Christian love,

JOHN H. CHEW.

Letter from Brother William Davis.

MILL-CREEK FURNACE, Cambria Co., June 29, 1849.

BROTHER WINEBRENNER:—

BEING requested by my brethren to communicate a short account of my experieuce, I crave the attention of the reader while I relate my past exercises and my present state.

I was born in Cambria township, Cambria county, Pa., near Ebensburg. My residence was among the Welch, a pious people, and of good morals, but possessing little of the life and power of religion. Here, in the wilderness, God, in his infinite mercy, saw me and visited me from on high, when I was but about six years of age. The awful consequences of a judgment often struck my mind, young as I was; and incredible as it may appear to some, I often feared, when going to bed, that I would die, and then God would bring me to judgment. My parents were moral, yet strangers to the new birth. My mother often asked me why I was so sad. When I was thirteen years of age, I became more ungodly. It was then I indulged myself in swearing, and in all bad habits. Thus I continued for some two years,

being then fifteen. But the Lord, by his spirit, knocked again at my heart. O! the guilty feelings I had, I cannot express. All things appeared to be angry with me. The face of the sky seemed to frown upon me. My heart condemned me. The Bible and Spirit reproved me, while nature seemed to disown me. I attended preaching: I also attended church meeting, and was baptized, and became a member of the Baptist Church. I continued a while in this state, but soon found all was not right within. I felt I was not born again. I sometimes would mourn, because the Bible and my own heart condemned me. Again I became more wicked and unrighteous. During this time, I attended the ball-room, card-tables, the intoxicating draught, &c.; and yet I was still held as a member of the church. God at length chastised me with a severe attack of billious fever, which almost ended my days. I recovered again; but instead of getting better, I became more ungodly and unholy. In the meantime, I entered into the state of matrimony. At length a united prayer-meeting was commenced. It was here the Lord visited me more powerfully than ever, and stirred me up to a sense of my duty. I I was fully awakened, and sought and obtained the pardon of my sins.

I then began to seek for a people that would take the Bible for their guide. I left the Baptist Church, and continued seeking for a people without Sectarian principles; but, as I could find none in that place, I became a member of the Evangelical Church, finding them to be an humble people. Notwithstanding, I found many erroneous principles among them. Here I mourned again to see the Bible treated with such contempt: and when I would read my Bible, I could see that the laws of Christ were not obeyed; and above all, the sign of the beast baptism (so called) by sprinkling and pouring. My heart was frequently pained to see this state of things. Nor could I rest day or night. Strange as it was, God bade me take the sword and wield it. But O! how unworthy I felt. In the meantime I complied with the call. I made application and received license. I commenced. The Lord blessed my feeble labors. But still I groaned and sighed in spirit, to find a people who take the Bible for the man of their counsel. About this time we held a two day meeting. Many souls were converted. O! the feelings I had whilst at meeting, when reflecting that the laws and commandments of God were so much neglected. As I was dissatisfied with Sectarian principles, I took my Bible and read and prayed that God might fasten and rivet these truths to my heart. O! when will Christians (so called) throw Sectarian principles away, and take the Bible for their Discipline! At last, bless God, I found a people that go for the Bible and Bible principles. O! that God would speed us. O! that the great God might raise up the standard of eternal truth in the hands of the ministering brethren! Brethren in the gospel, go on to proclaim God's everlasting truth, until the Babel of Sectarianism falls to rise no more,—until all become of one heart and one mind. Pray that the Lord of the harvest may send more laborers into the vineyard. God being my helper, I will go with you, in the bonds of the gospel. Pray that I may prosper.

Yours, in gospel bonds,

WILLIAM DAVIS.

"Work while it is day; for the night cometh, when no man can work."

Letter from Brother Thomas Bretz.

Pfoutz's Valley, Perry Co., Pa., November 27, 1849.

Brother Winebrenner:—

By the request of the Church in this place, I set down to drop a few lines for the Advocate.

You are well aware of the situation of the people in this section of country for a number of years past; that they were like sheep scattered upon the mountains in a dark and cloudy day: but God has turned our mourning into rejoicing.

A little over one year ago, Elder B. Howard came among us, and hewed us by the Prophets and word of God, as saith Hosea 6: 5. We finally succeeded in establishing a Church of twelve members. Since that time we have been trying to move on in church order. One of our members, viz: sister McQuillen, was removed by death.

Again has brother Howard visited us, and we have had another refreshing time. Nine more have been added, making our membership twenty-one.

Brother John Ulch and myself have been appointed ruling elders, and brothers McQuillen and G. Closs deacons. I have also the honor to be appointed Clerk.

Our Circuit preachers are laboring with us, but the appointments are so far between, that we do not realize the good we might could we have preaching more frequently. Howbeit, we are not very able, and cannot, therefore, ask for more preaching than we can honorably reward the preachers for.

Brother Howard, we understand, will stay in this country till spring, and he says, perhaps longer, if necessary. The people feel a strong desire that he should come among us. Brother Howard has united with the Church, and the Church has given him license* as a missionary, to travel and preach among us, and elsewhere, wherever his labors may be desired. We hope that the brethren who may call him to labor among them, will see that he is well rewarded, as he is needy, and we believe worthy of it.

Brethren pray for us, that we may hold out faithful till death, and that we may receive a crown of life.

I remain yours, in hope of eternal life,

THOS. BRETZ, *Clerk.*

*Is the Church in Pfoutz's Valley aware of the resolution and advice of the Eldership on the subject of licensing? We refer her to the action of that body, on this subject, in the 17th Journal, and after reading it, to give us their opinion as to who is right, the Church or the Eldership. Editor.

Letter from Brother G. Sandoe.

Hinkletown, Nov. 8, 1849.

Brother Winebrenner:—

Having noticed some things at our late Eldership, I beg leave to sketch a few of them for publication. If you think fit, therefore, you may insert them in your most valuable paper, the Church Advocate.

On Saturday, November 3d, being weary of sitting, I withdrew from the house of worship, where the Eldership was in session, and took a walk. The first thing that met my view, was a well filled grave-yard, a few steps from the Bethel, which seemed to invite my attention for a few moments. I went into the cemetery, and seated myself on the ground, beside the trunk of a large tree, where I fell into a train of reflections, endeavoring to learn a lesson from the scene around me. There I beheld the little mountains of earth that hide from mortal view, the remains of a small portion of the race of Adam. Alas! thought I, is this the portion of us all! How frail we are! To day we are in health, to-morrow, perhaps, wrapped in a winding-sheet and consigned to the cold and narrow limits of the grave. In all probability, thinks I, here are the graves of some who were once as vigorous and full of life as I am at the present moment, but their days are numbered; they have passed from the stage of active life into a world of spirits, there to reap the reward of their labors. How contented they seem to be here! The man of years is content to lie down at the feet of a babe;—the rich man, who, perhaps, in this life, looked with scorn upon the poor, here lies side by side together. No superiority in this house of mourning. Here is perfect equality. Go, my soul, and learn a lesson from these friendly ashes, and do not think highly of thyself! Knowing,

A little rule—a little sway—
A sun-beam on a wintry day—
Is all the proud and mighty have
Betwixt the cradle and the grave.

One word more in conclusion. I was greatly pleased with the love that prevailed at the Eldership. My soul rejoices in hope of meeting all my dear and beloved brethren, when these mortal bodies of ours shall have put on immortality.

Gentle readers, I now close my letter, by asking an interest in your prayers. Forget not the little Church at Hinkletown in your prayers.

Yours, in the bonds of Christian fellowship, G. SANDOE.

Letter from Bro. E. Logue, V. D. M.

Ohio, November 17, 1849.

Brother Winebrenner:—

I embrace the present opportunity of penning a few lines for the Church Advocate.

I am now at Sugar Creek, Holms county, Ohio, and expect to preach for the Church at this place to-morrow, and then proceed on Eastward. I arrived at Wooster last Saturday, and preached for the Church at that place on last Sabbath. There is a lovely and zealous Church growing up in the town of Wooster. My prayer is, that God may still be with, and bless and build up that lovely family. I have spent a week in visiting amongst the brethren, and from all that I can learn, the Church in Ohio is on the march upwards. The Lord continue to give success and victory to truth.

I have had a more tedious and expensive journey than I expected, and was detained in Iowa longer than I thought I should. But upon the whole, I have had a safe and pleasant journey. Since we started from Maryland, in September, we have travelled over about twenty-seven hundred miles: and during all that time, we have had beautiful weather; and when travelling by land, generally very good roads. Our health has also been tolerably good, excepting a few days indisposition with myself, while on the Mississippi river. And what made the journey still more pleasant was, the kind and warm reception with which we were greeted by the friends and brethren where we stopped on the way. And notwithstanding those erroneous statements which made their appearance from Iowa against E. Logue, even there we were received and saluted by brethren, sisters, and others, with all the kindness that we could wish: and were not only solicited to preach (which we did) while there, but were strongly solicited by the most of the brethren and sisters, and others, to stay and settle there again. Three or four of those eight who signed the letter from Iowa that was published in the Church Advocate last spring, expressed their sorrow, and confessed their guilt, for having signed the said letter. E. LOGUE.

NEWS DEPARTMENT.

Sad Loss of Life by a Steamboat Explosion.—The steamer Louisiana, bound for St. Louis, when about starting from her wharf at N. Orleans on the 16th ult., burst both her boilers, shattering her to atoms, and badly injuring two steamers lying alongside.—All three of the steamers were crowded with passengers, and the destruction of human life was most appalling. It is believed the number of killed will reach two hundred, besides many dreadfully wounded. The levee was strewed with dead bodies, and legs, arms and heads were scattered in every direction. The explosion is attributed to carelessness. Capt. Kennon, of the Louisiana, has been arrested and held to bail in the sum of $8000.

Evangelical Alliance.—A meeting of this Society was held at Edinburgh during the last month, and marked with great interest. Baptist Noel, Dr. Wardlaw and others spoke with great power; Sir Culling Eardly, gave an interesting account of the religious movements in Southern Italy.—The Scriptures have been freely circulated, and have found a cordial welcome among the people. A Florentine Socialist, in some recent letters to the Archbishop of Florence, has quoted largely from the Bible to prove that Romanism is the great apostacy predicted in the Old and New Testaments. The leaven will gradually do its work till the lump is leavened.

American Institute.—The total receipts of the Institute from the fair at Castle Garden was over $18,670, and the expenses amounted to $12,000, leaving a balance of $6,670 clear gain, of which $5,000 have already been appropriated to defray the expense of the new buildings in Broadway. Many persons who had articles at the Fair received orders to a large amount; one man, proprietor of a certain article, received orders for over $30,000. More of the visitors this season were from the South than have ever before patronized the Fair.

Consumptives' Guide.—Such is the title of a book published by the author, Dr. Potts, of Philadelphia. It contains 70 pages, and is done up in very neat style. It is treated with great ability, and is calculated to do much good on this important subject.

Steward's Store, N. Y.—Shooting on the Sabbath.—This is said to be one of the greatest stores in the world. Here goods are sold at wholesale and retail. I made enquiry of one of the clerks how many clerks were employed in this establishment. I was told about 170, in both the wholesale and retail. The sales amount to about three millions annually—which would be about ten thousand dollars per day.

I made a flying visit, by Railroad, to Pottstown, Pa. * * * * * *

On Sabbath morning, before we left the house of K., I heard the report of 5 guns. I remarked to the old gentleman what this meant on the Sabbath-day. "Oh!" said he, "*Das ist eben noch der Gebrauch hier.*" I said to him it was a bad practice. I wanted to know what kind of people did such things. He said they were "mostly members of the church," (owning the fact that every body nearly belongs to the church,) and on going along the road, while on our way to church, I saw two men in the field, one of whom had a gun. I asked Mr. K. what church that man belonged to. Oh! said the old man, "to the L——." But there is no difference whether to L. or G. R. Church.

[*Western Missionary.*

Chicago and Milwaukie.—The increase of population and trade in these two cities will appear from the following statistics:

In 1840, Chicago had 4,853 inhabitants, and in 1848, it contained 19,725. In 1843, there were shipped from Chicago 628,967 bushels of wheat, and 10,785 barrels of flour—in 1848, only five years later, there were shipped 2,160,000 bushels of wheat, and 45,280 barrels of flour.—The first shipment of wheat was in 1839, and the first export of beef was in 1838. In 1848, the export of beef and pork was 29,200 barrels. In 1842 the export of wool was 1,500 pounds, and in 1848, it was 961,400 pounds. In 1836, the value of the aggregate exports was $1,064, and in 1849, $10,709,333.

The growth of Milwaukie is still more rapid. In 1835, it had but one frame building, and in 1840, only 1700 inhabitants—it has now over 15,000. Its first export of wheat was in 1844; it exported in 1848, 1,034,268 bushels.

Such an increase in business and population has few parallels.

☞ From the first discovery of the silver mines of Potosi in 1545, to 1803, the quantity obtained from them amounted to the enormous sum of $1,050,000,000. The annual quantity thirty years since, was about 5,000,000. Although their produce is reduced to about one quarter of what it once was, they are still the most productive mines in South America. At present there are only about 2,000 miners employed, who are well paid, and work from choice.

Iron Convention.—A Convention of Delegates from the different States of New York, Pennsylvania, Ohio, Illinois, Kentucky, Virginia, New Jersey, Tennessee and others, assembled at Pittsburg on the 21st ult. After preliminary proceedings, the Convention was organized by the appointment of the following officers:

President—James Rogers, of Ohio.

Vice Presidents—Hon. C. Myers, Pa.; John Culbertson, Ohio; J. Tassey, Pittsburg; W. P. Robinson, N. Y.; R. W. Biggs. Ky.; James T. Hodge, N. Y.; Jesse Carothers, Pittsburg; W. H. Campbell, Ill.

Secretaries—Geo. Means, Pa.; M. A. Bertolet, Pa.; Jas. O. Willard, Ohio; S. F. Stearling.

A Business Committee of fifteen members was appointed, to whom were referred the proceedings of various meetings held on the subject of the Tariff.

Cumberland Valley Railroad.—This road, extending from Harrisburg to Chambersburg, is now under the control of Eastern capitalists, who intend to lay down a T rail—establish a large machine shop in our town, and reduce the fare and freight about one-half of present rates. It is also said, that our Franklin Railroad—extending from Chambersburg to Hagerstown—will soon pass into other hands, and that it also will be greatly improved. There seems to be some prospect now—faint though it be—that there will be a connection formed either with the Baltimore and Ohio Railroad, or with the Chesapeake and Ohio Canal.—*Messenger.*

The Law of the Sabbath and the Constitution of Man.—At the late St. Louis Sabbath Convention, Dr. J. S. Moore affirmed that physiologists and medical men have observed that the activity of disease is periodic. One of the strange laws of this periodicity is septenary. Diseases take a change or reach a crisis on the 7th, 14th, 21st and 28th days of their progress.—Then a correspondence exists between the law of the Sabbath and our constitution. If the Sabbath was only an institution of man it would be a very wise one, and no man ought to violate it.

Taken at his Word.—A young man who was employed on one of the canal locks in Maryland, being incommoded by the cold, impiously remarked, that "he wished he was within the gates of hell, that he might be out of this cold world." Five minutes after, the bank caved in upon him, and instantly killed him. The prayers of the wicked, such as they are, are sometimes answered speedily and much to their surprise.—*Presb.*

☞ The present population of the State of South Carolina, according to the census just taken, is 280,384, showing a clear gain in ten years of 23,269.

Noth Branch Canal—Allotment of Work.—The following are the names of the contractors to whom we learn the work on the North Branch Canal has been allotted:

Sections.		*Sections.*	
11	Jacob Seiler & Co.	113	Mead & Carrigan
12	Dykens & Wendel	114	F. Blair & Co.[den
21	John M'Cord	134	Jackson & M'Fad-
27	Patrick Burke	159	John Sturdivant
67	Patrick Burke	162	George Leibrick
69	Sturdivant & Little	173	Cochran & M'Lane
75	Jacob Seiler & Co.	174	John M'Mahon
98	J. & J. Lamon	182	Rody M'Gee & Co.
111	John Snodgrass	183	Edw. Kerns & Co.
112	John Snodgrass]	181	W. Phelans & Co.

California.—On the Sacramento and its tributaries, the number of gold-diggers is estimated at 15,000, and the value of the produce for the year ending next January, it is calculated, will be nearly $2,000,000. On the San Joaquin and its tributaries, 20,000 men are at work, and $2,000,000 more are set down as the probable fruit of their labors.

Heights of Localities in the Holy Land.—The summit of Horeb, 7,097 Parisian feet above the sea; bathing places of the pilgrims in Jordan 1,291 below the sea; summit of Tabor 1,755 above the sea; surface of the lake of Tiberias, 625 below the sea: the highest point of Lebanon 8,800 feet above the sea; the cedars of Lebanon about Eden, 6,000.

Change of Seat of Government.—The Governor of Louisiana has issued a Proclamation, giving notice that after the first day of December next, all the public and state offices will have been removed to the new capitol, Baton Rouge, and requesting the attention of the Governors of the States, executive officers, and others, to the fact.

Whitney's Railroad Project.—Louisville, Nov. 23.—Mr. Whitney addressed a large concourse of people last evening, at the Court House in Louisville, and explained his plan for constructing a Railroad to the Pacific, after which resolutions were passed approving and recommending the immediate adoption of the plan.

The Philadelphia Museum.—This old and valuable collection of curiosities, paintings, &c., the largest in the country, was sold at Sheriff's sale on Monday morning the 26th ult., and purchased by Mr. P. T. Barnum, for the trifling sum of $3,500.—The best portions of it will be added to Mr. Barnum's Museum.

President of the Girard College.—We learn that at a meeting of the Directors of the Girard College for Orphans, held recently, Prof. W. H. Allen, LL.D., of Dickinson College, Carlisle, was unanimously elected President.

Annexation.—The National Era says that if Canada desires annexation, and Great Britain assents to it, no administration in this country could sustain itself in opposing it.

☞ A steeple has just been raised on St. Paul's Church, Cincinnati, the height of which is 265 feet 9 inches, the ball being 16 feet 4 inches in circumference, and the spire above it 22 feet high, and 12 inches in diameter. The arm of the cross measures 10 feet 8 inches in length.—Thirty men were required to raise the spire.

Taxation of Railroad Stocks.—A bill has been reported to the Vermont Legislature taxing Railroad stock held by non-residents. It is said there are five millions of Railroad stock of that State owned by foreign stockholders.

A Theological Seminary in Cincinnati.—The subject of establishing a Presbyterian Theological Seminary in this city, which is to supercede the one in New Albany, is discussed in the religious periodicals of that Church.

Peter-Pence in Full.—The full return of collections for the aid of Pius IX. throughout the United States, foots up $25,978 24. The last remittance was made on the 3rd ult. The Diocese of New York contributed $6,227 41.

Appointment by the President.—James M. Power, of Pennsylvania, to be charge d'affaires to Naples, vice Thos. W. Chinn, resigned.

☞ It is estimated that from thirty to fifty thousand have been added to the population of Iowa, within *six weeks*, and that by the close of navigation the population will have increased one-fourth since the 1st of September.

☞ We learn from the Philadelphia Pennsylvanian, that three millions seven hundred and thirty thousand dollars of California gold had been received at the U. S. Mint, in that city, up to Saturday last.

☞ The emigration from Bremen to the United States, this year, has amounted to more than 57,000 persons, 8,000 of whom have sailed within the last month.

☞ There are sixteen mills at Oswego, N. Y., capable of making 9,000 barrels of flour per day. In 1848 the mills of that city turned out 600,000 barrels of flour.

☞ Rhode Island has within her limited territory 163 cotton-mills, consuming annually 56,000 bales of cotton, and manufacturing 70,000,000 yards of cloth.

☞ The Supreme Court at St. Louis has decided that the Missouri Legislature cannot divorce parties upon the petition of one of them.

☞ Mr. Arbon, a French Æronaut, has succeeded in crossing the Alps in a balloon traversing a distance of 400 miles in eight hours.

MISCELLANEOUS.

SWEEDISH LAWS WITH REGARD TO INTOXICATION.

The laws against intoxication are enforced with rigor in Sweden. Whoever is seen drunk is fined for the first offence three dollars; for the second, six: for the third and fourth a still further sum, and is also deprived of the right of voting at elections, and of being appointed representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence the fifth time, he is shut up in the house of correction, and condemned to six month's hard labor; if he is again guilty, to a twelve month's punishment of a similar description. If the offence is committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance at a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence losses his benefice, if he is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen, servants, apprentices, or private soldiers. Whoever is observed drunk in the streets, or making a noise in the tavern, is sure to be taken to prison and detained till sober, without however, being on that account exempted from the fines. One-half of these fines go to the informers, (who are generally police officers,) the other half to the poor. If the delinquent has no money he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern-keeper is bound, under a penalty of a fine, to have a copy of them hung up in the principal rooms of his house.

PETITIONS.

"To the Hon. the Legislature of the State of Pa.

"WHEREAS there are many children in the large towns and cities of our State, familiarly known as 'street children,' whose parents being intemperate, or idle and profligate permit them to roam at large, receiving only such education and training as will fit them to become a curse to society, and in the result fill our prisons and houses of correction. And whereas, no adequate provision can be made for such children, legally, except a law shall be enacted to meet their case, We the undersigned citizens of———therefore petition your Hon. Body to pass an Act, at this session of the Legislature, making it binding upon city, borough and township officers to ascertain and duly report to a committee, chosen for that purpose, the number of neglected and destitute children in their respective bounds, not receiving annually the benefits of the educational provisions of the State, or not otherwsse provided for: and also extending to such authorities the legal power to provide for the mental, moral and physical education of such children, in such manner and way as to your Hon. Body may seem best."

CONSTITUTION OF CALIFORNIA.

The Bill of Rights adopted by the California Convention after ascertaining the immutable principles that all men are by nature free, and that all power is inherent in the people, proceeds to guarrantee the following immunities and privileges:

1. The right of trial by jury;
2. The free execise and enjoyment of religious worship;
3. The privileges of the writ of *habeas corpus*, except when the public safety may require its suspension;
4. Protection from excessive bail and excessive fines, and from cruel and unusual punishment;
5. The usual exemption from arrest for crime unless on presentment or indictment of a grand jury;
6. The freedom of speech and of opinion;
7. The right of petition;
8. The prohibition of a standing army in time of peace;
9. The appointment of representation according to population;
10. The prohibitions of imprisonment for debt, except in case of fraud;
11. The prohibition of a bill of attainder *expost facto* law;
12. The protection of the rights of foreigners who become bona fide residents of the State;
13. The protection of the right of property;
14. The exemption of electors from arrest or militia duty on the day of election.

COSTS OF THE WAR SYSTEM.

Without making any allowance for the loss sustained by the withdrawal of active men from productive industry, we shall find that from the adoption of the Federal Constitution down to 1848, there has been paid directly from the National Treasury—

For the Army and Fortifications,	$366,713,209
For the Navy and its operations,	209,994,428
	$576,707,687

This amount of itself is immense. But this is not all. Regarding the militia as a part of the War system, we must add a moderate estimate for its cost during this period, which, according to the calculations of an able and acurate economist, may be placed at $1,500,000,000. The whole presents an inconceivable sum-total of *more than two thousand millions* of dollars, which have been dedicated by our Government to the support of the War System—more than *seven* times as much as was set apart by the Government during the same period to all other purposes whatsoever.

Look now at the Commonwealth of European States. I do not intend to speak of the War Debts, under whose accumulated weight these States are now pressed to the earth. These are the terrible legacy of the Past. I refer directly to the existing War System, the establishment of the Present. According to recent calculations, its annual cost is not less than a *thousand millions* of dollars. Endeavor for a moment to grapple with this sum by a comparison with other interests.

It is larger than the entire profit of all the commerce and manufactures of the world.

It is larger than all the expenditure for agricultural labor, for the production of food for man, upon the whole face of the globe.

It is larger, by a hundred millions, than the amount of all the exports of all the nations of the earth.

It is larger, by more than five hundred millions, than the value of all the shipping of the civilized world.

It is larger, by nine hundred and ninety-seven millions, than the annual combined charities of Europe and Amarica for preaching the Gospel to the Heathens.

Yes! The Commonwealth of Christian States, including our own country, appropriates without hesitation, as a matter of course upwards of a thousand millions of dollars annually to the maintenance of the War System, and vaunts its two millions of dollars, laboriously collected, for diffusing the light of the Gospel in foreign lands! With untold prodigality of cost it perpetuates the worse Heathenism of War, while it seeks, by charities insignificant in comparison, to send to the Heathen the message of Peace. It breeds and fattens at home a cloud of eagles and vultures, trained to swoop upon the land, and sends across the sea to the Heathen a solitary dove.

Still further; every ship-of-war that floats costs more than a well endowed college.

Every sloop-of-war that floats costs more than the largest public library in our country.—*Christian Chronicle.*

PAY YOUR DEBTS.

Religion that does not make a man honest is good for nothing. If a man professes to be a Chaistian and defrauds his neighbor, that man's religion is vain. And he is dishonest who withholds from another hs just due when it is in his power to pay it.

We, in this country, have acquired a bad name abroad from our State repudiations, but it is not this of which we wish to speak just now. It is, of the laxness, not to call it by a harsher name, of many professors of religion, who seldom or never pay their debts until after being called on again and again, and perhaps finally being threatened with a law suit. There are some such men in almost every community.—*N. Y. Observer.*

"THE CHURCH."—WHAT IS IT?

The (London) *Christian Observer*, a Church of England periodical, has the following:—"We maintain that the true Body of Christ is the aggregate of his faithful followers, scattered throughout different communions, (not excluding the Roman,) and united by a spiritual bond of union with Christ their Head, united "*in Him*," though perhaps unwilling even to hold intercommunion with each other on earth. This want of intercommunion is the effect of infirmity and sin, and it no more prevents their spiritual unity in Christ as members of the same family, than the dissensions of brethren (by blood) take away their earthly relationship."

BAPTISM.

When Jesus was baptized, the scene was glorious. Heaven seemed to bend in mercy, and to come down to earth. The Spirit in shape like a dove descended upon the head of the spotles Redeemer, and the voice of God was heard, saying, "This is my beloved Son, in whom I am well pleased." Heaven and earth seem now often to meet when those who love the Saviour are "buried with him in baptism." God makes the occasion glorious.—*Morning Star.*

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A Protracted meeting will be held, the Lord willing, at Hinkletown, Lancaster county, Pa. commencing on Saturday, the 29th inst.

A Protracted meeting will be held, Providence permitting, at Bainbridge, Lancaster county, Pa., commencing on the 15th inst.

Preachers and people generally are invited to attend. AMOS HICKS,
In behalf of the Church.

A Protracted meeting will be held, Providence permitting, at Mechanicsburg, Cumberland county, Pa., commencing on Saturday, the 15th inst.

Another will be held, God willing, at Shiremanstown, commencing on the 21st inst.

A protracted meeting will be held, God willing, in Marietta, Lancaster county, Pa., commencing on the 5th of January, 1850.

We wish you and brother B. Howard to come to our help. J. KELLER,

A protracted meeting will be held, Providence permitting, in Washington, Lancaster county, Pa., commencing on Saturday, the 22d inst.

The preachers, brethren, and people generally, are respectfully invited to attend.

JOS. SCHOCH,
In behalf of the Church.

A protracted meeting will be held at Linglestown, Dauphin county, Pa., commencing on Friday evening, the 21st inst., and to continue over Christmas.

Another will be held at Dauphin, commencing on Saturday evening, the 29th inst., and to continue over New Year.

The brethren generally are respectfully invited to attend the above meetings.

T. STROHM.

Religious Notices.

A Protracted meeting will be held in Uniontown, Stark county, Ohio, commencing on the 20th of December.

Another in Berlin, Stark county, Ohio, commencing on the 10th of January, 1850.

The brethren and friends generally are invited to attend; and I hope that at least some of the ministers from the West will attend.

HENRY MURRAY.

Notice to the Ohio Brethren.

THE brethren throughout the bounds of the Ohio Eldership, who are in arrears on the missionary subscription, for the past year, are hereby requested to pay up between now and the meeting of the Standing Committee in February, in Wooster. Those holding subscriptions, will please exert themselves to have it collected. A. MEGREW,
On behalf of the Board.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 26th ult., in Providence, R. I., by Elder A. D. Williams, Mr. AMAZIAH H. RYDER to Miss EMALINE A. JEFFERSON, both of Pawtucket, R. I.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Lancaster, Pa., on Wednesday, the 28th ult., Miss ANNA MARIA BROWN, in the 21st year of her age.

POETRY.

MOTE AND BEAM.

Since the word of life dispenses,
Purer light and love to some;
Though there needs must be offences,
Wo to them by whom they come.
It requires a constant labor
All his precepts to obey;
If we truly love our neighbor,
We are in the narrow way.

Judge not that you be not judged,
Is the counsel Jesus give;
For the measure you have given,
Just the same you shall receive.
Jesus says, be meek and lowly,
For 'tis high to be a judge;
If we would be pure and holy,
We must live without a grudge.

Once I said unto another,
In thine eye there is a mote;
If thou art a friend and brother,
Hold, and I will take it out.
But I could not see it fairly,
For my eyes were very dim;
When I come to see more clearly,
In my own there was a beam.

Others I have oft reproved,
For a little, paltry mote;
Now I wish that beam removed,
O that tears might wash it out.
Charity and love is healing,
It will give a clearer sight;
When I saw my brother's failing,
I was not exactly right.

If I love my neighbor dearly,
And his mote I would erase,
Then my light must shine most clearly,
For the eye 's a tender place.
But I'll take no farther trouble,
Jesus' love is all my theme;
Little motes are but a bubble,
When I think upon the beam.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	37½	*a*	4 50
Do.	Rye,	do. - -	2	50	*a*	2 56
Do.	Corn,	do. - -	2	50	*a*	2 56
GRAIN—Wheat, per bushel,				93	*a*	95
Do.	Rye,	do. - -		55	*a*	56
Do.	Corn,	do. - -		55	*a*	56
Do.	Oats,	do. - -		30	*a*	33
Do.	Barley,	do. - -		60	*a*	65
SEEDS—Clover,		do. - -	3	75	*a*	4 00
Do.	Timothy,	do. - -	2	25	*a*	2 50
Do.	Flax,	do. - -	1	00	*a*	1 10
BEEF, per cwt.		- - - -	5	00	*a*	5 50
PORK,	do.	- - - - -	5	00	*a*	5 25
HAMS, per pound,		- - -		10	*a*	11
BUTTER,	do.	- - - - -		12½	*a*	15
LARD,	do.	- - - - -		7	*a*	8
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	12½
POTATOES, per bushel,		- -		87½	*a*	1 00
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		25	*a*	30
PEACHES, (Dried) per bush.			1	25	*a*	1 30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	18	*a*	1 20
HAY, per ton,		- - - - -	10	00	*a*	11 00
PLASTER, per ton,		- - -	4	00	*a*	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4	75	*a*	5 00
Do.	Rye,	do. -	3	00	*a*	3 06
Do.	Corn,	do. - -	3	00	*a*	3 06
GRAIN—Wheat, per bushel,			1	02	*a*	1 05
Do.	Rye,	do. - -		62½	*a*	62½
Do.	Corn, new	do. - -		65	*a*	65
Do.	Oats,	do. - -		31	*a*	31
Do.	Barley,	do. - -		75	*a*	80
SEEDS—Clover,		do. - -	4	37	*a*	4 50
Do.	Timothy,	do. - -	2	75	*a*	3 00
Do.	Flax,	do. - -	1	35	*a*	1 40
BEEF, per cwt.,		- - -	7	00	*a*	8 75
PORK,	do.	- - - - -	7	00	*a*	7 25

WEISHAMPEL'S
Patented Revolving Coal Grate.

THE subscriber will sell the Right for the States of Ohio, Indiana, Iowa, Western Pennsylvania, and Western Virginia, of his Patented *Revolving Horizontal Coal Grate* for Cooking, Parlor and Office Stoves. By this invention all the difficulties in burning every kind of stone coal are obviated. The Letters Patent were granted June 19, 1849. The stoves used last winter and this season, give entire satisfaction. He will sell either of the above States and portions at reasonable prices. For testimonials as to the performance of the stove, he refers to Dr. John Rose, B. M. D., Baltimore, Md.; Dr. John Hardtner, Carrollton, Illinois; Dr. Frederick Brenneman, Marietta, Pa.; Mr. James H. Bateman, Winchester, Va. Letters (post-paid) addressed to either of the above gentlemen, or to Rev. John Winebrenner, Editor of this paper, will receive satisfactory answers; and such as are addressed (pre-paid) to the subscriber will receive prompt attention.

JOHN F. WEISHAMPEL,
Inventor and Patentee, Baltimore, Md.

December 15, 1849.—3t.

PROSPECTUS
FOR
THE CHRISTIAN PEARL
AND
MUSICAL ANNUAL
FOR 1850.

A Monthly Family Magazine for all Denominations of Christians—devoted to the Bible, Christian Union, Literature, Christian Benevolence, Music, &c.

To be printed on good paper and new type, in double columns. Each number to contain a beautiful Steel Engraving, Original Music, &c., and be enriched by contributions from the most talented authors.

The Literary department will be made as attractive as possible. It will comprise Biography—Essays on Popular subjects—Illustrations of Bible History—Poetry, &c. The object here will be, to present a pleasing and useful variety, calculated to enlarge, exalt and sanctify the mind and heart.

In future, no article will be so long as to weary the reader, or exclude other matter that might be presented with advantage to the work. All articles will be carefully examined before they are inserted, so as to preserve the purity and usefulness of the book.

The Musical department will comprise a variety of instructive matter from different authors, calculated to interest the friends of both Sacred and Secular Music; and those favorable to the science, should therefore subscribe. It is intended to express the truth in regard to any existing errors in music, without fear or favor; but, at the same time, our columns will be open for those who may choose to differ, and advance their opinions. One or two pages of original Music will also be given in each number.

We hope to enlist the aid of our highly esteemed friend, Charles Collins, Jr., A. M., to superintend this entire department, who kindly and gratuitously rendered valuable assistance in the third volume, by the instructive series of Lectures on this subject, as well as various pieces of original music.

Valuable correspondents will be secured for all the above named departments; and our subscribers may depend on receiving a work worth more, in every respect, than the amount of money they will pay annually—a work which, for neatness, variety, entertainment and essential usefulness, cannot be excelled.

Terms of the Christian Pearl & Musical Annual.
$1 00 per Annum, in Advance.

At the end of the year, subscribers will possess a most beautiful Annual, containing numerous fine steel and other Engravings, a variety of Music, &c., besides nearly 300 pages of choice literary matter. Christian friends, musical friends, send us your name, and neglect not *the Dollar!*

GEORGE F. GORDON, *Publisher,*
Philadelphia.

AGENTS

Of good character, active and enterprising, are wanted to canvass for "The Christian Pearl and Musical Annual" for 1850. Apply at the Office of the Christian Pearl and Musical Annual, on Twelfth street, above Spring Garden.

December 15, 1849.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - -	20 00
A liberal sister, - - -	2 00
David Strickler, - - -	5 00
James Casy, - - -	5 00
Samuel M. Hoover, - -	5 00

Evangelical Music.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the 'Evangelical Music,' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider 'Evangelical Music' the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

☞ For sale at this office, and at our Depositories. Editor.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.
Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, and DANIEL GETTY, No. 110 South Third street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionnaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

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NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., JANUARY 1, 1850. NUMBER 17.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
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4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fourteen.

Names.	Am't. paid.	Names.	Am't paid.
Bray Andrew	$1 00	Keller Jacob	$1 00
Barlow Elizabeth A	1 00	Koch Jabob	1 25
Barkstresser Daniel	1 50	Kennedy Geo	50
Boyle Geo W	2 00	Lidge Samuel	1 00
Bear Jacob E	1 00	Machlan Elizabeth	2 50
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Bertner Henry	3 00	Morgan Joseph	1 00
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Beck Frederick	50	do do [vol 15]	1 00
Bolton John (vols 14 & 15)	2 00	Manning Jacob K	75
Cannon John	50	M'Connell Geo	3 00
Clippinger Solomon	1 00	Mullen'x Wm H	1 00
Comp Henry	2 00	McKee Henry	50
Cry wm	1 00	Miller Geo	50
Cubb Catharine	1 00	More Zenulon	50
Cromlick Henry	50	Metz Adam	50
Eter Ann	1 00	McGloghlin Cornelius	1 00
Eikle Catharine	50	Osburn Moses	1 00
Eppley Geo	1 00	Omit Jacob	1 00
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Julia Margaretta	1 00	Young John	1 00
Jordan Edward [vol 13]	1 00		

☞ Brother Lewis Selby's Post Office address is Wooster, Wayne county, Ohio.

Editorial Convention.

It will be remembered, that the Editorial Convention which assembled in Harrisburg some weeks since, adjourned to meet again in this place on the first day of January, 1850.

The Legislature.

The Legislature of Pennsylvania meets in this place to-day, agreeably to the Constitution. Among the most important subjects which will have to be acted on at this session, is the districting of the State and apportioning the representation among the taxable inhabitants.

A Hundred Year Almanac.

J. Hailman and ourselves, have just published a Century, or Hundred Year Almanac, which we offer for sale to Merchants, Booksellers and Colporteurs on reasonable terms.

Orders by mail, accompanied with the cash, shall be promptly attended to. Price per single copy, 25 cents.

Noel on Baptism.

We have before us the work of Baptist W. Noel on the subject of Baptism. The book contains 308 pages, and is of a convenient size every way to be bought and read with interest. The distinguised character of Mr. Noel, and his late change from an Episcopalian to a Baptist, and under circumstances so peculiar, will cause his work to be earnestly sought for.

A Preacher Robbed.

Brother J. F. Weishampel had his pocket picked in the vestibule of the Baltimore Post Office on the 13th of December, while surrounded by a crowd waiting for the delivery of letters. The thief extracted from brother W's. pocket his pocket-book containing several dollars and his *preacher's license* for 1850. The Speaker and Clerk of the last annual session of the East Pennsylvania Eldership are solicited to furnish him with another copy of the license, if they please.

The Accounts of Our Subscribers.

We have this day commenced sending out our accounts to our subscribers, who are in arrears for the Advocate. Those who do not find their accounts in this number of the paper, may look for them in the next. The bills will show the amounts due to the end of the present volume. We employed a clerk to make out these bills. We hope they will all be found correct. But should any mistakes have occurred, and they will be pointed out to us, we shall be happy to rectify them.

Now one word more. It is this. We want money. We want it all, and we want it without delay. Therefore, we respectfully and earnestly request one and all to send us our dues immediately upon the reception of their accounts, and thereby spare us the trouble of sending duplicate accounts to our agents.

Common School Convention.

The State Common School Convention will meet in Harrisburg on the third Wednesday of the present month, and the friends of education in the several counties of the State are invited to send Delegates equal in number to their Representatives in the State Legislature. The object of the Convention is to adopt such measures as may seem best calculated to promote the cause of general education throughout the State, and also to select Delegates to the National School Convention, to be held on the fourth Wednesday of August next.

President's Message.

After some 60 odd ballots, the House of Representatives in Congress, have succeeded to effect an organization. They have elected the Hon. Howell Cobb, of Geo., Speaker, but as yet no Clerk. Howbeit, we have now got the long and anxiously looked for Message of President Taylor. It is in all respects an able, manly and satisfactory document, which will go far to assuage the political bigotry of his political opponents, to endear him more fully to he hearts of his political friends, and to demonstrate more clearly the wisdom of their choice. We may give in our next a synopsis of both the President's and Governor's Message.

The New Year.

To-day is New Year's Day. It is the first day of the year 1850. May it be a happy New Year for many, and especially for the patrons of the Advocate, for the Churches of God and their children! May this year prove to be memorable and acceptable year, on account of large grants of mercy and salvation from the Lord! O! that it may be a year of Jubilee—a year of full release for thousands and tens of thousands of poor, wretched sinners in sin and satan's bondage held.

The past year has been a remarkable one on account of the rise and fall of many—and on account of deserved judgments and undeserved mercies. The astounding occurrences in the kingdoms of nature and grace, throughout the habitable globe, will form a very conspicuous page in the history of our world.

But, then, the developments, the times and seasons, the changes and revolutions of the year upon which we have entered, the eye has not seen, nor the ear heard. What these will be like, time must interpret. It is believed by many, that its phenomena, in nature and grace, will far exceed those of the past. Be this as it may, it behoves Christians, at all times and in all places, to hope for the best, and to be prepared for the worst. God grant, that whatever else may come to pass, revivals, great and powerful, may be among the best, as well as among its first and last phenomena!

Report of the Post Master General.

The report of the Post Master General presents the department as being in a very prosperous condition. The amount of receipts and expenditures are as follows, to wit:

The revenue for the year ending June 30th, 1849, was - - -	$4,904,176,28
Expenditures for same length of time, - - - - - - - - -	4,499,127,13
Net surplus of last year, - -	$406,049,15
Last year's appropriations for deficiencies not used, - - - -	265,555,55
Total balance in Treasury, -	$671,604,69

Hence it appears that the cheap postage has enhanced the revenue of the department instead of reducing it.

Revival in Harrisburg.

It has pleased God, in his abundant mercy, to revive his work once more among the people of this place. The work commenced gradually, in the early part of the fall, under the zealous ministry and untiring labors of brother G. U. Harn, pastor of the Church of God. Some dozen or more were hopefully converted to God, baptized and added to the Church.

The next good appearances began among the United Brethren, where a good work has been going on for a month or longer, and some 40 or 50 hopefully converted to God.

Revivals are now also in progress among the Methodists and the Evangelical Association.

Among us, in the Church of God, the work has, for the last few weeks, assumed a pentecostal type, and is still progressing with unabating power and energy. The Sabbath-school children have shared largely in the glorious work. There have been some remarkable conversions. God grant! that this great and good work may prevail throughout our borough, and take in and renovate all the churches, and all orders, ages and ranks of men, who are yet in the reach of mercy.

Where are the New Subscribers?

From the pledges given at the late Eldership, to raise new subscribers for the Advocate, between that and the first of New Year, we had hopes of receiving, before this time, a large list of names, with the money in advance; but in this we have been disappointed. A few only have done any thing at all, so far as we know, whilst the majority, as usual, have not so much as touched the matter with one of their fingers.

This wonted carelessness, negligence and inattention in carrying out the acts and doings of the Eldership, is some how strangely characteristic of many of our brethren. Whilst our Sectarian neighbors are compassing sea and

land to make proselytes, and to circulate books and papers, our brethren of the Church of God, with some few honorable exceptions, are criminally careless and at ease in Zion.

Zeal and concert of action, so far as human instrumentalities are concerned, will do more to promote a cause, whether good or bad, than any and every thing else beside. This was the great secret of success among the primitive Christians. This gave efficiency to Mahomodanism. This has built up and spread Catholocism. This is the parent and foster-mother of Sectarianism. Yes, this is the *sine qua non* of every cause, whether good or bad. In this particular, the children of this world, and Beelzebub himself, seem to be wiser than the children of the kingdom.

We hope that the brethren of the Church of God will not forever be learning at this lesson and never come to the knowledge of its truth, but will strive to be always zealously affected in a good cause, act in harmony and concert, and in every thing be indefatigable followers of God as dear children.

Pulpit Reporter.

We have before us the first number of a religious journal entitled the *Pulpit Reporter*, the design of which is strikingly novel, and evidently of much utility. Its contents are to consist of verbatim reports of sermons recently delivered by the prominent divines of all the Christian denominations in this country, without regard to sect. In assuming such broad and catholic grounds, the proprietors of the work have displayed much liberality of mind, and we cannot doubt of its ultimate success.

The number before us contains four masterly specimens of pulpit eloquence, being recent sermons delivered by Rev. Albert Barnes, of Philadelphia; Rev. E. N. Kirk, of Boston, Mass.; Rev. R. T. Welch, of Brooklyn, L. I., and Prof. George Bush, of New York, accompanied with a portrait and biographical sketch. Upon the last page of the work there is an outline of sermons, intended to afford a specimen of the manner in which the text may serve as the foundation of a discourse.

The Pulpit Reporter is published every other Saturday, by Holbrook, Buckingham & Co., at 128 Fulton street, New York. The terms are two dollars a year; single copies ten cents.

The Boston Tragedy.

This whole affair is most remarkable, mysterious and peculiar. In all the history of this country, nothing has equalled it for its nature, and bearings upon the parties concerned when considered as an individual transaction. Dr. Parkman, of Boston, an eminent physician, a man of liberal education, a gentleman of princely fortune, a citizen greatly esteemed by all classes of the community, and moving in the first circles of society, has at once disappeared while in the strength of life and in the full vigor of health.

On the 23d of November, according to previous arrangement, he left his home and friends in Walnut street, Boston, to call at a specified hour on Professor Webster at his lecture room in Grove street, to receive $450, which was his due. He made a call at a store on his way; he was seen to enter the room of the Professor at 1½, P. M., as agreed upon, but was never seen to leave the room, nor on his way back, nor at his house, nor any where else that can be ascertained by the most diligent search. For a circuit of miles every exertion was put forth to find the lost, but in vain. A whole week passed away, but nothing was heard of him from any quarter. Finally, at the close of that long sad week, it was resolved to repair to the spot where he was last seen, and know beyond a doubt whether he could be still at that Medical College or no'. One, who had been about the building and around upon the adjacent grounds, strongly suspected that Dr. Parkman was still there. Accordingly, he made his way through the walls into a vault below, and there found a part of a human body. With this reported, other parts of the same man were found in the apartments of Professor Webster, and finally were identified and claimed by his friends, and by them taken home, when after appropriate funeral services the remains were deposited in the family tomb.

Such is a little outline of this dark and heart-rending tragedy, such as seldom falls to the lot of any to read in the history of civilized and christianized nations. Professor Webster was at once arrested as the perpetrator of the dreadful crime, and confined in jail. If guilty, his crime is of the most depraved and marvellous kind; if innocent, he is a most unfortunate man, and is entitled to the deepest and widest commisseration, as it is a stain upon his character that no human power can wash away.

—

The Coroner's Jury in the examination into the murder of Dr. Parkman have closed their labors. The Jury after a week's examination of witnesses, have returned a verdict that Dr. Parkman was murdered, and that Professor Webster should be held for trial, on the charge of being guilty of the murder.

The evidence fills 80 pages of large foolscap paper, closely written. A very large proportion is composed of documents that have been found, and papers that have passed between Dr. Webster and the murdered man. It has been thought that these documents—the nature of the correspondence between the parties, the exciting subject of it, taken in connection with other circumstances—clearly indicate that Dr. George Parkman was foredoomed, some days prior to the fatal Friday when he disappeared.

CONTRIBUTORS' DEPART'T.

The Proper Subjects and Object of Human Investigation.

A SERMON:

Substantially as preached in the Bethel of the "Church of God," in the city of Baltimore, October 28th, 1849.

BY A. D. WILLIAMS.

Text: Deut. 29: 29—"*The secret things belong unto the Lord our God; but those things which are reveoled belong unto us, and to our children forever, that we may do all the words of this law.*"

Every age is distinguished by peculiar and marked characteristics. This age perhaps has been characterized by the supremacy of earnest and persevering acquisitiveness. To acquire—to hoard up treasure, might be the significant impression of the restless activity now reigning in every department of human action. But awakened physical exertion could not fail of inducing increased mental action—of eliciting that application of the intellect which is manifested in persevering discussion and searching investigation.

Nor should it be otherwise. Thinking, talking and inquiring ought to go on. The significance alike of nature, reason and revelation, is that it should go on. Such are the demands of man's constitution, and such the nature of the circumstances in which he is placed, that no power is able to arrest its progress. Whatever may be our views and feelings, we might as well think of arresting the waters of the Mississippi in their ocean-bound course, or of smothering the fires of Etna, as to attempt to stay the progress of investigation. And whatever shuns it, no matter upon what grounds it depends for support, must inevitably fall. It must meet the issue or it cannot stand. There is no other alternative.

But this spirit of inquiry, beneficial and necessary as it is when properly directed, may be grossly perverted. The mind, by dwelling upon unworthy subjects, becomes degraded and sinks to a level with those subjects. Even by improperly dwelling upon legitimate subjects of thought and inquiry, man may become a monomaniac or a madman; and through the giving up of the mind to forbidden subjects, the soul may be lost forever. How many have the cares and discussions of worldly policy, blinded to the interests of the soul until it has been ruined for time and for eternity! But these evils not only peril the interests of those directly concerned, but operate like blight and mildew upon society. Not long since, a powerful religious excitement swept like a tornado over the land, but to leave scepticism and hardened impenitence in its pathway. It made infidels by staking, indirectly at least, the truthfulness of Christianity upon what is beyond the ken of human knowledge, and without the bounds of Divine revelation. When time proved these speculations groundless, men discarded Christianity; falsely taking it for granted that these speculations were so inwoven into it, that it must stand or fall with them.

Hence appears the importance that discussion and investigation should assume an appropriate character, and receive a proper direction. Upon these points, the text teaches:—

I. That secret things belong to God. i. e. *That certain things being beyond our knowledge, are improper subjects of human inquiry.*

Man is finite in his conceptions and powers. The universe of matter and of mind, if not actually illimitable, is nevertheless too extended—approaches too near infinity for man fully to grasp. The proudest intellect that ever contemplated its Maker's works and ways, is compelled to wonder in humble ignorance amid the infinitude of the creation of God.—Revelation explains much that otherwise we had never known; but beyond its sublime revealings there are worlds of thought and knowledge which we are now unable to explore. There may be a time when all mysteries shall be explained, and when our perceptions may almost, if not really be able to comprehend the infinite. But this canuot be until time is swallowed up of eternity.

We are now unable to explain many of those facts which nature and revelation teach. They are subjects of faith, and challenge our credence, while yet we are unable fully to comprehend them. If it be asked, how we can believe what we do not and cannot understand? it is answered that even this may be one of those things which are matters of knowledge, but not of explication. We are conscious of believing a great variety of things that we cannot explain. We know we live, but are utterly unable to explain that existence. We know that mind acts upon matter, but cannot tell how. We know that vegetation germinates and grows, and even this is entirely beyond our powers of comprehension. We are thronged on every side with facts that all admit, but none are able to explain. If it be asked, why these are not brought within the range of our understanding? it is answered:—1. It is not possible. Our minds are not capable of grasping a subject so nearly allied to infinity. 2. If it were possible, it would not be desirable. We should not thereby become better or happier; all that can really promote our well being is already within our reach. 3. It would divert our minds from those things that are absolutely essential to our welfare.

Among these secret things which belong to God, and which ought not to be made themes of speculation, may be mentioned:—

1. The nature or essence of God. The Scriptures inform us that "God is a Spirit," and that "God is love." Hence he must be a Spirit of love. But both these are qualities of which we can see and feel their effects, but cannot comprehend their intrinsic nature. All that we can say is that spirit is spirit, and that love is love; and that each produces results that are within the province of experience.

2. The Eternity of God. We are so tied to our conceptions of time, that it is difficult, if not impossible, for us to conceive of anything without a beginning. We always connect the idea of commencement with our conceptions of existence. We cannot hope therefore to explain or understand the eternity of Deity.

3. The Omnipresence of God. We think of every thing as being in some definite locality. Nor can we conceive of two things occupying the same space at the same time. Hence the idea of Omnipresence is beyond our comprehension, and consequently is a subject of faith rather than investigation.

4. The *modus operandi* of the Divine Existence. All other beings of which we have any knowledge, exist by means, originating primarily in God. But how he can exist in himself, and irrespective of all means, we do not and need not know.

5. The union of Divinity with humanity in the person of Christ. How God and man could become united, so that the Saviour should be "God manifested in the flesh," is a mystery beyond our ken. In respect to these points, there is significance in Job's interrogation: "Canst thou by searching find out God!"

6. The origin of sin. Sin is said to be the transgression of the law. But who first sinned, or what induced that first transgression, can only be conjectured.

7. From what the world was created. Something originating from nothing, is to us incomprehensible. Yet the Universe exists and is material; while both reason and revelation teach that matter cannot be eternal. It must therefore have had a beginning; but beyond that we are lost in uncertainty.

8. The salvation of the sinner through faith. Our ideas of law and its demands, and of its penalties and satisfaction when violated, are incompatible with the idea of purity suffering for the sinner, and the consequent escape of the sinner through faith. How God can be just and yet the justifier of him that believeth in Jesus, is among those mysteries which belong to God.

It is not necessary to extend this list farther. Enough has been said to explain the general

character of those things which are not proper subjects of inquiry. If it be said that these things are not to be believed on the ground of their opposition to our perceptions and reason, the answer is that they are not so much opposed as superior to our perceptions and reason. These are subjects which now they cannot grasp—like those animalculæ which our powers of vision are not sufficient to discover; but the existence of which the aid of glasses incontrovertibly demonstrates. Clearer perceptions and stronger reasoning faculties would no doubt enable us to comprehend these things, and perceive their compatibility with reason and truth. But to deny their truthfulness, merely because unable to comprehend them, and while resting upon the basis they do, would be to reject all ordinary or inconceivable rules of evidence, and swing off into that scepticism which ends only by the absolute denial of all existence and truth; and which necessarily contradicts and invalidates itself by affirming the truthfulness of scepticism, while denying that any truthfulness or reality exists. The text teaches:

II. That things revealed belong to us and to our children forever. i. e. *That whatever God has brought within the scope of our powers, is a proper subject of investigation.*

We here come down within the range of our powers and knowledge; and here an untiring spirit of inquiry should know no relaxation, and acknowledge no insuperable obstacles. But the scope of things revealed is not to be confined within the bounds of any one of Jehovah's manifestations to man. Everything which by any means God has brought within the province of our powers, is to contribute themes for thought and discussion. Nor are these themes unworthy of the pulpit. Whatever God has any way revealed, he has done it for the good of man: and whatever tends to elevate and bless humanity, cannot form an improper subject for religious instruction.—The failure of the church to supply man with much of this instruction, has contributed in no small degree towards originating the practical scepticism of the times. When it becomes apparent that Christianity comes to bless man in all his relations to his fellow-man, as well as to God, and that it originates a sympathy for man as man, that reaches all his necessities, then will the church appear in its strength and excellency; and infidelity be compelled to retire abashed and dismayed.—Then will human theories and organizations to secure this end, give place to a more excellent way.

"Know thyself," was the inscription upon the temple of Delphi, but is not less a Christian than a heathen precept. He who has not learned to look within and understand the utterance of his own nature, has illy understood the genius and claims of heaven's law. These burning fires of emotion, these struggling up-heavings of thought, these welling streams of consciousness which wake the soul to the thrilling experiences of life, were never implanted within us by an Omniscient Hand to be neglected or disregarded with impunity. But we are to know ourselves in all our relations to God and our fellow-man, as physical, intellectual and moral beings. Each of these characteristics originates a different relation to the universe of matter and of mind, and ought therefore to be diligently studied and fully understood. And yet most are content to cultivate their powers only in one direction. The professional man discards or neglects physical toil, the farmer or the mechanic too frequently finds no time for mental culture, while thousands, gifted, educated and strong, most irrationally omit that moral culture without which no one can be really great or good.

We are also to know human nature—so to study the character and workings of the mind, as to be able properly to apply truth to it in an appropriate and efficient manner. This Paul thought not unworthy of his notice, in that he became all things to all men, if by any means he might save some. This is not to be understood as in any degree a compromise of truth, but only as a wise adaptation of it to the condition and prejudices of those addressed. In nothing perhaps, do we more frequently fail than in this. An unkind or harsh manner often repels those whom we wish to attract and influence by the demands of truth.

Nature too is to be studied. The fields, the forests, the mountains, the floods, and the starry concave are all legitimate subjects of investigation. "Even the heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." There are high and important lessons to be learned in looking "through nature up to nature's God." It is a gross mistake that the study of nature in the natural sciences, is at all subversive to the practice or spirit of Christianity. It is far otherwise. No one can properly study them without becoming a wiser, a better, and a more useful man. The proud, the arrogant, the wayward, are only those who have failed to learn the lessons of nature.

Nor are our powers of deduction to be disregarded. That Omniscience that doeth nothing in vain, has not directly revealed what reason is able clearly to grasp. There are relations which Deity has left us to perceive by the light of the reasoning powers he has implanted within us. And these powers ought to be cultivated and employed properly, in order to demonstrate to the infidel, that the true "Age of Reason" is to be found in the Age of Religion.

But it is in revelation proper, the Bible, that we are to find the most fruitful and profitable themes of inquiry. Here are specimens of the most finished language and of the most exalted and thrilling thought. Strange as it may seem to the thoughtless, it is nevertheless true, that the Bible contains specimens of the most impassioned and thrilling eloquence, of the most beautiful and high-wrought and at the same time chastened poetic imagery, of the most finished and elegant rhetorical language, of the most elevated and classic style, of the most clear and convincing deductions of logic, and all impassioned with the glowing interest of fervid earnestness. In these aspects, compare it with the present efforts of genius, with all that is classic in any language, and it appears but the more pre-eminent by the contrast.

It is however for the nature of its most sublime and interesting truths—such as never fell from uninspired lips—that the Bible assumes its highest value. Here, and nowhere else, are truths revealed, by which alone the perilled interests of our immortal spirits can be secured. Here, and here alone, are revelations of mercy—indications of forgiveness to fallen and penitent man. Here are streams that alone can well forth for the healing of the nations, and satisfy the craving thirst of the undying soul. Only by a clear perception, and an implicit observance of its truth, can we be prepared for long, unending eternity—that illimitable ocean, into which time, as a drop of the bucket, falls and is forever buried in a vast immensity of waters!

It might perhaps be interesting and profitable to interpret the voices which come up from the different revealings of God to man, and illustrate their practical application; but time will not permit, and my hearers must do this for themselves.

This investigation, however, is to be carried on in such a manner as to make its subjects ours—to incorporate them into the very texture of our mental and moral existence. They are to become so thoroughly understood, as to "belong" to us. And not only this, but they are to be so peculiarly ours, as to be left as a legacy "to our children forever." There is a superficial discussion of subjects, which is little better than day-dreaming; but the text contemplates a patient and persevering investigation, that looks through a subject, and perceives all its bearings.

The text teaches:—

III. That this is to be done, "that we may do all the words of this law." i. e. *That the proper object of discussion and inquiry is to learn to obey God.*

This corresponds with the teaching of a large portion of the Scriptures. The wise man says that to "fear God and keep his commandments, is the *whole* duty of man." If therefore investigation be at all a duty, it must be to fear God and keep his commandments. Paul says: "Whether therefore ye eat or drink, or whatsoever ye do, do *all* to the glory of God." Hence discussion is to be done for the glory of God; and this is always secured only by obedience to Him. The Saviour says: 'He that is not with me is against me." If therefore investigation be not "for" God, if it do not lead us to practical obedience to Him, it must be against him, and therefore unjustifiable.

This may seem to some a contracted view of the subject; but when it is remembered that religion, or obedience to God, reaches to all the relations and interests of man, it but enhances our conceptions of the practical benefit and importance of Christianity. It then renders the field of investigation coextensive with the real interests of humanity, and exalts religion to its true position of a balm for all our wounds, a preventative or a remedy for all our ills.

This object contemplates the teaching us how to live, so as to please God. To please Him in whose hands are the destinies of us all, is surely conducive to our highest and most essential interests. It instructs us what spirit we are to manifest toward God—what toward our fellow-beings; and that the spirit demanded by our relations to our Creator and our fellows, is precisely the spirit which in itself is best adapted to render us happy as well as good. This object also contemplates instructing us in the details of practical life; how to act under the diversified circumstances in which we are necessitated to participate. It informs us how even the untoward occurrences of life, may be made to contribute to our welfare—how we are to act in order ever to enjoy the happiness of virtue. More perhaps than all else, it teaches us how to be prepared to die; how to meet the icy monster with the victor's smile, exclaiming in triumph: "Oh death where is thy sting! Oh grave where is thy victory!" It informs us moreover how to become fitted for heaven—to train up our souls and affections for immortal, and ever-increasing bliss, where the wicked cease from troubling, and where the weary are at rest! Thrice precious boon!

And is not this a worthy object, and will any upon a death bed regret having lived and employed his powers for *such* an object! In the retributions of the judgment, will *there* be regret for having subserved such an object!—In the ever-rolling cycles of the unfathomable beatitudes of a blissful eternity, will *there* be regret for having consecrated the powers and hours of time to this object! It any dare not answer these interrogatories in the affirmative, does it not indicate that the object is indeed worthy of its exalted claims, and should demand constant and unwearied regard!

This subject suggests that the powers of thinking, talking and investigating, are among the choicest gifts of heaven to man. Without them we should not be unlike the brutes of the field that perish. It also suggests that the power of inquiring and discussing, is a "talent" for the proper improvement of which, God will hold us responsible. And lastly that disastrous consequences, both to ourselves and others, will result from neglecting or perverting it.

Note.—The phraseology in which these thoughts were originally delivered necessarily is not retained, and in some other respects there is some alteration.

Look Behind You!

BY ELDER J. F. WEISHAMPEL.

The angels said to Lot: "Look *not* behind thee;" but, reader, let your attention be arrested by the heading of this article, and *look behind you* for a moment, retrospecting the year that has just passed into the boundless vast of Eternity. Think not that this is too dry and insipid a subject for your reflection; for it may be that while you will recall to memory many circumstances that must *grieve*, you may also find some incidents and occurrences that will gladden your heart: and thus you may be amply repaid for your "glance at the past."

Commence with the beginning of the year of our Lord 1849. What was your condition, pecuniarily, physically, civilly and morally or religiously? Or, how were you situated with regard to the necessaries and comforts of this life? How was the state of your bodily health? How was your standing in society as a neighbor and citizen—and if young, what kind of a character did you then bear? And, lastly, what was the state of your soul or relationship with God?

1. *Starting with the first of the above propositions*, you may be able to trace the goodness of the Lord toward you. Perhaps you were poor then but are better off now. It was God's blessing that improved your condition, unless you got your gain unlawfully. Perhaps you are still poor. It may be that God's wisdom knows it to be necessary to keep you so. If so, submit reverently. It may also be that you have not been as industrious and economical as you ought, and your remissness in these particular requisites have kept you pinched with want. If so, be thankful it is no worse—silence your murmuring heart with the fact that thousands of your fellow-beings who are perhaps worthier than you, are in far worse circumstances and situations. Possibly you made no resolves then that you would act prudently in temporal matters during the year. If you did not, you can see the necessity of

resolving so now, for the year you are in. If God spare you till another New Year, you may be differently and more comfortably conditioned. Try it. But perhaps you were then and are still in good circumstances in life. If so, it is from God—thank Him. But whether poor or rich, have you since then felt any commiseration for those who are less comfortable and fortunate than yourself? If you have not, and failed to render them such aid as you had in your power, where you knew that such aid would have been well deserved, is it not astonishing to you that the Lord has still remembered you? What feelings of remorse must fill your guilty breast for such unworthy indifference and cruel callousness. Repent, and let the future tell better for you. But look again. Is there not one beam of light on the trodden path of all the past year? Is there not one charitable act recorded?—Methinks I see your eyes glisten with the starting tear of joy, and hear you exclaiming: Yes, I remember, that amidst all my recreancy of duty, I performed one, two, three, or more acts that ameliorated the condition of such and another fellow creature. I did not then think of the blessedness of the deeds; but now, O how happy I feel! Whatever I may have come short in during the past, I am resolved that I will mend my ways for time to come. Wretched indeed is he who can read all his year's doings without one approving smile of his awakened conscience. But it may not be too late for him even now to repent and improve. "Learn to do well." Be industrious, economical, honest and benevolent.

2. *What was the state of your bodily health last New Year?* Is it better now than it was then? Attribute it to His blessing who has life, health and death in his hand. Is it worse now? Be content; for that is consistent with Nature. All things must fail and pass away, and you can expect nothing better. But you may have in a great measure contributed to your feebleness or other infirmity. Did you not perhaps injure your health by uncalled-for over-exertion or exposure; or by eating and drinking those things that were not good for the stomach; or indulging in the use of luxuries, such as tobacco in its various prepared forms,—all of which do injury in five cases out of six; or imprudently using poisonous preparations for medicines,—which often ruin the constitution of man for life; or by gratifying in various ways the lusts of the eye and flesh? Think upon this; and if you see yourself at fault, repent—for it is sinful to abuse our bodies—and let temperance in all things belonging to the body and mind be the principle to guide you, remembering that no injurious luxury can be indulged in without a violation of the laws that Nature's God has laid down to govern us. All such indulgences are violations, and are subject to woful penalties. "Be not deceived; God is not (or will not be) mocked" with impunity.—The invariable punishment for the violation of the physical laws, ought to teach us the certainty of the infliction of the punishment threatened against the violators of the moral law of God.

3. *How was your standing in society a year ago?* Was your conduct such as to entitle you to the credit of an honest, respectable and useful citizen—and if young, had you the character of being a steady, industrious, obedient and studious young man; or an affectionate, amiable, chaste, industrious and studious young woman? If it was so then, how is it now? If good, be thankful. Solomon says "a good name is rather to be chosen than great riches," and "better than precious ointment." It was not yourself alone that enabled you to preserve that good name; for the Lord's spirit is ever working with man to save him from all evils: and no evil, perhaps, can befall a man in this life that is more to be dreaded than that of getting and keeping a *bad name*. He suffers and all his house—even the community in which he lives are made partakers of the suffering of a bad man. Is your character impaired? If so, you know the cause of it. Go to work and repair it. Have you wronged your neighbor, or degraded yourself by any immoral or improper act or conduct? Make restitution for the wrong to your neighbor, and confess your fault or evil deeds, and reform from henceforth. You may rise again in public esteem. Perhaps your standing is better now than ever. If so, let your aim be to hold fast your good reputation, and by your general walk and conduct strive to shine with such lustre as do some you have known or heard of, whose fame you have often envied. If you are poor, remember that it is not riches that makes a good name; for many rich men have unenviable reputations. A writer truly says,—

"Honor and shame from *no* condition rise:
"*Act well your part: there all the honor lies.*"

4. *What was the state of your soul then?* Perhaps you were yet "in your sins and in your blood"—"living without God"—travelling upon the "broad road that leadeth to destruction." Did you not last New Year think of becoming a better man or woman? How did you carry out the resolution you then made to "turn to the Lord and seek for salvation?" Alas! Poor, recreant, deceived, wretched sinner! the year 1850 has come, and finds you not only as bad as last year, but far more wicked! Your *vows* have not been paid to the Lord. Psalm 67: 13, 14; 116: 12, 17–19. Well, resolve again, but be sure to begin right—not in your own strength, but in that of the Lord. *Give Him your heart at once*, and you will succeed. But perhaps you were a professor of religion then: if so, are you in the enjoyment of as much grace now; or have you declined?—Examine yourself. If you have held your ground firmly be thankful, for you have done better than many others. If you have declined, do your first works over and be again re-instated in the favor of God. Have you improved, be glad and praise God; for it was by His help that you increased. My brother and sister, whether you be much improved or little, you remember, with me, to have come far short of our duties and privileges the past year. This grieves us; but we can perhaps look back and rejoice even now, that we have enjoyed God's blessing a few times during the year. Yes, glory be to God! And this shall impel us to further perseverance. We resolve and resolve again and again, but come short: well, our God bids us come and ask, and he will not turn us away. Let us be importunate, then, and from henceforth try, by receiving daily portions of grace, to live holier.

And finally. All who may read this, having thus looked back and retrospected the past, now turn your faces forward. Let frugality, industry, honesty, and with them becoming benevolence, characterize your course this year. Be careful not to abuse your body or mind in any intemperate indulgences. Let your general conduct be such as to elicit from all who know you, the confession that you are a good and useful citizen. But above all, saint and sinner, remembering that this may be your last year, prepare and be ready to meet your God. You have looked behind you, but now take the angels' admonition: "Look *not* behind thee, and tarry not in all the plains" of sin and folly—care and trouble—riches or earthly happiness—but "escape for thy life." And if we are spared till another year, let us be prepared to look over our diary of the present year, and see if we cannot give a better account of ourselves than at present. *Memento mori.*

JOURNAL
OF THE
Seventh West Penn'a. Eldership.

The Eldership of the Church of God in West Pennsylvania met, according to appointment, in the new meeting-house of Woodlands, Marshall county, Virginia, on the 24th of October, A. D., 1849.

The meeting was opened with the usual religious exercise, by brother Klein.

On motion, it was

Resolved, That brothers Hovis and Glenn constitute the Eldership: whereupon the following delegates or members were found to be in attendance, viz:

CIRCUITS.

Westmoreland and Indiana—Brothers John Hickernell, Wm. Vance and B. Ober, teaching elders; and Christian Dillinger, ruling elder.

Greene County—Brother Stephen Barnhart, ruling elder.

Marshall County, Virginia—Brother Daniel Wertz, teaching elder; and Samuel Shuth and Lazarus Ryan, ruling elders.

Athens County, Ohio—Brother Abraham Osmore, teaching elder; and Seth Richmond, missionary.

Harmony, Venango and Rockland—Brothers Jacob M. Klein, John Hovis and Joseph Glenn, teaching elders; and John F. Clerk and Jacob Woodling, messengers.

Pittsburg Station—Brother Joseph A. Dobson, teaching elder.

Missionary Present—Seth Richmond.

ABSENTEES.

Brothers Henry Barkey, Abraham Latshaw, Lewis Kroft, Christian Cobaugh and Munson W. Cook.

On motion of brother Joseph Glenn, it was

Resolved, That we now proceed to organize the Eldership by electing, by ballot, a Speaker and Clerk: whereupon brother JACOB M. KLEIN was duly elected Speaker, and Daniel Wertz Clerk.

On motion, it was

Resolved, That we now adjourn to meet tomorrow morning at 9 o'clock.

Session closed by brother Ober.

THURSDAY MORNING SESSION.

Met according to adjournment. Session opened by brother Joseph Glenn.

On motion, it was

Resolved, That a committee on Overtures be appointed.

Whereupon brothers John Hickernell, Dan'l Wertz and Abraham Osmore were appointed said committee.

On motion, it was

Resolved, That a committee of three be appointed to examine the Journal of last year's Eldership, and report the items of unfinished business.

Brothers Joseph Glenn, John Hovis and Seth Richmond were appointed said committee.

On motion of brother S. Richmond, it was

Resolved, That the committee on Overtures give in their report.

Whereupon they reported that they received four letters from different churches—three of which were referred to the Stationing Committee, and the other to a select committee.

Their report was adopted.

On motion, it was

Resolved, That the committee on unfinished business give in their report.

They reported that they found but one item, namely: the resolution relative to a mysterious resolution passed by the last General Eldership, and that the mystery had not as yet been unfolded.

On motion of brother Ober, it was

Resolved, That the Standing Committee give in their report.

The committee reported that they had met in the city of Pittsburg, and made the following arrangements, viz:

Report of the Standing Committee.

1. They appointed brother Joseph A. Dobson to the Pittsburg station, in the room of brother Jacob Myers, who wished to be transferred to the Ohio Eldership.

2. They appointed brothers Jacob M. Klein and John Hovis to the Venango and Rockland circuit.

3. They removed brother Joseph Glenn from the Rockland and Venango circuit to Harmony and Columbia circuit.

4. They wrote to brother Cobaugh, inquiring the cause of his non-attendance to the Eldership held in Brushy Valley last fall, and also for not entering upon the circuit assigned him; and after a due examination, we agreed to exonerate him from blame.

Their report was adopted.

On motion of brother Glenn, it was

Resolved, That we now adjourn to meet tomorrow morning at 9 o'clock.

Prayer by brother Hovis.

FRIDAY MORNING SESSION.

Met according to adjournment. Session opened by brother Richmond.

On motion, the Journal of yesterday was read and corrected.

On motion, it was

Resolved, That we now hear the reports of the preachers.

On motion, it was

Resolved, That the preachers withdraw while their characters are examined.

Reports of the Preachers.

Brothor JOHN HICKERNELL reported: That it was with a heart of deep-felt gratitude that he appeared once more in a yearly meeting, to speak of the goodness and multiplied kindness of God towards him. Since our last yearly meeting, he continued his labors on the circuit assigned him by the last Eldership; and that the good Lord, he thought, had given him some fruits of his labors. He had about fifty conversions under his immediate labors, including a few backsliders. In Brush Valley, at a late protracted meeting, 27 souls professed a hope in Christ, by believing in Him, including two backsliders, who returned to their membership. He took 23 into fellowship. He also received 12 at Bethany, his place of residence, into fellowship during the last year. There were also some few accessions to other churches. That he had 10 churches in his charge;—that the number of his appointments were 23:—the number of sermons preached were 215. He feels to go

on in the good work of the Lord till he may see proper to call him home.

His report was adopted and his license renewed.

Brother B. OBER reported: That he was much gratified to meet his brethren in an Eldership capacity. That he had travelled in connection with brothers Hickernell and Vance, and had preached as much as circumstances would permit. That he had opened several new appointments. He thinks that more or less good has been done under his labors, and that he had preached 212 sermons during the last Eldership year. He still feels desirous to preach the gospel, to the best of his ability. He also desires the prayers of his brethren.

His report was adopted and his license renewed.

Brother WM. VANCE reported: That he feels truly thankful to God that he is once more permitted to meet his brethren in an Eldership capacity. He stated that he had labored in connection with brothers Ober and Hickernell, to the best of his ability, and that he trusts it was not altogether in vain. He prays God that some good may result from his labors. He also desires an interest in the prayers of his brethren.

His report was adopted and his license renewed.

Brother DANIEL WERTZ reported: That according to the appointment of the last year's Eldership, he resumed his labors on the Marshall County (Va.) Circuit, but on account of bodily affliction, did not labor so much, nor yet so effectual, as he could wish to have done. However, there were about 25 baptisms, and 35 accessions on his field of labor, and that he preached for five congregations, with a number of calls from different parts. That the prospects on his route were very good. Yet it was very hard on the body in travelling. He also stated that the number of sermons he preached during the last Eldership year were 150. His request, for the coming year, from the Eldership, was this: not to have charge of a circuit the coming Eldership year; but to comply with several calls to preach—one at Short Creek, one at West Liberty, and one at Wheeling, Va. Also, to visit the Church of Marshall county, Va., occasionally. But still, he stands at the disposal of the Eldership, and he desires an interest in the prayers of his brethren.

His report was adopted and his license renewed.

Brother JACOB M. KLEIN reported: That he is gratified to meet with as many of his brethren as he has found, in this hilly country of Virginia, it being always gratifying to him to meet his brethren in the ministry at least once a year. He states that he continued to labor on the circuit after the last Eldership, and seen some good effected. That he seen upwards of 60 conversions, and organized one new church. That he baptized about fifty since the last Eldership meeting, and that he had organized a Bible Class in Irvine township church, and one in Fiatville church, where there is also a Sabbath-school, under the supervision of the church, which is in a thriving condition. As it regards the church in that place, it was in good standing—prospects are quite flattering. The church in Irvine township was not so prosperous as might be, owing, perhaps, to the ill conduct of many of the wicked. The hearts of some have been discouraged. Yet, in a general way, she is looking up for better times. As it regards his future intentions, he feels inclined to preach the gospel, and desires an interest in the prayers of his dear brethren.

His report was adopted and his license renewed.

Brother JOHN HOVIS reported: That he feels glad for the privilege of meeting with his brethren in an Eldership meeting. That he had been travelling with brother Klein, and that he had felt and saw that their labors were not in vain in the Lord. Saw a number converted and baptized. Some in Slippery Rock, and some in Ohio. Since spring he labored in Rockland. Found the church in tolerable good standing. In the summer she received a shock from the enemy, which caused a great deal of barrenness. Notwithstanding there have been a few accessions to the Church. He still feels willing to travel and labor in the cause of God, according to the best of his abilities, and as circumstances will permit. He asks an interest in the prayers of his brethren, that he might become more useful in the vineyard of the Lord.

His report was adopted and his license renewed.

Brother JOSEPH GLENN reported: That he returned from the last Eldership and resumed his appointments in Rockland, and that he met with some success in the Church: that some three or four were convered, and also some few accessions made to the Church in that place. That he had opened a considerable mission through Clarion and Armstrong counties—quite a number of appointments—whilst the Macedonian cry was still heard from every side, "Come over and help us." But being notified by the Standing Committee, he was obliged to give up his field of mission and take charge of the Harmony circuit.—Sometime in April he assumed his labors on this circuit, and found the churches in but ordinary standing. That the church in Columbiana county, Ohio, numbered nine members. The church at Slippery Rock labored under some disadvantages. First, in not having a house of worship, and not having the ordinances administered for better than a year. Notwithstanding all this, the Lord still revived His work. At a late meeting six or seven were converted, three baptized, and five added to her number. The church numbers about thirty. Prospects at present are good. The church at Harmony is but small in number, and in want of German preaching. The church at Middlesex also is small, and has been neglected. However, he thinks good may be done in all these places, if proper care be taken.

As for himself, he feels to go on in preaching the gospel; but on account of ill health, he cannot give himself into the hands of the Eldership at present. He desires an interest in the prayers of his brethren.

His report was adopted and his license renewed.

Brother ABRAHAM OSMORE reported: That he felt thankful to God that he was permitted to meet his brethren once more in an Eldership capacity. He also felt thankful for the kindness manifested to him on his circuit. That he had went to Athens county, Ohio, in compliance with the Eldership, as a missionary. But in consequence of the sparseness of preaching, the cause of religion was very much down. Yet there are some visible signs of a reformation. He had seen some good meetings lately—some few conversions and accessions. He felt a desire to go on in the good work, to the best of his abilities.

His report was adopted and his license renewed.

Brother JOSEPH A. DOBSON reported: That he felt to bless God for this another privilege of meeting his brethren in the ministry. According to the appointment of the Standing Committee, he resumed the charge of the church in Pittsburg; but in consequence of various impediments, always existing in that place, no special good bad been done. However, he still desires to preach the gospel. He also desires an interest in the prayers of his brethren.

His report was adopted and his license renewed.

On motion, it was

Resolved, That we now adjourn to meet tomorrow morning at 9 o'clock.

Session closed with prayer.

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SATURDAY MORNING SESSION.

Met according to adjournment. Session opened by brother J. M. Klein.

On motion, it was

Resolved, That the Journal of yesterday be read and corrected.

On motion, it was

Resolved, That we now resume the hearing of the reports of the preachers.

Brother SETH RICHMOND reported: That he felt grateful to God to meet his brethren in an Eldership meeting. That since the last Eldership, he acted in the capacity of a bome missionary in Athens county, Ohio: that he did not preach very often; however, he is not discouraged, trusting the Lord will soon open his way to travel. He hopes and desires to become more useful in His vineyard, and desires an interest in the prayers of his brethren.

His report was adopted and his license renewed.

Brother JOHN GILLESPIE was heard from by brother Hickernell and others. His case was disposed of as follows, viz:

Whereas, brother Gillespie has, by mismanagement, placed himself in temporal difficulties, and in consequence of which has tendered his license to the Standing Committee; (but since which time has considered his circumstances spiritually) and whereas, he bas again applied to the Eldership for a renewal of his license; therefore,

Resolved, That he be advised to make use of some honest means to satisfy the minds of those whom it may most concern in the above difficulties, and then have recourse to the Standing Committee, for a renewal of his license.

Brother ABRAHAM LATSHAW was heard from by brother Glenn.

His report was adopted and his license renewed.

Brother HENRY BARKEY reported by letter.

His report was adopted and his license renewed.

Brother LEWIS KROFT was heard from by brother Dobson.

His report was adopted and his license renewed.

Brother JACOB MYERS was heard from by the Standing Committee: That he was transferred to the Ohio Eldership. Report adopted.

Brother CHRISTIAN COBAUGH was heard from by letter to brothers Hickernell and Klein.

Whereas, brother Cobaugh has left the bounds of this Eldership in an irregular manner; and whereas, the Standing Committee has heard from him by letter, in which he gives satisfaction, by an humble acknowledgment; and whereas, he desires a renewal of his license; therefore,

Resolved, That this Eldership forgive him—adopt his report, and renew his license.

On motion, it was

Resolved, That we now hear applications for license.

Brother WILLIAM DAVIS, a minister of the Evangelic Society, made application for license, through brother Ober.

On motion, it was

Resolved, That brother WILLIAM DAVIS be received into fellowship, and be licensed by this Eldership.

On motion, it was

Resolved, That we now appoint a Stationing Committee of five.

The committee consists of brothers John Hickernell, Joseph A. Dobson, Jacob M. Klein, Wm. Vance and Daniel Wertz.

MISCELLANEOUS.

Resolved, That all the preachers of this Eldership, on their respective stations and circuits, take up collections and receive donations, and that they bring the money to the Eldership at its next session, and that the same be applied to travelling preachers, as they may have need.

On motion,

Resolved, That the Eldership advise all the churches to strive and pray to revive the former Camp-meeting spirit in all their members.

On motion, it was

Resolved, That we now elect a Standing Committee of three.

Whereupon brothers Jacob M. Klein, John Hickernell and Wm. Vance were elected said committee.

On motion, it was

Resolved, That we now adjourn to meet this evening after preaching.

Session closed with prayer.

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EVENING SESSION.

On motion, it was

Resolved, That the Stationing Committee now report.

Report of the Stationing Committee.

The committee reported that the preachers were stationed as follows, viz:

Marshall County, Virginia, Circuit, (including Greene county, Pa.)—Brothers DAN'L WERTZ and B. OBER.

Bethany Circuit, (including Bethany, West Newton, Redstown and the Ridge churches)—Brother E. LOGUE.

Youngstown Circuit, (including the Youngstown, Salt Lick and Turkey-foot churches)—Brother WILLIAM VANCE.

Indiana County Circuit—Brother SETH RICHMOND.

Rockland Circuit, Venango County—Brother JOHN HOVIS.

Irvine Township Circuit, Venango County, (including the Irvine and Fiatville churches with their appointments)—Brother JACOB M. KLEIN.

Harmony Circuit, (including the Middlesex, Harmony, Slippery Rock, and Columbia, Ohio, churches)—Brother WILLIAM DAVIS.

Athens County Circuit, Ohio—Brother ABRAHAM OSMORE.

Missonaries—John Hickernell, Jos. A. Dobson, Lewis Kroft, Henry Barkey, Abraham Latshaw and Christian Cobaugh.

On motion, it was

Resolved, That the Standing Committee meet in Bethany on the first Saturday in May, to

arrange the Camp-meetings for the coming season.

They hope there will be no delay upon the part of the preachers and churches to send in their requests, and that in due time. Let every minister ascertain, the first round he takes on his circuit in April, the wishes of the people, and then inform one of the Standing Committee immediately. There ought to be at least one Camp-meeting on every circuit.

On motion, it was

Resolved, That this Eldership tender their hearty thanks to the church and friendly people of Marshall county, Va., for their kindness and hospitality to usward during the session of our Eldership in this place.

On motion, it was

Resolved, That we now adjourn to meet on the fourth Wednesday of October, in the year of our Lord 1850, at Fiatville, Lawrence county, Pa.

JACOB M. KLEIN, *Speaker*.

DANIEL WERTZ, *Clerk*.

Letter from Brother Isaac Miller.

COMO, Whiteside County, Illinois, September 14, 1849.

DEAR BROTHER WINEBRENNER:—

I TAKE my pen in hand once more to inform you that we are very much interested about a preacher coming to this part of the country. There is a great inquiry made about brother Harn in every direction, and a goodly number say they will liberally support him if he comes to this country. I will pledge fifty dollars towards brother Harn's support in the Rock River country.

We want a man full of faith and of the Holy Ghost; and one that can defend the true character of the Church of God: for there are a great many critics here, and Universalism, Infidelity and Sectarian bigotry abounds to a great extent.

A minister of the M. E. P. Church, of Buffalo village, misrepresented brother Harn on Feet-washing, who was hailed by a merchant of the same place, who contended for the rights of brother Harn, and finally got the victory over his opponent.

I also send you a few more pledges for the missionary cause.

Now we do hope that the Eldership will take pity on the brethren and sisters of Illinois, and send us a minister.

A few thoughts more, and then I will close for the present. DANIEL WÆCHTEL is dead. He died September 27th, of Billious Fever. He was a young man of a little over 22 years of age. He was a promising, moral and respectable young man. He was strongly attached to the Church. He promised five dollars to the missionary cause. He was raised in the Broad Fording neighborhood, Washington county, Maryland.

Yours, &c.,

ISAAC MILLER.

NEWS DEPARTMENT.

Maryland U. S. Senator.—David Stewart, Esq., of Baltimore, has been appointed U. S. Senator by Gov. Thomas, of Maryland, in the room of Hon. Reverdy Johnson, resigned. The Governor had previously appointed Benj. C. Howard, Esq., who declined. Another Senator will be elected by the next Legislature, which is Whig, and will meet soon.

Business on the Columbia Railroad.—The following shows the receipts and expenses of the Columbia and Philadelphia Railroad, for the fiscal year ending November 30, 1849:

Amount of motive power tolls received as per reports of Collectors,	$297,574 59	
Do. Road, do do.,	290,352 35	
		587,726 64
Amount of expenses from December 1, 1849, to Nov. 30, 1849,		336,422 26
Net profits, or over 9 per cent. on $4,000,000, the cost of road and machinery,		327,182 36

From California.—Accounts from California continue favorable. The health at the mines was generally good, excepting slight attacks of dysentery.

There had been large arrivals from Europe and the United States.

One hundred British vessels were at San Francisco.

There were 80,000 persons at the mines.

The Constitution for the State of California had been adopted and published.

Whole Number of Vetoes.—The veto power has been exercised *twenty-five times* since the formation of the Government, viz: By George Washington, 2; James Madison, 6; James Monroe, 1; Andrew Jackson, 9; John Tyler, 4; James K. Polk, 3.—Total number of vetoes, 25. The whole number of acts passed and approved since the origin of the Government, is about 7,000, which will make 280 acts to one veto.

A Large Meteor.—An explosion of a meteor was heard in North Carolinia a few days ago, and several pieces of iron were picked up the next day supposed to be portions of it. The largest piece was found in Cabarrus county, weighing nineteen pounds. It had struck a large pine-tree, laying on the ground, went through it, breaking it in two, and then into the earth to the depth of three feet.

Salt Lake Basin—The Mormons.—The St. Louis Republican has some late information from the Great Salt Lake. The Mormons have established a mint of their own, at which a large amount of the California gold dust has been coined. They have issued coin of various denominations, to the amount of $20 pieces.

Religion and Politics.—The Convention revising the Constitution of Kentucky, have inserted a clause, by a vote of 76 yeas to 17 nays, declaring Preachers and Ministers of the gospel eligible to seats in the Legislature.

California Official Salaries.—The new Constitution fixes the salary of the Governor of California at $10,000 per annum, and members of the Legislature are to have $16 per day. The Secretary of State is to receive $6,000 a year.

Interesting from Oregon.—The Indiana Sentinel publishes a letter from the Hon. W. P. Bryant, dated Oregon City, 18th, which affords some interesting items in regard to that distant Territory. The Legislature, which was then in session, was engaged in devising means for the relief of the expected emigrants. The packers, who had that day arrived, in advance of the emigrants, reported 8000 wagons on the road, about 2000 destined for Oregon, and the rest for California. About 700 emigrants had died of cholera, between the Missouri and Blue river. The wheat crop, although not abundant, owing to the scarcity of labor, caused by the emigration to California, was very fine. Laborers in the harvest field received six dollars per day, and other labor was proportionably high.—During the season, from May 7th to August 18th, fifty-eight vessels arrived in the Columbia river, ranging from 40 tons to 700; and not a single accident, of a serious character, had happened. Several new and good harbors have been discovered on the coast, south of Columbia river.

A New Musical Invention.—There is no branch of the science of music so difficult to understand as the transposition of the scale or the moving of the key note from one letter of the staff to another. Mr. J. Kemp, of this city, teacher of vocal and instrumental music, has just completed a new arrangement of all the musical scales, both Major and Minor, in a circular form, which he calls the Diatonic Major and Minor circular scale, for vocal and instrumental music. The whole is contained in a circle of eight inches in diameter, in which are placed twelve circular staffs, arranged with mathematical precision, on which the scales are written. A copyright is being secured, and the whole will shortly be published in a convenient form.—*Chron.*

The Boundary.—The "initial point" of boundary between the United States and the Mexican Republic was fixed and acknowledged on Wednesday, the 10th of October. There were present some forty persons, including *two American Ladies and officers*, (from the garrison at San Diego.) It falls about seventeen miles to the Southward of the town of San Diego. The Joint Commission, composed of the two Commissioners and two Surveyors, had signed an inscription, which was written and heremetrically sealed in a glass bottle. This was buried below a post placed in the centre of a circle thirty feet in diameter, marked out for a monument to be erected hereafter.

☞ San Francisco town, is said to contain about 30,000 inhabitants. Vessels in large numbers continue to arrive. It is es imated that no less than 100 British vessels arrived there in October. The Steamer at Panama on the 22d of October, had $114,000 for England.

Railroad and the Sabbath.—It will greatly please the friends of good order and the Sabbath in Western N. York, to learn that the running of trains on the Sabbath has been discontinued on the great lines of Railroad from Albany to Buffalo. The conviction of the demoralizing tendency of these trains, as well as of their unprofitableness, has been gaining ground in the community very fast, and it has at last reached the proper place. We cannot but hope that the good example will not be without its influence upon other companies in the country.

☞ A Railroad Convention is to be held next month in Georgia, to take steps for completing the line of Railroad communication between New York and New Orleans in four days and a half. The distance could be accomplished as follows:

New Orleans to Mobile,	18	hours.
Mobile to Columbus,	12	"
Columbus to Macon,	4	"
Macon to Savannah,	11	"
Savannah to New York,	60	"
	105	

Four days and nine hours.

The Cabinet at Church.—The Postmaster General has taken a pew in the Presbyterian Church on Four-and-a-half street.—The Secretary of the Treasury one at the Protestant Episcopal Church, and Mr. Ewing at St. Matthew's (Roman Catholic) church.

☞ The Annual Register of the Methodist Protestant Church gives us the following in reference to that denomination:—32 Annual Conferences—68 Stations—351 Circuits—99 Missions—Itinerant Ministers and Presidents, 771—Unstationed Ministers and Presidents, 700—Members, 62,305.

Destructive Fire.—A fire occurred at Baton Rouge, Louisiana, on the 28th of November, which destroyed one hundred thousand dollars worth of property.

Election of Judges.—The lower House of the Tennessee Legislature has passed an act for the election of the entire Judiciary of that State by the people.

Father Matthew.—Father Matthew is now at Washington city, and has been admitted to a place on the floor of the Hall of the House of Representatives.

☞ The number of individuals executed by sentence of court martial at Vienna up to the present time, is stated to be sixteen hundred and nineteen.

☞ December 14th was the *fiftieth* Anniversary of the death of the great and good WASHINGTON, who died at the age of 68 years.

☞ An immense quantity of sand suitable for manufacturing glass has been discovered near Cumberland, Md.

Progoess of Improvement.—Twelve years ago the expense of the journey from New York to Chicogo was thirty-six dollars and a half; it may now be performed for $17.

Girard College.—Prof. Allen, of Dickinson College, has received and accepted the appointment of President of this Institution.

A Growing Place.—Since the 1st of January, 1849, 68,058 new houses have been built in the city of London.

☞ A wedding recently came off in the county prison at Pittsburg. A young man, now serving out a three years' sentence, for arson, was married to a bride who is at liberty. She came to the prison to marry him.

☞ The entire number of prisoners committed to the County Jail in Cincinnati for the past year, was 1,181. Of these 468 were natives, 592 foreigners, and 101 negroes.

☞ A storm recently occurred in Louisiana, which destroyed property to the amount of $150,000; several persons were also crushed by its ravages.

☞ It is contemplated to hold an Anti-slavery World's Convention, in N. York, next summer.

☞ It is reported that Dr. Durbin intends to leave the Methodist, and join the New School Presbyterian Church.

MISCELLANEOUS.

WOMAN UNDER A MONARCHY AND A REPUBLIC.

The Paris correspondent of the Philadelphia *Public Ledger* writes: 'In Vienna, where soldiers abound, women dig cellars and carry hods. These are Bohemian beauties. I have before me a medical work, which speaks of death simply when a woman carries a hod and a child together. Imagine an apothesis to this effect. In Paris, women clean the streets. In Calais, they descend into pools of filth in wharf laying—men recoiling before the immensity of the Augean-like task. If in England women *only* drink gin, and work in turnip-fields for six-pence a day, it is because Democracy has in a great degree curbed the influences of privileged orders, so degrading to them.

THE TEN COMMANDMENTS.

The Decalogue is thus tersely and quaintly rendered into rhyme, and would, in this shape, be a good exercise for the memories of young children:

I. I am the Lord thy God—serve only me:
II. Before no idols bow the impious knee:
III. Use not my name in trifles, nor in jest;
IV. Dare not profane my sacred day of rest:
V. Ever to parents due obedience pay:
VI. Thy fellow-creature, man, thou shalt not slay;
VII. In no adult'rous action bear a part;
VIII. From stealing, keep both hand and heart;
IX. All false reports against thy neighbors hate;
X. And ne'er indulge a wish for his estate.

REASONS FOR LEARNING TO SING.

The celebrated Wm. Byrd, author of "Non nobis Domino," gave the following very forcible reasons for learning to sing, in a scarce work, published in 1598, entitled, "Psalms, Sonnets, and Songs of Sadness and Pietie:"

First. It is a knowledge easilie taught and quickly learned where there is a good master and apt scholar. Secondly. The exercise of singing is delightful to nature, and good to preserve the health of man.—Thirdly. It doth strengthen all parts of the heart, and doth open the pipes. Fourthly. It is a singular good remedie for stuttering and stammering in the speech. Fifthly. It is the best means to preserve a perfect pronunciation, and to make a good orator.—Sixthly. It is the only way to know when nature hath bestowed a good voice, which gift is so rare that there is not one among a thousand that hath it; and in many that excellent gift is lost because they want an art to express nature. Seventhly. There is not any music of instruments whatsoever, comparable to that which is made of men's voices, when the voices are good, and the same well sorted and ordered.—Eightly. The better the voice is, the meeter it is to honor and serve God therewith; and the voice of man is chiefly to be employed to that end.

BEHAVIOR IN COMPANY.

On the subject of behavior in company, Leigh Richardson gives the following excellent advice to his daughters: Be cheerful, but not gigglers. Be serious, but not dull. Be communicative, but not forward. Be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every place, and his ears in every company. Beware of levity and familiarity with young men; a modest reserve without affection, is the only safe path. Court and encourage serious conversation with those who are truly serious and conversible; and do not go into valuable company without endeavoring to improve by the intercourse premitted to you. Nothing is more unbecoming, when one part of a company is engaged in profilable and interesting conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other."

WONDERFUL DISCOVERY.

Dr. Sylvester, an Italian by birth, and an eminent chemist, has discovered a mode of hardening the human body to the consistency of stone or solid marble, which he is about to exhibit in London. His specimens have excited great astonishment. One was the head of a lady, with the hair parted and dressed, retaining its flexible properties and colors, although the surface from which it grew resembled stone—somewhat like wax model; also a child's head, plump and dimpled as in life, and a tongue, petrified, as if it had never uttered a sound. The petrifying process is said to be simple and cheap. A boquet of choice flowers, the juice first extracted by a pneumatic process—preserved under their natural colors, but were as hard and rigid as if some cunning workman had carved them from Parisian marble; for not only the leaves and petals were rendered stone like but the minute, hair-formed stems were rendered caroline.

DILIGENT IN BUSINESS

"Seest thou a man diligent in his business?" says Solomon, "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds:

"This is true; I have stood in the presence of five kings, and once had the honor of dining with one."

All in consequence of his having been "diligent in business" from his earliest years. What a lesson is this for our youth and for us all!

An incorrigibly lazy man, says the New Orleans Presbyterian, cannot be a good Christian. His life is an unceasing warfare both with nature and grace. Constant employment is the surest way to cheerfulness, contentment, and happiness There is no situation in which the idle can be happy. They are peevish fretful, irascible. Nature and art are alike uninteresting to them. Their springs of life are rusting out. The decay of death has already commenced undermining their constitutions.

Go then, ye sighing sons of idleness, and learn that in the sweat of the brow, and in the honest toil of the intellect, you may both be useful and happy.

PRESIDENT TAYLOR AND THANKSGIVING.

The following is a copy of a letter from President Taylor to a gentleman, in New York, who had written to him on the subject of appointing a day of National Thanksgiving:

"Washington, Nov. 6, 1849.

Sir:—Your communication of October 12th, in relation to a proclamation for a day of national thanksgiving, was duly received, and, with many others of the same import, has been considered with the attention which its importance demands. While uniting cordially with the universal feeling of thankfulness to God for his manifold blessings, and especially for the abatement of the pestilence which so lately walked in our midst, I have yet thought it most proper to leave the subject of a thanksgiving proclamation where custom has so long consigned it—in the hands of the Governors of the several States. This decision has been strengthened by the considerations that this is the season usually set apart for that purpose, and that several Governors have already issued their annual proclamation accordlying.

With high respect, I remain your friend and serv't, Z. Taylor."

TRUTH.

Truth courts investigation, but error shrinks from scrutiny. Truth fears no evil from the most rigid examination, but error always fears the consequence.—Truth is immutable, and will stand criticism. Truth, like its author, is eternal, and will exist amidst the wreck of matter and the crush of worlds, whilst error will be swept away with the refuge of lies.—The more you examine truth, like gold, the brighter it will shine. Truth is never tarnished by inspection, but discovers the more splendor. Any system which shrinks from scrutiny discovers corruption in its premises, and is unworthy the attention of an intelligent mind. A certain writer has said, with the utmost propriety: "He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave."

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held, God willing, in Marietta, Lancaster county, Pa., commencing on the 5th of January, 1850.

We wish you and brother B. Howard to come to our help. J. Keller,

A protracted meeting will be held in Berlin, Stark county, Ohio, commencing on the 10th of January, 1850.

Henry Murray.

A protracted meeting will be held at Germany, Perry county, Pa., commencing on the 12th inst.

The preaching brethren are respectfully invited to attend. W. G. Coulter.

Notice to the Ohio Brethren.

The brethren throughout the bounds of the Ohio Eldership, who are in arrears on the missionary subscription, for the past year, are hereby requested to pay up between now and the meeting of the Standing Committee in February, in Wooster. Those holding subscriptions, will please exert themselves to have it collected. A. Megrew,

On behalf of the Board.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 13th of October last, by Elder Wilson G. Coulter, Mr. Garrett McQuillen to Miss Susan Fry, both of Greenwood township, Perry county, Pa.

On the 20th of November last, by the Rev. W. R. De Witt, Mr. Hiram R. Hull to Miss Margaret Connell, both of Lancaster county, Pa.

On the 8th ult., by the same, Mr. John A. Weir to Miss Matilda Fahnestock, all of this place.

On the 25th of November last, by Elder A. Snyder, Mr. Daniel Diehl to Miss Sarah Carroll, both of Highspire, Dauphin county, Penn'a.

On the 6th ult., by the Rev. L. Gerhart, Mr. George Eshenaur to Miss Barbara Streit, both of Swatara.

On the 11th ult., by the same, Mr. John Booser, of Dauphin county, to Miss Sarah Foster, of Lancaster county, Pa.

On the 20th ult., by the same, Mr. Frederick Scheffer to Miss Caroline Eck, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

Departed this life, at Matamoras, Dauphin county, Pa., Catharine Elizabeth Weltmer, youngest daughter of brother Joseph and sister Catharine Weltmer, aged 1 year, 3 months and 19 days.

Her remains were interred on the 22nd of December, in the grave-yard connected with the Bethel at Matamoras; at which time and place a discourse was delivered, by the writer, from the 39th Psalm and 4th verse, to a small but very attentive congregation.

Farewell, my babe, child, and if possible,
Should I wish thee back again with me,
When from this world of sorrow thou art free!
With thee the storm of life is o'er—
With me is anguish and distracting fear—
The gift of human life.
But thou immortal hast become;
All this to thee was yet unknown:
Soon the sea did cease to run,
And thou to thy eternal home art gone.

W. G. Coulter.

POETRY.

THE CHRISTIAN'S WALK.

Christian! walk carefully—danger is near,
Work out thy journey with trembling and fear;
Snares from without, and temptations within,
Seek to entice thee again into sin.

Christian! walk humbly—exult not in pride,
All that thou hast is by Jesus supplied:
He holdeth thee up, He directeth thy ways,
To Him be the glory—to Him be the praise.

Christian! walk cheerfully--tho' the dark storm
Fill the bright sky with the clouds of alarm;
Soon will the clouds and the tempest be past,
And thou shalt dwell safely with Jesus at last,

Christian! walk steadfastly while it is light:
Swift are approaching the shades of the night;
All that thy Master hath bidden thee do,
Haste to perform, for the moments are few.

Christian! walk prayerfully—oft wilt thou fall,
If thou forget on thy Saviour to call;
Safe shalt thou walk thro' each trial and care,
If thou art clad in the armor of prayer.

Christian! walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory, and this thy reward,
"Enter thou into the joy of thy Lord!"

A PRAYER.

When for some little insult given,
My angry passions rise;
I'll think how Jesus came from heaven,
And bore his injuries.

Dear Saviour, may I learn of thee
My temper to amend;
And, walking in humility,
May peace my steps attend.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Funk & Miller, Commission Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 37½	*a* 4	50
Do. Rye, do. - -	2 50	*a* 2	56
Do. Corn, do. - -	2 50	*a* 2	56
GRAIN—Wheat, per bushel,	93	*a*	95
Do. Rye, do. - -	55	*a*	56
Do. Corn, do. - -	55	*a*	56
Do. Oats, do. - -	30	*a*	33
Do. Barley, do. - -	60	*a*	65
SEEDS—Clover, do. - -	3 75	*a* 4	00
Do. Timothy, do. - -	2 25	*a* 2	50
Do. Flax, do. - -	1 00	*a* 1	10
BEEF, per cwt. - - - -	5 00	*a* 5	50
PORK, do. - - - - -	5 00	*a* 5	25
HAMS, per pound, - - -	10	*a*	11
BUTTER, do. - - - - -	12½	*a*	15
LARD, do. - - - - -	7	*a*	8
TALLOW, do. - - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.	6	*a*	7
EGGS, per dozen, - - - -	10	*a*	12½
POTATOES, per bushel, - -	87½	*a* 1	00
ONIONS, do. - - -	75	*a*	87½
APPLES, do. - - -	25	*a*	30
PEACHES, (Dried) per bush.	1 25	*a* 1	30
FEATHERS, per pound, - -	37½	*a*	45
WOOL, do. - - -	30	*a*	50
SALT, per sack, - - - -	1 20	*a* 1	25
HAY, per ton, - - - - -	11 00	*a*12	00
PLASTER, per ton, - - -	4 00	*a* 4	25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 75	*a* 5	00
Do. Rye, do. -	3 00	*a* 3	06
Do. Corn, do. - -	3 00	*a* 3	06
GRAIN—Wheat, per bushel,	1 02	*a* 1	05
Do. Rye, do. - -	62½	*a*	62½
Do. Corn, new do. - -	65	*a*	65
Do. Oats, do. - -	31	*a*	31
Do. Barley, do. - -	75	*a*	80
SEEDS—Clover, do. - -	4 37	*a* 4	50
Do. Timothy, do. - -	2 75	*a* 3	00
Do. Flax, do. - -	1 35	*a* 1	40
BEEF, per cwt., - - -	7 00	*a* 8	75
PORK, do. - - - - -	7 00	*a* 7	25

WEISHAMPEL'S
Patented Revolving Coal Grate.

THE subscriber will sell the Right for the States of Ohio, Indiana, Iowa, Western Pennsylvania, and Western Virginia, of his Patented *Revolving Horizontal Coal Grate* for Cooking, Parlor and Office Stoves. By this invention all the difficulties in burning every kind of stone coal are obviated. The Letters Patent were granted June 19, 1849. The stoves used last winter and this season, give entire satisfaction. He will sell either of the above States and portions at reasonable prices. For testimonials as to the performance of the stove, he refers to Dr. John Rose, B. M. D., Baltimore, Md.; Dr. John Hardtner, Carrollton, Illinois; Dr. Frederick Brenneman, Marietta, Pa.; Mr. James H. Bateman, Winchester, Va. Letters (post-paid) addressed to either of the above gentlemen, or to Rev. John Winebrenner, Editor of this paper, will receive satisfactory answers; and such as are addressed (pre-paid) to the subscriber will receive prompt attention.

JOHN F. WEISHAMPEL,
Inventor and Patentee, Baltimore, Md.
December 15, 1849.—3t.

PROSPECTUS
FOR
THE CHRISTIAN PEARL
AND
MUSICAL ANNUAL
FOR 1850.

A Monthly Family Magazine for all Denominations of Christians—devoted to the Bible, Christian Union, Literature, Christian Benevolence, Music, &c.]

To be printed on good paper and new type, in double columns. Each number to contain a beautiful Steel Engraving, Original Music, &c., and be enriched by contributions from the most talented authors.

The Literary department will be made as attractive as possible. It will comprise Biography—Essays on Popular subjects—Illustrations of Bible History—Poetry, &c. The object here will be, to present a pleasing and useful variety, calculated to enlarge, exalt and sanctify the mind and heart.

In future, no article will be so long as to weary the reader, or exclude other matter that might be presented with advantage to the work. All articles will be carefully examined before they are inserted, so as to preserve the purity and usefulness of the book.

The Musical department will comprise a variety of instructive matter from different authors, calculated to interest the friends of both Sacred and Secular Music; and those favorable to the science, should therefore subscribe. It is intended to express the truth in regard to any existing errors in music, without fear or favor; but, at the same time, our columns will be open for those who may choose to differ, and advance their opinions. One or two pages of original Music will also be given in each number.

We hope to enlist the aid of our highly esteemed friend, Charles Collins, Jr., A. M., to superintend this entire department, who kindly and gratuitously rendered valuable assistance in the third volume, by the instructive series of Lectures on this subject, as well as various pieces of original music.

Valuable correspondents will be secured for all the above named departments; and our subscribers may depend on receiving a work worth more, in every respect, than the amount of money they will pay annually—a work which, for neatness, variety, entertainment and essential usefulness, cannot be excelled.

Terms of the Christian Pearl & Musical Annual.
$1 00 per Annum, in Advance.

At the end of the year, subscribers will possess a most beautiful Annual, containing numerous fine steel and other Engravings, a variety of Music, &c., besides nearly 300 pages of choice literary matter. Christian friends, musical friends, send us your name, and neglect not *the Dollar!*

GEORGE F. GORDON, *Publisher,*
Philadelphia.

AGENTS

Of good character, active and enterprising, are wanted to canvass for "The Christian Pearl and Musical Annual" for 1850. Apply at the Office of the Christian Pearl and Musical Annual, on Twelfth street, above Spring Garden.

December 15, 1849.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, - -	20 00
A liberal sister, - - -	2 00
David Strickler, - - -	5 00
James Casy, - - -	5 00
Samuel M. Hoover, - -	5 00

Evangelical Music.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the *'Evangelical Music,'* and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider *'Evangelical Music'* the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

☞ For sale at this office, and at our Depositories. Editor.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following
NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.
Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, and DANIEL GETTY, No. 110 South Third street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, - -	25
Lyceum Spelling Book, - -	15
Traveler's Guide to the West, -	50

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., JANUARY 15, 1850. NUMBER 18.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

State Temperance Convention.

The annual meeting of the Pennsylvania State Temperance Convention, will be held at Lancaster, on Tuesday, the 22d inst.

Pay Your Preachers.

Let the churches bear in mind that the Eldership year is nearly up, and that they ought to pay up their preachers in good time, so that they can pay up all their bills, and be free from all perplexity of mind when moving time comes. These things are frequently left to hang on too long.

Mysterious Resolution.

The West Pennsylvania Eldership has been talking about a mysterious resolution, passed by the General Eldership, in two annual Journals. If any one member of that body will let us know to what resolution reference is had, we shall try to solve the seeming mystery. As yet, we have no knowledge of the resolution in question.

Our Accounts.

We state, again, that our accounts for dues on the Advocate, will be forwarded in this paper. They include all arrearages and dues, to the end of this volume. We respectfully request prompt remittances. Those who fail to do so, will have duplicate bills sent to our agents for collection.

Those in arrears for books, over six months, will also oblige us very much, by settling up their accounts, without defalcation.

Hand-bills and Job-work.

If our friends in the neighborhood have any hand-bills and job-work to do, we request them to give us a call, and we shall be glad to accommodate them, on fair and reasonable terms.

Pennsylvania Railroad.

At a meeting of the Directors of this company, held a few weeks ago in Philadelphia, it was resolved to put the Western Division of the road to Pittsburg, under contract at the earliest practicable day.

Four Questions Answered.

Brother E. Logue propounds the following questions, and asks for a reply, viz:

Question 1st.—*By what law of the New Testament was the Washington County Circuit governed, in preferring charges against E. Logue?*

The circuit did not prefer charges against E. Logue. It was merely a letter writer from that circuit, and he only complained of his (Logue's) neglect in filling appointments. If we mistake not, the letter was written by Thos. D. G. Grim. The committee appointed were to examine the grounds of complaints. They may result in the conviction of the accuser instead of the accused. But should there be proper grounds for complaint, there may be New Testament law to justify the plaintive or accusing party in the course taken, without private or personal steps in the premises. These are required, only, in case of personal offence.

Question 2d.—*By what law was the Eldership governed?* &c.

The Eldership received no charges against E. Logue, neither did they publish him as under charges, nor had they any disposition to condemn him, as he intimates; but they claimed the right, in his case as in all others, to examine, or inquire, into any reasonable grounds of complaint, and to that end appointed the committee.

Question 3d.—*Did the plaintives or the Eldership, deal with E. Logue, as they would that men should do with them?* &c.

As for the plaintive, I cannot speak; but so far as the Eldership is concerned, they done nothing amiss. They wish to ascertain the facts in the case, and then judge accordingly. Any person whose standing is good, has nothing to fear, and never shrinks from a fair investigation into his official conduct.

Question 4th.—*Can a New Testament Church approbate such proceedings?* &c.

A New Testament Church ought not to prefer charges against any one, without cause: but she may institute an inquiry into any alleged grounds of complaint. This is all the Eldership has done in E. Logue's case. Of this course, he has no just cause to complain.

Report of the Secretary of the Treasury.

RECEIPTS AND EXPENDITURES.

The receipts and expenditures for the fiscal year ending 30th June, 1849, were:

Receipts from customs,		$28,346,738 82
" " public land,		1,688,959 55
" " miscl'us sources,		1,038,649 13
" " avails of treasury notes and loans in specie,		17,755,750 00
" " do funded,		10,833,000 00
		$59,663,097 50
Add balance in the Treasury July 1, 1848,		153,534 60
		$59,816,632 10
The expenditures for the same fiscal year, were in cash,	$46,798,667 82	
Treasury notes funded,	10,833,000 00	
		$57,631,667 82
Leaving a balance in the Treasury July 1, 1849,		$2,184,964 28

Church Patronage, by Equality Levies.

The Church is a community of believers in Jesus Christ, for the maintenance of the worship of God and the propagation of religion according to the Scriptures. Both the extension of religion, and the maintenance of public worship, require means and instrumentalities; and these, of course, impose the obvious duty of Church patronage. Now, as the Church must have means to meet her expenses, connected with the regular worship of God, and in carrying forward the great and benevolent work of Christianizing the world, there must be some plan or method adopted for raising the requisite means. The simple question, therefore, is, what ought that plan or method to be? All, we presume, will readily admit, that it ought to be the most rational and Scriptural plan. But what is that plan? Let us examine and see.

1st. Is it the voluntary subscription plan? Or,

2ndly. Is it the pew-rent plan? Or,

3rdly. Is it the tithe-law plan? Or,

4thly. Is it the equality levy plan?

1st. Is the voluntary subscription plan the most rational and Scriptural? We answer no. And why not? What are its defects? and what the objections to it? We answer, that the principle of selfishness is too strong, in most men, and that of Christian benevolence too weak, in the present state of the Church, to warrant any thing like an adequate and equal patronage. All experience shows the voluntary subscription plan to be defective; and mainly, because men's feelings and judgments are so. Test the plan in civil affairs, and its defects and indefeasibility will at once be made obvious.

2ndly. Is the pew-rent plan the best plan? We answer again no. It is not,—

1. Because it gives rich men the advantage over poor men.

2. Because it gives wicked men the advantage over good men, in certain cases.

3. Because it tends to preclude the poor from the means of grace.

4. Because it exacts the same patronage, or tribute, from aliens, that it does from citizens, which is unjust.

3rdly. Is the tithe-law plan the best? It would be, if men were prepared for it. But there are two things in the way, ignorance and covetousness. Were it not for these things, the tithe-law plan would be the true one for the Church to go by. But under all circumstances we affirm,—

4thly. That the most reasonable and Scriptural plan, for raising the requisite revenues of the Church, is, the *equality levy plan*. This plan is, for each one in the Church to pay a certain amount, according to his ability, or his worth. This is fair and reasonable. It commends itself to every man's conscience, as the most equitable and rational plan. But it is also the most Scriptural plan. Take a few proof texts.

1 Cor. 16: 2. Upon the first day of the week, let every one of you lay by him in store, as God has prospered him.

2 Cor. 9: 5. Therefore I thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty. For if there is first a willing mind, it is accepted according to that a man has, and not according to that he has not. For I mean not that other men be eased, and ye burdened; but by an EQALITY. See Ch. 8: 12, 13 and 14.

1 Tim. 5: 21. I charge thee before God, that thou observe these things—doing nothing by partiality.

Phil. 4: 8. Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are JUST,—think of these things.

These texts in their connexion, clearly show four things, viz:

1. That the primitive Christians patronized the Church, by giving of their substance.

2. That this was done by equality, or in proportion as the Lord had given to them.

3. That this was done weekly. And,

4. That it was done by every one of them.

Here, then, is the gospel plan for the support of the Church.

But then, how and in what proportions are the Church levies to be made! We answer, the rulers in the Church must make the levies, and it is for them to say in what proportions each ought to patronize the Church. Thus it is in civil governments—and thus it ought to be in all Churches of God.

CONTRIBUTORS' DEPART'T.

Theological Extracts.

Translated for the Church Advocate, from Huebner's German Lexicon of 1750.

BY ELDER J. F. WEISHAMPEL.

Extreme Unction.—A Catholic sacrament, by which, after a dying person has made confession, he is anointed with the holy oil on the eyes, ears, nose, hands, feet and over the kidneys, for the forgiveness of all the sins committed through the agency of those organs and members of his body.

A Sect is a faction or party which adheres to some particular doctrine, and defends the same.

Capocratians.—Capocrates was a heretic in the second century, who believed the devil had created the world—that Christ was only Joseph's son, but had superhuman power to overcome the devil—denied the resurrection of the dead—and taught his followers that the Old Testament was false, and man was not depraved. Great immorality was the result of his doctrines, among his disciples.

Feet-washing.—Latin: *Lotio pedum religiosa*—is a ceremony which the Pope performs every year on Maundy Thursday. He washes the feet of twelve poor men, in imitation of the Lord Jesus, and then serves them at a table where they take a meal, after which he presents each with gold or silver medals.—This is also practised by some of the earthly Princes in Catholic countries; and each Bishop can attend to it in his cathedral. In England it was formerly the custom that the King (on the same day) invited as many old men as he was years old, and the Queen as many old women as she numbered years, and they washed the feet of these; but in consequence of the great conspiracies in King William's time, it was considered unsafe for them to attend to it in their own royal persons; so it was arranged that one of the Bishops perform it in the name of the King. After the washing, each person received two red leathern purses, one of which contained as many sixpences as the King was years old, and the other as many shillings as he had reigned years; besides which, each got a quantity of bread, meat and other victuals, to last for four meals, and a piece of cloth for clothing.—[It appears that some of the great of this world have high regard for the example of Christ, in washing his disciples' feet, and have thrown around it the beautiful association of giving gifts, which conveys the idea that those who obey His commandment *to do os he had done*, should not be without a reward.]—*Translator.*

Fasting.—The Catholics abstain from the flesh of beasts and birds, and when particularly urged, from eggs, butter and cheese; but they eat fish and fruit, and drink wine. The Greeks abstain from every thing that has blood; but eat crabs, oysters, mussles, &c. The Armenians abstain from all that has sensitive life; but eat vegetables. The Turks abstain from all kinds of eating and drinking, and are not even allowed to snuff or smoke tobacco.—[So the Turks appear to come nearest to the true meaning of the word fast; for the abstaining from one thing and eating another, is not fasting.]—*Tr.*

Purgatory.—This is, in the Catholics' faith, a place near to hell, for such as have not been sufficiently punished in this world on account of their sins, and are put there to suffer the balance of the pains due them, until their surviving friends come to their rescue with the soul-masses.

George Fox, the founder of the Quakers, or Tremblers, was a shoemaker in England, who pretended to have a revelation from God; and upon leading a strict and pious life, soon drew many disciples to himself.

Ramazan is the ninth month in the Turkish year; and during its continuance the Turks fast every day till sun-set, but spend much of the night in feasting. Those who refuse to fast are punished with death. It is believed that in that month the gates of Paradise are open and those of hell shut and locked.

Religio Prudentum.—*Religion of the Wise*—is the practice of formally receiving a system of religion, but virtually *believeng what you please.* This religion is found now-a-days in great abundance among the learned and statesmen.—[How much the same system is practised now, in the 19th century! Most great and wise men of the world profess a religion in a general sense, but find their private faith and see the difference. Alas poor man!]—*Tr.*

Mamalukes are those who deny the Christian religion and join another; especially are such termed so, who have gone over to the Mahometan faith.

The Roskolnicks are a sect of seceding Russians, who started in 1666. Attempts were made to persecute them out of existence; but rather than be taken prisoners, they would convene in a house, lock the doors, and setting fire to it, burn themselves alive.

Soul-masses are those masses read by the Romish Priests for the early delivery of the souls of the departed out of Purgatory. Kings generally order in their wills that 100,000 masses shall be celebrated after their death; and if they are not needed for the testator, they are reserved for his relatives and friends.

Sepharites are a sect of Mahomedans, who believe God has the attributes of eternity, wisdom and goodness; and has a visible form like man, but that it is not perishable, but immortal.

Septcaginta.—So is the Greek translation of the Old Testament called, which was ordered by King Ptolomy Philadelphi, in Egypt, and was effected by 72 persons.

Sicilian Vesper.—This is the name given to the massacre of about 8000 French in the city of Messina, Sicily, perpetrated on Easter Monday, 1282, as the people were returning from Vespers, or the afternoon service. The Pope had given the kingdom to the French, and they having treated the Sicilians very tyrannically, were all murdered within two hours.

The Talmud is the Jews' principal book, containing all which they believe transpired between God and Adam, Enoch, Abraham, Moses and Joshua, but which is not contained in the Bible.

Te Deum Landamus is a Latin hymn of praise, which is sung on all occasions in celebrating victories or other great events in Europe.

The Thomists and Scotists are two parties in the Romish church; the latter contending that the Virgin Mary was born *without sin:* and that has been a subject of contention between them and the former, for 300 years. In 1684 Pope Alexander VII. decided in favor of the view of the Scotists, which decision was not only opposed by the Thomists, but caused them to entertain a violent hatred towards their opponents.

Vulgate.—The Latin translation of the Bible is called the Vulgate, and is the version used by the Catholics, as the only one authorized by the Popes.

Zealots were a class of persons among the Jews, who, owing to their great zeal for the honor of God's name, the temple and the laws of Moses, were allowed to stone those persons to death, without much ceremony, who were found breaking the Sabbath, or in other flagrant ways violating the laws.

Signs of the Times.

Perry County, Dec. 27, 1849.

Beloved Brother Winebrenner:—

Having some leisure time, I think it needful to write of the common salvation, as Paul wrote. There is a common salvation, or present salvation, and there is an eternal salvation. Speaking of the present salvation, the Apostle says, "Being saved from this present evil world." That this world is evil, is a matter that need not be questioned. Hence we are exhorted to redeem the time because the days are evil—evil because of sin. I look around me in the world, and I see the passage of Scripture fufilling which says, "Evil seducers shall wax worse and worse, deceiving and being deceived." And the love of many waxeth cold. The love of the world is growing in the hearts of many professing the religion of Christ.

In reading over a religions paper not long since, I saw an account given of several ministers that were driven out of the field of labor in consequence of no support. As above mentioned, the love of the world keeps many from aiding in the great work of saving souls. James says, "If a brother be destitute of daily food, and you say to that brother be fed, be warmed, be clothed, notwithstanding you give him not the things which he needeth, how dwelleth the love of God in you?" Now mark, it is not said you shall give if you have not got this world's goods, but if you have. Many, I fear, who profess to be "the light of the world and the salt of the earth," contradict their profession. You all know the nature of salt. The Christian is said to be the salt of the earth. Then do not the signs of the times show that there is little salt on the earth? At any rate, there is no seasoning now with salt; therefore, if there is any, it must have lost its savor. These things, then, teach us, that not every one that says "Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven."

The writer has seen so much indifference manifested on the part of professed Christians, with regard to spending time and money, to carry out measures to make them comfortable and happy in this life, that he is prompted to write thus. While it is right to have things comfortable in this life, it is wrong to neglect souls—the means by which we might save our own souls and the souls of our fellowmen. Hear Paul on this subject: "Take heed unto thyself, and to thy doctrine; continue in them: and by so doing thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16, The doctrine, then, here spoken of is, the doctrine of Christ. It appears to me, judging from the present times, that we are not as zealous and careful to see that the principles of the doctrine of Christ are carried out, as we were some years back. The Lord save us from this indifference, is my prayer. Viewing the Church then in this state, the signs of the times declare that we are fast passing down through the last ages of the world.

But in respect to myself, I would say, that I still feel encouraged to go forth bearing the news of salvation to a dying world of sinners. Not long since, I was at a protracted meeting in a certain village, in Cumberland Valley, and labored as well as I could to be of use to myself and brethren, and also to save sinners; and I believe that God heard our prayers—blessed the preaching and exhorting to the conviction of many souls, and to the conversion of a few. I shall never forget the kind treatment I received from the kind brethren and sisters in that place. My prayer shall ever be, that God may bless those that were so kind and hospitable; for I can never reward them for their kindness towards me. In conclusion, I sincerely pray that God may bless His children everywhere, and keep them from the evils that are in the world, for His name and mercy's sake. Amen.

Yours in love,

M. M. UTLEY.

A Query.

Does the validity of the ordinance of Christian Baptism depend upon the ecclesiastic qualifications of the administrator; or when administered by an unbaptized layman, is it Scriptural and valid? For instance: A company of persons settle in California, or some other place equally remote; and while there, by the blessing of God, through the reading of the Scriptures, many of them are brought under the awakening influence of the spirit, and are made the subjects of converting grace. Christ is now their hope and joy. But, by further investigation, they learn that they must be baptized and embodied into a church capacity; a duty made obligatory by Christ upon all of his disciples. But there is no baptized person, minister or layman, within many hundreds of miles. In this emergency, one of the converts offers to immerse the rest upon a profession of their faith: to which proposition they accede; and thus the whole are baptized, and give themselves to God and each other, in a covenant relation, and so communicate at the Lord's table. Are they a gospel church? Are they legally baptized and constituted a church of Christ? We know, Mr. Editor, that you are expert in all questions; will you, or some one of your co-editors, or some of your contributors, furnish us with an answer to the above, and relieve us of a difficulty? J. H. HURLEY.

Lancaster City, Dec. 10, 1849.

Protracted Meeting at Highspire.

This meeting commenced on the evening of the 29th of December, and continued on till the 6th of January. On the 29th, brother Hartman came and preached for us. In the evening the congregation was attentive, but none came forward. On Sunday morning brother Ross came and preached for us, and his preaching was liked well. In the evening I tried to preach, but nothing special occurred. On Monday evening I preached again, and after sermon gave an invitation, when one mourning soul came forward as a subject of prayer, and professed to obtain the remission of her sins. On Tuesday morning, the first of January, brother Hartman preached for us again. In the evening it again fell to my lot, and from this time on to the close of the meeting, I had to do all the preaching myself.—

This evening we attended to the ordinances of God's house. We had a glorious time. One came out to seek and found the pearl of great price. On Wednesday evening one came forward, but did not obtain the blessing. On Thursday evening three came out, and one was set at liberty. On Friday evening four came out to seek the Lord, and two found Him to the joy and comfort of their souls. On Saturday evening two came out to be prayed for, and one found peace.

On Sunday we had preaching twice, in the morning and evening. Nothing special.

During this meeting, the brethren and sisters were greatly revived. The little Church at Highspire is a zealous Church. I think the brethren there do earnestly contend for the faith once delivered to the saints.

During this meeting six were hopefully converted to God, two baptized, and four taken into church-fellowship. The attention and conduct of the people was very good. To God be all the glory.

A. SNYDER.

Christmas.

LANCASTER, Dec. 25, 1849.

THIS city never assumed a more brilliant aspect than she does to-day. Notwithstanding the exceeding cold weather, there is quite a motley crowd on the streets. The world is all agog with hilarity, merriment and enjoyment of a pretended happiness. As the crowd passes along the streets, shop windows are teeming with all that wealth can desire, fancy paint, or taste display; while thousands of palpitating hearts beat warm for the reception of the tokens of affection from the hands of admirers and friends. But the sacred remembrance of this holy day, who, among the church-going community, so old as to forget? What was most attracting to me was, the sound of the church-going bells, summoning the followers of Christ to the different places of worship. We had a good meeting in the Bethel. This morning we tried to preach to the church and people assembled, from the words of Paul to the Gal. 4: 4, 5. It was truly an interesting time. Many hearts leaped at the reflection of the momentous period, when God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Their minds were carried back to the day when the resplendant visions of many of the Jewish seers were fulfilled—when Isaiah's child was born, his son was given—when over the favored plains of Bethlehem and Ephrata, angels hovered and sang to the shepherds, as they watched over their flocks, "Fear not, for behold we bring you good tidings, which shall be to all people." Thus the visions of the Prophets become our realities. We live to enjoy blessings more numerous than they could account. This day will ever be kept in grateful remembrance by those who love the Lord. It stands out from other days as an oasis in the wilderness, from which every Christian may cease from party strife and contention, to refresh himself with the prospect before him, which he will realize in consequence of the provision made.

J. H. HURLEY.

Questions Asked for Information.

UNIONTOWN, Md, Dec. 21, 1849.

BROTHER WINEBRENNER:—

I WISH to present to the numerous readers of your little paper, the following queries, which are at the option of yourself, or any concerned, to answer, if they please.

1st. What law of the New Testament were those persons of the Washington County (Md.) Circuit governed by, in presenting to the late Eldership charges against E. Logue, while they had not first made complaints to him, and he being entirely ignorant of there being any complaints?

2d. What law was the late Eldership governed by, in receiving those charges against E. Logue, before the plaintives had given the accused any notice, and before there was any effort made first to settle the complaint at home, or at the place of offence? Did the Eldership wish to condemn E. L. whether innocent or guilty? If not, why did they publish him to the Church and world under charges, before giving him a hearing? Did the Roman law condemn a man before it heard him?

3d. Were either those plaintives of the Washington Circuit, or the Eldership, in their dealings with E. Logue, governed by that law which says, "Do to others as you would that others should do to you:" and again says, "Love worketh no ill to his neighbor?" Is there a man amongst them that would wish to be presented to the Church and world as they have presented E. Logue, while being entirely ignorant of any complaints, and having no opportunity first to settle the matter at home?

4th. Can a New Testament Church approbate such proceedings? And what benefit have such doings ever been to the Church or world? And if people were first to look forward to the judgment of the great day, and ask themselves how they would give account to God, for their dealings, would they not be more cautious in their doings?

Yours, respectfully,

E. LOGUE.

"Why Discussion Failed."

SHREMANSTOWN, Dec. 31, 1849.

MR. EDITOR:—

PLEASE give this an insertion in your paper, in reply to a note of the Rev. J. Keller.

The discussion has not as good as failed, as he says, but was only deferred for want of leisure to attend to it. When I gave him the appointing of the time, it was with the provision that he put it far enough off. I would like to gratify him as soon as possible, but cannot before Conference, which will commence January 24th. I would inform him, however, through this medium, that I will make my arrangements to meet him any time (Sabbath's excepted) immediately after the sitting of Conference.

He modestly calls himself the challenged party.

He will please inform me when he decides upon the time of discussion.

A. OWEN.

REV. J. WINEBRENNER.

A Lesson.

"RENDER unto Cesar the things that are Cesar's, and unto God the things that are God's." Matt. 22: 21. In this passage our Lord teaches us the two-fold lesson, viz: That it is right for us to pay tribute, or in other words, all such taxes as may be necessary to carry on the government of the country in which we live—for no government can stand without money to meet its expenses. Secondly, he teaches us to support the gospel; for since God has given us a system of salvation at the expense of the blood of Christ, it is due to him from us, that we appropriate some of our means to the spread of the gospel. He works through means, and we must not rob God of those means. Let us give liberally; not with a view of getting it back again, but because we are commanded to render unto God that which is his. Neither State nor Church can prosper without money.

J. F. W.

Letter from Bro. J. Myers, V. D. M.

ASHLAND, Ohio, Nov. 8, 1849.

BROTHER WINEBRENNER:—

IN the 9th number of the Advocate, September 1st, I notice a communication over the cognomen of "Rusticus," telling the numerous readers of the Advocate that he has been a regular recipient of the paper since the 13th number of the 13th volume.

The same letter to me is somewhat *striking*, on account of its peculiarity, and leads me to ask a few questions, and make a few remarks.

1. Who is this "Rusticus," and why does he use a fictitious name in order to indulge in the same liberty for which he condemns others, namely: expression of opinion—condemning what he thinks wrong and approving what he deems right?

2. Is this "Rusticus" identified with the "Church of God" in North America, or not? It is not particularly my business; but seeing he throws out some strong insinuations against some one or more of the older ministers of the Church, it would be satisfactory to know.

3. Why does he not come out over his own full and proper signature, and show to whom those should express their gratitude, who have given the admonitory reproof for the *very* great *iniquity* of condemning what they judge is wrong? Why does he ensconce himself behind his corn-cob fortress of a fictitious name, and fire off his squibs against some of the veterans, who have borne the burden and heat of the day, and who have stood the fire of persecution from all sides, long before the 13th number of the 13th volume was in existence?

He seems to be dreadfully shocked at certain men "stooping to personalities and recriminations." I have a notion something like the German proverb: "*Besser gar gestochen als nur gestichelt.*" (*Better stab at once than only goad.*) Of all contemptibleness to be held most in contempt, is that low, sneaking, cowardly insinnation and sarcasm, which often disgraces public prints and speakers; and more especially when anonymously perpetrated—showing at once that the perpetrator is afraid to confront those whom he goads, taunts and jeers. Let a *public teacher* come out open and above board, as the saying is, and indicate no cowardice in regard of those he fires his squibs at.

I am not identified with either Free-Masons, Odd-Fellows, or Sons of Temperance. The first I oppose,—the second I know nothing about,—and the third I leave where they are. Neither do I class the Sons of Temperance with Free-Masons. There is as much difference between them as there is between day and night. Sons of Temperance associations are, properly speaking, beneficial societies; but they are not secret oath bound.

But whatever merit there may be, or good that may emenate from either of these, (which are all ostensibly beneficial or benevolent societies,) or numerous other philanthropic associations of the day, I canuot see what business the *bona fide* children of God have to identify themselves with the men of the world; for undoubtedly all the good these associations profess to teach and do, Christians and Christian Churches are commanded to do and more foreby, by their Divine Legislator.

Ought not, and in fact, is not, every true and faithful Church of Christ, a temperance society, not only in respect to the abuse of ardent spirits, but in all things? Is she not a benevolent and a beneficial society in every sense of the word? Is not the New Testament the constitution, laws and by-laws thereof? Is she not an abolition society—not only for the abolishing of the shocking cause of enslaving Africa's sable sons and daughters, but for the abolishing of all that is contrary to God and His word?

The New Testament describes Christians 'as a peculiar people and zealous of good works."—If a peculiar people, then of course they should be a separate people;—like their Divine Head, "Holy, harmless, undefiled and separate from sinners." Now, according to my opinion, (but "Rusticus" may veto it,) I say, there is sufficient in the name, nature, education, experience, laws and Law-giver of Christians, to draw the line of discrimination between the saint and sinner—the Godly and the ungodly—the righteous and the unrighteous—the children of light and the children of darkness.

There has been, and there is at present, too much amalgamation of this sort; and the Church feels it: although she has lost nothing in number, yet I am sure she is *minus* some spiritual vigor. We read of the consequences resulting to the antedeluvians from intermarriages between the children of God and the children of the world. And now there is too much—yea, entirely too much of such intermarrying going on. Christians are wedded to this world, its people, manners, customs, fashions and maxims. This every one, with but half an eye, can see.

Who loses by this amalgamation? Surely not the people of the world—for they are gainers by it in many ways. But alas! the Christians—the people of God. Will any one presume to call in question what I could demonstrate? I hope not. I need not portray the soul-destroying consequences—we have constant ocular demonstrations of it.

Conclusively, friend "Rusticus's" letter would not be so objectionable, forsooth, he has only done what others do, i. e. given his opinion, had he only given it over his true name. Under-handed business in religious affairs, I consider under par:—it may do in political recrimination and vituperation. Let him, nor no one else, put his candle under the bushel. If he has any good to communicate, need he be afraid of his name before the readers of his work? I think not.

Hard feelings and sarcasm, and the consequences thereof, might not unfrequently be avoided, if writing brothers would use a little more prudence.

Without any ill will to "Rusticus," I subscribe myself his unfeigned friend, and of all others who love truth in righteousness.—Adieu.

J. MYERS.

DECEMBER 23, 1849.

P. S.—It may not be uninteresting to the friends of religion, to state that there are considerable reviving times on brothers Williams' and Bear's circuit. At Vermillion Church, during a protracted meeting, a number embraced religion, a fortnight ago. I saw brother

Williams on yesterday, who informed me that they had quite a revival in a village called Bloomfield, in Knox county. They are about organizing a Church there. More anon.

J. M.

Letter from Bro. David Keplinger.

CANAL DOVER, Tuscarawas Co., Ohio, November 24, 1849.

DEAR BROTHER WINEBRENNER:—

This is to inform you and the readers of your very welcome paper, the Advocate, of several protracted meetings.

The first was held at father Beidlers, November 3d. Brothers William Adams, John Beidler, P. Hartman and A. Holms were present. A. Holms preached the opening discourse, from Heb. 12: 28. He preached very plain and pointed. The meeting was pretty good. Sabbath, at 10, A. M., father Adams held forth, from Micah 2: 10, and Isa. 28: 20. He preached warm and feeling. Brother A. Holms followed in exhortation. The people seemed to feel that all was not well with them. Preaching again in the evening by father Adams, from 1 Kings 18: 21. Brother Holms followed with a warm and persuasive exhortation, but there was no one came forward to seek the Lord. Meeting again on Monday at 10, A. M. Preaching by father Adams, from Isaiah 50: 10. After preaching the brethren and sisters related to each other the kind dealings of God to them. We had a tolerable good time. Met again in the evening. Brother A. Holms held forth, from Gen. 49: 10. Oh! how feeling and inviting he preached. One came out to seek the Lord, and, bless God, he professed to find peace to his soul. Tuesday morning I left for home: but I learnt that the meeting continued till Thursday evening. One more found peace during the meeting. Only two found pardon of their sins during the meeting, but the brethren and sisters were edified and encouraged to press forward in the way to heaven.

On the 10th of November a protracted meeting commenced at the Brandywine Bethel. Preachers present, brothers J. Beidler, Wm. Adams, J. M. West, A. Megrew and A. Holms. Brother Holms preached in the evening, from 1 Peter 4: 18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" He spoke with great assurance. We had a profitable time. Sunday, 10 o'clock, A. M., two sermons; one by father Beidler, in the German, from 2 Cor. 8: 9: the other one by brother A. Megrew, from the 20th Psalm and middle clause of the 5th verse. "And in the name of our God we will set up our banners." Oh! how soul-cheering was this discourse to me, and no doubt it was to all those that love God. Met again this evening.—Father Adams held forth, in the name of the Lord, from Isa. 55: 6, 7. Brother A. Megrew followed with a warm and feeling exhortation. He also gave an invitation to sinners to come to Christ, but none came out. Monday, at 10 o'clock, A. M., brother A. Holms held forth, from the 89th Psalm and 15th verse. Father Adams followed in exhortation. We had a tolerable good time. The brethren and sisters met at 4 o'clock, P. M., to tell their experience to each other. We had a joyful time. Preaching this evening by A. Megrew. He held forth in an able and convincing manner, from Luke 12th and first clause of the 20th verse. "But God said to him, thou fool! this night shall thy soul be required of thee." Exhortation by brother Holms. Sinners seemed to feel the need of a Saviour, but would not give their hearts to Him, that they might have salvation. Father Adams rose and gave a short account of some of his labors in times past. He stated how much more easy it was to get the people to give their hearts to God formerly than what it is now. He warned them, in an affectionate manner, to be careful what they do, for if they be often reproved and still harden their hearts, that God would cut them off suddenly, and that without a remedy. He gave them another invitation; whereupon two came out to be prayed for, but did not find peace. Tuesday. This morning the brethren and sisters met for experience meeting. We truly had a profitable time. Met again in the evening for preaching. Father Adams held forth, from the 50th Psalm and 14th and 15th verses. While the faithful servant of God was preaching many wept and felt the force of truth. A. Megrew followed with a feeling and affectionate appeal to the unregenerate, to pay to God the many vows and promises they have made. Five came out to seek the Lord, and one professed to obtain forgiveness of sin. Oh! that he may ever live in obedience to his Lord and Master, and show to all around that he is on his way to the land of rest. Wednesday evening preaching again by A. Megrew, from Rev. 6: 17. "For the great day of his wrath is come, and who shall be able to stand?" While he was pouring home the truth to the people, many felt that they were not able to stand, unless a change of heart. Father Adams followed in exhortation. Five came out to be prayed for, but only one professed to obtain relief. Thursday evening father Adams held forth, from Gen. 24: 5. "Wilt thou go?"—Brother Holms gave an exhortation, and then invited those who felt their need of Christ. Four came out, but none obtained peace to their souls. Our meeting closed this evening, but I am sorry to say, that our meeting was not as profitable as I expected it would be. My prayer is, that the word which was spoken during this meeting may yet accomplish that for which it was intended.

There was a protracted meeting held at Crooked Run, by the same brethren, viz: A. Megrew, Wm. Adams, J. Beidler and A. Holms. The meeting was good. The Church was revived and built up. Two sinners converted, and three baptized. Oh! that those who have been made free from sin, may live in the discharge of every duty. Then they will at last land safe in the kingdom above.

And to you, my dear brethren and sisters, let me say, let your light so shine before men that they may see that you are the people of God, and that you are on the road to a better world. Let us not conform to the world, but let us be daily conformed to the ways of religion. We have no doubt been negligent in the good cause of God. I know that some of us have lost, at least in a greater or less degree, a relish for the prayer-room, and love of the society of the brethren and sisters. Come, my dear brethren and sisters, this will not do. If we have lived hitherto too slack, let us begin now to do better, and the Lord will bless us and forgive our past negligence, and we shall enjoy ourselves as we formerly did. Let us all pray for each other, and take each other by the hand, and help each other on the way to God.

Pray for me, brethren, that I may be useful, and at last meet you all in heaven.

Yours, in the best of bonds,

D. KEPLINGER, JR.

Letter from Brother J. Blickenstaff.

MARTINSVILLE, Clark Co., Illinois, November 26, 1849.

BROTHER WINEBRENNER:—

HAVING a few subscribers for the Church Advocate, and being under promise to brethren elsewhere, that they should hear from me through the Advocate, I lift my pen to address you for the first time since I united with the Indiana Eldership. I have travelled almost constantly, and have, through the blessing of God, been enabled to fill all my appointments, except one; at which time, I, through mistake, left two appointments for one night. I spent the first seven months on the circuit leading through Whitley, Allen, Decalb, Steuben, Lagrange and Noble counties. I found nine regular preaching places, and left it with twenty-five. I felt strongly impressed to go to the State of Illinois, before I united with the Eldership in Indiana; and at that Eldership, I requested to be permitted to come to this State, but finally submitted to what I considered the better judgment of my brethren, and took an appointment in the North, to which I went in the course of a few weeks, and where, in my weakness, I endeavored to hold forth the words of eternal life to the people. This I tried to do in its primitive purity and simplicity; and notwithstanding the powerful opposition and persecution which assailed me, the Lord gave me some precious souls in that region, for which I feel to praise His holy name. I baptized only eight during my stay in the North, but had many glorious seasons of refreshings from the presence of the Lord, in company with the dear brethren and sisters, who are, I think, a pious and loving people. May God bless and prosper them.

I met the Standing Committee at camp last June, in Noble county, Indiana, and requested a release from the charge of that circuit, which was granted. I then left for Whiteside county, Illinois;—passed by the way of Laporte, Indiana: and after a tedious journey of ten days, during which I suffered much with heat and indisposition, I came to brother J. Miller's, who received me and entertained me kindly. There I preached twice, and labored one half month. From there I went to Adams county, near Quincy. From there I left for Clark county,—came by Jacksonville, Morgan county, Springfield, Sangamon, and on the second of August I arrived at brother Rupp's, near Martinsville. Here I continued preaching through Clark, Crawford, Jasper and Cumberland counties, until the latter part of September, when I left for the Eldership, by the way of Indianopolis and Columbia. Here I preached nine times. Many were awakened, and besought me with tears to return again, or send some other of our ministering brethren. Can not brothers Hickernell, Thomas or Hood visit these dear people? If so, inquire for Pendletown, near the falls of Fall Creek, and then for Columbia, and there inquire for Andrew Bray or Lewis Bercer. From Columbia I went to brother Walters', in Decalb county, and commenced a protracted meeting. In a few days I was joined by brother Sands, and we protracted the meeting until Sabbath, when brother T. Hickernell arrived, to preach sister McClellen's funeral. Father Ross preached at candle-light, and on Monday morning the Eldership commenced. On Tuesday night brothers G. Thomas and Latta returned to brother Walters', to continue the meeting.—Brother Thomas preached, and there were four mourners and three converts. The night following brother Hood and myself returned. Brother Hood preached, but there were few out, owing to the inclemency of the weather. However, the Lord was in our midst, and we had a glorious refreshing from the presence of God. Next morning brother Hood left. I preached the following night, and had two mourners and one convert. I continued the meeting until Sabbath, and then buried four happy believers with Christ in baptism.—There were four converts during this meeting, and others deeply convicted. I left and returned to brother Frampton's; preached twice and had one mourner. Left for brother Martin's; preached four times, and had one convert. I preached at brother Bowman's, and had a solemn time. Preached in Allen county, at Samuel Johnson s. I do hope brother Hickernell will visit this place, and protract a meeting. I think there might be much good done there. They are very anxious to have preaching by some of our brethren. They seem to love the truth. From there I went to Wabash county and preached twice. Left again for Illinois, by the way of Logans-port, Delphi, Lafayette and Tarryhaut. In seven weeks from the time I left, I arrived here again. I commenced preaching, and held a protracted meeting at brother Fasig's. There were six converted, baptized and added to the Church. There was a refreshing time, and truly a great rejoicing amongst the people of God. I have fifteen appointments before me to fill,—leading through Clark, Crawford, Jasper and Cumberland counties. Prospects of doing good here are cheering. The Macedonian cry is re-echoing from various parts, and I shall soon have more calls than I shall be able to attend to. But whilst I am encouraged upon the one hand, to exert all my powers in the promulgation of the gospel, I have many things upon the opposite, to discourage and dishearten me. Opposition from proud Sectarians, who do not hesitate to raise and retail foul slander, in order to stop the work of God: besides, being in a strange country, without the means of a support, which sometimes makes me feel like turning my horse homewards. But, God being my helper, I will go on. I hope the brethren will not forget me, especially those with whom I have labored heretofore. Dear brethren and sisters in Christ, I most sincerely and earnestly crave your devout prayers, that God may preserve me and make me more useful, and give many souls.

Yours, in the bonds of Christian love,

J. BLICKENSTAFF.

Letter from Brother E. Logue.

UNIONTOWN, Md., Dec. 24, 1849.

BROTHER WINEBRENNER:—

IN the last number of the Advocate, I see a couple of extracts from letters of mine: but that part of those letters which I wished most to be published, you have kept out; and feeling confident that it would be no more than reasonable and right for the remainder of those letters to be published, I again try you with the same, hoping that you will allow me the same right that you do others.

I first wish to answer those censures from the late Iowa Eldership. It will be remembered by the readers of the Advocate, that the late minutes of that body are nearly half taken up in censuring E. Logue; and it is no more than right that the readers of the Advocate should hear from E. Logue, in reference to those censures. They censure me first, "For

receiving license from the East Pennsylvania Eldership, immediately after receiving a license from the Iowa Eldership." Truly, I thought I had a license from the Iowa Eldership; but on examination, I found I had no license of my own. I had a license which had been drawn for J. Hawk; and what had become of mine, I know not. Hence I received a license from the East Pennsylvania Eldership, for otherwise I would have had no license.

2. They censure me for forfeiting my promise in not going to Iowa to preach the present year. In turning to the minutes of the last year's Eldership held in Iowa, it will be seen that that promise was made conditionally: "That there would be a provision made for my support." And that same body acknowledged that there could not be a support raised in Iowa, and recently appealed to the East for assistance. But the Eastern Eldership (of last year) made no mention towards complying with their request: and seeing no probability of the condition being complied with, (and it was not,) I forfeited all intentions of going to Iowa to preach the present year. *And is it not seemingly strange that the late Iowa Eldership did not remember this condition as well as the promise? Strange indeed!*

They, in the third place, "censure me for the letter of last spring, in reply to the epistle signed by eight." *But I would here infrom them that I repeat every sentence of that letter.* And I assure them that it is not common for men to act more strange, than what those men did, in attempting to give a statement of my affairs in Iowa. For I am confident that not one of them knew much about my affairs; and so far as they attempted to give those statements, they have made themselves, first, meddlesome about other men's matters. And secondly, they have either wilfully or ignorantly given an unfair and erroneous statement. And in the third place, they gave those statements apparently with a design to implicate E. Logue; and the best advice I can give them is, to recall what they have said and ask pardon.

In conclusion, it is proper here to remark that in my recent visit to Iowa, I learned that all this difficulty has originated with two or three individuals in Iowa; and with those two or three it started, and with them it may die: for any thing more from that quarter, on this subject, will be beneath our notice.

Yours, respectfully,

E. LOGUE.

Letter from Brother J. C. Seabrooks.

Camp-hill, December 2, 1849.

Brother Winebrenner:—

I now seat myself to drop a few lines, to let you know how we are getting along on this side of the river Susquehanna. After our Eldership, I returned to Churchtown. We arrived there on Friday, and our dedication meeting commenced on Saturday. There I remained and helped to keep up the meeting for nearly two weeks. We had a good meeting. The brethren there deserve praise for their liberality in building God a house.

After that meeting, I left and came down to this place. Here I found the Church had held meetings for a week previous. Brother Harn and I set in and held meeting until joined by yourself and S. B. Howard. From that time to this, the meeting has been going on; but little good has as yet been effected. Yet the brethren seem now to be encouraged, and the Lord appears to be pouring out His blessings upon us. Pray for us, that God may yet revive His work.

Brother Winebrenner, since our Eldership, I have been led to consider seriously the condition of the Church of God. When I take a survey of the situation of the people of God, I could raise my eyes to heaven and say, O! that my head were waters, and my eyes a fountain of tears, that I might weep day and night for thy salvation.

But why is it that the Church does not prosper as she did formerly? Here, Mr. Editor, let me give you a few ideas. One great reason is, that ministers appear to forget the interest of their work. An evidence of this we have if we look over the Journals of the last Elderships. We will take East Pennsylvania for one. We are better acquainted at home; and here we find 50 or 60 preachers, licensed by that body to preach, and out of that number 22 only are travelling to preach.

Well, now we will turn back a leaf. Do we find the bounds of this Eldership increasing? I fear to say it is; but I will be safe in saying it is decreasing. I see no new reports of its extension. Well, what do we hear? Oh, it is a cry for spiritaal bread. Hear it from the East, and from the West, from the South and North; while a host of idle ministers are resting on their lees. I must confess, I was struck powerfully to-day, when I read brother H. M. Aston's letter in the Advocate from Ohio. Let every brother in the ministry read that letter, and then ask God to help him to do his duty. How will such stand before God and say we are doing our duty, when precious souls are sinking down to hell around them? May God alarm them on this important subject, is my prayer.

I must now close; but I have not done. You will hear from me again, if spared. I ask an interest in the prayers of all God's Israel, that I may be faithful to the end, and at last receive a crown of life that fadeth not away.

Yours, with respect,

J. C. SEABROOKS.

Letter from Brother Geo. Barkstresser.

Cambria County, Pa., Dec. 3, 1849.

Brother Winebrenner:—

I have again taken my pen in hand to inform you how we do here in the pine regions.

Our protracted meeting commenced on the 16th ult. We were somewhat disappointed in preachers, as none came but brother J. Hickernell. But God, in His mercy, was here on the occasion. However, prospects appeared gloomy, till on Saturday night, when brother J. Hickernell delivered a discourse from Rev. 2: 5. "Remember therefore from whence thou art fallen, and repent; and do thy first works, or else I will come to thee quickly, and will remove thy candlestick out of his place, except thou repent." This discourse had the desired effect. There were omens for good. The meeting became more and more interesting, and the plain, pointed and powerful preaching which we had, did honor to the cause of God, and proved itself the power of God to the saving of them that heard and believed. The meeting was continued until Thursday, the 29th; during which time, sinners were brought to tremble and cry out for mercy: and blessed be the the name of God, who is always willing to help, some souls were hopefully converted to Him. There were, in all, 20 forward to be prayed for, four were baptized, seven united in fellowship with the Church, and eight or ten professed to find Christ.

At this meeting believers were built up in the most holy faith of the gospel, and their number increased. It was a rejoicing time, a time of the presence of the Lord, to some precious souls. Should the present prospects be carried out, we will be a happy people, blessed of the Lord. May the Lord carry on His well begun work, till every house becomes a house of prayer, and every heart a temple for His spirit to dwell in. The Lord has done great things for us, whereof we are glad.

Yours truly,

GEO. BARKSTRESSER.

Letter from Brother J. Glenn.

Evensburg, Dec. 12, 1849.

Dear Brother Winebrenner:—

This will inform you and the readers of the Advocate, that I am still endeavoring to preach the gospel in my weak manner; though I have been very unhealthy this year, and not capable of travelling constantly. Yet the good Lord has been with us to the salvation of a few precious souls. I held a protracted meeting at Slippery Rock, commencing on the 6th of September, and continued till the 11th of the same month. The meeting was held in the woods. The result was that the meeting was well attended; but the conduct of many was very bad: shooting, hallooing, fighting, climbing saplings, (but not to see the Lord,) &c But bless God, in the meantime the Lord blessed His people, and the powers of darkness gave way. Mourners came forward and embraced the Saviour of sinners, and we had a heavenly time. In all, there were five or six converted, and three followed their Lord in baptism, one of which was an old gray-headed man, who in his declining years came out to follow his Lord and Master, Jesus Christ.

'Tis down into the water
That we young converts to go,
To serve our Lord and Master
In righteous acts below:
We lay our mortal bodies
Beneath the yielding wave,
An emblem of our Saviour
When he lay in the grave.

There were none of the preaching brethren present to assist in the meeting, consequently the burden of preaching fell upon me. However, there were several brethren present that were very useful in the meeting. The people were very kind to me. May the good Lord bless the dear people and save them, is my prayer.

I want to hold several meetings, the Lord willing, and get some kind brother to assist, as my health will not allow me to commence single-handed. When I finish my labors on the circuit, I expect to visit the Church of God in Brush Valley, Pa.; also at Grass-hill. This will be in March, I expect. I have long had a great desire to see those brethren. I hope the coming year the Lord will be with us, and that all the brethren will get to their appointments, and labor for God and His cause. No more at present. Yours in love,

J. GLENN.

Letter from Brother G. Sandoe.

Hinkletown, Jan. 3, 1850.

Dear Brother Winebrenner:—

I am requested to drop a few lines for the Advocate, touching our meeting that we so long looked for with eager hopes, and which is now past and gone. We have not seen the cause of the Lord prosper as we hoped: yet we feel thankful to God for what he has done for us. There was a tolerable good feeling prevalent, both among members and neighbors, who received the brethren with gladness. May God of His infinite mercy, reward them with everlasting life. We hope that the seed that was sown may not fall as water spilt upon a rock, that cannot be gathered up, but that it may have fallen like good seed into good ground, and bring forth fruit to eternal life. The brethren in attendance gave us the whole counsel of God. O! may we meet them, with all God's children, within the walls of the New Jerusalem. Amen.

Yours, in Christian fellowship,

G. SANDOE.

Letter from Brother John Ulsh.

Pfoutz's Valley, Perry Co., Pa., December 25, 1849.

Brother Winebrenner:—

In looking over your excellent paper, the Advocate, I saw a communication from Pfoutz's Valley, stating that father Howard had succeeded in establishing a church in that place. Now this appears strange to me.

The first church in this place was established by brother J. Myers, about 15 or 18 years ago, called the "Church of God." This church never died off in this place, as yet. True, it has suffered some sifting and declensions; but thank God, a remnant still remained, and kept up meetings all along. Now, what church they have since erected, I know not, unless they would style it a Sectarian church.

I also see that my name is mentioned as an Elder in that church. Very correct. I was elected one day—I saw my error the next day. The first opportunity I had, I withdrew from that church, as an Elder, and also as a member, for certain reasons, which I do not see proper to mention at this time.

Yours, &c., JOHN ULSH.

Letter from Brother B. Howard.

Newberry, December 13, 1849.

Dear Brother Winebrenner:—

I am just now waiting for the stage to start for Uniontown.

There are about a dozen converted in Newberry. The meetings are full, and the most powerful I have seen in Pennsylvania. Brother McFadden has not been with us for two days. I am afraid that he and his wife are sick. He will not go with me to Maryland; for it will not do for him to leave the work here. The Church and people here are saying, send for brother Harn. They wish me to say to you, to send brother Harn, or come yourself. There is a prospect of a great work, if it is now attended to. One of you take the stage to-morrow morning, and come to brother McFadden's, and from there they will bring you over. For God's sake don't fail. Brother McFadden was unwell when he left the meeting last. BENJ. HOWARD.

Brother Winebrenner.

Ministers, Dr Beacher says, "Give yourself fully up to the work. There is too much to be done for any minister to have two trades. Doing this makes any minister less than half a man. Contribute all your powers of mind and heart to your work."

NEWS DEPARTMENT.

Kentucky.—The Convention to amend the Constitution of Kentucky adjourned on the 22d ult., after a session of three months. The amendments are many of them radical.

The Legislature is deprived of the power to grant divorces; and no debt can be created except for the support of government, repel invasion, &c.

On the subject of dueling, any person connected in any way with a duel, shall be deprived of the right to hold any office of honor, or profit, and punished as by law prescribed. But, after five years, the Governor may pardon the offender and restore him to all his rights, &c.

An oath is required of members of the Assembly, and the members of the Bar, before entering upon their duties, that they have not, since the adoption of the new Constitution, fought a duel either in or out of the State, or been in any wise connected with any.

The provision as to slavery appears to be as follows:—No laws shall be passed for the emancipation of slaves without the consent of their owners, or without paying therefor a full equivalent in money. All slaves hereafter manumitted must be removed from the State. The General Assembly may pass laws to prevent, hereafter, free negroes or mulattoes remaining in, or being brought to this State on pain of being deemed guilty of felony, and imprisoned.

Capitol of Alabama Burnt.—The Montgomery, Ala. papers announce the destruction of the Capitol by fire, on the afternoon of Friday last: The fire was first discovered in the roof, caught probably from a spark from the chimney, about half past one o'clock while the House of Representatives (the Senate having just adjourned) was in session.

All efforts to arrest the progress of the flames were ineffectual, and in a very short period there was nothing left but the walls. The papers of the several officers and the furniture were saved. There was no insurance on the building.

The Presbyterian Church had been tendered the Legislature to sit in during the remainder of the session.

The Capitol was a handsome structure, just completed and cost about one hundred thousand dollars.—*Chronicle & Sentinel.*

State of New York.—New York contains a population of more than two and a half millions. It has thirty-four representatives in Congress; it has the longest railroad; it has ten colleges, There are 156 academies, 55 female seminaries, several unincorporated academies, and 463,000 pupils attend the common schools. There are 4,399 ministers of the gospel; the average amount of their salaries is nearly $350 a year.

Recipe for Washing.—Thousands of dollars have been paid for the following recipe for soap, and the directions for washing with it.

Take one common size bar of Turpentine soap, shave it up and dissolve it in one pint of water over the fire, when dissolved take off and add

7 tablespoonfuls of spirits of Turpentine,
2 " " Hartshorn,
1 " " Vinegar,

mix all together and put into a jar for use.

Directions.—Dissolve half a pint of this soap in a tub of warm water, and put the clothes in, as many as it will hold, let them soak about an hour; stirring them occasionally. Rinse and squeeze them out, and put them into a large pot filled with water, in which half a pint more of the soap has been dissolved, boil them about fifteen minutes, then squeeze out and rinse them in cold water and hang them out to dry.

Maryland Gold Mine.—We were yesterday shown several bars of gold, 24 carats fine, valued at about $140, which were taken from the mine recently discovered on the farm of Ellicott. in Montgomery county, Md. This mine is now worked by Messrs. E. G. Duley, of Md., Professor Emmons, of N. Y., Mr. Osborne, and John Staler, of Md.—the owner, Mr. Ellicott, receiving one-eighth of the product of the gold. D. E. Williams, Esq., of Albany, is the agent and superintendent of the works at the mines. Large quantities of ore have been raised, specimens of which were shown us, which will yield at the rate of $1,000 in pure gold to every ton of ore.—*Balt. Sun.*

Colored Professor.—Mr. Charles L. Reason, an artist of New York, has been elected professor in Central College, at McGrawville, N. Y., of which Rev. C. P. Grosvenor is President. He is the first person of color who has been elected to a college of professorship in this country. The Christian Contributor speaks of his inaugural oration as being "full of clear, comprehensive dress."—*Utica N. Y. Gazette.*

Calcivum Lights.—Prof. Grant has invented and applied to the locomotives on the Philadelphia and Camden and Amboy Railroads, a light capable of brilliantly illuminating the track one half a mile in advance of the engine while in motion, and which will burn upwards of four hours without requiring adjustment. It is represented to be cheaper than other light in use.

The Cotton Crop.—The Charleston Mercury says:—"Several weeks since, we expressed the opinion that the crop of the present year would not exceed 2,100,000 bales, and all our subsequent information has but tended to confirm the impression then entertained."

Telegraph Through the Ocean.—The Scientific American is authorized to state that an extensive gutta percha manufacturer of N. York stands ready to lay down, and guaranty its integrity for ten years, a line across the Atlantic of perfectly insulated wires covered with Gutta Percha, for a sum not to exceed three millions of dollars, to be completed in twelve months from date of contract. This grand scheme will receive the attention of Congress at an early day. He is also ready to lay down a similar line on the underground plan, from the Mississippi to Pacific, to be completed within three years from the date of contract.

☞ The Central Railroad Cars now run as far as McVeytown, twelve miles the other side of Lewistown. The road is steadily and surely progressing toward the West, and the Directors are useing every means to make the road productive as fast as it is completed. The Good Intent Telegraph Line of Stages connect with the Railroad at McVeytown, and will continue to run to its extreme Western point, as it progresses that way.—This line runs elegant Troy built coaches, and is safe and comfortable for travellers of every class.

☞ The celebrated Lewistown Mills, running ten pair of burrs, were destroyed by fire on the evening of the 24th ult.—Loss estimated at $30,000. Insured to the amount of $10,000. The mills were located on the Kishacoquillas creek, within the borough of Lewistown, and were the property of John Sterrett, Esq., of that borough.

Legislature of Maryland.—The Legislature of Maryland met on the 1st inst. There is a large Whig majority in both Houses. Wm. Lingan Gaither, Esq., was elected President of the Senate, and John R. Franklin, Esq., Speaker of the House of Delegates.

Rise in Coffee.—In consequence of the reported failures of the coffee crops in Java, Brazil, and other countries, the price of coffee has been raised materially, and it is thought will rise still higher.

Death of Miller, the Millerite.—Mr. Wm. Miller, somewhat noted for raising a Second Advent party in the country, died on the 20th ult. aged 68 years, at his residence at Low Hamton, N. Y.

Trial.—At our next term of the Quarter Sessions and Oyer and Terminer, the case of the Commonwealth vs. David Knepley, for murder—the murder of his own father—will be tried.

New York Valuation.—The valuation of the property of the city of New York for the present year is, real, $197,761,119, personal, $58,455,174, total, $256,217,093.

Adams County Jail.—The Adams County Jail was destroyed by fire on Monday morning the 7th inst. The fire, it is supposed, originated in the room of one of the prisoners. The only two prisoners in the Jail lost their lives, one being burnt to death and the other suffocated.

Father Mathew.—Father Mathew has been invited by the officers of the State Temperance Society to visit Kentucky, with an intimation, by authority, that the Kentuckians do not desire to interfere with his views respecting slavery, and want him as a counsellor and guest in spite of them.

Amber Strawberry.—It is said that a new strawberry has lately been cultivated in the neighborhood of London, which promises well. It arrives at perfection when the usual varieties are over, is of an amber color when ripe, and of delicious quality.

Railroad Accident.—A most heart-rending accident occurred on Thursday last on the Pennsylvania Railroad, which occasioned the death of Frederick Kuriz Heisfly, an estimable young man of our borough, and severely injured several others.

Cure for Hickups.—Hold up high above your head, two fingers of your hand; lean back in your seat, open your mouth and throat, so as to give a free passage to your lungs; breathe very long and softly, and look very steadily at your fingers.

Rivals to Tom Thumb.—Two children, aged seven and five, are now living near Annadale, England, who are so small and so intelligent as to promise to rival General Tom Thumb. The oldest is no larger than an infant of a few months old.

Telegraph Across a River.—Bain's line of Telegraph is now fully completed to New York, and is in excellent working order between that city and Washington. The wire is sunk under the North River, and answers every purpose admirably.

Colleges at the West.—The earliest college planted in the great valley was Jefferson, in Western Pennsylvania, in 1792; Transylvania Ky. followed in 1763; Greenville, Tenn., in 1794; and Washington, Tenn., the same year.

Depot Burned.—The railroad depot, Richmond, Va. was destroyed by fire on the 24th ult. Thirty two loaded cars. and 10,000 bushels of wheat, and much other property, were destroyed. Loss $100,000.

United States Territory.—The public domain of the United States consists of fourteen hundred and thirty-eight millions of acres of land.

Coal Mines.—It is calculated that since 1800 more than 20,000 human beings have been killed in the coal mines of Great Britain.

MISCELLANEOUS.

HOW TO MAKE A WILL.

Mr Editor,—I have not, in the course of more than thirty years acquaintance with religious newspapers, met with any thing more to my mind, touching the disposal of worldly possessions, than the quaint extract given below, from a book that was published nearly two hundred years ago, entitled the "Practice of Piety." My copy is the *seventy-first* edition, and is dedicated to the "*High and mighty Prince Charles, Prince of Wales.*" The author is *Lewis Baily*, and evidently of the established church:

"In making thy testament, take a religious divine's advice, how to bestow thy benevolence; and some *honest* lawyer's counsel, to continue it according to law.

Despatch this before thy sickness doth increase, and thy memory decay; lest otherwise thy testament prove a dotement, and so be another man's fancy, rather than thy will.

To prevent many inconveniencies let me recommend to thy discretion two things:

If God have blessed thee with any competent share of wealth, make thy will in thy time of health. It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most nced of quiet. For when thy house is set in order, thou shalt be better enabled to set thy soul in order, and to dispose of thy journey towards God.

If thou hast children, give to every one a portion, according to thine ability, in thy life time; that thy life may seem an ease, and not a yoke unto them: Yet so give, as that thy children may be still beholden unto thee, and not thou unto them. But if thou keep all in thy hands whilst thou livest, they may thank death, and not thee. for the portion that thou leavest them If thou hast no children, and the Lord hath blessed thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others, seeing thou seest how most of other mens' executors, prove almost executioners. And if friends be so unfaithful in a man's life, how much greater cause hast thou to distrust their fidelity after thy death?

Lamentable experience showeth how many dead men's wills have, of late, either been quite concealed, utterly overthrown, or by cavils and quirks of law frustrated or altered; whereas, by the law of God, the will of the dead should not be violated —but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the day of the resurrection will be a just God both of the quick and dead.

Let rich men be warned by such examples, not so to marry their minds to their money, as that they will do no good with their goods, until death divorceth them.—Considering therefore the shortness of thine own life, and the uncertainty of others, just dealing after thy death, in these unjust days, let me advise thee, whom God hath blessed with ability, and an intent to do good, to become in thy life time thine own administrator: make thine own hands thine executors, and thine own eyes thy over-seers; cause thy lanthorn to give her light before thee, and not behind thee; give God the glory, and thou shalt receive of him, in due time, the reward, which of his grace and mercy he hath promised to thy good works."

AFFECTED HUMILITY.

True and genuine humility does not lie in a person's affecting the meanest habits, or yet a singularity of dress, however mean, that he may not seem to be proud. I speak not this, however, to cloak the proud gaudiness of any. Excess in costly attire, following vain, strange, light, immodest fashions, is a great sin and shame of our times. O, how many are there that in this way glory in their shame!—Were the "daughters of Zion," reproved and threatened for this sin by the prophet Isaiah, chap. iii, ever more guilty than multitudes among us at this day? But yet I must tell you, that a proud heart may be under vile raiment too. "I trample on Plato's pride," said Diogenese. "But it is with pride of another kind," said Plato. Thus some may be proud of their affected plainness—proud of their seeming free from pride, of their looking humble, mortified men. And some there are, whose pride lies not so much in gaudy dress and fine clothes, which one would think that none but children and fools would be taken with, as on a high conceit of themselves—their knowledge, light, and perfection.—*Barrett.*

A SOFT ANSWER TURNETH AWAY WRATH.

A husband who in a moment of hasty wrath, said to his wife, who but a few months before had united her faith to his, "If you are not satisfied with my conduct, go, return to your friends and your happiness." "And will you give me back that which I brought to you?" asked the despairing wife. "Yes," he replied; "all your wealth shall go with you—I covet it not." "Alas!" she answered, "I thought not of my wealth; I spoke of my maiden affections, of my buoyant hope, of my devoted love; can you give these back to me?" "No!" said the man, throwing himself at her feet, "No, I cannot restore these; but I will do more, I will keep them unsullied and unstained; I will cherish them through life, and in my death, and never again will I forget that I have sworn to protect and to cheer her who gave up to me all she held most dear." Wives, was there not more than poetry in this woman's heart? Was there not angelic sweetness, grace divine? "A soft answer turneth away wrath." Go thou and do likewise; then how many of wedlock's fierce battles would be unfought, how much of unhappiness and coldness avoided.

GOOD.

A Roman Catholic in one of the Western States recently sat down to read the Bible an hour each evening with his wife. In a few evenings, he stopped in the midst of his reading, and said: "Wife, if this book is true, we are wrong."

He read on, and in a few days longer, said. "Wife, if this book is true, we are lost."

Rivited to the book and deeply anxious, he still read, and in a weeks more he joyfully exclaimed: "Wife if this book is true, we may be saved."

A few weeks' more reading, and taught by the Spirit of God, through the exhortations and instructions of a pious colporteur, they both placed their faith in Christ, and are now rejoicing in hope.

PRACTICAL RULES FOR TEACHERS OF SCHOOLS

I. Keep at least one copy of the General Lesson or a Lesson of similar import, suspended conspicuously in the School-room, and inculcate the principles contained in it on the minds of your Pupils.

II. Exclude from the School, Catechisms and Books inculcating peculiar, sectarian, religions opinions.

III. Do nothing either in or out of School, which might have a tendency to confine it to any one denomination of children.

IV. Keep the Register, Report Book and Class Lists accurately and neatly.

V. Classify the children according to their books and advancement.

VI. Observe yourselves, and impress upon the minds of your Pupils, the great rule of regularity and order—a time and a place for everything, and everything in its proper time and place.

VII. Promote, both by precept and example, cleanliness, neatness and decency. To effect this, the Teachers should set an example of cleanliness and neatness in their own persons, and in the state and general appearance of their Schools; tobacco in every form should be excluded. They should also satisfy themselves by personal inspection every morning, that the children have had their hands and faces washed, their hair combed, and clothes cleaned, and when necessary mended.—The School apartments, too, should be swept and dusted every evening; and white-washed at least once a year.*

VIII. Pay the strictest attention to the morals and general conduct of your pupils, and omit no opportunity of inculcating the principles of truth and honesty; the duty of respect to superiors, and obedience to all persons placed in authority over them, and above all, the duties they *owe* to God.

IX. Evince a regard for the improvement and general welfare of your Pupils, treat them with kindness combined with firmness; and aim at governing them by their affections and reason, rather than by harshness and severity.

X. Cultivate kindly, courteous, and affectionate feelings among your Pupils; discountenance quarrelling, cruelty to animals, and every approach to vice.

*And well ventilated by *all means.*

DANCING.

An eminently distinguished and devoted Minister of the Gospel, after a careful and prayerful examination of the whole Bible, came to the following conclusions:

1. That dancing was a religious act, both of the true, and also of the idol worship.

2. That it was practised exclusively on joyful occasions, such as the national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day-time in the open air, in high-ways, fields, or groves.

5. That men who perverted dancing from a sacred use, to purpose of amusement, were deemed infamous.

6. That no instances of dancing are found upon record, in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record, social dancing for amusement, except that of the "vain fellows," devoid of shame; or the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

GOVERNORS OF PENNSYLVANIA.

From the time when the State Constitution was formed, in 1790, down to the present time, the list of Executives is as follows, which may serve as an item of political intelligence to your young men:

Thomas Mifflin, Democrat—elected 1791, and left office 1799.

Thomas McKean, Democrat—elected 1799, and left office 1808.

Simon Snyder, Democrat—elected 1808, and left office 1817.

William Findlay, Democrat—elected 1817 and left office in 1820.

Joseph Hiester,—elected by Democratic votes 1820, and left office 1823.

John Andrew Shulze,—elected 1823, left office in 1829.

Geo. Wolf, Democrat—elected 1829, and left office in 1835,

Jos. Rintner, Whig—elected in 1835, and left office in 1839.

David R. Porter, Democrat, elected in 1839 and left office in 1845.

Francis R. Shunk, Democrat, elected in 1845. and died in 1848.

Wm. F. Johnson, Whig, governor by virtue of his office as speaker, and elected in 1848 by a small majority.

RELIGIOUS NOTICES.

Notice.

The undersigned clergymen of this borough, impressed with the importance of the proper observance of the Christian Sabbath to the welfare of the community, and with the evils resulting from its violation to individuals and to the country, hereby give notice that they will preach on the obligations and mode of its observance, in their respective pulpits, on Sunday morning, the 20th inst.

W. R. De Witt,
Pastor of the Presbyterian Church.
John F. Mesick,
Pastor of the Ger. Ref. Church.
Charles A. Hay,
Pastor of the Eng. Evang. Luth. Church.
Francis Hodgson,
Pastor of the Methodist E. Church.
J. H. Coit,
Rector of St. Stephen's Church.
L. Gerhardt,
Pastor of the Ger. Evang. Luth. Church.
G. U. Harn,
Pastor of the "Church of God."

PROTRACTED MEETINGS.

A series of special meetings will be held, Providence permitting, in Hummelstown, Dauphin county, Pa., commencing on Saturday evening, the 19th inst.

The brethren and ministers of the Church of God are respectfully invited to attend.

Abraham Snyder.

A protracted meeting will be held, God willing, in Elizabethtown, Lancaster county, Pa., commencing on the 26th inst.

A protracted meeting will be held at Mount Joy, Lancaster county, Pa., commencing on Saturday, the 2d of February.

Notice to the Ohio Brethren.

The brethren throughout the bounds of the Ohio Eldership, who are in arrears on the missionary subscription, for the past year, are hereby requested to pay up between now and the meeting of the Standing Committee in February, in Wooster. Those holding subscriptions, will please exert themselves to have it collected.

A. Megrew,
On behalf of the Board.

POETRY.

HEAVEN AND HELL.

BY WM. M. H———R.

THERE is a land of spirits bright,
Far removed from mortal sight,
But yet we know that heavenly light
Illuminates it gloriously:
There happy souls their anthems sing,
And chant their notes to Zion's King,
While Heaven's eternal arches ring
With angel notes melodiously.

It is the Saints' eternal rest—
The home of pilgrims, sore distressed—
Who in the mansions of the blest
Strike all their harps melodiously:
They holy, holy, holy cry,
And seraphs through that region fly,
While angels praise the Lord most High
In accents most harmoniously.

Our minds concieve that they can paint
The glory that surrounds a saint;
But oh! the efforts 's but faint
To pierce untold reality:
With all the power to mortals given,
They can't conceive the bliss of Heaven,
Nor paint in glowing colors even
The scenes of that locality.

When that eternal day shall rise—
When we shall view the flaming skies—
All tears be wiped from off our eyes,
We'll view the scene in majesty:
But who, in that eternal day,
Shall with delight and rapture say,
My God, my Saviour, come away,
And praise His name eternally?

* * * *

There is a place where spirits dwell—
Their woes no mortal tongue can tell—
It is perdition—yea, 'tis Hell—
Their spirits cry most awfully:
They suffer that eternal fire,
Enkindled by Jehovah's ire,
And nevermore shall it expire,
But burn throughout eternity.

The hideous, black, sulphurious blaze,
In one terrific flame, shall raise
Its billows throughout endless days,
To torment souls unceasingly:
And fiends roam o'er that fiery waste—
And demons o'er perdition placed,
Pursue their hellish course in haste,
To augment dreadful misery.

The devil, the arch-fiend of hell,
And wicked angels too, who fell,
There in prodigious masses dwell,
To torment souls most awfully:
Throughout perdition's fiery plains,
The damned clank their eternal chains,
While nought is heard but doleful strains
Of writhing souls in agony.

Oh! who could bear the dreadful sight,
Of those who disregarded light,
Shut up in everlasting night,
And suffering through eternity?
The parting skies shall God reveal--
The Lord our final doom shall seal—
We'll witness then with wo or weal,
Our everlasting destiny.

East Sharpsburg, Blair Co., Pa.,
Dec. 31, 1849.

WHEN I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 18th ult., by Elder S. Bigham, Mr. ABRAHAM FETTHOW to Miss CATHARINE PLATIMA FRANK.

On the 18th ult., by Elder Jacob Keller, Mr. HENRY MARKLEY to Miss SUSAN RADENBAUGH, both of Bainbridge, Lancaster county, Pa.

On the 4th ult., by Elder J. Glenn, Mr. BENJAMIN LATSHAW, of Venango county, Pa., to Miss MARY ANN UPDEGRAFT, of Butler county, Pa.

On the 20th of November last, by Elder J. H. Hurley, Mr. JOHN HAUPLE to Miss SUSAN ROYER, all of Lancaster city, Pa.

On the 23d ult., by the same, Mr. ADAM BRIMMER to Miss SARAH EHLER, all of Lancaster city, Pa.

On the same, by the same, Mr, GEORGE HOOVER to Miss ANN HIPPLE, both of Middletown, Dauphin county, Pa.;

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 2d ult., at Woodberry, Bedford county, Pa, sister ELIZA TOBIAS, aged 40 years and 12 days.

Funeral services by the writer, from 2 Tim. 4: 6, 7, 8. J. HAIFLIGH.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4 50	*a*	4 62½
Do. RYE,	do.	- -	2 50	*a*	2 56
Do. CORN,	do.	- -	2 37½	*a*	2 50
GRAIN—WHEAT, per bushel,			95	*a*	98
Do. RYE,	do.	- -	55	*a*	56
Do. CORN,	do.	- -	55	*a*	56
Do. OATS,	do.	- -	28	*a*	28
Do. BARLEY,	do.	- -	60	*a*	65
SEEDS—CLOVER,	do.	- -	3 75	*a*	4 00
Do. TIMOTHY,	do.	- -	2 25	*a*	2 50
Do. FLAX,	do.	- -	1 00	*a*	1 10
BEEF, per cwt.	- - - -		5 00	*a*	5 50
PORK, do.	- - - - -		5 00	*a*	5 25
HAMS, per pound,	- - -		10	*a*	11
BUTTER, do.	- - - - -		20	*a*	25
LARD, do.	- - - - -		7	*a*	8
TALLOW, do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,	- - - -		12½	*a*	18¾
POTATOES, per bushel,	- -		75	*a*	87½
ONIONS, do.	- - -		75	*a*	87½
APPLES, do.	- - -		1 00	*a*	1 12½
PEACHES, (Dried) per bush.			1 25	*a*	1 30
FEATHERS, per pound,	- -		37½	*a*	45
WOOL, do.	- - -		30	*a*	50
SALT, per sack,	- - - -		1 25	*a*	1 25
HAY, per ton,	- - - - -		11 00	*a*	12 00
PLASTER, per ton,	- - -		4 00	*a*	4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$5 00	*a*	5 00
Do. RYE,	do.	-	2 87	*a*	2 87
Do. CORN,	do.	- -	3 00	*a*	3 06
GRAIN—WHEAT, per bushel,			1 06	*a*	1 07
Do. RYE,	do.	- -	62½	*a*	62½
Do. CORN, old	do.	- -	61	*a*	62
Do. OATS,	do.	- -	31	*a*	31
Do. BARLEY,	do.	- -	75	*a*	80
SEEDS—CLOVER,	do.	- -	4 37	*a*	4 50
Do. TIMOTHY,	do.	- -	2 75	*a*	3 00
Do. FLAX,	do.	- -	1 35	*a*	1 40
BEEF, per cwt.,		- - -	7 00	*a*	8 75
PORK, do.	- - - - -		7 00	*a*	7 25

WEISHAMPEL'S
Patented Revolving Coal Grate.

THE subscriber will sell the Right for the States of Ohio, Indiana, Iowa, Western Pennsylvania, and Western Virginia, of his Patented *Revolving Horizontal Coal Grate* for Cooking, Parlor and Office Stoves. By this invention all the difficulties in burning every kind of stone coal are obviated. The Letters Patent were granted June 19, 1849. The stoves used last winter and this season, give entire satisfaction. He will sell either of the above States and portions at reasonable prices. For testimonials as to the performance of the stove, he refers to Dr. John Rose, B. M. D., Baltimore, Md.; Dr. John Hardtner, Carrollton, Illinois; Dr. Frederick Brenneman, Marietta, Pa.; Mr. James H. Bateman, Winchester, Va. Letters (post-paid) addressed to either of the above gentlemen, or to Rev. John Winebrenner, Editor of this paper, will receive satisfactory answers; and such as are addressed (pre-paid) to the subscriber will receive prompt attention.

JOHN F. WEISHAMPEL,
Inventor and Patentee, Baltimore, Md.
December 15, 1849.—3t.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	- -	$10 00
William Reichert,	- -	5 00
Isaac Miller,	- - -	10 00
J. H. Hurley,	- - -	5 00
Geo. U. Harn,	- -	5 00
M. F. Snavely,	- - -	10 00
Jacob Miller,	- - -	10 00
James Miller,	- - -	5 00
S. A. Brumbaugh,	- - -	5 00
Thomas Strohm,	- -	5 00
J. B. G. Kinsloe,	- - -	5 00
Abraham Sherich,	- -	7 50
Abraham Swartz,	- - -	5 00
A liberal brother,	- -	20 00
A liberal sister,	- - -	2 00
David Strickler,	- - -	5 00
James Casy,	- - -	5 00
Samuel M. Hoover,	- -	5 00

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to snbscribers at $1 per copy, payable on the delivery of the book.

Evangelical Music.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the *'Evangelical Music,'* and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider *'Evangelical Music'* the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

☞ FOR SALE at this office, and at our Depositories. EDITOR.

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Agents are wanted in every part of the United States for the sale of the following
NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.
Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

FOR the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, and DANIEL GETTY, No. 110 South Third street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, -	25
Lyceum Spelling Book, -	15
Traveler's Guide to the West, -	50

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.
JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa., FEBRUARY 1, 1850. NUMBER 19.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Population of Harrisburg.

The septennial census shows that Harrisburg has a poputation of about 8,515.

Fire.

The toll-house of the old Harrisburg Bridge at the West end, was consumed by fire on Friday night, the 11th ult. The loss to the company is very inconsiderable, but to the keeper, who lost the most of his furniture, quite important.

Revival in Harrisburg.

The revival in this place is still in progress. The converts, of late, are not as numerous as formerly; yet there are more adults now than at first. There are still a considerable number in an anxious state of mind; and we hope they will yet yield their hearts to God, ere this precious work shall cease.

There is also a pleasing work still going on among the Methodists and United Brethren.

Biographical Sketches.

Again we remind our brethren of the duty and propriety, according to the recommendation of the late Eldership, to write out their Biographical letters, between this and spring.

We hope our elder brethren—such as Mackey, Flake, Maxwell, Ross, Keller, Thomas, McFadden, and others, will lead the way, in writing out and sending their letters. We should be much pleased if the work could be got ready and put to press in the spring, so as to be ready for delivery by the time of the Camp-meetings after harvest.

Allotment of the Public Printing.

At 12 o'clock on Tuesday, the 22d ult., the two Houses of the Legislature met in Convention for the purpose of making an allotment of the Public Printing, for three years, from the first day of July next, agreeably to the provisions of the act of 23d March, 1844. The contract was awarded to Theo. Fenn & Co., who immediately gave the requisite bond, John B. Rutherford and John P. Rutherford, Esq'rs., being sureties for three years from the first day of July next.

Our Bills.

We have made out and sent bills to all persons indebted to us for the Church Advocate. Although we publish the Advocate on the advance pay principle, yet a large number of our best subscribers, in point of wealth, are in arrears one, two and three years. Hence we are laying out of a large sum of money, which in all good reason and conscience ought to be paid. We ask, therefore, one and all to whom bills are sent, to remit the respective amounts due without delay. Let no one neglect to do so. We want it all paid up on or before the end of this month. If not, we shall have duplicate accounts made out and sent on for collection. Happy, however, shall we feel, if by prompt payment, this trouble and expense shall be spared us.

David Knepley's Trial.

This case was called up on Thursday morning, the 24th ult.—the prisoner arraigned, and the indictment read, to which the plea of "not guilty" was entered, though the prisoner said that "he had done the deed, but considered himself justifiable in what he did."

The array of forty-eight jurors, at first summoned, was exhausted, and seven only sworn, There were twelve peremptory challenges, and the remainder set aside for cause. A new *venire* was then issued to the Sheriff, directing him to summon thirty-six more jurors. Nearly all this number were set aside peremptorily, or for cause; but the following named gentlemen were empannelled and sworn:

Henry Stehman,	John Haldeman,
William Espy,	John H. McAllister,
Jacob Davidson,	John Berryhill,
Christian Ehrman,	Henry Walters,
Thomas H. Wilson,	Joshua Elder,
John Raysor, jr.,	Samuel R. Dunlap.

James Fox, Esq., Deputy Attorney General, John C. Kunkel and E. A. Lesley, Esq'rs., for the Commonwealth.

C. C. Rawn, J. A. Fisher, and R. J. Fisher, Esq'rs., for the defence.

At 9 o'clock on Friday morning, E. A. Lesley opened the case to the Jury, for the Commonwealth; and the case is now in progress.

Benevolent and Aggressive Effort.

This is the kind of effort we want to promote the cause of true religion. Christianity contemplates a system of benevolent and aggressive effort, for the subjugation of a rebellious world.

There must be effort. Without this nothing can be accomplished. The Church must make effort. She must be a living, active body of men. The ministry must be a zealous and willing body of operatives—laboring "in season and out of season."

All this combined effort must be *benevolent effort*. Every man must toil with a single eye. Effort must be made for the glory of God and the highest good of man. Sinister motives may spoil the best efforts. Self, therefore, must be abased and denied. The honors and interests of the world must be discarded. Toils, sufferings and privations must be endured. Patience must have its perfect work. Prayer must be fervent. Speaking must be in truth and love. Brotherly kindness and charity must abound. And Christ must be every man's all in all. Then will the work fast go on.

But, withal, there must be aggressive effort. No kind of effort, however good, without this, will be effectual. There must be invasion upon the revolted territories of this world. Sin's strong-holds and Satan's castles must be stormed. Hence, the propriety and necessity of aggressive warfare. Not, however, with carnal, but with spiritual weapons. Christian soldiers must "put on the whole armor of God," and be "strong in the power of his might." Their girdle must be *truth*. Their breast-plate *righteousness*. Their shield must be *faith*. Their sword must be the *word of God*. And their shoes the preparation of the gospel of peace. With this out-fit and equipage they must go forth, "conquering and to conquer." Rev. 6: 2.

Herein then, we affirm, namely, in united, benevolent and aggressive efforts, lie the prime and sure elements of success. Let the ministers and people of the Church of God wake up to these, and push forward with untiring zeal and unshaken faith, and the world's conquest is no longer a problem. God's kingdom will, then, soon break in pieces every other kingdom, principality and power, and the Lord's Christ, whose right it is, "shall have dominion from sea to sea, and from the river to the ends of the earth."

But, alas! alas! how little of that spirit is in the Church! How few of the ministers of God are daily in the temple and from house to house. How few are seen and heard in the streets and lanes of the city, and in the highways and hedges, preaching the word—reasoning with the people out of the Scriptures, and compelling them to come in. O! that our God would endow us with power—fill us with the Holy Ghost! and make us to abound in the work of the Lord!

This kind of effort, I say again, is just what we want to give efficiency and success in spreading and establishing the Church of God. No sooner than this excellent spirit shall fill the hearts, and characterize the ministers and people of the Church of God, and all be workers together with Him, the arm of the Lord will awake, and put on strength, and "It come to pass that there shall come people, and the inhabitants of many cities, saying, Let us go speedily to pray before the Lord; and to seek the Lord of hosts. Yea, many people and strong nations shall come to seek the Lord of hosts, saying, We will go with you; for we have heard that God is with you." Zech. 8: 20-23.

In conclusion, then, let me say to all the churches, and especially to all the preachers, covet earnestly the best gifts, but especially that you may *prophecy*, i. e. as the Apostle defines it, "Speak by exhortation to edification and comfort." Speak the truth in love to all, as you have opportunity. Give yourselves to prayer, and to the ministry of the word. Cry aloud and spare not. The harvest is plenteous and the laborers are few. Therefore, thrust in the gospel sickle with a diligent hand. Not only one day out of seven, but day by day, do the work of an evangelist, and make full proof of your ministry. The man that only tries to do good on the Sabbath and in the pulpit, is but little better than a slothful servant, and stands in danger of a slothful servant's doom.

Election of State Treasurer.

Monday, the 21st ult., being the day fixed by law for the election of State Treasurer, the two Houses of the Legislature met in Convention at 12 o'clock, P. M., and proceeded to ballot for a person to fill that office for one year from the first day of May next. The Democrats had previously nominated Gen. John M. Bickel, of Schuylkill county; and the Whigs supported the present able and talented incumbent, Gideon J. Ball, Esq., Whig. Gen. Bickel was elected.

New Secretary of the Commonwealth.

Messages were received in both Houses of the Legislature, from the Governor, giving information of the appointment of Alexander L. Russell as Secretary in the place of the Hon. Townsend Haines, resigned. Mr. Russell was the Deputy Secretary in the office, and is a gentleman of the highest character for learning.

If you can do good to-day, defer it not till to-morrow.

Essentials to Baptism.

There are three things essential to the validity of Christian Baptism.

The first is FAITH in Jesus Christ. Without this, there is and can be no Scriptural or valid baptism. Faith is everywhere made an essential pre-requisite to Christian Baptism. Hence it cannot be shown that the Apostles baptized any but believers. And if so, pedobaptism, by consequence, must be invalid; because their subjects, for the most part, are incapable of believing.

The second thing essential to Christian Baptism, is IMMERSION. To baptize, is to *immerse*, in the name of the Father, and the Son, and the Holy Ghost. This, and nothing else, is Christian Baptism. In proof of this, we allege the following arguments:—

1st. The import or meaning of the word, used in the law of the ordinance, and throughout the Scriptures. No word, but that which signifies the action of immersion, is ever used in reference to baptism. Hence, the action of immersion must be performed, or there can be no valid baptism. The Greeks have always understood it so. They are, confessedly, the best judges.

2dly. The same thing is argued from the design of baptism. One principal end or design of Christian Baptism is, to commemorate the *burial and resurrection* of Christ. See 1 Cor. 15: 29. Rom. 6: 4. Hence baptism by immersion only can be valid; because no other can answer this end or design.

3dly. It is argued from the fact that anciently they baptized in the river of Jordan; and where there was much water. Mark 1: 5. John 3: 23. If dry ground baptism, out of the water, and simply by the application of a little water to the subject, was all that is necessary, then, whence the propriety and neeessity of going into the river Jordan—or to Enon. where there was much water, &c., as we find they did? Pedobaptists are not wont to do so. And why? Simply because it is not neeessary. All that they do, can be done out of the water as well as in it. If, therefore, Christ, the Eunuch, and others, in primitive times, were baptized in the same way, by sprinkling or pouring, then why did they go in, and come up out of the water? Let the pedobaptists answer this question, if they can.

4thly. Immersion is inferred from the metaphorical use of the term. See Luke 12: 50. Aets 1: 5. 1 Cor. 11: 1, 2. 1 Peter 3: 20, 21. All these texts clearly show that baptism means to immerse, and not to sprinkle, pour or wash.

5thly. A further argument in favor of immersion is, that no other form or mode of baptism will give the answer of a good conscience toward God. Immersion gives this,—sprinkling does not. For this reason the emigration is all on one side. As the emigration is from Enrope to Ameriea, so likewise is the emigration from the ranks of pedobaptists to that of immersionists. Seldom or never will immersiouists go over to pedobaptist churches: and if they do, it is not from principle—not for the sake of being sprinkled, or re-baptized, but more for the sake of popularity and filthy lucre. Whereas, conscientious motives usually direct and make immersionists.

6thly. That immersion only is true baptism, is evident, moreover, from its superior efficiency. Heaven's institutions are all wise, benevolent and good. As the tree, therefore, is known by its fruits, so likewise are gospel ordinances. What institution, then, is so signally blessed, and so efficient in the promotion of true religion, as the burial with Christ in baptism? By it thousnnds of sinners have been converted, and tens of thousands of Christians have been revived and comforted. Its fruits, therefore, prove it to be from heaven. So likewise does the wrath of the world. If it were of the world, like sprinkling, then the world would love it and laud it. But because it is not of the world, therefore the world and popular sects hate it and oppose it. Nevertheless, God owns it, and makes it a signal means of doing good.

Now all these things, collectively taken, show most clearly and conclusively, that *immersion* is essential to baptism. But,

3dly. A Scriptural administrator is also essential to the validity of baptism. The Bible shows not only what baptism is, and who the fit subjeets are, but also to whom the administration is assigned. So the Jews understood this matter: and hence the question to John the Baptist: "Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Prophet?" The law-giver, and King of the kingdom of God, and those to whom he has given authority, have the exclusive right to administer baptism. Go YE, therefore, teach and baptize. All teaching ministers have the right to baptize. Further, the Bible saith not.

Who, then, has a right to change "times and laws?" Who has authority to call that a valid baptism, which has been done by unauthorized hands? God is a God of order—and therefore His Church ought to be governed, in all religious institutions, by the rules of order as contained in the Bible.

Education Convention.

Pursuant to public notice, a Convention of the friends of Education, assembled at Harrisburg, on Wednesday, January 16, 1850.

The Convention was well attended, and of its general complexion highly respectable.

We can only give a general outline of its proceedings.

It was organized by appointing the Hon. James M. Porter President, supported by 18 Vice Presidents and four Secretaries.

The Hon. Thos. H. Burrowes, from the business committee, reported as follows:

1. That a committee, consisting of nine, to be appointed by the chair, consider and report the best means for invigorating the general superintendence of the common school system, harmonizing its local operations, and spreading the knowledge of its true nature and benefits, its progress and necessities.

2. That a similar committee be appointed to consider and report to the Convention a plan for the improvement of the common school teachers of the State.

3. That a similar committee be appointed to examine the existing common school law of the State, and report the amendments which it requires to suit it to the present condition of the system.

4. That a similar committee be appointed to report on the formation of county associations of teachers and the friends of education.

5. That a committee of one member be appointed by the chair from each Congressional district, to report a list of delegates to the National Convention of the friends of public education, which is to assemble in the city of Philadelphia on the fourth Wednesday in August, 1850.

Mr. Burrowes, from the committee under the first resolution, reported the following resolutions:

Resolved, As the sense of this Convention, that the best interests of the Commonwealth, both present and future, demand the establishment of a separate department of education for the administration and care of our important system of public education.

Resolved, That the publication of a common school journal by the department of education will be the cheapest, most readily established, and effectual agent that can be placed at its control; and is therefore recommended.

Mr. Penniman, from the committee to report a plan for the improvement of the teachers in the common schools, reported the following resolutions:

Resolved, That this Convention recommend to the Legislature the establishment of two State Normal Schools, and furnishing them with competent faculties, whose sole business and objeet shall be the training of the students in the "principles and practice of teaching."

Resolved, That we recommend to the people the organization of Teachers' Associations and Teachers' Institutes, as a provisional instrumentality, and most earnestly suggest their establishment in each county as soon as practicable.

The committee on the third resolution reported as follows:

1. That the 1st section of the school law shall be so modified as that each township, borough and city, shall be one school district, with such number of directors as may be provided by law.

2. That the maximum time the schools may be kept open, fixed in section 22d of the school law, shall be changed, so as to leave it discretionary with the school directors.

3. There shall be appointed, in such manner as the Legislature may direct, a State Superintendent of Common Schools, whose duty it shall be, in addition to the duties now discharged by the Superintendent, to visit every county in the Commonwealth at least once in each year, and as much oftener as possible, for the purpose of meeting the school directors, teachers or friends of education, and presenting his views in such manner as shall promote the efficient and homogeneous operation of the common school system.

4. That the Superintendent shall be authorized and required to conduct and cause to be printed, a common school journal, for the use of teachers and others.

Mr. English, from the committee on the 4th resolution, reported as follows:

1st. That the directors and teachers of the several school districts in each county, be requested to meet together at the county town and proceed forthwith to form themselves into a common school association.

2d. That such associations meet quarterly, and have the power to elect delegates to represent the county in all State Conventions called, for promoting the cause of common school education; and, also, in connection with other counties, to elect delegates to all National Conventions convened for a similar purpose.

3d. That each association so formed, take measures to call the attention of the people to the neeessity of improving the common school system, and, as an efficient means to that end, cause lectures to be delivered at least once in each month, and more frequent, if possible, on such subjects as may be deemed appropriate to the end in view.

4th. That in order to produce uniformity in the books used in the public schools of each county, the associations, when convened for that purpose, shall examine and compare the books in use, and recommend such only as may thus meet approval.

Hon. J. B. Sutherland, from the committee to report delegates to the National Convention, reported as follows:

SENATORIAL DELEGATES.

Townsend Haines. Jesse Miller.

REPRESENTATIVE DELEGATES.

1st dist.	Wm. J. Reed,	Philadelphia.
2	" Rev. Alonzo Potter,	do.
3	" John F. Smith,	do.
4	" Nathan Nathans,	do.
5	" John Jackson,	Delaware.
6	" James M. Long,	Bucks.
7	" Isaac Pennypacker,	Chester.
8	" Thomas H. Burrowes,	Lancaster.
9	" John S. Richards,	Berks.
10th dist.	W. McCartney,	Northampton.
11	" Rev. Reuben Nelson,	Luzerne.
12	" Henry W. Tracy,	Bradford.
13	" Wm. F. Packer,	Lycoming.
14	" Benjamin Bannan,	Schuylkill.
15	" David M'Conaughy,	Adams.
16	" Wilson Reily,	Franklin.
17	" Rev. John Toner,	Centre.
18	" Dr. John Patrick,	Fayette.
19	" Joseph H. Kuhns,	Westmoreland.
20	" Rev. P. Milliken,	Washington.
21	" J. K. Morehead,	Allegheny.
22	" Gaylord Church,	Crawford.
23	" James C. Reid,	Erie.
24	" John C. Knox,	Armstrong.

CONTRIBUTORS' DEPART'T.

"Return with it or Return upon it."

The aneient Spartans, of whom we read in profane history, were a very warlike people. Their young men were trained up to the business of war, and made it the study of their lives. With them the first and most inviolable law of war was, "never to turn their backs upon an enemy." And no matter how dark the clouds of battle might gather around them, or how overwhelming the forces of an enemy, still the faithful Spartan, unawed by danger, fought until his cheek grew pale and his arm weak in death. The mother, as she clad her son in the armor of his country, bid him go forth to battle; and, as the last testimony of her affection, she presented him a shield on which was inscribed in glittering letters, "Return with it or return upon it;" intimating by this that rather than surrender it up to the enemies of his country, he should be borne upon it back to his family a lifeless corpse, having suffered as a martyr in his country's cause. And it was this advice that nerved the young Spartan in the hour of battle; when seeing his friends falling beneath the bloody sabre, and being himself almost ready to give up, then looking upon his shield, his mother's advice would flash upon him; she would seem to speak to him from his burning shield, and for her he would fight until he fell.

How beautifully does this young Spartan, with his glittering shield, represent the Christian as he goes forth to battle in his Master's cause. He too has received from his God a shield—its motto "victory or death." It is this that enables him to stand unawed in the presence of his enemies and receive, unhurt, their persecutions. There is no class of men to whom the Christian can be more beautifully compared than the common soldier. Though it is true their objects are vastly dissimilar; for while one has in view the slaughter of his fellow-men, the other desires the destruction of his spiritnal enemies, the conquest of the great monster of sin: yet the duties required of each are in many respects similar. And the ancient preachers of the Gospel, I mean the Apostles, were not insensible to the beauty of this figure: For, says one, "I have fought the good fight of faith,"—intimating by this expression, that through all the scenes of his eventful life, as a faithful soldier, wearing the shield of faith, he had waged a successful warfare against the enemies of the Cross. Clad in the armor of the Gospel, the great Apostle of the Gentiles had indeed stood unawed in the presence of Kings, contended against the combined powers of infidelity and superstition, braved the fury of an enraged populace, and at last, like a true Spartan, faithful to death, fell a victim to the cause he had so nobly defended.

But we design to notice one or two points of similarity between the ancient Spartan soldier

and the Christian warrior. Bravery and fidelity were two of the most prominent traits in his character. As we have already observed, it was the duty of the Spartan soldier to go forth to battle and never return again unless victorious. Hence we read in history that on a certain occasion the Greeks had a great battle with the Persians. They fought long and hard: more than half of the brave Spartans lay bleeding on the field of battle; and at last the superior number of the Persians compelled them to retreat. The next day the mothers and sisters of those who had fallen in battle were seen flocking to the temple, to thank their gods that their sons and brothers had died faithful to their country's cause; while on the other hand the friends of those who had survived, were clad in mourning and refused to be comforted because their children had shamefully fled from their enemies, preferring life and safety to the honor of their country. Thus we see that these soldiers were pledged for life or death to stand up in defence of their country. The same is the case with the Christian soldier. There is no term of enlistment in the great army of Christ shorter than life. Ten, twenty or thirty years of service will not suffice, but from the moment he is received in the army by conversion and the remission of sin, down through all the campaigns of life,—down to the dark hour of death he must be faithful or he will lose his crown. And does not the Church, like the friends of the young Spartan soldier, grieve and lament and mourn to see a young convert of the cross apostatize,—desert the cause of Christ? Ah yes! the Church bleeds at every pore when those who once embraced religion fall again into sin. And no matter if the individual who thus falls away is honored by the world, he is still lost to the Church, and the Church must mourn. Much more would the Church rejoice to see the young soldier die with his armor on, and follow him to the silent grave, than to see him throw it away. For if he died faithful, they have a prospect of hailing him on the field of victory after the battle of life is ended.

There is, however, one point of difference between these two classes of soldiers, which we wish for a moment to notice. The Spartan soldier went forth to battle, but he did not know whether he would be victorious,—he did not know whether he would live to return home and receive from his grateful country the crown of laurels. But the Christian soldier goes forth to battle,—he sees the crown of glory just before him,—he knows that it is his, if faithful. And what though we do become the subjects of death, yet we shall live. We may die,—our bodies may feed the flames of the stake, and the scaffold be dyed with our blood,—yet, Christian soldier, we shall wear the crown of victory. Yes! thank God, with our Captain at our head, we shall march in robes of living white and enter the burning streets of the New Jerusalem. There we shall recount our victories o'er, and in tones of love as unbounded and lasting as eternity itself, we shall hail our Jesus "victor chief."

J. H. C.

Uniontown, Md., Jan. 1, 1850.

Congregational Donation Visits.

BY ELDER J. F. WEISHAMPEL.

Will the brethren and sisters of the Churches of God give me their attention a few moments, while I say a word to them upon a very pleasing subject!

In England, I am informed, it is the custom of the congregations to set apart a day every year, when a Congregational Donation Visit to their Pastors takes place. So it is also practised in some of our Eastern States. On such visitation occasions, each member takes to the minister's house such useful and durable presents as he or she may think proper, for either the preacher or his family. I read an account some years ago, where, at such a visit, some took flour, others bacon, groceries, cloth for a suit for the pastor, stuff or dresses for the wife and children, &c., &c. The time being fixed, by the congregation, the minister was requested to be at home; and during the day the members and his friends out of the church called, each depositing his or her gift in the place pointed out to them; and after a few friendly words of conversation, each withdrew and made room for others. After all were gone the family opened the free-will offerings, and their hearts were made glad.

Imitating this custom, several of the members of the Church of God at Baltimore appointed Easter Monday of last year as the day upon which our little congregation was invited to pay Elder Owens a Donation Visit. We appointed a Committee of Reception, consisting of two sisters and one or two brothers, who should be in attendance, receive the donations, deposit them in their proper place, and introduce the visiters to the preacher and his family in an adjoining room. The committee marked each gift with the name of the giver of it; thus the family knew not what either had brought: and each was treated alike, with the same courtesy, and some suitable refreshments, such as cakes, apples and good cold water; and the committee thanking the donors on the behalf of the family for the presents, saved both parties from saying anything about the matter. Thus the visiter retired with the feelings that always follow the performance of a good act, and the family were grateful to all alike for their remembrance of them. In this way the widow's mite received the same respect as the rich man's gift. The day was passed very agreeably, and the result was as good as could be expected from such a small and poor church and our few friends. The amount in money and goods was about twenty dollars. But for the fact that our few members had to tax their purses to the utmost possible extent in paying what they had subscribed for the preacher's support, the donations would have turned out better.

Now, where preachers have more than one congregation, especially amongst us, where very few get as much as will comfortably keep them and their families, such Congregational Donation Visits, once a year, would add much to the relief of their necessities. On such occasions persons can be induced to visit and give money or goods who would otherwise never give anything;—they would do it merely for the pleasure of doing so under such circumstances. Amongst us, dear brethren and sisters, there is no danger of preachers getting too much; so we need not be afraid to injure them by an over-supply of this world's goods. Therefore let me urge upon each of the churches to set apart some day when the members will meet the preacher, either at home or somewhere else, as the case may require, and try what a pleasant business it is to give either out of their abundance, or share their limited portion of the necessaries of life with him who ministers unto them in spiritual things. What is given on such occasions is never missed, and the blessedness that follows is an ample reward. Recollect that it is not proper for the preacher to set this on foot, but the churches; and if the brethren fail to make a beginning, let the sisters take it in hand, and it will go. So much from one who has no charge of a congregation, but sympathizes with those preachers who have, but who get too scant a support—especially those who have families to provide for.

Baltimore, January, 1850.

Regeneration.

Regeneration is mentioned but twice in the Scriptures. First, in Matthew 19: 28, alluding to a change of dispensation. Secondly, Titus 3: 5, speaking of a change of heart.—Regeneration is only one of the many figures made use of in the New Testament to represent a change necessary to constitute a person a Christian.

It is making use of natural generation as a figure to illustrate a spiritual change or conversion. In order, then, to a clear understanding of this subject, we shall present it in the following order:—

1st. Man is the generator,—God the regenerator.

2d. The seed or means of it, which is the word of God. Luke 8: 11. 1 Peter 1: 23. James 1: 18.

3d. The reception of the seed. The word of God must be received in the heart, or mind, through the eyes or ears, from verbal or written communications. Acts 28: 27.

4th. There must be a natural preparation, which depends both on God and man. Prov. 16: 1. 1 Sam. 7: 3. 2 Chron 19: 3, and 30: 18, 19. Ezra 7: 10. Eze. 18: 31. Matt. 13: 28. Mark 4: 20. Luke 8: 15.

5th. Generation (or being begotten) takes place previous to birth. Regeneration, or being begotten, takes place previous to being born again.* John 3: 3, 4, 5.

6th. Care should be taken to prevent abortion. Matthew 13: 18–22. Mark 4: 14–19. Luke 8: 11–15.

The medium through which God communicates this seed to the heart or mind of man is, first, his ministers. Mark 16: 15. "Go preach the gospel to every creature." Secondly, the whole Church. Acts 8: 1–4. "They went everywhere preaching the word."

Speaking in another figure; ministers should be exceeding careful where they go for seed; that they may go forth bearing precious seed, and return rejoicing, bringing their sheaves with them. Psalm 126: 6.

As God declared from the beginning that every thing should have seed in itself, and bring forth after his kind, as saith Hosea 4: 9, "Like people, like priest:" or vice versa. So that if the preachers get their seed from Rome, it will produce Roman Catholics: if from London, Episcopalians: if from Geneva, Calvinists: if from Wertemburg, Lutherans: if from Oxford, Methodists; and so on. But if from Jerusalem, Christians, or followers of Christ: as saith Isaiah 63: 8, "Surely they are my people, children that will not lie: so he was their Saviour."

But why should we go to Jerusalem? Answer: Because the pure seed came directly from Heaven, and was deposited at Jerusalem; and all the Lord's ministers received it from there: and there is still enough for each, enough for all, and enough for evermore.

In proof of the above, read the following quotations: Deut. 18: 18. Here God promises to give this seed to one that he would raise up like unto Moses. Acts 3: 23. Peter declares that that Prophet was Jesus Christ. And in John 12: 47–50, Jesus says that he has received that seed (or word) from the Father: and in the 17th chapter, 8th, 9th and 14th verses, Jesus declares that he has given that word to his Apostles; and then prays for them, that they may be one, even as He and the Father are one. And in the 20th and 21st verses he prays for all that believe on him through their word, that they all may be one, that the world may believe that the Father had sent Him. And in Luke 24: 45–50, Christ directs His Apostles to begin to preach that word at Jerusalem, when they were endued with power from on high; and 52d and 53d verses, we learn that they obeyed and went to Jerusalem,—and in Acts 1: 12–14, that they tarried there in prayer with one accord in one place; and in the 2d chapter of Acts, that the power came, and that they, being fully authorized, commenced to preach; and that there were about three thousand added the same day; and that the Lord added daily, the saved to the Church.

But why was it necessary that they should begin at just such a time and place? Answer: That the Scriptures might be fulfilled. To have begun at any other place, would have proved them false. Isa. 2: 3. Micah 4: 2. Joel 2: 28–32. Acts 2: 17–33.

At that time Christ's prayer was answered. The preachers were united, and the people were one: the Church having but one name, viz: "Church of God." Acts 20: 28. 1 Cor. 1: 2—chapts. 11: 22—15: 9. 2 Cor. 1: 1. Gal. 1: 13.

She also had but one creed, viz: the New Testament. Heb. 9: 16, 17. Heb. 7: 12. Gal. 3: 15. James 1: 25. This was their only creed for 292 years, from Penticost,—Acts 2d chapter,—or 325 of the Christian Era; when Constantine called together 318 Bishops, and formed the council of Nice, and made another, composed of the word of God and traditions of men. Afterward, by the Justinian code, the Priests decreed, in 538, that Rome should be the place of general deposit, where ministers should obtain seed instead of Jerusalem.—Hence, a new name was necessary—Roman Catholic Church, instead of "Church of God." Hence, the origin of party names and creeds, that have ever since divided the Church and distracted the world.

Hark, then, of many creeds beware,
Lest from the seed you raise the tare:
For tares and wheat are not the same,
For then you'll want another name.

These names and creeds do gender strife,
And many miss eternal life:
When Jesus comes to weed the crop,
He'll burn the tares with anger up.

URIEL.

*This is an error, growing out of an overstrained figure. Regeneration means a renewal of man's moral nature. To beget, in a moral sense, means the same thing. See James 1: 18. 1 John 5: 1. Editor.

Book Publishers and Book Sellers.

BY ELDER J. F. WEISHAMPEL.

"What! another new book?" exclaimed one upon having an interesting new volume offered him; "this world is getting crazy by the great multiplication of books." Now let us see whether this is so. To come to some

conclusion on the subject, we will compare nations of gone-by ages with the present.

Take Greece, Rome and Egypt—these were the countries of the most flourishing ancient nations—but what was all their intellectual glory as nations compared with that of England, Germany and America? See the comparative moral and intellectual night that pervaded their empires; and what was it to be attributed to but, in a great measure, the want of books to be read among the people! It was not then like now: a man could not send his thoughts in print to millions of his fellows, and thereby awake in them others, as we can. No.—But in our age the art of printing enables us to give our light to others, and they soon improve upon it and reflect still brighter rays back upon us and the rest of mankind. So light begets light—and with the light of heaven to a greater degree than the ancients enjoyed it, we are wiser and happier.

What would we be as a nation had we no printed books! All the knowledge would be in the possession of scribes, priests and lawyers—ignorance would be the people's inheritance. Religion, as well as the Arts and Sciences, would languish, had we not the facilities we enjoy in spreading knowledge through books and periodicals. And notwithstanding this fact stares every one in the face, still there are some among us who look upon book publishers and sellers as drones in society—yea, as nuisances. Here is a farmer, who has perhaps never bought a book, but has borrowed or stolen the knowledge his neighbor obtained through reading; he sees a bookseller drive up to his door to offer him volumes of useful knowledge for a trifle. The old ignoramus would as soon set his big dog to chase him off the farm as look at one of the books. An appeal is made to him to buy books for his children; but he cares more for the sweat of his sons and daughters in their hard labor than the improvement of their minds. He is so established in ignorance that knowledge is insipid to him--and all who are wiser than he are despised by him. For the credit of our country, be it said, that this state of things is fast changing—although there are still many such cases.

Now, reader, did you ever consider how important a personage a book-seller is? If not, I hope you will by this time agree with me that he is not the least useful. Especially do I wish to raise in your estimation the book-pedlar, who comes to your house with a load upon his back or his wagon. These men have done more to spread general knowledge through the country, than any class beside the editor of the periodicals of the day. Even the man who calls upon you to subscribe for a book, and afterward brings one not meeting your expectation in point of size and appearance, has done much to spread knowledge:—though he has cheated you in his prospectus, he still leaves behind him the impress that book-knowledge imparts.

Then despise not the book-pedlar. But be sure to see what kind of books you buy.—Some books are worse than none at all. I would rather see no books in a house than those which are calculated to fill the mind with nonsense, vanity, heresy, and infidelity. Every family can be trained to a love of reading, and where that love exists, it is a pleasure to be. But let a due care be had by parents, that their children read only such books and papers as will make them wiser and better. Treat the book-seller as a useful man, and let him be encouraged by your liberal patronage. And know this one thing yet, that the knowledge of the 19th century can never be lost as was much of that of the ancients; because our age is the age of books and book reading.

Rules of Life.

A certain minister wrote the following on New Year's Day, for his own guidance and improvement. They may also be useful to the readers of the Advocate.

Jan. 1st. The retrospection and self-examination of the day have induced the following conclusions:—

1. There is a necessity for guarding against a lurking desire for things that cannot be attained by a 'Good Minister of Jesus Christ' in the faithful discharge of his duties.

2. There is need of special watching against scepticism of feeling—a lack of that implicit confidence and reliance upon God, which always seeks first the kingdom of God, with a complete and satisfied assurance that all needful spiritual and temporal things shall hence be added.

3. There is need of a greater exhibition of Christian meekness and affectionate faithfulness in my ministrations to and among the people of my charge.

4. There is need of a more effectual and consequently a more complete consecration of spirit and powers to God and the calling of the ministry.

To subserve these ends, I will endeavor by the grace of God, faithfully to regard the following rules:—

I. Personally. 1. I will always endeavor to possess the spirit of Christ—loving, self-denying, forbearing, forgiving. 2. Always to possess the spirit of prayer; accompanied by a deep sense of my utter unworthiness, and of the infinite perfections of Deity. 3. Constantly to exercise a rigid watchfulness against sin in deed, word or thought. 4. To spend as little time in sleep as comports with health, and make all the remaining hours of the day subserve some good and holy end. 5. As far as practicable, to make a systematic and specific appropriation of my time to my several duties. 6. To read only such works as I think will tend to make me a better and a more useful man; and critically to study and digest what I do read, so as to make the good my own and reject the bad. 7. To spend some time daily in meditation and self-examination; guarding against revery and day-dreaming.

II. Socially. 1. To exhibit the spirit of Christ in all my intercourse with the world—loving all men, even the most vile; (with the love of pity,) relinquishing everything but right in order to do good; never retaliating the worst of injuries; forgiving all, even when forgiveness is not asked; and unremitting in efforts to bless mankind. 2. Always to manifest the most profound reverence for God and sacred things. 3. To keep a strict guard over my temper and tongue, that I neither utter or think improper things, or advance truth in an improper manner. 4. To practice politeness and urbanity of manners, avoiding dogmatism and censoriousness, and being willing to learn good from any source whatever. 5. To maintain strict and inviolable integrity in all my business arrangements. 6. To avoid all places where I do not think I can glorify God; and whenever I do go, to endeavor to render passing circumstances subservient to the good and instruction of all concerned. 7. To favor and assist, as far as I am able, every enterprise calculated to benefit mankind, spiritually, intellectually or physically.

III. Professionally. 1. Emphatically to make the Bible my rule of faith and practice. 2. So to speak as to divert attention from the advocate to Christ the Master. 3. To appeal at the same time to the intellect, the sensibilities and the will, that I may reach all classes, and induce men to bring their whole being into subjection to God's laws. 4. Carefully to study and investigate every point involved in my sermons, that I may preach as much truth as possible, nothing but God's truth, and preach that truth in the best manner and spirit, that it may be approved unto every man's conscience. 5. Always to rely upon the Divine assistance for success in all my studies and ministrations. 6. Meekly but firmly to discountenance sin and wrong in every form and in every place. 7. To become as thoroughly acquainted as possible with every member of my charge, and to manifest a sympathy for all their trials, a joy in all their blessings, and to counsel and instruct them by precept and example, in every good work.

A. D. W.

"Going Around the Bush."

It appears strange to me, that so many towns are passed by on some of our Circuits without efforts being made to establish preaching places. While other denominations aim to establish churches in the towns, and draw the people in from the country, some of our brethren pass the towns and get into little school-houses in the country, as though they were afraid to preach to the village and town people. Take for instance Frederick, and a number of other towns in Maryland; Chambersburg, Mercersburg, Lebanon, Pottsville, Reading, and many towns in Pennsylvania, around which we have churches and preaching places. In these towns there are generally school-houses which could be had for service; but it seems to me that some preachers think they must wait till they get an invitation from some person in the town, to come over and help them. This is not the way. Go to the towns without an invitation—ask the trustees of school-houses or other public buildings—stick up a few notices announcing that you will preach that night, and you will have made a beginning which will result in permanent appointments there. I nearly always try to get a place to preach in towns, when I travel, and have never failed but once. I generally carry with me printed hand-bills, with blanks for the time and place; and by filling up a few, putting them to stores and other places, I have always succeeded in getting congregations—sometimes at an hour's notice. Let the Editor of the Advocate print such bills, and sell them to the preachers at a trifle, to cover cost.

J. F. W.

The Biographical Sketches.

Brother Winebrenner:—

I was one among the number of those who neglected, for a time, to write out their Biographical Sketches for the Book of the First One Hundred Preachers of the Church of God in North America; but this will inform you that I have at last prepared my quota of the matter for the work, and will forward it to you by the first favorable opportunity.

Now the question arises, will that book ever be published? I know as far as you are concerned, nothing will be wanting to its accomplishment; but have all the preachers in the Elderships furnished their Sketches? I presume not. I would suggest that the *names* of all the preachers whose Sketches are to be in book, be published in the Church Advocate—with those marked who have written theirs. I think if each man's name were published, it would have a good effect in more than one way.

What disposition is to be made of those men who have been among the *first* 100 ministers, but who have unfortunately been expelled from the Elderships of which they were members? If their Sketches are omitted, the book will not contain the *first* 100. And who will prepare the Sketches of the deceased preachers? Several have died, and they are the only ones out of the whole who are certain to have history record the fact that they *died in the* gospel ministry.

How many subscribers have been got for the book? It will take a goodly number to justify the publication; and all of us ought to do our part. I will take my part, as my circumstances may allow. As to subscribers, we can get but few in Baltimore: what are to be disposed of here, must be sold after the work is out of press. I hope it will be carefully revised by the Committee of Publication, so that it may be a credit to them, as it will be the first book published under their direction and charge. I think those preachers who are willing, at their own expense, to furnish their lithograph or wood-cut likenesses for the work, ought to be allowed to do so: it would add to the book's value.

J. F. WEISHAMPEL.

Notice of Time for Debate.

Mount Joy, Jan. 18, 1850.

Brother J. Winebrenner:—

In the last number of the Church Advocate, I saw a note from the Rev. A. Owen, informing you that the discussion "has not as good as failed." I am somewhat astonished that the gentleman will ask you to publish anything about the discussion in the Church Advocate, when the columns of the Religious Telescope are closed against our arguments, or perhaps mine. Does he expect you to do more for him than the Editor of their paper? I would advise the gentleman to ask nothing of other men but what him and his brethren are willing to allow them.

However, as truth has nothing to lose, I would respectfully suggest, give him the use of the Advocate: for the Church of God ought to do more than our Sectarian neighbors.

The gentleman talks about gratifying me. I wish he had given me better proof, in his former course, of this fact.

He says, in his closing remarks, "He modestly calls himself the challenged party." Why does he make use of that expression? Does he wish to say that I am not the challenged party, as he calls it? or what does he mean?

He wishes me to inform him when I decide on the time of discussion. I would ask him to inform the public, what the propositions of discussion are; or whether he has agreed to any or not.

But in conclusion, I would say to him and the public, that I will be ready to meet him on the 19th of February next; providing that he will have time enough, by that time, "to turn his thoughts to the subject," and be in readiness.

Yours, &c.,

JACOB KELLER.

N. B.—Has the Rev. A. Owen procured the

use of the meeting-house in Shiremanstown, for the debate? If not, let him attend to the securing of the same, in good time.

J. K.

Brother Hurley's Baptism Query.

He asks: "Does the validity of Christian Baptism depend upon the *ecclesiastic qualifications* of the administrator?" I would say that *it does*. Christ commissioned his Apostles and their successors in the ministry, first *to teach* and *then baptize*. This is the rule that must be applied in all cases.

He supposes a number of persons in California to have been converted by reading the Scriptures, and they demand to be baptized, but there is no baptized person or minister within many hundred miles. In this case, I think, if either one of these new converts feels the movings of the spirit upon his heart to become a preacher of righteousness, although he has not been baptized himself, (owing to the want of an administrator,) his administering the ordinance to others would be *valid*.—But if neither felt that call, then neither had a right to administer it, nor perform any other function of a minister of the gospel; for only the preachers of the gospel are authorized to administer the ordinances of the gospel. If two of the number felt thus called to preach, they could baptize each other.

The ground of this conclusion is, the commission, in the first case; and in the second case, the fact that all things must have a beginning; and as the candidates claimed the rite, and the administrators had no other practicable means of obtaining it, they would act in concert with reason and revelation to pursue that course. If there were but one administrator, he would be compelled to wait to have the rite administered to himself till God would call another of the company to preach, or else send some other qualified administrator along. In case there should be no such *proper* administrator present, the converts would not be held accountable for the omission of the duty of baptism. Let me add, that the main consideration in *ecclesiastic qualification* in a preacher is, *has he been converted to God, and called by God to preach;* and not the mere having license from some ecclesiastical body.

J. F. WEISHAMPEL.

Letter from Brother J. H. Hurley.

Lancaster City, Jan. 22, 1850.

Dear Brother Winebrenner:—

A few days since, while glancing over the pages of the last number of the Church Advocate, my eyes rested upon an article signed by brother J. C. Seabrooks, in which the writer seems to lament and bewail with quite a variety of affecting imagery, the miserable condition of the Church of God. And after lifting his eyes toward heaven and adopting the language of the Prophet, he asks a very important question: Why the Church of God does not prosper as it did formerly? Then he proceeds to initiate the Editor into the whole mystery, by giving him a few ideas, that he perhaps never dreamed of before, namely: That the ministry forget the importance of the work.

Now sir, this, to a great extent, may be true: yet the evidence adduced by him to prove his position, completely fails. He refers for proof to the Journals of the last Elderships; but at the same time contents himself with the East Pennsylvania Eldership, inasmuch as he does not wish to go far from home: for he is frank to acknowledge that he is better acquainted within its bounds than he is abroad. But from his experience, and extensive acquaintance within its bounds, being a member of the Eldership just twenty-seven months, and having travelled the whole number of two circuits, he discovers that out of sixty ministers, there are only twenty-two employed. Well sir, that is more than were employed last year, or any previous year. So you perceive that we are still on the march, trying to creep before we run.

But after he makes this important discovery, and which he decides to be a hindering cause, he then turns back one leaf, and appears to commit another woful blunder. He turns back to see whether the bounds of the Eldership is extending. He fears to say that it is; but thinks he is safe in saying that it is not. And why? Why, because he sees no new reports of its extension. Here I would recommend him to another reading of the last Journal. I find one new circuit, at least, reported on the Journal, viz: the Lehigh Circuit. That never appeared on the Journals before. Here, then, our young brother has published statements to the Church and to the world which are incorrect. But, doubtless, this is an error of the head and not of the heart. It is therefore a duty I owe to the Church of God to correct such statements as these, if no one else has preceded me, seeing that such articles going out have a withering, blighting tendency. It may do for fathers in Israel to use the clerical curry-comb, to curry the clerical order, who were preaching the gospel when he was in his cradle; but it is not befitting for babes in Christ.

But again. Our brother seems to be deeply impressed with the importance of some one carrying the bread of life to the West. His bowels of mercy yearn toward the destitute. He has written more on this subject, and shed more tears, perhaps, than the whole Eldership put together. Well, for this he is worthy of commendation. But perhaps he would make as good a missionary as any one else. Why not then volunteer himself to go? Why not rise up and say, here am I, send me? If brother S. will volunteer to go, his vacated field can be supplied by some one of the many unemployed. It will be supplied too—never fear, by some one that cannot go: perhaps, too, as well as himself. He had, therefore, better reflect more seriously still, before he redeems his promise in writing more, on the same subjects.

Yours fraternally,

J. H. HURLEY.

P. S.—We have been holding meeting for a week past every night, and there are indications of good. There are quite a number of anxious persons forward as subjects of prayer. There is a fine prospect of doing good.

J. H. H.

Letter from Brother Nathan Worley.

Centreville, Fulton Co., Illinois, Dec. 31, 1849.

Brother Winebrenner:—

Once more I take my pen in hand to write a few lines for that worthy paper, the Church Advocate. It is a messenger that visits us in the West semi-monthly, and that gives us pleasing and interesting accounts of the different branches of the Church of God in the U. S. Thanks be to the Lord, for such a messenger. Therein we often find recorded the death of some of our fellows, as well as the conversion of others. What a heart cheering thing it should be for every Christian, at such intelligence, to gird on the whole armor of God, and live every day in reference to the coming of Christ; who shall reward every man according to his works, whether they be good, or whether they be evil. May the Lord help every one that professes to know Him in the pardon of their sins, to live every day according to that profession. But the paper not only gives intelligence of the death of Christians, but also their life with Christ. But were this the only good intelligence that we can get from this paper, it would be enough already to satisfy every Christian, in a ten-fold proportion, to what it costs. What! should not the news that a Christian has gone home to glory encourage every believer? Yes, surely, it ought to give every one encouragement to continue faithful unto death, so that their names may not only be recorded on the pages of the paper, but also in the Lamb's book of life. O! dear brethren and sisters in Christ,

How careful should we live,
With what religious fear,
Who such a strict account must give,
For our behavior here!

May the Lord help me, in every Christian duty, to live not only as a Christian, but to be a Christian.

Many other good tidings do we get upon the pages of the Church Advocate: such as revivals of religion, or accounts of many precious souls being converted to God. Such tidings as these are calculated to make the angels in heaven rejoice. The angels, who are perfectly happy, rejoice over the sinner that repenteth of his sins. For, says Jesus, "There is more joy over one sinner that repenteth, than over ninety and nine that need no repentance."

Here we can sit in our houses at home, read over and rejoice whilst we read the cheering news that the work of the Lord is progressing. O! ye ministers of the gospel of Christ, sound the gospel trumpet! Make full proof of your ministry: and let the pages of the Advocate glow with the gospel of Jesus. A good gospel exhortation, in the columns of the Advocate, may possibly awaken some of the fallen children of Adam, from sin and darkness, and induce them to fly to God for life, help and safety. Recollect, that many will read the paper that will not read the Bible. But in perusing the paper they may find Bible truth, that will convict their souls, and result in their conversion to God. The Advocate is loudly preaching to saints and sinners in numerous places. Many are cheered and comforted by this excellent paper, who seldom or never hear the gospel in its purity; and who are ignorant, therefore, of their duty to their fellow-men and to their Judge.

Yours, with respect,

NATHAN WORLEY.

Letter from Brother T. Hickernell.

January 8, 1850.

I am am now at Hiattsville, Miami county, Ohio. I preached here last night, and had quite an interesting time; and expect to preach again to-night at brother Aston's, if Providence permits.

The Cholera has done dreadful work here last fall and summer. Some 60 odd persons were suddenly hurried away by this dreadful disease. It commenced in June and continued till September. Among the rest who were swept away, was Dr. Marthias, a Botanic physician, and some of the most prominent characters living in the place; with some of whom I was intimately acquainted. In Mr. Gump's family, there were six died out of eight. Some families were totally destroyed. I saw orphan children in the place, who are left fatherless and motherless, through the ravages of that awful pestilence. I am informed that the cries and groans of the afflicted were heard in every direction. It was heart-rending for any person to come into the place, and hear the cries and lamentations of the afflicted.

There is some prospect of the church in this place being reared again. The hearts of the people appear quite tender. I have understood that one embraced religion in our neighborhood lately, under the labors of brother C. Sands. There was one forward to be prayed for at the last meeting I held near home. There is nothing special going on in my territory elsewhere: yet the prospects are good. I have 12 large meetings yet to hold, and trust that we shall see good times. To-morrow I expect to start for brother Hutton's, in Dark county, where I may probably hold meeting for six or seven days.

Yours truly,

THOS. HICKERNELL.

January 18, 1850.

P. S.—I preach in the United Brethren meeting-house to-night, near the city of Dayton. Last night I preached at Hiattsville.—Some five or six presented themselves as subjects of prayer, and three or four professed conversion.

T. H.

Letter from Brother H. Murray.

Stark County, Ohio, Jan. 7, 1850.

Brother John Winebrenner:—

Having a few leisure moments, I thought I would improve the time by dropping a few lines for the columns of the Advocate, which you may publish if you see proper.

Amongst many things that I might mention, I will only notice a few. During the course of my travels, I was requested to pay the people a visit in Rootstown, Portage county, which I accordingly did, and stayed ten days amongst them: during which time there was one conversion, and on the last evening of the meeting three souls came forward to be prayed for, but found no peace with God; yet the meeting on the whole was good. I returned home, and after a few days' rest, I went to Uniontown, and commenced a meeting, (on the 20th of December,) which continued 13 days. During the progress of the meeting, seven professed saving faith in God, through Christ. The little Church in Uniontown was much encouraged, and a few worthy members added to her. Brothers John Beidler and A. Megrew assisted me in holding the meeting in Uniontown. They labored faithfully, and no doubt to a good acceptance with the Church and people generally. I hope that God will abundantly bless them for their labor of love.

Yours, &c., H. MURRAY.

Letter from Brother Henry Sherich.

Washington Co., Pa., Jan. 11, 1850.

Dear Brother Winebrenner:—

I enclose one dollar for the next volume of the Advocate. The Advocate is a welcome messenger to my house. I would advise the patrons to pay for it punctually, and not let it go down for want of patronage; for I do say it is the best paper that I ever had hold of. I would not do without it for double the cost of it.

I noticed in the second number of the present volume, the death of my brother Samuel. If some of the readers of the Advocate in

Ohio would inform me, through the medium of the same, of the Post Office address of his family, it would oblige me very much, as I would like to write to them.

I would like also to get the same information of my brother David. The last account I had of him, he lived in Morrison's Cove, Pa. I have forgotten the county, and don't know his Post Office. Who will be kind enough to give me the desired information!

Yours, &c., HENRY SHERICH.

NEWS DEPARTMENT.

Appointments by the Canal Commissioners.—*Collectors.*—Stewart Pearce, Columbia; S. S. Bigler, Harrisburg; George Smith, Beach Haven; Stephen Wilson, Northumberland; Allison White, Dunnsburg; C. D. Eldred, Williamsport; C. Thomas, Liverpool; S. Law, Newport; D. W. McCormick, Lewistown; A. S. Harrison, Huntingdon; A. A. Douglass, Hollidaysburg; E. Zeigler, Duncan's Island Bridge; J. Shoemaker, Juniata Aqueduct; A. Stewart, Swatara Bridge.

Superintendent.—W. S. Campbell, Portage.

Supervisors.—J. M. Solliday, Delaware Division; Benjamin Saylor, North Branch; Thos. Bennett, West Branch; H. D. Rodcarmel, Susquehanna; J. M'Laughlin, Eastern; J. S. Miller, Lower Juniata; J. P. Anderson, Upper Juniata.

Cargo Inspector.—G. N. Smith, Johnstown.

Weighmasters.—M. H. Horn, Easton; Robert Williams, Hollidaysburg; J. G. Chesney, Northumberland.

The Boston Tragedy.—The Grand Jury, at Boston, have found a true bill against Professor Webster, for the murder of Dr. George Parkman. It is stated that, during the examination several witnesses testified to having seen Dr. Parkman after the day on which he is said to have disappeared. The trial of the case will probably come on very soon. A son of Dr. Parkman, Mr. George F. Parkman, returned from Europe in the Canada, having been travelling for his health. He returned on a summons sent to him when it was first supposed that his father was no longer living.

York County Coal.—The Columbia Spy says: "We understand that Dr. V. Friedeman, of this place, and Mr. H. Longenecker, of Lancaster, have discovered and opened different veins of anthracite and bituminous coal, about four miles from the borough of York, which promise an abundant yield."

Land for the Hungarians.—Gov. Seward, of New York, has submitted a resolution in the Senate, which speaks in proper terms of the conduct of Austria and Russia towards Hungary—and also authorizing the appropriate Committee to inquire into the expediency of setting apart a portion of the public lands for Hungarians and others.

Curing Hams.—A distinguished gentleman of Indiana, has furnished us with his recipe for curing hams. He informs that he has hams in his smoke house, cured after this recipe, which have hung there for six years. The flies never trouble them. After his hams have been salted down for six weeks, he lays them on a board to dry. When they are dry, he scatters red pepper over them and rubs some of it in the hock and in the upper end of the bone. He smokes with hickory, and occasionally burns pepper vines or dried red peppers during the process of smoking. He also burns the vines of the peppers during the summer.—*Louisville Journal.*

Mayor of Pittsburg.—Mr. Joseph Barker was elected Mayor of Pittsburg on the 8th ult. There were three candidates, and the vote stood as follows:

Barker, Independent Whig,	1787
Guthrie, Democrat,	1585
M'Cutcheon, Whig,	971

Mr. Barker was indicted and convicted in November last, of disturbing the peace in the city of Pittsburg by *street preaching*, and was sentenced to imprisonment in the jail of Allegheny county for one year, and to pay a fine of two hundred and fifty dollars. He was in jail up to the day of his election, but was pardoned by the Governor the day before.

The Ant Nuisance.—It is not perhaps generally known, that in the West Indies, when these little tormentors pay their unwelcome visits to the houses there, a small ring of chalk will be an effectual bar to their entrance; even making a strong chalk line on the floor will stop their progress. Those housewives, therefore, who are now daily complaining of the inroad of these little depredators upon their choicest delicacies, can put an effectual stopper thereto in the way above mentioned.

Pittsburg Boat Building.—No less than fifty-one steamboats were built and fitted out at Pittsburg during the year 1849, with a tonnage of 7200 tons. The value of the boats ranges from $5,000 to $40,000 each. Pittsburg, commanding as she does the commerce of the great rivers of the West, builds annually, no doubt, more boats than any other town on the line of those great highways. In this she is as pre-eminent as Philadelphia is in boat-building on the Atlantic.

☞ Sheffield, in Connecticut, has been the birth place of four Congressmen, two Governors of Vermont, two Governors of Pennsylvania, one Governor of Connecticut, one Governor of Ohio, two Postmaster Generals, two Judges of the Supreme Court of Ohio, one Judge of the Supreme Court of Vermont, one General in the French war, and one Judge of the County Court.

Report of the Canal Commissioners.—The Board of Canal Commissioners have submitted a report of the operations on the several lines of Canal and Railroad of the Commonwealth, for the year ending the 30th of November, 1849. The receipts and expenditures were as follows:

	RECEIPTS.	EXPENDS.
Phila. & Col. R. R.,	$582,750 37	$291,855 86
Allegheny Portage,	220,466 56	222,663 11
Main line of Canal,	443,324 58	152,909 67
Delaware Division,	196,714 25	32,518 26
Susq. & N.W. Bran's,	190,301 34	55,554 03
Deduct drawbacks,	279 46	
Total receipts,	$1,638,277 72	753,500 87
Net receipts over expenses,		$874,776 65

The Public Lands.—From a report of the Commissioner of the General Land Office, it appears that the quantity of land disposed of in 1847, by warrants equivalent to cash, amounts to $3,596,254 08, and in 1848 to $5,428,815 26. In the first three months of '48 it amounted to $3,937,160 30, and in the first three months of 1849 it amounts to $4,297,737 26; showing that the increase in the amount of land disposed of, keeps pace with the increase of population, and the consequent wants of the community.

The Insane.—Miss Dix has memorialized Congress for a grant of land for the benefit of the insane in our country. She shows that in the New England States, the proportion of the insane to the whole population is about 1 in 600; that in the Middle States it is one to 700; and that in the Western States it is 1 to 1,300. The worst State is Rhode Island, where there is one to every 503; and the best, South Carolinia, where there is one to every 5,058.

A Preacher's Salary in California.—Resolutions of the First Baptist Society of San Francisco, passed with entire unanimity, on the 10th October, 1849:—

Resolved, That we, from and after the beginning of next month, assume the entire support of our pastor, Rev. O. C. Wheeler, thus relieving the missionary board from any further responsibility in the case.

Resolved, That his salary for the ensuing year be *ten thousand dollars.*

Resolved, That said salary be paid monthly in advance.

A Southern Party.—A bill has been reported in the Legislature of Georgia, entitled "An act to repeal the present Whig and Democratic parties, and in lieu thereof establish a Southern Independent Republican Party." Folly.

☞ An Important discovery in navigation, testing the lee-way of a vessel, has been effected in the United States. It consists of a vane under the keel, connected by a rod with a dial plate on deck. The motion of the needle, of course, accords with the motion of the vane.

The Cholera at St. Louis and N. Orleans.—We regret to see by our exchanges from N. Orleans and St. Louis, that the cholera has reappeared in both those cities. Heretofore the newspapers from New Orleans have denied the existence of the pestilence in their midst, but the report of the health officer, made on the 29th ult., gives one hundred and eleven deaths for the four weeks ending on that date. The St. Louis papers of the 5th, say that several cases occurred during the past week.

A Long Pen-Holder.—We see it stated that, on Saturday afternoon, 5th ult., an operator in the Eastern Telegraph office in this city, succeeded in writing direct to Halifax, N. S., a distance of nearly *one thousand miles* of continuous wire. This is the greatest distance that any telegraph has yet worked intelligibly.—*Argus.*

City of Boston.—It appears, by the message of the Mayor of Boston, that it has a population of 140,000 souls; that the assessed value of property amounts to $174,000,000—the actual value not being short, probably, of $200,000,000.

Ohio State Convention.—Columbus, Jan. 9.—Reuben Wood was nominated as a candidate for Governor, on the sixth ballot, by the Democratic State Convention. The vote stood—Wood 164, Medill 113, Lowe 20.

Death of the late Queen Adelaide.—This royal personage (the widow of William III of England,) died on the 11th of December last. She bore the character of a woman of great moral worth and unaffected piety.

Congress---Clerk Elected.—Mr. Campbell, (Whig) has been re-elected Clerk of the House of Representatives, on the 20th ballot.

☞ Dr. Webster is preparing a circumstantial account of his intimacy with Dr. Parkman, in which he will endeavor to show that a conspiracy exists against him, and that the body found is not that of the missing Dr. Parkman.

☞ The Legislature of Maryland have elected Gov. Pratt to the U. S. Senate for the unexpired term of Hon. Reverdy Johnston, and also for the succeeding full term of six years.

☞ The Philadelphia Inquirer says that since January 1st, 1849, there have been deposited at the mint in Philadelphia, $6,000,000 of California gold.

☞ J. A. Glossbrenner, Esq., editor of the York Gazette, was elected Sergeant-at-Arms of the House of Representatives, at Washington, on the fourth ballot.

☞ Arrived at New York last year, 3227 vessels from foreign countries, with 221,799 passengers.

MISCELLANEOUS.

A PARABLE.

When man had been sent from the Garden of Eden, to till the ground and live by the sweat of his brow, the Angels, sorrowing at his fall, cried, "Surely he will perish; for, there is no animal so defenceless as man."

Then Pity, looking down from heaven, grieved for him, saying, "Woe to the race of man! for of all God's creatures he is the most helpless in youth, the most imbecile in old age."

And Justice, complaining, said, "Ay, woe! woe to his race, for every beast of the field God had clothed, but man he had left naked. To every beast of the field he hath given some weapon of defence, but man he hath left unarmed. What shall his strength avail him against the strength of the lion, or his speed against the speed of the wolf?"

Then Reason rose up and said, "Grieve not for the children of the earth; for I will give unto them Cunning, so that what they cannot conquer by force, they shall compass by stratagem."

So, Cunning took up her abode among men; and she taught them to fashion the trees of the forests into clubs, wherewith to repel their enemies.

But soon man, made wroth by envy, quarreled with his kind, and turning the club against his kinsman, slew his younger brother.

And, when the Angels saw the first blow they sorrowed more bitterly than before, saying, "We armed him against the beasts of the fietd, but he has raised the weapon in anger against his kindred. And since man wars with man, we must protect the weak against the strong, so that, blow following blow, the strong, in fear, may cease to oppress the weak."

Then Vengeance, spear in hand, came down on earth, and arming the oppressed against their oppressors, bade them rise and give back ten-fold the blows that had been dealt out to them.

So the Injured slew the Injurers.

Then the sons of those who had been slain, in turn, rose up, and giving back again ten-fold the blows, destroyed the slayers and their children too.

At length, blow begat blow so fast, that tribe warred with tribe, and nation battled with nation.

And then Peace, affrighted, fled back to Heaven, leaving Strife and Ruin to ravage all the Earth.

The angels heard the clatter of the fray, and took counsel among themselves saying, "Verily, the world will never be at rest. For since man hath learned to meet blow with blow, and to have blood for blood, the circle of destruction must be endless. Oh, for some almighty weapon to stay this universal feud!"

So they all pondered on the means, and each Angel, in her turn, named some engine more frightful than the rest, wherewith to rain such certain death on all around, that men, fearing to face it, should cease to battle.

At last there remained but one to speak, and the angel-band turned anxiously to her. "You seek some new weapon," said she, "to check the wrath of man: some weapon to give back so powerful a blow, that men, however brave, shall lack the courage to stand up against it. There is one so mighty, that those you have named shall be weak as reeds to it, one so certain, that the boldest shall be cowed and the strongest be disarmed by its power."

And the angels wondered among themselves, and cried with one voice, "Thanks be to God! Thanks be to God! name it! name it!"

"Let man," she answered, "avenge his wrongs with a kiss, and he shall find it a mightier weapon than the blow."

And it was the Spirit of Kindness that spake the words.—[*Magic of Kindness.*

INCREASE OF VICE.

Sodom and Gomorrah present us an affecting instance of the guilt and punishment of licentious indulgences. This vice was the cause of the downfall of the Babylonian, Assyrian, Persian, and Roman empires. It was also the prelude to the terrible scenes of the French Revolution. Modesty and chastity in thought and deed, are the greatest safeguard of any nation. We have sadly degenerated from the simple and virtuous habits of the first founders of this Commonwealth, within the present century; and unless the current of iniquity can be restrained, we may justly fear that the indignation of the Almighty will be poured out upon us.—We now imitate with eagerness, the worst vices and follies of the dissipated capitals of the old world. We now open our doors to, and encourage the performances of foreign actors and opera dancers, who glory in their shame. We import French novels, and thousands have their minds vitiated and corrupted by their perusal.

The "Model Artists," now exhibiting in some of our cities, are opening the flood gates of licentiousness; and we blush to say, that the females witness these shameful and disgusting exhibitions.

Lascivious pictures and books, are greatly on the increase. Books and engravings of the most obscene and polluting character are sold in book stores, and hawked about the streets and levees! "Where," says the Watchman of the Valley, "are the conservators of the public morals? Shall constables and sheriffs, magistrates and judges, with the pharaphernalia of the courts, be put in motion, to hunt down the petty thief, and the flood gates of licentiousness, with all the abettors of the most revolting and debasing lewdness, let to do their hellish work unmolested?"

Laws we have of a stringent character, but the executive arm is never seen. Our officers seem to regard their official station, as a kind of profession for private emolument, and wait for customers with a fee; or like a pack of lazy hounds, have to be whipped to the chase, or baited to duty.

WAR.

"*Has one Christian nation a right to wage war against another Christian nation?*"

Arguments more reasonably and satisfactorily conclusive than the following on the subject of war, from the lucid pen of Alexander Campbell, Esq., we have not seen. They are the summing up, the cream, the essence of a discourse delivered on a special occasion.

"To sum up the whole, we argue—

1. The right to take away the life of the murderer does not of itself warrant war, inasmuch as in that case none but the guilty suffer; whereas in war the innocent suffer not only with, but often without the guilty.

2. The right given to the Jews to wage war is not vouchsafed to any other nation; for they were under a theocracy, and were God's sheriff to punish nations; consequently no Christian can argue from the wars of the Jews in justification or in extenuation of the wars of Christendom.

3. The prophecies clearly indicate that Messiah himself would be "THE PRINCE OF PEACE," and that under his reign "wars should cease," and "nations study it no more."

4. The gospel, as first announced by the angels, is a message which results in producing "peace on earth and good will among men."

5. The precepts of Christianity positively inhibit war—by showing that "wars and fightings come from men's lusts" and evil passions, and by commanding Christians to "follow peace with all men."

6. The beatitudes of Christ are not pronounced on patriots, heroes, and conquerors; but on "peace-makers."

7. The folly of war is manifest in the following particulars:—

1st. It never can be the criterion of justice or the proof of right.

2d. It can never be a satisfactory end of the controversy.

3d. Peace is always the result of negociation, and treaties are its guarantee and pledge.

8. The wickedness of war is demonstrated in the following particulars:—

1st. Those who are engaged in killing their brethren, tor the most part, have no personal cause of provocation whatever.

2d. They seldom, or ever, oomprehend the right or the wrong of the war. They, therefore, act without the approbation of conscience.

3d. In all wars the innocent are punished with the guilty.

4th. They constrain the soldier to do for the states that, which, were he to do in his own case, the state would condemn him to death.

5th. They are the pioneers of all other evils to society, both moral and physical.

Let every one, then, who fears God and loves man, put his hand to the work; and the time is not far distant, when—

"No longer hosts encount'ring hosts
Shall crowds of slain deplore;
They'll hang the trumpet in the hall,
And study war no more!"

A FEARFUL MISTAKE OF OUR TIMES.

It is one of the greatest blessings which God has conferred upon the world, that he has put the CHURCH IN IT; but it is one of the most fearful calamities which can befall the church that he permits the DEVIL to put THE WORLD IN THE CHURCH:

I would'nt give much for a parson who preaches
'Gainst vices and follies that lit's's path besirew,
Who, maugre the moral his theory teaches,
In practice performs as all other men do;
I would'nt give much for such a parson—
would you?

I would'nt give much for church members who wrangle
And sneer at whatever another may do,
With bitterness striving the fair fame to mangle
Of those who may wish other paths to pursue;
I would'nt give much for such members—
would you?

There is a stream of fresh water on the coast of Cuba, that runs for miles through the briny ocean, and re-appears in its former sweetness and purity. This ought to typify man's life, pure and innocent in the beginning, it ought to resist contamination, and be as it was in the angelic days of childhood.

THE DEATH OF THE INTEMPERATE.

It is a sad death. There is no comfort on that dying pillow. No sweet response. No voice of freindship, bidding adieu. No lighting up joy in the departing spirit.

It is a frequent death. Three, every hour go through its gates in our own land.

It is an early death. Few drunkards live out their days.

It is an unlamented death. "I am glad he is gone," is the common saying, as the bell announces the solemn event. Even his family look for comfort, now he is no more.

Let it be soberly contemplated.

1. By the moderate drinker.—It may be his.

2. By the vender.—He has filled the bottle, and done the deed.

3. By the magistrate.—He signed the license.

4. By the heedless parent. It may yet be the death of his own son.

5. If not too late, by the drunkard himself. And let him escape as for his life.

Habit hurries him onward. Appetite hurries him onward. Sickness hurries him onward. The vender hurries him onward. The devil hurries him onward. But oh, alas for his end!

"Stop, poor drunkard, stop and think,
Before you farther go!"

THE BOOK OF JOB.

There is a very distinct Scriptural testimony for the inspiration of this book, in 1 Cor. iii: 19. . . . Uz, where Job lived, was Edom, (Lam. iv: 21.) . . . We disclaim all consent to this being an allegorical and not a literal history: and we found our disclaimer on the subsequent references in the Bible to Job as a real personage; as in James v: 11, and still more in Ezekiel xiv: 14–20, where he is ranked with Noah and Daniel, of whose reality no one doubts.—*Chalmers.*

RELIGIOUS NOTICES.

Special Notice.

The Committee appointed by the late Eldership to investigate the complaints presented against brother E. Logue, are requested to meet at brother Abraham Appler's, near Uniontown, Md., on the 7th of February, at 1 o'clock.

All persons concerned are requested to meet at the same time and place.

ABRAHAM APPLER,
CARLTON PRICE.

Notice.

BROTHER NELSON THOMAS, I will try and preach at your house on the 20th of February next; and also at brother Meloy's on the 22d of February. THOS. HICKERNELL.

PROTRACTED MEETINGS.

A special meeting will commence on the 1st of March, in the School-house at brother Stump's, Stark county, Ohio.

The ministers and brethren generally are invited to attend. HENRY MURRAY.

A protracted meeting will be held at the Broad Fording meeting-house, Washington county, Md., commencing on the 16th inst.

E. LOGUE.

A protracted meeting will be held at Landisburg, Perry county, Pa., commencing on the 15th inst.

The preaching brethren are invited to be in attendance. W. G. COULTER.

Providence permitting, there will be a special meeting at the New Bethel near brother Kumbler's, opposite Newport, Perry county, commencing on the 23d inst.

POETRY.

A HYMN.

1. My soul's full of glory,
Inspiring my tongue;
Could I meet with th' angels,
I'd sing them a song.
I would sing of my Jesus,
And tell of His charms;
And beg them to bear me
To His loving arms.

2. Methinks they're descending,
To hear that I sing;
Well pleas'd to hear mortals
In praising their King.
O, angels! O, angels!
My soul's in a flame;
I faint in sweet raptures
At Jesus' name.

3. O, Jesus! O, Jesus!
Thou balm of my soul;
'Twas thou, my dear Jesus,
That made my heart whole.
O! bring me to view thee,
Thou precious, sweet King,
In oceans of glory
Thy praises to sing.

4. O, Heaven, sweet Heaven,
I long to be there;
To meet all my brethren,
And Jesus, my dear.
Come angels, come angels,
I'm ready to fly;
Come quickly, convey me
To God in the sky.

5. Sweet spirit attend me
Till Jesus shall come;
Protect and defend me
Till I am called home.
Though worms this poor body
May claim as their prey,
'Twill out-shine, when rising,
The sun at noon-day.

6. The sun shall be darken'd;
The moon turned to blood;
The mountains all melt at
The presence of God.
Red lightnings may flash,
Loud thunders may roar;
All this cannot daunt me,
On Canaan's blest shore.

7. A glimpse of bright glory
Surprises my soul;
I sink in sweet visions,
To view the bright goal.
My soul, while I'm singing,
Is leaping to go;
This moment for Heaven,
I'd leave all below.

8. Farewell, my dear brethren,
My Lord bids me come;
Farewell, my dear sisters,
I'm now going home.
Bright angels are whispering
So sweet in my ear,
Away to my Saviour
My spirit will bear.

9. I'm going, I'm going,
But what do I see?
'Tis Jesus in glory
Appears unto me.
I'm going, I'm going,
I'm going, I'm gone:
O' glory! O, glory!
'Tis done, it is done.

10. To regions of glory
The spirit is fled,
And left this poor body
Inactive and dead:
With angelic armies
In glory to blaze,
On King Jesus' beauties
Forever to gaze.

11. When the sixth seal shall open,
The trumpet shall sound,
T' awake God's dear children
That sleep under ground.
Their souls and their bodies
Shall then join in one,
And each from their Saviour
Receive a bright crown.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 13th ult., by Elder G. U. Harn, Mr. William Heck to Miss Anna Mary Dietz, both of Cumberland county, Pa.

On the 11th of December, 1849, by Elder Henry Murray, Mr. Henry Cook to Miss Anna Dickerhoff, both of Summit county, Ohio.

On the 15th ult., by Elder J. H. Hurley, Mr. H. L. Williard to Miss Rebecca Souders, all of Lancaster city.

On the 18th ult., by Elder William Mooney, Mr. William Fenton to Miss Harriet Shafer, all of Mount Joy, Lancaster county, Pa.

On the 24th ult., by Rev. F. Hodgson, Mr. John H. Moore to Miss Ann Elizabeth Hall, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Lewisburg, York county, Pa., on the 29th of September, 1849, Elizabeth Lovelace, daughter of John Metzler, in the 28th year of her age.

Sister Lovelace embraced religion five or six years ago, and proved faithful, we believe, to the hour of her departure. She left a husband and two children. We hope our loss may be her eternal gain.

Abraham Switzer.

In Mount Joy, Lancaster county, Pa., on the 13th of November, 1849, Erasmus Harvey, son of William and Ann Brady, aged 3 years, 9 months and 3 days.

On the 6th ult., in Lancaster, George Miller, aged 39 years, 11 months and 21 days.

Near Oyster's Point, Cumberland county, Pa., on the 23d ult., very suddenly, George Washington Gardner, oldest son of brother William Gardner, aged 8 years, 5 months and 21 days.

Funeral services by Elder D. Maxwell.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, -	20 00
A liberal sister, - - -	2 00
David Strickler, - -	5 00
James Casy, - - -	5 00
Samuel M. Hoover, - -	5 00

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 37½	a	4 50
Do. Rye, do. - -	2 50	a	2 56
Do. Corn, do. - -	2 37½	a	2 50
GRAIN—Wheat, per bushel,	95	a	98
Do. Rye, do. - -	55	a	56
Do. Corn, do. - -	55	a	56
Do. Oats, do. - -	28	a	28
Do. Barley, do. - -	60	a	65
SEEDS—Clover, do. - -	4 00	a	4 12½
Do. Timothy, do. - -	2 25	a	2 50
Do. Flax, do. - -	1 00	a	1 10
BEEF, per cwt. - - - -	5 00	a	5 50
PORK, do. - - - - -	5 00	a	5 25
HAMS, per pound, - - -	10	a	11
BUTTER, do. - - - - -	16	a	20
LARD, do. - - - - -	7	a	8
TALLOW, do. - - - - -	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen, - - - -	12½	a	18¾
POTATOES, per bushel, - -	75	a	87½
ONIONS, do. - - -	75	a	87½
APPLES, do. - - -	1 00	a	1 12½
PEACHES, (Dried) per bush.	1 25	a	1 30
FEATHERS, per pound, - -	37½	a	45
WOOL, do. - - -	30	a	50
SALT, per sack, - - - -	1 25	a	1 25
HAY, per ton, - - - - -	11 00	a	12 00
PLASTER, per ton, - - -	4 00	a	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 87½	a	5 00
Do. Rye, do. -	2 87	a	2 87
Do. Corn, do. - -	3 00	a	3 06
GRAIN—Wheat, per bushel,	1 06	a	1 07
Do. Rye, do. - -	62½	a	62½
Do. Corn, old do. - -	61	a	62
Do. Oats, do. - -	31	a	31
Do. Barley, do. - -	75	a	80
SEEDS—Clover, do. - -	4 37	a	4 50
Do. Timothy, do. - -	2 75	a	3 00
Do. Flax, do. - -	1 35	a	1 40
BEEF, per cwt., - - -	7 00	a	8 75
PORK, do. - - - - -	7 00	a	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

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☞ For sale at this office, and at our Depositories. Editor.

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50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

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of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

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☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents.

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, and DANIEL GETTY, No. 110 South Third street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

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SARAH SADLER, *Allegheny City, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, -	25
Lyceum Spelling Book, -	15
Traveler's Guide to the West. -	50

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JOHN FURGESON, Printer.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - 1 25
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Brother Daniel Long, Canton, Fulton county, Illinois.

Elder Jacob Lininger, Iowa City, Iowa.

The Christian Pearl.

This is a most excellent Monthly, published in Philadelphia, by G. F. Gordon, at $1 00 per annum. The friends of freedom and Christion union can, perhaps, find nothing better than the Pearl will furnish. Subscription taken at this office.

The Evangelical Messenger.

This chaste and highly interesting paper is regularly received at our office. We scarcely know a paper that is more worthy of support than this. The whole paper is filled with excellent reading matter.

It is edited and published by Henry Fisher, for the Evangelical Association, New Berlin, Pa.

The Golden Rule.

This is a spirited and ably conducted paper, published monthly, in Covington, Ky., by D. F. Newton. Price 50 cents per year.

This Monthly takes high ground on all subjects. It is anti-sectarian, anti-slavery, anti-tobacco, and anti every thing that is sinful and wrong. We heartily commend it to all parties, in religion and politics, as one of the worthiest papers of this age.

Book Agent for Iowa.

The brethren in Iowa are hereby informed that Elder Michael F. Snavely is our authorized book agent in Iowa. Those who may want our books, either for their own use or to sell on commission, are referred to him for supplies, after the first of April next, when he will have a supply on hand.

Clay's Resolutions.

Henry Clay has offered a series of resolutions in the U. S. Senate, to settle the question of slavery, so far as it relates to the territories.

He proposes to admit California, reduce the boundaries of Texas, and establish Territorial Governments for all the Territories.

Important Decision.

The Supreme Court of Pennsylyania has decided that divorces granted by the Legislature, for causes within the jurisdiction of the Courts, are unconstitutional and void. As our Legislature has granted a large number of divorces for a number of years past, this decision will invalidate a great proportion of them.

Petition for Cheap Postage.

To the Senate and House of Representatives of the United States, in Congress assembled.

The undersigned, citizens of ———, most earnestly and respectfully petition Congress, to pass a law during its present session, to establish a uniform Rate of Postage, not to exceed one cent on Newspapers, and two cents on each pre-paid Letter of half an ounce, for all distances; and for other corresponding reforms.

Greek Christians.

I have just held a conversation with Mr. Nasis Shedoody, a young Assyrian gentleman, and interpreter for Mr. Flavianus, a Priest of the Mt. Lebanon and Beyrout Christians. They are on a mission soliciting donations to re-build their Churches and Schools destroyed by the Turks in the war against them in 1843. They have the highest recommendation, vouching for the genuineness of their pretensions.

Among many other questions I propounded to Mr. Shedoody, was the following: How do you Greek Christians practice baptism? Very readily he responded, "*We immerse or dip;*" at the same time motioning with his hands. I replied, Do you *always* dip? "Always," said he. Here we have the testimony of a native of the land of John and Jesus, whose native language is that which they preached in, giving testimony for immersion. H.

Knepley's Acquital.

The trial of David C. Knepley, for the murder of his father, was brought to a close in our Court on Tuesday, the 5th inst. The Jury retired about noon, and after a brief absence, brought in a verdict of *not guilty*, on the ground that the prisoner was insane.—The trial occupied nearly two weeks, and was conducted with great ability by the counsel on both sides.

Revival News.

There are revivals of religion in progress in various places not very distant from this place.

In Elizabethtown, Lancaster county, there is a good work going on for the last few weeks.

In Fredericksburg, or Stumpstown, Lebanon county, there is also a work of grace in progression. Likewise in Hummelstown and Fishing Creek Valley, Dauphin county, and several other places. We hope to give some fuller accounts of these revivals in our next.

Stockton's Theory.

Thomas H. Stockton, formerly a Protestant Methodist preacher in Philadelphia, has recently adopted some singular views, if any thing can be called singular in this age of religious speculation. He has discovered a third region in the eternal world, called Paradise, intermediate between heaven and hell. Into this place are received the virtuous heathen and others in Christian lands who have not been perfectly sanctified on earth, and they are trained for heaven under the ministry of angels and glorified saints. Mr. Stockton has left the church in Cincinnati of which he was pastor, and constituted a new church, rejecting all creeds, but holding, we presume, to his own peculiar dogmas.

The Preachers' Salaries.

Once more we beg leave to remind the churches that the Eldership year is now nearly up. Preachers on the circuits have, perhaps, already appointed their farewell sermons. Soon, then, they will be going their last round on the circuits. Now, as the laborers are worthy of their hire, and as they who preach the gospel shall live of the gospel, be careful and sure to have their salaries made up at each appointment, and the whole amount paid over to them before they leave you and go to their new fields of labor. It is exceedingly mortifying and embarrassing to ministers, to serve the churches a whole year, and then be sent off without a proper remuneration for their services. Be sure, then, that you sin not by robbing God.

Revival in Wooster.

We have just received a letter from J. P. Winebrenner, of Wooster, Ohio, giving an account of a meeting in that place, which resulted in a glorious work of grace. There were about 37 converts; 26 of whom were baptized, and 31 were added to the Church. The letter will be given in our next.

We are happy to learn of the prosperous state of things in Ohio. The cause of God seems to be prospering in various places throughout that State. Our prayer is, that it may continue to be so for days and years to come.

Union among Presbyterians.

We have noticed of late, in several quarters, overtures for union between the different branches of the Presbyteriau fraternity. Some of the pacific spirits in the Old School and New School camps have held out a flag of truce, to invoke a parley. These incipient movements have not resulted auspiciously, and the reaction may cause a wider breach. It is a matter of regret that two large Christian bodies, essentially agreed in all points of doctrine, should not unite in one family.

Alas! how slight a cause may move
Dissensions between hearts that love.

Missionary Pledges Wanted.

We hereby give notice that the missionary pledges will be wanted by the first of April next. Brother Blickenstaff is now laboring in Illinois, and we wish to see him aided, as a pioneer, in the missionary career in that State.

Brother Jacob Lininger will please inform us whether he will take a missionary appointment for the State of Iowa. If so, we hope to be able to do something for him also. Will brother L. write soon and let us know what he can and will do in this matter? We hope, if able, he will take an appointment, and travel as missionary in the State of Iowa.

Debate on Baptism.

The debate on the Action and Subjects of Christian Baptism, between Rev. A. Owen, of the United Brethren, and Elder Jacob Keller, of the Church of God, will commence in the Shiremanstown Bethel on the morning of the 19th inst.

The parties are expected to meet the evening previous, to arrange preliminaries.

It is to be hoped that this discussion will result in much good; and no doubt will, if properly conducted. Both parties should be treated as honestly believing what they maintain: neither should discuss for victory, but both for truth. Of course all immersionists hold that this is no doubtful truth, but one as plainly taught as the fact of the Saviour's death.

Our Best Agents.

The preachers of the several Elderships are all agents, for receiving money and subscriptions, for the Church Advocate. The travelling preachers are the best and most efficient among this class of agents. Some of these do extremely well, whilst others do little or nothing from one year's end to the other. Yet, on the whole, they are among our best agents for the paper. We hope they will all try to do something handsome, for increasing the list, before the first of April, when many of them will change their fields of labor.

We have another class of good agents, here and there, among the membership, made up of Ruling Elders, Deacons and leading men. Some of this class have done remarkably well, and we feel under many obligations to them for their kindness. But we have long thought that this class of local agents might and ought to be enlarged. In some churches we have no local agents, and we are not sufficiently acquainted to know who to appoint. Will our friends please to recommend some suitable person, in all such places.

Another class of agents we should like to employ. And we have long been of opinion, that the very best agents for the Advocate might be found among the SISTERS in the churches. The whole Church is personified, or symbolized, by the figure of a lady, woman, &c. Women, also, in works of mercy and benevolence, are not easily beaten. The ladies, therefore, ought to be put forward in this paper business. A hint may be sufficient. We hope they will take the matter in hand and act of their own accord. We invite all to do for us what they can. We shall keep a list of their names, and publish them in the first number of the next volume.

Exhibitions of the Blind.

Interesting exhibitions were given in the Hall of the House of Representatives, and in the Court House, by twenty-five vocal and orchestral performers, pupils of the Pennsylvania Institution for the Instruction of the Blind. The pupils are accompanied by the Principal, Mr. Wm. Chapin. The exhibitions were instructive and highly interesting, consisting of vocal and instrumental music, examinations, and addresses by Mr. Waterman, one of the Board of Managers of the Institution.

The object of their visit and exhibitions, were to make an appeal to the Legislature for an appropriation to the Institution of the Blind, with a view to enlarge the buildings, which are too small at present for the accommodation of all the pupils.

The Legislature took up the subject immediately, and passed a bill unanimously, giving the Institution an appropriation of $15,000. This humane and benevolent act will, no doubt, be highly appreciated and generally approved.

Phonography Without a Teacher.

Phonography, or writing by sound, is a philosophical method of writing all languages with the rapidity of speech, and the legibility of common long-hand. It adopts the most simple mathematical signs, each which is made with a single stroke of the pen, which link together in a radically new system of spelling, with the greatest facility.

A most favorable opportunity is now offered to the public to learn Phonography. At great expense, the publishers of the "Phonetic Advocate" have provided engraved illustrations of the system, by which they will give a course of Lessons in Phonography in their paper, which is a neat semi-monthly of 16 pages, and afforded at the very low price of $1,00 a year.

The Publishers pledge their honor that the Lessons shall be complete, and enable the student to write the system with accuracy and ease. Address

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CONTRIBUTORS' DEPART'T.

Pulpit Prayers.

Sermonizing, Expostulatory, Supplicative, Deprecatory, and Presumptuous Prayer.

1. *Sermonizing* prayer is that form which some preachers indulge in, that discusses Scripture, and sounds more like preaching than praying.

2. *Expostulatory* prayer is that form which has the character of an argument or debate, either with the Lord, or the preacher's fellowman, amounting to an exhortation.

3. *Supplicative* prayer is that form in which the Lord is implored to bestow whatever blessings may be needed.

4. *Deprecative* prayer is that which pleads with or invokes God to withhold his wrath, with a view that the guilty, by being spared a while, may repent.

5. *Presumptuous* prayer is that form which pretends to communicate knowledge, and dictate to the Deity.

A few words upon this matter may not be out of place; as prayer is the most solemn part of religious worship. Prayer in public should be made for a two-fold purpose: first, for our benefit; and second, the edification of others—but all in connection with the glory of God.

I do not like sermonizing prayer; because it discusses the text (frequently) before the proper time, makes the sermon tautological, and prolongs the prayer to too great an extent. I do not admire expostulatory prayer, especially before service; because it puts the exhortation before the sermon, and makes the repetition of it after sermon abortive, on account of its former use.—Supplicative prayer is always in order, and when offered with becoming reverence and due solemnity, and at not too great a length, is ever proper prayer. Deprecatory prayer is proper at times; especially when we have certain individuals in view for whose preservation we wish to pray, that they may have further time to reform.—But *presumptuous* prayer is objectionable in the extreme; because it attempts to communicate to that Source from whence cometh all wisdom and knowledge. By presumptuous prayer I do not mean the *acknowledging* (by way of *enumerating*) some of the blessings of Heaven to man; but I mean the custom of telling God that he had done thus and so, beginning with the creation of the world, and following the course of the Deity down to the present, or even the end of the world; thus refreshing, as it were, the memory of Divine Wisdom itself.

Another objectionable feature in prayer, in or out of the pulpit, is an apparent profaneness indulged in by some. I mean the frequent repetition of the name of the Lord. I have heard that name repeated as often as nearly one hundred times in one prayer; and often too the most awful name, such as *Lord God Almighty*. Oh! how reverentially should we use that name, for fear we might take it in our lips in vain. I have thought that some use the name of the Lord as a substitute for other words, that are frequently wanted, and use it with but little reverence.

Another objectionable feature in some prayers, is their *deplorable length*. I have heard persons complain that they were subjected to much pain in their limbs by being kept unreasonably long upon their knees during pulpit prayer. Such prayers are generally too lengthy from their sermonizing, expostulatory, or presumptuous character. Too much is intended to be said, and thus before all is touched upon, ten, fifteen, twenty or more minutes are consumed. However devotional this may appear, it is a practice that meets no person's approbation.—Even the minister who does it himself, will condemn the offering of very long prayers in others; and this shows that the practice is indulged in without an intention. Five minutes is, I think, as long a time as should be consumed in a pulpit prayer: but if the preacher needs more time to get his mind right for preaching, let him take that time in private prayer before he goes to the house of worship. A longer time than that makes the kneeling congregation uneasy, looking every moment for the closing sentence.

If a preacher wishes to know how lengthy his public prayers are, let him look at his watch when he begins and ends; then let him measure his by some other person's prayer, which he considers very lengthy, and he will soon learn why it is that he hears less responses toward the close of his prayer than at the commencement. By proper training, our mind can be brought to offer a short and effective prayer as well as a tedious long one. We are thinking beings, and we ought to know what we need before we pray in public, and so approach the Lord as to pray intelligently, ardently, and in faith; and not as if we thought our only success lay in much speaking—many words. If any have a particular delight in long prayers, let them enjoy the pleasure they may afford in their *private* devotions. In these we are all likely to make our prayers short enough—too short.

A HINT TO THE WISE.

The Biblical Repository and Classical Review.

Conducted by J. M. Sherwood. January, 1850. 120, Nassau street, N. Y.

The present number of this valuable Quarterly has many attractions for the Biblical student. Its contents are:—

I. "The Spirit of the Old Testament, by Prof. Tayler Lewis, LL. D." It is most ably written, and is a clear and satisfactory refutation of the idea that the Old Testament does not reveal a future state. No one will fail by its aid to discover a beauty and depth of significance in the Law and the Prophets hitherto unperceived.

II. "Extremes in Theology, by Rev. A. D. Smith, D. D." A very timely and appropriate exposition of the tendency of theological extremes.

III. "Faith in the Gospel the Foundation of Human Greatness, by Rev. L. Curtis." The writer seems to have grasped a great giant truth, not generally perceived, and he deals with it as such. We cannot but be interested in the theme and the profundity and depth of the writer's thoughts, but sometimes it might be wished that they had been clothed in a more perspicuous and less involved style.

IV. "The Death of Arius, by Rev. Prof. S. M. Hopkins." This is an argument that the death of Arius was neither the result of poison, or of the Divine vengeance, but of some natural cause.

V. "The Demand and Demonstration of a Future Retribution in Natural Theology, by Rev. G. B. Cheever, D. D." This article is the gem of the number. The theme itself is both important and interesting, the thoughts bold and vigorous, the style clear and brilliant, and the argument conclusive and convincing. We hope to notice it more at length hereafter.

VI. "Paul before the Areopagus, by Asahel Abbot." A lucid analysis of the great Apostle's inimitable defence of himself and the Gospel on Mars Hill. Alone worth the price of the number.

VII. "The Atonement and the Penalty of the Law, by Rev. S. T. Spear." One of the most logical and conclusive arguments, going to show that the Atonement by Christ is a "substitute," or an "equivalent," rather than the "penalty" of man's sins; and hence advocating a general as opposed to a particular atonement. The article, if found elsewhere, would pass for orthodox arminianism.

VIII. "Nathanael's first Interview with Christ, by Rev. E. C. Jones." An able and plausible article, proposing somewhat novel opinions concerning the character of Nathanael.

IX. "The Incarnation, by Rev. Edward Beecher, D. D."

X. "Chap. XIX. of Tholuck's Hours of Christian Devotion, Translated by Rev. Wm. Hall." No Christian can read this without profit. It is full of the marrow of the Christian life in the soul.

XI. "Literary and Critical Notices of Books, by the Editor." This department seems to be conducted with considerable ability and impartiality.

It scarcely need be added that this, or some similar work, should find a place in every minister's reading, and scarcely less in that of every intelligent and thinking Christian.

A. D. W.

Congregational Donation Visits.

Brother Winebrenner:—

It is a good while since I have written any for the Advocate. A chapter on "Congregational Donation Visits" in your last paper, has called me again upon the *bright path of newspaper-authorship*. People who, before brother W. informed them on the subject, knew nothing about these annual festivities alluded to, have probably admired his benevolent mind, and many have undoubtedly given their silent consent to his epistle, and if only for the sake of the novelty of the thing. I have never had the honor of being present at any of these donation displays, but I am aware that formerly they had been very *fashionable* in the New England States, and, what I know to the contrary, may yet be in some places. The annual return of that day is an event to which many, and especially the younger members of the congregation, look forward with joyful anticipation. The day, and the very hour, at length arrive. The parson and his family are expected to be seated in their snug little parlor; and when the door creaks upon its hinges, and some of the brethren or sisters are announced, the preacher *must* be all smiles and

good-will, and meet them with the most graceful bows. One will bring a plucked turkey, another a little basket full of cakes, a third an embroidered handkerchief for one of the little Miss Parsons', a fourth a pair of beautifully ornamented gloves for little Master Parson, &c., &c.; and when the visits are closed, there will be a heap of turkeys, ducks, chickens, sugar-cakes, and trifles in the line of gloves, mits, &c., while every thing really useful and substantial has been forgotten. It will be impossible to consume all the eatables in due time to prevent them from spoiling; and just as likely as not, the gloves or mits will not *exactly* fit, and thus be useless; and if they *do* fit, they will be useless too! And if, perchance, one of the donors could succeed in secreting himself in some corner of the room, when all the other visiters are gone, he might hear the poor preacher exclaim, "*Lord, save me from another donation visit!*" And why so? "Because now the congregation think they have done a great thing, and when the time comes that they ought to subscribe for my support, each member will remember the trifle he gave me on donation day, and will deduct three times its value from the amount of money he formerly gave me, and make the remainder answer for this time, thinking that that great heap of presents ought to have lasted a family, unless *extraordinarily extravagant*, for three months at least."

These meetings might have a good effect for a few years, just like thanksgiving days now have in Pennsylvania; but ere long they would become a *custom*, just like thanksgiving days now are in New England; and would, just like the latter, be accompanied by festivity and joviality, and prove a burthen, expense, and *abhorrence* to the preacher.

But if I should fail in convincing the admirers of brother W.'s donation visits that they are not useful, please accept at least one word of advice from me: Let your presents be useful articles. The preacher may want a pair of boots, or his lady a bonnet; or his wood-yard or flour-tub may be empty; never come with sweet-meats and ornamental needle-work, &c. But I think the best plan to pursue is this: let each member of the Church give the preacher, *in good and lawful money of the United States*, as much as he ought to give, (which means as much as he can afford to give,) and then the former is at liberty to provide his wants, as he knows them best.

H. J. B.

Linglestown, Pa., Feb. 5, 1850.

The Rationality of the Gospel.

A Skeleton of a Sermon.

BY A. D. WILLIAMS.

TEXT.—Acts 26: 24, 25. "*And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.*"

PAUL in preaching the Gospel before the Roman ruler was charged with madness, or lack of reason. In our days scepticism sometimes assumes that Christianity is unsupported by reason and contrary to its dictates. But as Paul effectually repels the charge of Festus, so now it may be affirmed that Religion is not only supported by reason but is reasonable in itself. And while reason without religion is infidelity, religion without reason is fanaticism. In relation to this subject, it is affirmed:—

I. REASON INDICATES A PROBABILITY OF A SYSTEM OF REVEALED RELIGION.

1. Because we are naturally limited in knowledge and perception.

2. We are otherwise confessedly unable to provide for many necessities of our nature.

3. The heart longs for a system of religion. Man is naturally a religious being, and is never satisfied without the exercise of the religious element. Hence it is reasonable that Deity should not leave him to the dim light of nature.

4. Nature and Reason are unable fully to explain the nature and conditions of the laws of our being; and therefore it is reasonable to expect a Revelation for this purpose.

II. CHRISTIANITY IS SUCH A SYSTEM AS REASON WOULD EXPECT.

1. It is from God.

2. It is adapted to our nature and circumstances, and is universally applicable—as none but a God-given system could be.

3. It appeals to our better natures.

4. It inculcates holy principles.

5. It strengthens virtue and destroys vice.

6. It enables us to provide for the unseen world.

7. It augments our happiness.

8. It satisfies the longings of the heart.

III. THE DEMANDS OF CHRISTIANITY ARE REASONABLE.

1. It invites investigation. Isaiah 1: 18. "Come now and let us reason together," &c. John 5: 39. "Search the Scriptures," &c. In Acts 17: 11 the Bereans are called "noble" for searching the Scriptures. 1 Thess. 6: 21. "Prove all things." Its entire economy is a challenge to investigation.

2. It asks the abandonment only of what in itself is injurious.

3. It requires us to do nothing but what will promote our personal happiness.

IV. IT IS HENCE UNREASONABLE TO NEGLECT IT.

1. Because Christianity is reasonable in itself.

2. Such neglect is opposed to our real interests.

3. We thus will lose blessings within our reach.

4. By obeying it we certainly shall be safe.

5. By neglecting it we peril our souls.

REMARKS:

1. The charge of Festus recoils upon himself, and is significant to all who reject or neglect the Gospel.

2. Scepticism and impenitence are no evidence of intellectual or moral sanity or greatness.

3. The true "Age of Reason" is the Age of Religion.

Baptism.

THE following Scriptures are sometimes confidently relied upon by Pedobaptists as strong proofs for sprinkling and pouring.—Isaiah 44: 3. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." Isa. 52: 15. "So shall he sprinkle many nations." Ezekiel 36: 25. "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I clease you." It is affirmed, the Prophets had in view the institution of baptism by sprinkling and pouring water on the candidate, and, therefore, predicate the fact, that by allusion of Philip to this, in his sermon to the sable nobleman of Candace, Queen of Ethiopia, he was led to demand the rite of baptism. To this may be replied,—

1st. Is it not more likely he was led to this in consequence of Philip following the direction of his Master, "Go into all the world, and preach my gospel to every creature; he that believeth and is baptized shall be saved?"

2dly. If these sprinklings and pourings refer to baptism, they have no fulfilment in the New Testament. Where is the instance? Surely not in the Eunuch's case! for Philip and the Eunuch both went down into the water, and there the former *baptized*, or as Paul has it, *buried* with Christ in *baptism* the latter.

3dly. Be it what it may, God himself is the administrator, and not his ministers. "I" saith He, "will sprinkle clean water," &c.—Baptism as an ordinance, is not to be administered by God, but by his ministers. "Go ye therefore and teach all nations, baptizing them."

4thly. Whatever is meant, it has the virtues of the blood of Christ. "Ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." There then is certainly saving virtue and essential efficacy in baptism if it is referred to here. A regenerating, cleansing, sanctifying power is ascribed to it. But who will admit this? Are all persons *sprinkled* or *poured* with the baptismal liquid, cleansed from their filthiness and idols?—Echo what?

5thly. The pouring or sprinkling of mere unmixed water upon any person or thing, as a religious ceremony, was never commanded by God under any dispensation of his government, Patriarchal, Mosaic, and far less Christian. There was a ceremony of mixing the ashes of a blood red heifer with water taken from the running brook. This was called clean, sanctified, holy water. The sprinkling of it, was most significantly typical of the sprinkling of the blood and water (a mixture, mark you,) that ran from the heart of the Saviour of mankind. It is only applied by faith. Num. 19: 1–13.

6thly. These prophecies have a most undoubted fulfilment in the purification of the carnal heart by virtue of the belief of the penitent in the blood of the atonement. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifiying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot (as the spotless heifer) to God, purge your *conscience* from dead works to serve the living God? Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."—Heb. 9: 11. 10: 22. 12: 24. 1 Peter 1: 2.

I think, sir, I have fairly and candidly shown that sprinkling or pouring, as baptism, are not to be found in the above prophecies.

Fraternally, G. U. HARN.

Sanctification.

I SEND you for publication in the Advocate a brief extract from a book that recently fell into my hands, which I think points out the way of sanctification so plainly that all who read with a *desire* to understand, cannot fail to be benefitted by the perusal.

"The first thing necessary to entire sanctification is a *willingness to be sanctified.* This implies a fixed decision to be entirely the Lord's—to consecrate the whole soul, with the body, to the service of Almighty God. The seeker after a full salvation must bring *himself*, without the least reserve, and dedicate the offering forever to the work and service of Jehovah. This consecration made, nothing more is required but simple faith in Jesus Christ. This faith comprehends an undoubting belief in the entire willingness of God to sanctify, according to his promise, and also an unshrinking confidence that he does accept and purify in the instant that the act of self-consecration is performed. Not, indeed, because of that act, but because he has promised to do so for the sake of Jesus Christ; the act of self-consecration being nothing more than placing ourselves on the spot where God has promised to meet us. It has no merit; it does not procure the sanctifying spirit. No, it is only the proper posture of a spirit waiting to receive a free gift, at the hands of a Divine Sovereign. *The blood of Jesus*, and that alone, is the meritorious cause—the all-victorious motive which moves our Heavenly Father to put his sanctifying spirit in the believers' heart. Upon that blood, therefore, must the converted depend when asking for a holy heart."

Scripture Illustration.

BY ANDREW RAUDEBAUGH.

TEXT.—"*Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith,*" &c.

THE first question that presents itself for our consideration is, whom does the devil seek to devour? We would say, not the unregenerate. Not those that are led captive at his will. Not his own children. But he is walking about seeking an opportunity to devour the children of God. Hence, we are commanded to resist him steadfast in the faith. Now, in seeking some one to devour, he takes his march into the Church. We find wherever the Lord has a work going on, there the devil makes his appearance in some shape, or under some disguise. He came to our first parents in the garden as a serpent, and commenced trying to destroy the works of God: and we, their offspring, feel the effects produced by a non-resistance on their part.

Again, we find him, at a time when the sons of God came to present themselves before the Lord, to come up amongst them,—looking upon Job as his victim; and Job truly was severely tried. May we resist him as Job did. For we are informed that his latter end was better than his beginning.

But again, we are told that he desired to give Peter a sifting. Although Peter did deny his Lord, yet satan did not attain to the height of his wishes. And now, though Peter is dead, and enjoying the blessings of a better state of existence, yet he has left us the exhortation to be sober and vigilant, and to resist the devil; informing us that he is our adversary or opposer: and we truly need to be on our guard, for he makes his appearance in so many ways, that if it were possible he would deceive the very elect.

We sometimes see almost whole Churches destroyed by suffering the devil to get access into it. And if not resisted in the faith, he will get in. In order to introduce himself and

get amongst us, he makes use of various means. Sometimes he looks around on the objects under his control, in search of a material to decoy us with, or to present something to our view that will cause a division amongst us. Perhaps, in his search amongst his own, for a tool to work with, he discovers Mr. A., a man that has seen better days—once perhaps a church member or minister—that he has heretofore decoyed into his own ranks, and has him filled with strife, division and discord. Now, the devil knows that like begets like. So he dresses this individual up in the cloak of reform, or perhaps in tears, imitating a true penitent, and presents him to the Church as a teacher. The Church, seeing the tears and cloak, they receive him, and he enters the Church. But while he has been out, he has gained so much intelligence, and has become so very conscientious, that he now wants to set things in order. In looking over the matters of the Church, perhaps he discovers that the teachers and elders have for a long time been in the habit of meeting together once a year, for the purpose of seeing that all things work together for good. This, he says, is unscriptural, and commences to jar and misrepresent things, slander the true minister of God, and influences the unguarded to side with him. Here a sifting must take place. This character that will cause division must be expelled. Then we see him cross. He strides off, in company with a few of his like, who failed to take Peter's advice; and so we see how he undertakes to devour some. And they being like their master, are not idle or stationary, but walking about. The children of God have to meet them, and often to contend with them, when they go to the place appointed for worship, as in the days of Job. So now the devil comes up too when the sons of God meet. May God help us all to take Peter's warning and advice.

Another apprehension of danger is, when an individual in the Church gets so much influence, that the Church cannot contain the effects of it: so that he must divide it, give a part to the Church, and a part to the men of this world, in following their pursuits, in rearing secret societies, &c., &c. May the good Lord save us all from the devouring jaws of the adversary.

Query from Iowa.

North Bend, Johnson Co., Iowa, Jan. 16, 1850.

Brother Winebrenner:—

I noticed in my last number of the Church Advocate a letter from brother Thos. Bretz, Pfoutz's Valley, Perry county, in which he gives some account of the state of things in that modern "*Athens.*" Among other things noticed was, that they had given "brother Benjamin Howard license," &c., &c. Well, thought I to myself, this looks a little strange to me after all. Brother Benjamin Howard licensed by a local church after attending two meetings of the Elderships of the Church of God! (!) Does the man indeed think local members better able and more capable of judging who ought to have license and who ought not, than the Eldership? Or is there some other motive or object in view?

If indeed brother Howard's heart is truly with the brotherhood of the Church of God, why not apply to the Eldership for license? I have yet to learn that an ear, or hand, or foot, or any other member of the body, is more capable of *discerning*, and therefore judging, than the eye, or the whole body. Preposterous, I think.

But as the matter happened in the valley of (former) fanaticism, latitudinarianism, and libertinism; and, as some people must have the "*bell or be no sheep,*" I, for one, feel like here dropping the matter, with this conclusion: that if brother Howard does not fare better, in point of support, than a number of the brethren in the ministry did formerly, in the same place, he will not be able to stay long there, unless he is well off, or exeept he rob other churches to do them service. So, then, they and their God for it. Farewell.

M. F. SNAVELY.

Letter from Brother Benj. Howard.

Dear Brother Winebrenner:—

I noticed in the Advocate of January 15th, a letter from brother John Ulsh, in which there are some strange things. In the first place he says, it is strange to him to hear that father Howard has established a Church in Pfoutz's Valley. In the second paragraph he says, he don't know what Church it is, unless they call it a Sectarian Church. In the third paragraph he acknowledges that it was very correct that there was such a Church established as stated in brother Bretz's letter, and that he was appointed Elder of it, but that he saw his error the next day and withdrew the first opportunity, for reasons that he don't see proper to give.

Now, I don't know what reasons he would have, except it was that I had preached that it was the duty of the Deacons of the Church to to see that every member of the same pay according to his property for the support of the temporal economy. Now, if this was his reason, all I have to say is, that it is not the first time that individuals have gone away because they had great possessions. Matt. 19: 22.

But, lest some one should think that I had, or wanted to establish something different from the Church of God in this country, I would say, that I have no thought of any such thing, but will do all I can to build them up in the most holy faith.

Brother Winebrennnr, I think I know how to sympathize with brother Ulsh in his afflictions. You undoubtedly recollect what he told us at brother Kumbler's, at the dedication last fall; that the accident he met with two or three years ago, had so disordered his head that he sometimes was so confused that he hardly knew what he was about. I hope, therefore, that no one will be offended with brother Ulsh, but bear with him in Cristian kindness. And I sincerely hope that brother Ulsh, with his excellent family, will get to Heaven; where we shall all be free from the misfortunes of this life;—where we shall not have to rasp and file one another to get the rust off.

In conclusion I would refer the reader to brother Bretz's letter on page 125, which is correct. BENJAMIN HOWARD.

N. B.—I once was young, but now am old. I would therefore advise the preaching and private members of the Church of God, that when they write anything for the Advocate that is calculated to militate against the reputation and hurt the influence of any of their brethren or sisters, first to lay it by for a day or two, and pray over it; and then look at it again, and ask themselves,—

Am I not imposing an unpleasant task upon the Editor, who wishes to please all as far as possible?

2dly. Am I doing as I would be done by?

3dly. What good will it do me or the one that I am writing about?

4thly. What good will it do the Churches, all over the country, to know all about our little difficulties?

5thly. Will it have a tendency to lead people out of Sectarianism to join the Church of God?

6thly. Will it reclaim backsliders or convert sinners, to read how we are rasping and filing each other, to make the fire fly?

7thly. Will it increase the respectability of our paper, so that we shall be likely to increase the list of our subscribers?

8thly. Put on charity, which is the bond of perfection; for love worketh no ill to his neighbor. B. H.

License Question Answered.

Answer to Editor's enquiry on page 125.

I presume that not one of the members of the Church in Pfoutz's Valley knew anything of the resolution referred to. I knew nothing of it till I saw the Editor's query.

As to who is right, I should think that a Church has a right to recommend one of its members to the public as a preacher; and then, when the Eldership sits, if the preacher sees fit to make application, and the Eldership sees fit to receive him, all is well. But if not, the Church can refuse to give countenance any further. Hence they are both right.

B. H.

Letter from Brother Samuel Scott.

Trenton, Henry Co., Iowa, Jan. 10, 1850.

Beloved Brother Winebrenner:—

It is with pleasure that I inform you that we are all well. Thanks be to Almighty God for his unspeakable goodness to usward.

Notwithstanding, the churches here are laboring under very disagreeable feelings, in consequence of the strange conduct of E. Logue towards us, especially since his second epistle made its appearance in the Church Advocate, which causes us the disagreeable necessity of referring to the same. His words are as follows: "And notwithstanding those erroneous statements which made their appearance from Iowa against E. Logue," &c., &c. Then he goes on to say: "Three or four of those eight which signed the letter last spring, expressed their sorrow, and confessed their guilt, for having signed said letter."—This has caused great grief, not only in those eight, but also in the members of the churches generally, as they consider those assertions entirely groundless.

Having been reqnested to write again with regard to those things, I thought it advisable to call those brethren and inquire more particularly into the matter: aud having thus assembled together, we endeavored to ascertain the truth of the matter; whereupon we found the facts to be as follows: Jas. Barton and Jos. McDowell did not see E. L. whilst in Iowa last fall. A. Henthorn and myself did not speak to him on the subject; and the other four positively declared that they did not express any sorrow, nor confess any guilt, for having signed said letter. And further, were willing to sign a certificate to that amount—which certificate is hereto subjoined.

But there is still another cause of grief with regard to this, viz: the strange manner in which we have been treated with regard to the publication of our second letter. After having been publicly challenged to prove or make good the truth of our assertions, we did so, beyond the power of successful contradiction. This proof has never been given to the public. Here we are, by the mere assertion of E. Logue, published to the world as being guilty of telling palpable falsehood. After having waited patiently in vain to see our defence published, we wrote to you to know the reason why it was not; but instead of receiving any satisfaction, the first thing we see is another epistle from E. Logue, containing unfounded assertions against us,—thus trampling upon the rights and wounding the feelings of the brethren, and may perhaps ultimately result in serious consequences.

Dear brother, we esteem our character too dear to us, to have our rights thus trampled upon, and must now bring the matter to an issue. We now demand, as our legal right, to have our former defence, together with the subjoined certificate, published as soon as possible on the receipt of this letter: if not, we will look for your reasons for not publishing the same.

I am authorized to say, that if no satisfaction is given in about four weeks from this time, we shall be under the disagreeable necessity of preparing the whole matter for publication in some paper in general circulation. We want nothing but fair play.

Yonrs, fraternally,

SAMUEL SCOTT.

We, the undersigned, do hereby certify, that we did not in presence of E. Logue express any sorrow, or confess any guilt, for having signed the letter above referred to:—that we did then, and do still, consider ourselves justifiable in so doing.

Given under our hands this 14th day of January, 1850.

Jacob Smith,	Joseph B. Nickol,
Amos Henthorn,	David Neff,
John Zentmyer,	Samuel Scott,
Joseph Barton,	Joseph McDowell.

Letter from Bro. Jno. Hickernell.

Bethany, Westmoreland Co., Pa., Jan. 31, 1850.

Brother Winebrenner:—

I shall now try to unravel some of the mysterious things to which you referred in number 16 of the Advocate.

First. As it regards the giving up of the Pittsburg station, I shall say but little. I have aided twice to rear that church, and it took no little labor to get a commencement in that place. But the cause is partly gone there. Some of its members were advised to flee and escape for their lives. Others run off and left a stain upon their character that will not soon be wiped away. But there is still a remnant left in Pittsburg, who have no preaching to encourage them for the celestial world.

In the second place, the locating of some of the preachers—J. A. Dobson and J. Hickernell. J. A. D. must answer for himself. As it respects myself, I answer cheerfully. When I asked the Eldership to be exempted from the charge of a circuit, I did not mean to quit the field and lay my commission down. My objec was, to act as a missionary at large, and to pay my friends a visit in the East, and also in the West. When I do this, I intend to preach more or less wherever I go.

In the fall of the year I intend to return, enter into labor with the brethren, and go out

into new ground, where none of the brethren have as yet been. All this I intend to do, if life and health permits.

I have now travelled circuits twelve years, and during all this period I never could have time enough to attend to the above visits. I ask, then, is it reasonable that I should have this time, after being so long in the field? My brethren thought not, but granted my request without a murmuring word.

You may say, however, all right enough; but it ought not to be done at the expense of the East Pennsylvania Eldership, by appointing one of their preachers (E. Logue) to the Bethany circuit.

To this I would say, E. L., when passing through here, on his way to Iowa, stated that he intended to travel in the West somewhere, and would not stay in the East. For this reason we spread our net to catch him. But, we are not so sure of him yet: for he requested me to write to him, and his Post Office address we don't know. I am anxious that he should come to this Eldership, for my mind is not settled in reference to my whereabouts next spring a year. In mentioning this, I expect to meet with opposition from the Eldership of which I am a member. My notion is for Iowa. Therefore, I should like to see some one take my place. There are a good many going from this place next spring. For the satisfaction of their friends and other brethren, I will mention some of their names. Brother Christian Landis and family. Brother Christian Dillinger and family. Elder W. Vance and family. Brother Rosenberger and family. Philip Breean and family. Christian Stoner and wife.

C. S. and Catharine Landis, were married to-day by Elder Vance.

Now I am prepared to receive instruction from any source; for the above is my instruction at the present. I wish brother Logue to write to me soon, and let me know what he will do as it respects travelling the Bethany circuit. Yours, &c.

JNO. HICKERNELL.

Letter from Bro. David Keplinger.

Canal Dover, Tuscarawas Co., Ohio, Jan. 17, 1850.

Dear Brother Winebrenner:—

I take my pen in hand to drop a few lines for the readers of your valuable paper, which is gaining influence daily. I expect to be able, in a few weeks, to send you some few new subscribers, with the money in advance.

I can say that I love the Advocate, for indeed it is a welcome visiter to me. I would be glad if it would come every week once; but I do not begrudge the cost of the paper at its present issue: yea, I would not do without it for double its price.

I would also inform you that the cause of religion is on the rise in this part of God's vineyard. Some two months ago, father Beidler and A. Holms held a protracted meeting in the neighborhood of father Showalter's, which resulted in the conversion of several precious souls. They also organized a Church of eight members. Since that time they held another meeting, which resulted in the conversion of ten or twelve; and they received six more into fellowship. Although opposition runs high, yet the people come out to hear the word of the Lord. God grant that those brethren and sisters may have grace to stand for the faith of the Gospel—live as shining lights in a wicked and gainsaying world, so that many more may turn in and walk with them in the way that the Saviour trod, and have a home in Heaven.

Brother Holms held a protracted meeting in this place. Only two professed to find peace in Jesus: but bless the Lord, the brethren and sisters had a happy time. We still look up for better times. Oh, may the good Lord bless all my dear brethren and sisters, and make them useful in this place. There are many that know that they must have religion or go to ruin. Oh sinner, in God's name, do not stifle the convictions that you have felt during our late protracted meeting; for if you do, the spirit may nevermore strive with you! Think on this subject, I beseech you; for the night cometh when no man can work. Now is the time, the accepted time; now is the day of salvation: if you hear his voice, harden not your hearts.

Again, my dear brethren and sisters, let me exhort you to live in obedience to all the commands of God; and then the world can have no evil thing to say of us. And by so doing, God will bless our efforts in His cause. Sinners will be constrained to seek the salvation of their souls, and go with us to the goodly land. I believe, my brethren, that it is our privilege to see sinners coming to Christ daily. And I believe if the Church is holy, and will keep herself so by keeping unholy persons out of her communion, that God will bless our labors. Oh! what labor is now spent in vain by those dear faithful brethren and sisters, on the account of some worldlings and ungodly professors in the Church, and kept in for relation sake, or some other unholy cause. I do believe that the Church of God ought to be holy and unrebukable before the world: then, when we hold a protracted effort, God would own and bless our labors to the conviction and conversion of many souls. Let us begin to search out every secret of our own hearts first, then we can pull the mote out of the eyes of others. Dear brethren, let us go to work in the name of our God, and see if there cannot be a better state of things brought about. Let each one do all that is in his or her power to accomplish this desirable object. Then God will bless our undertaking, and reward us richly in time and in the world to come. I humbly beg an interest in the prayers of my brethren, that I may be useful in the cause of Christ, and at last meet you all in the kingdom triumphant.

I remain yours, &c.,

DAVID KEPLINGER, Jr.

Letter from Brother Jacob Mygrants.

Stark County, Ohio, Nov. 18, 1849.

Dear Brother Winebrenner:—

I embrace the present opportunity of writing a few lines, which you may give a place in your valuable paper, the Church Advocate.

Amidst diseases and death, the good Lord has spared our lives with health and strength, for which I feel thankful to God. I sold my possessions last spring and moved to a neighborhood where I intend to stay till next spring, and then move to Indiana. Here I have not the privilege of meeting with my brethren.—This causes me to think of the time and place where I was first brought into the Church of God, and where I lived about 12 or 14 years. Many joyful seasons we had together while waiting on the Lord. I did not know what it was to be absent from my brethren. To be absent from my brethren seems hard to me; but as I have to live and die for myself, I will therefore serve the Lord in weaknes wherever I go. Where I now live I am surrounded with Otterbein's followers, or United Brethren in Christ. I am inclined to believe that they have given themselves the wrong name.—Why? Because I heard one of their professed preachers say, after preaching, that he would give an opportunity, to see whether there were any in the house who would join the United Brethren Church, and then stated that he thought there were some persons in the house who formerly belonged to another Church, whose practice was nearly the same. I say so too: Arianism is about as good as the other—and all good for nothing. Strange indeed! I read of but one Church, whose founder is Jesus Christ. In my opinion, whatsoever is formed outside of the directions of the Lord, is not according to gospel order, and consequently will not stand in a coming day. Oh! when will men see their folly and learn wisdom of the Lord! My brethren, I cannot go in for these things, because they are wrong. I would here call your attention to the second epistle of John. Such men will admit such as have no religion, and then call on their brethren to pray for them—calling these unconverted members brethren and sisters.—How inconsistent for a Christian to call the unconverted his brother or sister. The Scriptures say, "What concord hath Christ with Belial, or what communion has light with darkness." Again, "Be ye not unequally yoked together." The Bible is full of light on this subject.

I had the pleasure of attending the Camp-meeting at our much beloved brother John Stump's, where all was peace and harmony, and where I saw a goodly number of my brethren, whom I never expect to see again in this world: but I do desire their happiness and to see them in glory. Oh! how I love to hear my brethren preach. My prayer for you, my brethren and sisters, is that you may all be faithful to the end. Among the rest of my brethren, I saw brother Deshiri, whom I dearly love, for his powerful preaching. I never will forget the sermon delivered by him on the subject of baptism. It was plain and closely confined to the word of God. I also saw brother Soule for the first time, but did not hear him preach. I heard his voice in singing. He is a sweet singer. My Brethren pray for me, that I may hold out faithful to the end. No more at present.

Yours as ever,

JACOB MYGRANTS.

Letter from Brother M. P. Dill.

Shiremanstown, Nov. 5, 1849.

Brother Winebrenner:—

I feel to drop a few lines to you and the readers of the Advocate.

I have been a member of the Church of God for the short time of six years; and during which time, I have had some refreshing seasons from the presence of the Lord, together with some hard conflicts without and within. But still, I thank God that I am yet alive and on the way to glory, which is promised to us, if we prove faithful to God's teachings to the end. I am glad also, that I belong to the Church of God. The reason why I say so is, because I believe her doctrines are in accordance with the Bible. When a church member tells me he is getting along well in religion, and at the same time will not allow him or herself to walk in the ordinances of God's house blameless, I am led to think of the words of our Saviour: "If ye know these things, happy are ye if ye do them." I have my doubts if God will overlook sins of omission any sooner than sins of commission.

As I see and read many letters in the Advocate from my brethren, I feel to speak a few words to them. I contend for the Bible to be my discipline and guide. As I have learned Christ, so I will try to walk in him, if grace be given. I have often thought, when hearing Sectarians speak of their rules, (not God's rules,) that there are none so blind as those that do not want to see. I am often branded as a Winebrennerian; but that matters not to me. I thank my God that I have an anchor to my soul that reaches beyond this vale of tears. By the help and grace of Ged, I intend to live and die among my brethren; for I have for some time back been more attached to them than ever before.

I will further say, that the little Church in Shiremanstown is still alive, and are looking forward, trusting the Lord will soon visit them with a more prosperous time. Our prayer-meetings are good, and pretty well attended; only I wonder where some of our old brethren are, who formerly used to come and see us and preach for us. I will now close my letter by saying, brethren pray for us.

Yours in love,

M. P. DILL.

Letter from Brother J. Blickenstaff.

Near Martinsille, Ill., Jan. 28, 1850.

Brother Winebrenner:—

By request I send you the name of one new subscriber for the Advocate. I find it difficult to get subscribers for the Advocate in this country. Some wish to see the paper before they are agreed to subscribe. But I hope for better success presently.

I have succeeded in opening a circuit, and have more preaching than I can attend to. My congregations are large, generally, for this country, and very attentive. I have fair prospects of a revival in several places at present. But my health is poor, and I have many things to discourage me. I am opposed by most all the sects here, and have had to defend the doctrines of the Gospel of Christ at various times. I have buried four more happy believers with Christ in baptism since I wrote before. The Church here (near Martinsville) numbers 23 members at present. I formed it numbering 13 members, who had all moved from Richland county, Ohio.

With Christian love and esteem, I remain yours, J. BLICKENSTAFF.

Letter from Brother Wm. Whisler.

Shelby, Richland Co., Ohio, Dec., 1849.

Dear Friend:—

I beg leave to drop a few lines for the Advocate, of which I am a great lover. I have been getting it since spring, and hope to take it much longer. Only three come to this office; but I think if our friends and preachers would try, they might do much for it: for many don't know that there is such a paper. Let us us try to do the best we can for it.

I see in the Advocate some of the Whislers' names. I am glad to see them among the patrons of the Advocate. I wish that the Whislers' would write to me, for I would be glad to receive a letter from them, and will correspond with them. I was born in Cumberland county, Pa., north of Newville. My father came from Chester county, Pa., and my

grand-father from Germany. I came to Ohio about 18 months ago. Will the friends let me know where they live, and I will let them hear from me again. I hope correspondents will continue to write for publication in the Advocate. No more at present.

Yours, in the bonds of love,

WM. WHISLER.

OBITUARY OF JACOB OLINGER, Jr.

Died, at the residence of his parents, in Summit township, Somerset county, Pa., on the 19th of January, 1850, Jacob, son of Jacob and Catharine Olinger, aged 21 years, 11 months and 13 days.

His disease was Consumption. After a long and lingering sickness, his Redeemer at last called his spirit home. Sometime before he died he seemed quite sensible of the near approach of his death, and appeared to be fully resigned to the will of the Lord.

It is a matter of sweet consolation to his bereaved parents and friends, that he left this world of sorrow for a world of bliss and glory, where all diseases of body and mind are unknown, but where the soul will dwell in immortal health and youth forever.

His funeral was large and solemn. The congregation was addressed by the Rev. Henry Knepper, of Grantzville, Md., from 1 Chron. 29: 15. J. B. H.

ON THE DEATH OF JACOB OLINGER.

"Man is like the flower of the field, that flourisheth a little while, then fadeth away."

Alas, we've lost a youthful friend!
His was an early doom;
Just like a flower of summer,
That droops ere full in bloom.

He's missed from friendship's circle,
Miss'd from the social hearth;
There oft he join'd us in our sports
Of innocence and mirth!

I saw him when his raven locks,
Hung clustering round his brow;
The glow of health o'erspread his cheeks,
But ah! where is he now!

I saw him when those locks were laid
Dishevel'd on his pillow;
His soul was lingering on the brink
Of death's stormy billow.

I look'd again—his eyes were clos'd,
His lips were seal'd in death!
In the morn of life, hope and love,
He yield'd up his breath.

Yes, death has broke the "golden bowl!"
Has loos'd the "silver cord!"
The never-dying spirit hath
Appeared before the Lord.

Yes still, tho' dead, he loudly speaks,
Oh, listen to his word!
"Dear youth, while blessed with strength,
Prepare to meet thy God!"

C. M. H.

NEWS DEPARTMENT.

Religious Liberty in Turkey.—The Turkish Government is obligated by a pledge written from the Sultan, to the British Government, that hereafter no persecution shall be allowed in Turkey on account of religion. This, from the Moslem power, is a great concession. Truly, the "river Euphrates" is very nearly "dried up."

[*Zion's Advocate.*

Pork Packing in the West.—The Cincinnati Gazette gives the following statistics of pork packing in the West this season:

Hogs slaughtered and cut at Cincinnati and vicinity this season, according to present figures, amount to	380,555
At Louisville,	184,000
At Chilicothe,	33,000
At Hamilton, according to the Intelligencer,	15,000
At Evansville, Ia.,	12,000
At Lafayette,	40,000
At Terre-Haute,	65,500
At Vincennes,	15,000
At Clinton,	14,000
At other points in the Wabash Valley, (Attica, 8,000; Williamsport, 6,000; Covington, 3,500; Perrysville, 5,000; Eugene, 7,000; Newport, 3,800; Logansport, 5,000; Delphi, 5,000.)	43,300

There are reports of about 8,000 head at other places.

Terrible Explosion and Melancholy Loss of Life.—In the Machine and Press-making Establishment of Alba B. Taylor, No. 3 Hague Street, New York, at 7½ o'clock, A. M. the steam boiler on the first floor of the six story building, exploded. The explosion took place one moment, and all was enveloped in flames the next. Some few have been dug out of the ruins, but it is judged eight persons have lost their lives. The shock was felt for nearly half a mile distant. It is one of the most heart-rending disasters on record. The boiler was nearly new, and thought to be in a good condition. The particular cause of its bursting is unknown.

Hungary.—The New York Tribune states that a distinguished Hungarian exile now in this country, has in preparation, and now nearly ready for the press, a complete history of the recent war of independence in Hungary; including its cause, antecedents, and events, military and political, with full notices of the men who played prominent parts in that great drama of recent times.

Franklin Marshall College.—The arrangements for the proposed union of Franklin College in Lancaster city, and of Marshall College at Mercersburg (Pa.) are rapidly progressing. The new buildings required immediately will cost $25,000, and ultimately, this item of expense is expected to reach beyond $60,000. The new Institution will be under the control of the German Reformed Church.

Salt Spring.—A salt spring estimated to be six hundred feet deep, and sending forth a column of water three inches in diameter, has been discovered in Mercer county, Va., about six miles from the Red Sulphur Springs. It is calculated it will yield three hundred bushels salt per day.

California Official Salaries.—The new constitution fixes the salary of the Governor of California at $10,000 per annum, and members of the Legislature are to have $16 per day. The Secretary of State is to receive $6,000 a year.

The Boston Mystery.—Baltimore, Jan. 19, 12 M.—The Southern mail, due last evening, came to hand this morning. The New Orleaes Delta publishes an anonymous letter, dated Washington, Texas, in which the writer says that Dr. Webster is innocent of the murder of Dr. Parkman, and that he himself is the guilty one, and is on his way to California. The letter is regularly postmarked, and addressed to the Delta, and bears the signature of "Oronoke;" it is written on coarse paper, and is quite illiterate in its style. The editors think that it is not a hoax.—*N. Y. Sun.*

Macaulay's History of England.—Inquiries are often made respecting the continuation of this work, with special reference to the probable time of the appearance of the next volume. We have conversed with a gentleman who has recently seen Mr. Macaulay, who said he was laboring hard at the work every day, but that he did not expect to have the third volume ready for press in less than a year, and that it might not be ready in less than fifteen or eighteen months.—*N. Y. Com. Advertiser.*

The Indictment against Prof. Webster.—Boston, Jan. 19, 12 M.—Prof. Webster was brought before the Municipal Court at 1 o'clock this afternoon, and notified of the indictment found against him. It contains four counts, the first of which charges him with murdering Dr. Parkman with a knife; the second with hammers; the third with his hands or feet; and the fourth by means unknown. Mr. Webster was perfectly self-possessed, and appeared to have suffered nothing from his confinement.—*N. Y. Weekly Sun.*

M. de Lamartine.—A French paper, "La Bourgogne," states with regard to the property presented to M. de Lamartine, by the Sultan, that it lies about 12 miles from Smyrna, and embraces an area of 34 miles in circumference, and contains five villages, which have hitherto paid a trifling tax to the Sultan. It is the intention of M. de Lamartine, to leave France in the spring, and superintend in person, the settlement of this capacious domain.

Strike for Higher Wages in California.—A difference has occurred between the Journeyman Carpenters of San Francisco and their employers. The former insist on $16 a day; the latter refuse to pay more than $12. The day laborers who have had $7 and $8, refuse to work for less than $10. About five hundred are engaged in this strike, and they marched through the streets in proeession with a drum and fife.

New Rotary Engine.—Mr. George Creary, machinist, of this city, has invented an improved rotary engine, which is said to remove all the decidedly good objections made against the other engine of the same class.—*Scientific American.*

Railroad from Louisville to Nashville.—The citizens of Barren county, Kentucky, are up to the spirit of the age. They held a meeting at Glasgow, and passed resolutions favoring the construction of a Railroad from Louisville to Nashville. The friends of the enterprise do not ask for any appropriations from the Kentucky or Teennessee Legislature, feeling confident that the stock will be taken by private subscription along the line.

Ohio and Pennsylvania Railroad.—At the annual meeting of this company, held in Pittsburg, it was stated that the subscriptions to the stock of the road now exceed $1,860,000. Fifty miles have been put under contract, and the work is steadily progressing, Gen. Wm. Robinson has been re-elected President.

Mrs. Miller.—This woman, who some time since was supposed to have gone over the Falls, according to the Fredericksburg News, sailed a few days since, with her paramour, Mr. B., of Winchester, Va., for Italy. The intimacy (the people of Winchester think) was in the first instance prompted by Mrs. M.

Railroad in Indiana.—We learn from a letter in the Bedford Standard, that the citizens of Bloomington have taken the whole amount of stock neeessary to secure the extension of the New Albany and Salem Railroad to that place. The stoek in the Bloomington and Columbus Railroad has also been all taken.

Memphis and Charleston Railroad.—A vote has been taken by the people of Huntsville, Ala., to authorize the corporate authorities to take $50,000 of stock in the Memphis and Charleston Railroad. It was carried nearly unanimously, only some fifteen votes being against the proposition.

Salt in Texas.—A large bed or lake of Salt has been discovered about sixty miles north-west of Georgetown, Texas, and ninety miles from Austin. The salt is remarkable pure. Thirty kettles and salt pans are already ordered for drying and crystalizing the salt.

The Erie Canal Company.—The seventh annual report of the Erie Canal company has been published. From it we learn that the total receipts, from tolls and water rents, for the last year, amounted to $78,-245 46. Total expenditures, $37,847 25 Profits, $40,397 21.

Slaves in kentucky.—The whole number of slaves in Kentucky is 195,110, which are valued at $62,251,529.

A Large Sale.—Dr. S. P. Towsend has sold out his Sarsaparilla establishment for $100,000.

☞ Sunday travelling has been suspended on the Pennsylvania Railroad.

MISCELLANEOUS.

ANECDOTE----FAITH AND WORKS.

On the frith of Forth was an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week. One of them was, as he supposed, a high-toned Calvinist, while the other imagined himself to be equally well grounded in the tenets of Arminius. Their conversation always turned upon some doctrinal point; The ferryman was frequently annoyed by the repetition of *faith* on one side, and *works* on the other, because they were used in a sense so different from their real import, and so destructive of their Scriptural harmony.

At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient. Upon one of his oars he painted the word *faith;* upon the other, *works*. It was not long before the zealous but friendly disputants applied for a passage over the Forth.—Upon entering the deepest part of the river. where the swollen water rushed down with fearful violence, the ferryman took in "Faith," and pulled away upon "Works" with all his might. The boat went round and round, much to the annoyance and terror of the two passengers. "*Put out the other oar*," said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man—at the same time taking in "Works," and relying on "Faith" *alone*. The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion that the ferryman was "*out of his head.*" The old man however continued his "practical demonstration" on the water, until he thought the friends were prepared to see two things *in connexion*. He then called their attention to the names of his oars: "I have tried *your* way," said he—"and *yours;* and you have seen the result. Now observe *my* way." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing.—*Amer. Mess.*

THE HALF CENTURY.

Is the first half of the Nineteen Century "dead and gone" or not? This question is undergoing an animated discussion in certain circles; apparently much to the puzzlement of some who should be able to count 100 or 1800, without making a blunder. That they do not, however, is evidence, we suppose, that there is a difficulty somewhere; though we confess *we* are unable to see it. It strikes us as the simplest problem in the world, that, a full 100 years being necessary to complete a century, the whole of the *hundredth year* belongs to the *going out* century; that is, that the whole of the year 100 belonged to the first century of the Christian Era; and, if so, the whole of the year 1800 belonged to the second half of the eighteenth century. Admit this, and it follows necessarily that the whole of the year 1850 belongs to the first half of the nineteenth century.

To go back to the beginning. The moment of Christ's birth was the commencement of the year one of the Christian Era; but a year of the era was not completed till the expiration of twelve months, or until Christ was one year old. Christ then entered on his 2d year, which was year 2d of the Christian Era, and continued to be the year 2 until its close. So of each successive year. Accordingly fifty years, or the first half of the first century of the Christian Era did not elapse till the close of the year fifty, at which time Christ, if living, would have been just fifty years old. The second half, then, of the first century began with the beginning of the year 51; and the first century closed with the close of the year 100, because a full hundred years are required to make a century.—The second century, then, commenced when?—Not with the year 100, which was part of the first century, but with the year 101, and ended with the end of the year 200. We thus find that the present century commenced with the year 1801, as the year 1800 belonged to the last century. Therefore, as forty-nine cannot possibly make a half hundred, we cannot possibly get into the middle of the present century till the close of the present year.—*Independent Democrat.*

YOUNG MAN, STOP.

You, young man, on the way to the ball-alley or the billiard-room, with a cigar in your mouth, and with an appetite for a mint-julep—stop a moment. Are you not in a dangerous way? Will those places, or your habits, lead you to respectability or usefulness in society? Will you, by them, become more moral, more virtuous, or intelligent? If not, stop where you are, we beseech you. You have nobleness of heart perhaps and a generous disposition. You may do good to those about you if you will. Your example, if it be such as will lead you to virtue, will draw others after you; or, if it leads to vice or error, will also, and the more readily, lure others in the way of evil.

Then young man, stop and think upon your course! Where is it leading?—If to bad habits and low associates, stop instantly. Stand firm. Take not another step in the dangerous way but turn back while you have the power, and seek the way of virtue, the ways of intelligence, and you may do good in your day and generation, and may be estimated by those who enjoy your acquaintance.

METRICAL GRAMMAR.

Three little words we often see,
Are articles, *a*, *an*, and *the*.

A Noun is the name of anything,
As *school* or *garden*, *hoop* or *swing*.

Adjectives tell the kind of Noun,
As *great*, *small*, *pretty*, *white*, *brown*.

Instead of Nouns, the Pronouns stand—
John's head, *his* face, *my arm*, *your hand*.

Verbs tell of something being done—
To *read*, *write*, *count*, *sing*, *jump* or *run*.

How things are done the adverbs tell—
As *slowly*, *quickly*, *ill* or *well*.

Conjunctions join the words together.
As men *and* children, wind *or weather*.

The preposition stands before,
A Noun—as *in* or *through* a door.

The Interjection shows surprise,
As *Oh!* how pretty, *Ah!* how wise.

The whole are called nine parts of Speech,
Which *reading*, *writing*, *speaking* teach.

THE GENTLEMAN AT CHURCH

MAY BE KNOWN BY THE FOLLOWING MARKS:

1. Comes in good season, so as neither to interrupt the pastor nor congregation by a late arrival.

2. Does not stop upon the steps or in the portico, either to gape at the ladies, salute friends or display his colloquial powers.

3. Opens and shuts the door gently, and walks deliberately up the aisle or gallery stairs, and gets to his seat as quietly, and by making as few people remove, as possible.

4. Takes his seat either in the back part of the seat, or steps out into the aisle when any one wishes to pass in, and never thinks of such a thing as making people crowd past him while keeping his place in the seat.

5. Is always attentive to strangers, and gives up his seat to such, seeking another for himself.

6. Never thinks of defiling the house of God with tobacco spittle, or annoying those who sit near him by chewing that nauseous weed in church.

7. Never, unless in case of illness, gets up and goes out in time of service. But if necessity compels him to do so, goes so quietly that his very manner is an apology for the act.

8. Does not engage in conversation before the commencement of service.

9. Does not whisper, or laugh, or eat fruit in the house of God, or lounge.

10. Does not rush out of church like a tramping horse the moment the benediction is pronounced, but retires slowly in a noiseless quiet manner.

11. Does all he can by precept and example to promote decorum in others.

WHAT AN EDITOR DOES NOT LIKE.

1. To pay postage on a letter ordering a discontinuance of a paper when the subscriber perhaps, is in arrears.

2. To pay postage on communications, perhaps not more than ten lines in length,—a notice, it may be, of religious interest only in the writer's own charge.

3. To be in debt, and without the means to pay, because subscribers will not pay.

4. To send the paper six months or a year to one who is dead or moved away; and the Postmaster or some one else taking them out and reading them, and then, after all, receive a letter from the P. M. saying, "stop your paper sent to Mr. ———, he is dead," or "moved away;" but not a word about pay.

5. To have a man take the paper until he is in debt eight or nine dollars, and then slip off to parts unknown, without paying; leaving the Postmaster to give notice of the *slide* to the editor.

DR. CHALMERS TO THE IMPENITENT.

You may delay the work of repentance, and think the future far off—*but it will come;* your last call from heaven far off—*but it will come;* your last unavailing effort to repent, far off—*but it will come;* the death-struggle, the shroud, the funeral, far off—*but it will come;* the day of judgment, the day of reckoning, far off—*but it will come;* the sentence; "Depart from me, ye cursed, into everlasting fire!" far off—*but it will come:* eternal banishment from the presence of the Lord, weeping, wailing, and gnashing of teeth, far off—*but it will come.*

INFIDELITY versus CHRISTANITY.

Could my mind be broken loose from the moorings of Christianity—could I be made to believe that this frail life circumscribes the whole of my existence—could I regard death as an eternal sleep, and think the last vestige of hope must perish in the grave, what darkness of gloom would gather around that dreary abode! Can it be a source of consolation to an infidel, when he thinks on death, to believe he will only mingle clay with the brute, and be lost in annihilation! I envy him not of all his scepticism can afford him.

What unspeakable transport does religion afford, while meditating a final exchange of worlds, and the blissful inheritance of immortality and eternal life!—Visit the chamber of the departing Christian—hear the exulting language that falls from those dying lips—see the calm and placid smile that lights up that pale countenance—witness the unearthly animation that swells that heaving bosom, struggling, under the last dying pangs; then ask yourself, may I not pray "let me die the death of the righteous, and let my last end be like his?" Would you rob that departing spirit of its cheering hope, if you could? When you come to die, would you not desire the same consolation to be yours? In that trying hour, would you not wish to say, "yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me?"—*Palladium.*

METHOD OF STUDY.

I. Separate everything impertinent to the subject.

II. Examine what is pertinent.

III. Look at the arguments against it.

1. Have but one leading idea in a sermon.

2. Let the plan be simple and natural. Hence *thoroughly digest* before you plan. The planning is more difficult than the filling up.

3. Aim first to enlighten the understanding.

4. Aim secondly to impress the conscience. Hence look at the *application*, which is the most difficult as well as the most important part of a sermon. "In the plan," says Emmons, "have supreme regard to the application."—*Zion's Adv.*

BIRTH AND DEATH.

Those born once only, die twice—they die a temporal, and they die an eternal death. But those who are born twice, die only once—for over them the second hath no power.—*Jay.*

RELIGIOUS NOTICES.

Notice.

Brother Nelson Thomas, I will try and preach at your house on the 20th of February next; and also at brother Meloy's on the 22d of February. Thos. Hickernell.

PROTRACTED MEETINGS.

A special meeting will commence on the 1st of March, in the School-house at brother Stump's, Stark county, Ohio.

The ministers and brethren generally are invited to attend. Henry Murray.

Providence permitting, there will be a special meeting at the New Bethel near brother Kumbler's, opposite Newport, Perry county, commencing on the 23d inst.

POETRY.

NO, NEVER GIVE UP.

No, never give up! while the land is in view,
Though stormy thy passage through life;
Though meagre thy fortune, though comforts be few,
Endure to the end of thy strife.

No, never give up! for the sake of repose,
Though conflicts be sometimes severe;
No rest to his spirit the warrior knows,
Till victory banishes fear.

No, never give up! though cheerless earth seem,
Though storms of affliction may rise;
For soon the bright day with its glory shall gleam,
Revealing blest scenes to thy eyes.

No, never give up to thy foe on the field,
Though valiant and strong be his arm;
The enemy soon to the Christian must yield,
Protected through grace from all harm.

No, never give up! though the contest be long,
Thy cause is the cause of the free—
Fight manfully, boldly—then sweeter thy song,
Then brighter thy laurels will be.

Thy Captain will aid thee in time of distress,
And angels administer cheer;
If courage should fail thee when trials oppress,
Then help shall be specially near.

Then, never give up! for the land is in view,
Its glories appear to our sight;
The land of sweet promise—Jerusalem new—
Is waiting to be thy delight.

FOR AN ALBUM.

While on thy cheek the hectic rose
Of maiden beauty blooms,
Or in thine eye life flashing glows,
Yet gleans fair flowers for the tomb:

Remember how uncertain all
Our cherished hopes for time;
Death fells them low, however tall,
And slays us in our prime.

Then yield *thy* prime to God's free grace,
And learn to serve Him young;
He'll grant thee near His throne a place,
To chant the Heavenly song.

There, in the garden of His love,
Fanned by the breeze of life,
Shalt thou forever bloom above,
Freed from earth's wars and strife.

G. U. Harn.

PRAYER.

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sinks the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angel's songs;
That arm upholds the world on high;
That love is thrown beyond the sky.

But there's a power that man can wield,
When mortal aid is vain;—
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
And feeds on bliss beyond the sky!

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 27th ult., by Elder Jacob Keller, Mr. Levi Reider to Miss Elizabeth Boice, both of the neighborhood of Elizabethtown, Lancaster county, Pa.

On the 31st ult., by Elder Abraham Swartz, Mr. John H. Eisenhower to Miss Maria McCreary, both of Portsmouth, Dauphin county, Penn'a.

On the 6th ult., by Elder A. Megrew, Mr. Emanuel Beelman to Miss Susan Brenizer, both of Smithville, Wayne county, Ohio.

On the 22d ult., by Elder G. U. Harn, Mr. Daniel F. Hemperly, of Lebanon, to Miss Margaret E. Umberger, of Harrisburg.

On the 22d ult., by Rev. Wm. R. De Witt, Mr. J. G. Carmony, Mereant, Carlisle, to Miss Anna Mary, only daughter of Mr. Geo. Bitner of Mechanicsburg, Cumberland county, Pa.

On the 20th ult., by the Rev. Charles A. Hay, Mr. Robert Peebles to Miss Rebecca Wilhelm, both of Harrisburg.

On the 29th ult., by the same, Mr. John Myers to Miss Catharine Hock, both of Lancaster county, Pa.

On the 20th ult., by the Rev. Francis Hodgson, Mr. Jacob F. Martin to Miss Margaret Elizabeth Wingert, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In Newberry, York county, Pa., on the 18th of December, 1849, George Landis Wolf, son of Jacob and Ann Wolf, aged 2 years, 3 months and 6 days.

On the 2d inst., at his residence, near this borough, Mr. George Mish, aged about 50 years.

In this place, on the 10th inst., Mrs. Rosanna Bellman, consort of Mr. Washington Bellman, aged abont 26 years.

Funeral services (at Middletown) by Elder John S. Oliver.

In this place, on the 24th ult., Eliphas Zearing, aged 1 year, 8 months and 27 days; and on the 4th instant, Wesley Zearing, aged 4 years, 7 months and 2 days; sons of John H. and Sarah Zearing, formerly of Cumberland county, Pa.

"Dearest children, you have left us,
We your loss most deeply feel;
But 'tis God has bereft us,
He can all our sorrows heal."

"'I take these little lambs,' said Christ,
'And lay them in my breast,
Protection they shall find in me,
In me be ever blest'"

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, -	20 00
A liberal sister, -	2 00
David Strickler, - -	5 00
James Casy, - - -	5 00
Samuel M. Hoover, - -	5 00

THE MARKETS.

Corrected semi-monthly for the Advocate.
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 25	a	4 37½
Do. Rye, do. - -	2 50	a	2 56
Do. Corn, do. - -	2 37½	a	2 50
GRAIN—Wheat, per bushel,	95	a	98
Do. Rye, do. - -	55	a	56
Do. Corn, do. - -	55	a	56
Do. Oats, do. - -	28	a	28
Do. Barley, do. - -	60	a	65
SEEDS—Clover, do. - -	4 00	a	4 12½
Do. Timothy, do. - -	2 25	a	2 50
Do. Flax, do. - -	1 00	a	1 10
BEEF, per cwt. - - - -	5 00	a	5 50
PORK, do. - - - - -	5 00	a	5 25
HAMS, per pound, - - -	10	a	11
BUTTER, do. - - - - -	16	a	20
LARD, do. - - - - -	7	a	8
TALLOW, do. - - - - -	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen, - - - -	12½	a	18¾
POTATOES, per bushel, - -	75	a	87½
ONIONS, do. - - -	75	a	87½
APPLES, do. - - -	1 00	a	1 12½
PEACHES, (Dried) per bush.	1 25	a	1 30
FEATHERS, per pound, - -	37½	a	45
WOOL, do. - - -	30	a	50
SALT, per sack, - - - -	1 25	a	1 25
HAY, per ton, - - - - -	11 00	a	12 00
PLASTER, per ton, - - -	4 00	a	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 87½	a	5 00
Do. Rye, do. -	2 87	a	2 87
Do. Corn, do. - -	3 00	a	3 06
GRAIN—Wheat, per bushel,	1 06	a	1 07
Do. Rye, do. - -	62½	a	62½
Do. Corn, old do. - -	61	a	62
Do. Oats, do. - -	31	a	31
Do. Barley, do. - -	75	a	80
SEEDS—Clover, do. - -	4 37	a	4 50
Do. Timothy, do. - -	2 75	a	3 00
Do. Flax, do. - -	1 35	a	1 40
BEEF, per cwt., - - -	7 00	a	8 75
PORK, do. - - - - -	7 00	a	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

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This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

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☞ For sale at this office, and at our Depositories. Editor.

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Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

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of leading men, identified with the different leading persuasions.

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☞ No letter will be taken from the office unless post paid.

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For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, and DANIEL GETTY, No. 110 South Third street, *Philadelphia.*

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	Retail prices.
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English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church, &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, -	25
Lyceum Spelling Book, -	15
Traveler's Guide to the West, -	50

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TERMS AND REGULATIONS.

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1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months; 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fourteen.

Names	Am't. paid	Names.	Am't paid.
Adams Wm	$1 00	Hummer Abraham	$1 00
Achey Jno H (vols 14 & 15)	2 00	Kauffman S K	1 00
Bigham Solomon	1 00	Kauffman J H	1 25
Beatty Mary	1 50	Landis Jacob	1 00
Bowman Geo	1 50	Leach Samuel	1 50
Berry Geo	1 00	Miller Geo W	1 00
Brown Miles	1 00	Mygrants J	1 00
Brandt John	1 50	Mooney Wm [vol 15]	1 00
Basinger Lewis	50	Myers Philip	2 00
Bollinger Abraham (vol 15)	1 00	Megrew Matthew	1 50
Bishop Jacob [vol 15]	1 00	Martin Christian	1 00
Brock Wm C	1 50	Musser Benj	1 25
Boyle Geo W	1 00	Mohler Henry [vol 15]	1 00
Critchfield James	1 50	Myers Samuel W	1 50
Ensminger David	1 00	Ovly John	1 00
Flenner Adam	1 00	Ovly Frederick	1 00
Frezer Jane	1 00	Pence Wm	1 00
Fenton A J	1 00	Rupp H G [vol 14 & 15]	2 25
Ferguson James	50	Ramsey E J	1 25
Gensler Adam	1 00	Schoch Joseph [vol 15]	1 00
Getter Geo	1 00	Sheaffer Mary W	2 00
Getter Philip	1 00	Sherich Henry [vol 15]	1 00
Gensler Daniel	1 00	Singiser Andrew	1 00
Guss Samuel	3 00	Strock Jacob	1 00
Herr Benj	2 00	Stouffer Eliza	1 00
Hart Daniel	3 00	Swyers Wm	2 00
Heck Wm [vol 15]	1 00	Swartz Abraham	1 00
Harn John	1 00	Shaw Philip	2 50
Hooper Wm M	2 00	Sulsberger Daniel	62
Hicks Daniel	1 25	Switer Jacob v 13, 14 & 15	3 50
Harden Josiah	1 00	Shellenberger Jacob	1 00
Heiges David	50	Wengert John	1 25
Hower Adam	1 00	Wolf Sarah	1 00
Hickernell John	1 00	Worley Nathan	1 00
Holler Henry	2 25	Walter Peter	50
Houser John [vol 15]	1 00	Weishampel J F	4 50

Chaplain to Congress.

The Rev. Mr. Gurley was elected Chaplain to the House, on the third ballot. His chief competitor was the Rev. Mr. Cushman.

Prize Essays on Systematic Beneficence.

The Committee of the American Tract Society, charged with the award of the preminm of $400 for the best essay on "Systematic Beneficence," have recommended that it be divided equally between Rev. Edward A. Lawrence, of Marblehead, Mass.; Rev. Samuel Harris, of Conway, Mass.; Rev. Senero D. Clark, of Ashfield, Mass.; and Rev. Parsons Cooke, of Lynn, Mass.

Opening the Canals.

We learn that the Canal Commissioners have directed the Superintendents on the main line of the Pennsylvania Canal to let in the water on the 7th of March, the weather permitting. The line is in good repair, and a heavy spring business may be expected.

Our Bills Explained.

As some of our subscribers appear not to understand our bills, we would say, in explanation of the same, that they only owe the amounts put down opposite the several volumes. Those left blank are paid for. When one or more volumes are charged, the amounts are always cast up and carried forward beyond the dollar mark. To the right of the mark, therefore, the respective amounts due, will always be found.

Postmasters and Newspapers.

Some Postmasters have been of opinion, that they were not allowed to send money or new subscribers to Newspaper Publishers and frank the letters containing such money or subscribers. The Postmaster General has, however, lately, on application of the Editor of the New York Mirror, decided, that "he has the power to frank such letters," he acting as the agent of the publisher. "In doing this business, the Postmaster must be regarded as entirely the agent of the Publisher, and not of the (Post Office) Department."

We authorize all Postmasters to act as agents for the Church Advocate, and hope to see a good many of their franks.

Debate on Baptism.

A debate between brothers Jacob Keller and A. Owen, on the subject of Baptism, came off a few days ago, in Shiremanstown, Cumberland county, Pa. The discussion commenced on Tuesday, the 19th, and closed on Saturday, the 23d ult.

The debate excited a great interest, from all accounts, and drew together a large concourse of people, during the whole time of the meeting.

By an arrangement with Bishop J. Erb, we had the debate reported, with a view to give to the readers of the Advocate and Telescope a sketch of the arguments on both sides. Mr. Drake, the gentleman who has taken notes of the discussion, is a first rate Stenographer, and will no doubt give us an accurate and impartial report of the arguments.

The readers of the Advocate may look for the first part of the discussion in our next, and the remainder in such portions as we shall find room for in succeeding numbers, till the whole is published, as far as it is reported.

Our Duplicate Bills.

These bills will now be made out and forwarded to our agents, with the request that they may be speedily collected. We had hoped that the most of our subscribers would have saved us the necessity of this trouble and expense. But as they have not done so, by remitting, as requested, the amount of their dues by the first of March, we shall now call upon them through our agents, hoping they will settle their bills with them *instanter*.

The amount of our outstanding account for the Advocate is in the neighborhood of $1000. Some of this we ought to have had several years ago; and all of it, before this time, our terms being cash, or a short credit, in certain cases.

By the ruinous credit system, the Gospel Publisher was broken down, and various other papers throughout the country. The Church Advocate was started on the cash system, or the advance pay principle. For accommodation sake, this principle was slightly modified. But this modification of our terms, some of our subscribers have taken the benefit of, to our disadvantage. This benefit they cannot have beyond the end of this volume. Their bills must be paid up, or their papers will be stopped, at the end of this volume. Our circumstances are such that we cannot, in justice to ourselves, extend a longer credit, and thereby hazard the continuance of the Advocate. Hence we call for prompt payment of our dues.

Union of Franklin and Marshall.

The Trustees of Franklin College at Lancaster, and the Trustees of Marshall College at Mercersburg, are now making an effort to unite and consolidate these two institutions. Application has been made to the Legislature for an Act of incorporation, uniting these two institutions under the name of "Franklin and Marshall College," and to be located in or near the city of Lancaster.

In the preamble to the Act of incorporation, as reported and entered on the Senate Files, it is said, "that by the terms of union agreed upon, it is believed that a more extensive benefit will be conferred upon the citizens of this State, in the promotion of liberal and scientific learning."

Now whether this is true or not, will depend, in a great measure, upon the nature and character of the terms of union agreed upon, and the objects had in view. In order, then, to understand and judge of this properly, it is necessary to know something of the history of both institutions.

Marshall College was chartered in the year 1836, is located at Mercersburg, Franklin county, and is a denominational institution, belonging exclusively to the German Reformed Church.

Franklin College was chartered in the year 1767, was intended to be a Union College and Charity School, for the benefit of the citizens of this State of German birth or extraction, and to be located in the city of Lancaster.

For the purpose of establishing and endowing said College and Charity School, the State made a donation of 10,000 acres of land.—These lands have been sold and converted into other funds, amounting, at present, to some $55,000, or upward.

The whole of the funds were to belong to and be controlled by three parties, viz: Lutherans, German Reformed and other Denominations. The Board of Trustees were to consist of 45 persons; 15 of them to be chosen from the Lutheran denomination, 15 from the German Reformed, and 15 from other Denominations.

According to the 13th Art., the one-sixth of the whole of the funds, together with such gifts and bequests as might at any time be made to the Franklin College, for the use of the Charity School, were to be "irrevocably appropriated to the maintenance and support of said School, connected with the institution, for children of both sexes, and of all religious denominations." To facilitate the acquisition of learning to all ranks and parties, by means of a Charity School, is declared by this article, to be one of the primary and fundamental objects of this institution. Such then is the history and such the objects of these institutions.

Now, what are the proposed terms of union and consolidation of these two Colleges?—Why simply this. The German Reformed propose to buy out the Lutherans, by paying them the one-third of the real and personal funds belonging to the Franklin College; and then to merge the whole of Franklin into Marshall College, and so have both in one, under the name and style of "Franklin and Marshall College" for themselves. This is the whole plan and arrangement, when fairly analyzed and understood. The "terms of union," therefore, amount just to this: the Lutherans and German Reformed have agreed to divide the property of the Franklin College among themselves; the former taking one-third of the funds, adding them to their College at Gettysburg, and the latter the remainding two-thirds, adding them to their institution, with a change of its title and location.

This being the true and whole state of the case, how will such an arrangement confer a more extensive benefit upon the citizens of this State? What becomes of the Charity School, for children of both sexes, and all religious denominations, and which is said to have been one of the primary and fundamental ob-

jects of the Franklin College? What benefit or advantage will the citizens of this State of German birth or extraction, belonging to other denominations—such as Mennonites, Dunkards, Moravians, United Brethren, Evangelical Association, River Brethren, Omish, Church of God, &c.—derive from such a division of the funds of Franklin College? And by what rule of right and justice, can the German Reformed claim and appropriate to themselves two-thirds of the funds of Franklin College?

If it is just and fair to allow the Lutherans one-third of those funds, for the endowment of a professorship in the Pennsylvania College, why not allow the all denomination party the same? Or why not erect Franklin College into a State institution, open and free for the benefit of all denominations? Its original design was to make it a union College, mainly for the improvement of those who were of German extraction. The funds were all, or principally, derived from the State: why then should they now be appropriated to the exclusive use of two denominations, who already have their Colleges and Theological Seminaries in full operations, and do not need these additional aids to help them along?

But, if these denominations are entitled to their respective shares of these College funds, neither of them can fairly and justly claim the all denomination share. This share, therefore, ought to be appropriated in such a way as to give them a proper and equal benefit. If there is no better way, let the State, who was the donor, take back these funds, and appropriate them to the Normal School, or for the establishment of a Central High School, and then all denominations will have an equal interest.

The German Reformed, we know, it will be said, intend making the institution a liberal one, and hence they have taken men from different denominations into the Board of Trustees. True; but they have taken good care to have the charter so framed that there shall always be two-thirds of the members taken from their own denomination, and every quorum of the Board must consist of two-thirds of their own members to be competent to transact business.

Hence, with a Faculty of their own, and two-thirds of the Board of Trustees, what else will it be but a Denomination or Sectarian College, to all intents and purposes?

The National Monument.

The resolution relative to the block of marble, and inscription, from the State of Pennsylvania, to be placed in the National Monument at Washington city, finally passed both branches of the Legislature in the following form:—

Resolved, That the Governor is hereby authorized and requested to cause an appropriate block of the native marble of this Commonwealth, to be conveyed to the National Capital, to take its place in the monument to the memory of Washington, and to have inscribed thereon the State coat of arms, and these words:

"PENNSYLVANIA,
FOUNDED
1681,
BY DEEDS OF PEACE."

Resolved, That a sum not exceeding one thousand dollars, is hereby appropriated for the purpose of carrying out the provisions of the foregoing resolution.

God governs the world, and we have only to do our duty wisely, and leave the issue with him.—*John Jay.*

CONTRIBUTORS' DEPART'T.

Moral Retribution:* As Evinced by the Analogy of Nature.

I. CHARACTER OF THE ARGUMENT.

When it is said that two and two make four, or that a straight line is the nearest distance between two points, because any other supposition would involve an absurdity, the conclusion is absolutely decisive and irresistible. No possible addition of argument or demonstration can render it more apparent, or add anything whatever to the strength of the conviction which it induces. The argument is already a demonstration, and no other conclusion is even conceivable. It is absolutely impossible to conceive—much more to believe—that two and two can make five or any other number than four. Nor is it conceivable that there can be any distance between two points nearer than a straight line.

But in reasoning from analogy the case is essentially different. Here the force of the conclusion rests both upon the number and the relations of the parts of the argument. Take a familiar example. A watch, exhibiting evidences of design, has a designer.—Hence it may be inferred that whatever exhibits evidences of design must have a designer. But the conclusion is by no means irresistible, as in the case of demonstrative reasoning. For notwithstanding anything that has as yet appeared, it may be that everything else may exhibit evidences of design and still have no designer. If however another piece of mechanism be examined, and having evidences of design, is also found to have a designer, the argument is very materially strengthened. It may indeed be said to be twice as strong as before, and yet the second instance in itself and by itself is no more convincing than the first.

And if, in pursuing the investigation, repeated instances are found of things exhibiting marks of design, and all having designers, the argument is evidently strengthened by every successive example *ad infinitum*. And further, if a designer can be discovered wherever evidences of design have been found, it may then pretty confidently be affirmed that evidences of design universally indicate a designer. Nor will this conclusion be invalidated if in every instance the existence of a designer is not already substantiated, provided there is nothing in the nature of the case that must necessarily preclude the possibility of a designer. But still in any case the conviction is not absolutely irresistible. It is at least conceivable that something may eventually be found with marks of design, where there is not and cannot be a designer. And a single such example of course would necessarily destroy the entire argument. Nor is it possible to accumulate such instances, and thus strengthen the conviction, until an exception is not conceivable; and the conclusion thus be placed beyond the possibility of a doubt as is the case in demonstration.

Thus far this kind of reasoning has been considered only in its cumulative character—as affected by the number of corollaries or minor arguments upon which it depends. But more than this is necessary. The relations of these corollaries must be taken into the account. It would be fallacious reasoning to conclude that it is not true that marks of design indicate a designer, because an instance might be found exhibiting no marks of design, and having no designer. The example would lack an essential relation—that of having evidences of design. And this relation is essential because involved in the proposition itself. The example might possess a great variety of other relations and characteristics, but no one, or all of them together, could by any possibility compensate for the absence of any one involved in the proposition to be proved. Nor would the presence of a multitude of other relations have any tendency whatever to vitiate the conclusion when these are all also present.

But while analogical reasoning can never preclude the possibility of an exception and thus arrive at absolute certainty, it not unfrequently induces a conviction entirely beyond the probability of error, and absolutely superior to all counter-argument. In such cases doubting is far more difficult than implicit credence. Of this character are the arguments from design to designer and from effect to cause. It is barely possible that something may somewhere exist having marks of design but without a designer, or that there may be an effect without a cause; and yet there is not the slightest probability in favor of such a supposition. The most incredulous, or rather credulous, sceptic—for nothing is more credulous than scepticism—could scarcely hang a doubt upon it. It is impossible not to believe that fire will burn, and yet this conviction rests entirely upon analogical evidence. There is nothing in the fire itself which demonstrates that it must burn, or that would lead to the conviction that it will burn, until it is ascertained by experiment. So far as can be determined by any other evidence, water would be as likely to burn as fire. But inasmuch as fire always has produced the effect which is denominated burning, it is hence analogically concluded that fire invariably will burn.—Hence while this species of argument may settle a point beyond the power of cavil, and so as to demand a far greater credulity to disbelieve than to believe, still it cannot by any proper technology ever be termed a demonstration.

Dr. Cheever therefore, in illustrating the demand of retribution by an analogical argument, is guilty of a logical misnomer in terming it the "Demonstration of a Future Retribution." Actual demonstration is necessarily excluded by the nature of the argument which he employs. The reasoning may be, and is, convincing, and even beyond the reach of scepticism; but still it is not and cannot be a demonstration. The practical importance of the point is, that infidelity being able to prove that the argument is not a demonstration, will artfully interweave the subtle sophistry that the Dr., failing to demonstrate his proposition, has also failed to establish it. The argument itself there is no danger that scepticism will or can invalidate.

It may not be improper to add that the significance and force of analogical reasoning depend upon the universal conviction of the uniformity of nature. Whether this conviction be an innate perception, or whether it is derived from the observation of the actual uniformity in nature, is one of those tangled webs that metaphysicians are unable to unravel, and is of comparatively little importance. It is conceded upon all hands that such a conviction exists in every breast, and that all are swayed in their conclusions by its influence. Thus it is believed that fire will burn because it has burned, and that bodies will gravitate toward a common centre because they have done so heretofore. Aside from this conviction many of the simplest problems in nature could never be solved.—Even Astronomy, the most exact of all the natural sciences, is necessarily based upon it. Without assuming it there could be no such thing as predicting an eclipse, or of estimating the annual motions or density of the heavenly bodies.

Having thus premised the character of the argument to be employed, and hence the nature and significance of the evidence to be expected, we are prepared to inquire if nature evinces proof of the doctrine of Retribution.

A. D. W.

(TO BE CONTINUED.)

*"The Demand and Demonstration of a Future Retribution in Natural Theology." Rev. G. B. Cheever, D. D., in the Biblical Repository for Jan. 1850.

Epistolary Courtesy.

BY G. U. HARN.

I have often thought that a short essay written on the caption of this article, might be of signal benefit to some of our ready scribes of the Advocate—old and young. In the first place, courtesy or courtly manners or good-breeding, is sanctioned and enjoined in the most positive language of the Bible. The polite, genteel and courtly conduct of the Roman centurion, Julius, toward Paul, into whose hands he was delivered a prisoner at Cesarea to be conveyed to Rome, was so highly esteemed by the author of Acts of Apostles that he saw fit to perpetuate the memory thereof by giving it a place in his imperishable history. "And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." In like manner the good-breeding of Publius, the chief man of a barbarous or heathen people on the island of Melita, has received a just encomium. "Who," says Luke, "received us, and lodged us three days courteously." It was not the mere act of lodging them, but the kind, friendly and courteous manner of doing it, that led the writer to record the fact. The same amiable deportment was displayed by Paul himself while delivering his defence before King Agrippa.

It is not only sanctioned by general notice of particular cases, but positively enjoined by Divine law. "*Love as brethren; be pitiful, be courteous.*" True courtesy is the emanation of a kind and well-trained heart. Angels, I presume, are the most courteous of all God's intelligent universe. They are very guarded never to wound the feelings of their fellows. I have thought one day spent in their society would furnish matter sufficient to remodel the manners of the world.

We naturally love the man or woman truly courteous in their manners, although we feel ourselves their inferiors. The man of good-breeding truly so, will always gain the approbation of the first impulse of our nature.

Some men, however, are naturally uncouth, rough and unpolished in their manners, and not unfrequently attempt to justify a lack of good-breeding on the grounds of their natural bias. Well, much allowance should be made for such persons, especially when young in religion; but nature must be reformed by grace. The gospel is to reform men and bring them back to the standard of good-breeding sin has caused them to wander from. The softness of Messiah's manners is that standard. His address, manners and language could never be offensive to the lover of respectful-

ness, although the holiness of His precepts were offensive to the corrupt heart.

Now permit me to apply this. I have noticed frequently, for years past, that brethren, in their controversies through the columns of the Advocate, appeared to be very reckless of each other's feelings. Some whose disposition it is always to look on the deformed side of a picture, cannot help bringing their evil forebodings before every body else, while the severity of attacks on them has been productive of very little good.

I love to read public discussions, even between brethren, and am very far from joining in with that sickly band who can never listen to anything bordering on a calling in question the views of others. I have no notion that it is Christianity to give every man right in all he says or does in religion. No. I have as much right to call in question the erroneous views and practices of a professed Christian as an avowed Infidel. Indeed, I hold that our brethren would become more and better acquainted with the doctrine of the Bible, were there more interchange of views through the paper, on many leading subjects. But this should be done in a far more apparently respectful manner than in many instances now, in my mind's eye.

It is uncourteous to lay hold of the motives of any man in matters of religion, and more especially so through that mighty engine for good or ill, the public press, unless we have the most demonstrable proof of being correct. "*Love thinketh no evil.*" Of course it will preach none by tongue, pen, or type. Said a heathen philosopher: "When an action may be assigned to one of two motives,—one good, the other evil,—humanity requires that it be assigned to the good rather than to the bad one." Christianity does not require less than this.

Again, the style of language used is sometimes extremely objectionable. The very pertinent remarks of father Howard in the last paper, would suit to call to mind just here. Brethren themselves, who are well acquainted with each other, and all the circumstances, may not mind being "*rasped*;" but there are many good old pious disciples who do not pay so much attention to the liberties allowed in discussion, at times, as they do in learning the meekness of the Saviour, and who become much wounded with such a course.

An Editorial meeting was lately held in this place, to devise some plan for the exhibition of a greater degree of courtesy between secular Editors, and shall Christians and Christian ministers be in the van of so laudable an enterprise?

For Parents to Read.

"JUST AS THE TWIG IS BENT, THE TREE'S INCLINED."

INSPIRATION has said in the sacred volume, "Train up a child in *the way he should go*"—and we would expect that *Christians*, at least, would obey this advice. But we are sorry to say that we are lamentably mistaken—that such is not the fact. We are sorry, not because we have *felt* the effect of the disobeying of the above injunction, but because we have *seen* it. The writer has reason to bless instead of curse the parental hands that pointed to him the path that led to wisdom. His tongue and pen would both fail were they to attempt to give a truthful eulogy upon the character of those whose names are recorded at the head of his family.

Parents are to blame for various causes—especially Christian professors—regarding the education of their children. I was once placed for an hour in company with a lad of about twelve years, who startled me, during a conversation, with some *very improper* allusions. I stopped him and inquired if his father was a professor of religion. "Yes," was the reply. "Does he hold family prayer, and does he ever speak to you about religion?" "No—we never pray but on Sunday, and father never talks to me about religion. I *didn't know* that I was doing *wrong*, when I talked as I did just now!" What a reply! The son of a professor of religion, in the Church of God, intelligent on all things but religion, because his parents did not talk to him about it! I have heard the children of some professors even blaspheme the name of the Most High God! Oh! what an awful fact! A *minister* who once resided in ———, had a son who was engaged in a store. This son confessed to me that during that time he had been leading a dreadful life. He never retired to bed at night earlier than ten, twelve, or two o'clock. He did not lodge at home, but at his employer's home, and spent the leisure hours of night running about the streets, engaged in every youthful wickedness—and even acquiring a habit of using intoxicating liquor! His parent, a minister of the Gospel, of excellent abilities, never had spoken to him about the right path, but suffered him to go on without a parent's care and correction. This son is now at home, under more restriction, and is sensible of his folly and resolved to do better; but the effects of his former bad course will never leave him.

The children of *professors of the religion of Jesus Christ* are generally as bad as the generations of the ungodly! And where I see such a result of family *non-education*, I consider that there is at least "*one* thing needful" to make their profession of righteousness genuine.—Parents look at this matter, *now*, lest you may be charged in the day of God's judgment with the damnation of your children! Could you endure that accusation?

Every parent should know how to teach their children how to live. In the first place, they should be told of God—then to *respect their mothers*. Some children fear the father before his face, curse him secretly behind his back, and trifle and contradict the poor mother without the least shadow of respect or affection. How painful, such a case as this!

When they fear, they respect their mothers. The respect will soften to love, and the child will be on the right road to its complete duty. It will have made the first step to good education. When the child has practised the knowledge it has of its duty to God and its parents, then a taste for *reading* should be inculcated—not the light trash which is now deluging the world, falsely denominated "Literature," (or rightly called "false Literature,") but train them to search into sound reading for pleasure—History, Biography, Narrative, and best of all, the Holy Bible. Instead of permitting them to run at large at night and on the Sabbath, cause them to read,—force them with kind arguments at first, and afterward they will do it themselves, as a recreation instead of a task. Do not consider the money expended for books lost,—it is a great gain to a family.

When the principal points are gained, common sense will point to the minor branches of a child's education.

TIMOTHY, JR.

Account of a Meeting in Wooster.

BY J. P. WINEBRENNER.

WOOSTER, Ohio, Jan. 31, 1850.

MUCH ESTEEMED UNCLE:—

BY request I will give an account of a protracted meeting held in Wooster, commencing January 11th, 1850, and closed on the 30th inst. The ministers in attendance at the commencement of the meeting, were brothers A. Megrew and J. S. McKee. Brother Megrew preached the opening discourse in the evening, from Eph. 6: 13. We had a pleasant time together. Sabbath, at 11 o'clock, A. M., brother J. S. McKee preached, from Matt. 19: 27. His preaching was plain and pointed. Brother Megrew followed in exhortation. In the evening brother Megrew held forth, from 1 John 3: 1, to a crowded house, and brother McKee followed in exhortation. There appeared to be considerable solemnity prevailing, but nothing special effected. On Monday evening we met again, at which time brother McKee addressed the audience, from Prov. 4: 32, and with considerable assurance.—Brother Megrew followed in exhortation, and faithfully warned them to flee the wrath to come: at which time two penitents presented themselves as subjects for prayer; and, thank God, they found the pearl of great price before they left the house. On Tuesday evening we met again: at which time brother Thos. H. Deshiri came to hand, and addressed the congregation, from Luke 18: 18-24; but in consequence of being very hoarse, he could not blow the trumpet with the same ease that he generally does. Brother Megrew followed in exhortation. We had a very solemn time, but nothing special. On Wednesday evening brother Deshiri held forth, from Isa. 32: 9-15, and faithfully warned them of the danger to which they were exposed. Brother McKee exhorted, and God's power was displayed in such a manner as to cause one who was present to tremble as a Belshazzar, and exclaim, what must I do to be saved? But he did not find peace that evening. Thursday evening brother McKee addressed us, from Acts 11: 17, and brother Megrew followed in exhortation; after which two presented themselves for prayer, but did not find peace to their poor souls. Friday evening brother Deshiri addressed the audience, from 1 Cor. 10: 33, and endeavored to wield the old Jerusalem blade at a venture, and it cut its way; after which brother McKee exhorted, when seven presented themselves for prayer, and two found peace to their troubled souls. Saturday evening brother Megrew preached, from Isa. 55: 6, 7 His preaching was plain and pointed. Brother McKee followed in exhortation; after which six came forward for prayer, and five were made the happy recipients of saving grace.

On Sabbath morning we met at 9½ o'clock, A. M., to hear the saints of God relate the good dealings of the Lord. We had a good feasting time to our souls. At 11 o'clock brother McKee addressed a large audience, from Rev. 7: 37. His preaching was very pointed, and I have reason to believe that many felt the force of truth. After which brother Megrew exhorted very pointedly, and spoke in reference to baptism. An opportunity was then offered to candidates for baptism, when ten presented themselves as subjects for this holy ordinance. We then repaired to the little Jordan near town, and in the presence of a large assembly, these believers were buried with Christ in baptism, by brother A. Megrew, and they all came up out of the water praising God, as did the Ethiopian Eunuch. How good it is to be obedient to God in all things. Oh! for grace to do it! In the evening brother Deshiri held forth to a crowded house, from Isa. 63: 1-6. He drew the bow at a venture, and God directed the arrow, and it cut its way. Brother D. Gill followed with a warm exhortation, and entreated them to flee the wrath to come, when eight came forward for prayer, and seven found Him whom their souls so much desired to love. Monday, 10 o'clock, A. M., we met again, when Brother Megrew exhorted the young converts, for a short time, how to live in order to be useful in the vineyard of the Lord; after which we related our Christian experience to each other, and truly we had a glorious time. The saints of God shouted for joy. Never will I forget the occasion. It appeared to me as though we had a heaven on earth. It lasted four hours, and we could hardly get them to leave the house then. In the evening brother Deshiri preached again, from John 7: 37. He had good liberty, and his soul appeared to be filled with the Holy Ghost; after which brother McKee exhorted and pressed the truth home to their consciences, when seven presented themselves for prayer, and three of that number were made happy in the Saviour's love. Tuesday evening brother McKee preached, from 2 Peter 2: 9. He preached plain and pointed, and the word had its desired effect upon the hearts of some. Brother Megrew exhorted and endeavored to impress upon them their best and eternal interests, when four came forward and found the Lord precious to their souls. Wednesday evening brother Deshiri preached, from Eze. 37: 1-10. The people appeared to give heed to the word which he spake. Brother McKee followed in exhortation; after which six came forward to seek the Lord, and three found him to the joy and comfort of their souls. Thursday evening brother Peter Hartman addressed the audience, from Heb. 2: 1-3, and warned them to escape for their life.—Brother Megrew exhorted, when seven presented themselves for prayer, and five professed peace in believing. Friday evening brother Deshiri held forth, from John 7: 38, 39. He endeavored to point them to the Lamb of God that taketh away the sin of the world; after which brother Megrew followed with a warm exhortation and affectionately entreated them to seek their soul's salvation, when three came forward and one found peace. Saturday evening brother Megrew preached, from Luke 15: 11-22. He exhorted them to return to God with full purpose of heart, as did the prodigal son, when four came forward to seek their souls' salvation, and three found peace to their souls.

Sabbath morning, at 10 o'clock, A. M., we met for prayer, and at 11 preaching by brother Megrew, from Zach. 8: 23. He held forth to a large congregation. His preaching was very plain and pointed, and the people paid strict attention to the word; after which he gave an opportunity for those who wished to be baptized, when 16 presented themselves as subjects for baptism. We then repaired to the water, and in the presence of a vast multitude, they followed their Living Head in this holy ordinance—administered by brother A. Megrew. We truly had a shout in the camp. In the evening brother Hartman preached, from Rev. 6: 17; after which brother McKee exhorted and gave an invitation for mourners, but did not press the matter, on account of the house being too much crowded. Monday, at half-past 9 o'clock, we met for prayer and ex-

perience meeting. The Lord was truly with us, to bless his poor saints. Monday evening brother McKee preached, from Psalms 50: 1-4. The people paid considerable attention; after which brother Megrew exhorted, and gave a pressing invitation for persons to seek God, when five came forward, and one professed peace. Tuesday evening brother Megrew preached, from Ezc. 18: 31, and pressed the truth home to their consciences; after which two came forward for prayer, and one professed peace in believing. Wednesday evening we met again. It being the last evening of the meeting, brother Megrew read the 3rd chapter of 1st Corinthians, and pointed out the characters that should be recognized with the Church of God, and the foundation they should build upon, &c.; after which he gave an invitation for membership, when 31 presented themselves and were received. We then attended to the ordinances of Feet-washing and the Lord's Supper. We had a solemn and interesting time.

The aggregate amount of those who professed peace in believing, were 37,—26 baptized, and 31 united with the Church. Some few of this number, were those who once enjoyed the love of God in their souls, but had wandered away from God; but, thank God, they have been reclaimed. Some of the converts that were baptized, were not present the last evening; and some who are not yet baptized, calculate to attend to it shortly, and unite with the Church also. I think I never saw converts more obedient than these were. But I think, also, I can account for this. Our preachers here teach them fully the gospel order. 1st. To be converted. 2d. To be baptized: and 3d. To be added to the Church, and enjoy the immunities of the same. The same order that was observed on the day of Pentecost.

Thus you see the Lord has done great things for us, whereof we have reason to be glad. This meeting has created a great uproar in the town of Wooster. Sinners have persecuted; formalists, hypocrites and hollow-hearted professors, have cried confusion! Yet, notwithstanding all this, the cause is God's and must prevail in spite of all opposition. Oh! my brethren and sisters, let us endeavor to live humble, and let our light shine in this dark and benighted land, that others may take knowledge by our Godly walk and deportment, that we have been with Jesus and have learnt of him.

Further Accounts from Wooster.

Wooster, Ohio, Feb. 11, 1850.

Brother Winebrenner:—

I wish to inform you and the readers of the Advocate of some of the good dealings of the Lord to his Church and the people of Wooster, during our late protracted meeting, which lasted 18 days. The Lord visited us in mercy, and we have had a gracious shower of his Divine grace. During the meeting some 30 or 35 professed to find peace by believing,—26 were baptized and 31 added to the Church.

Last Sabbath we had meeting again. Brother T. H. Deshiri preached for us in the morning, from the 2d verse of the epistle of Jude: after which we gave an invitation to candidates for baptism; whereupon five presented themselves. We then repaired to the water and baptized them, according to the ancient manner, by immersing them in the name of the Father, Son and Holy Spirit. We met in evening again in the little Bethel, when the writer endeavored, in much weakness, to address the people from the following words: "Who is on the Lord's side?" Exo. 32: 26. The sermon was followed with a warm exhortation by brother T. H. Deshiri: after which an invitation was given to such as were converted and baptized, to unite themselves to the Church; whereupon 11 presented themselves and were received into fellowship. Thus you perceive, that the result of our meeting, as the fruits of labor, has been, that 42 have come over on the Lord's side, and have been added to the Church. Truly, "the Lord has done great things for us, whereof we are glad." To Him be all the glory.

Yours truly, A. MEGREW.

Account of Another Meeting in Wooster.

Wooster, Ohio, Feb. 20, 1850.

Brother Winebrenner:—

We had the pleasure of having quite a number of the preachers and brethren with us in Wooster over last Sabbath. We had meeting on Saturday evening,—preaching by Elder Bear. Sabbath morning by Bishop Holms; after which we resorted to the water and baptized two believers. Preaching in the evening by Bishop Murray.—Two more received into Church-fellowship. On Monday the Standing Committee met in the Bethel, and transacted some necessary business. In the evening we met again for divine service, when a discourse was delivered by Elder A. Holms on the ordinance of Feet-washing; after which about one hundred brethren and sisters attended to the same, and to the breaking of bread. We had truly a very solemn and interesting time. The Saviour's words were abundantly verified, "If ye know these things, happy are ye if ye do them."

Thus far, love and union characterizes the Church of God in Wooster. It is indeed a little heaven below; and my prayer is, that it may continue to be so, and abound more and more. My love to all the brethren.

A. MEGREW.

Doings of the Standing Committee.

The Standing Committee of the Eldership of the Church of God in Ohio met, according to previous appointment, in Wooster, Wayne county, Ohio, on the 18th of February, 1850, and transacted the following items of business:

1st. Having received a communication from Elder Myers, of Ashland, requesting a license, it was, on motion,

Resolved, That a license be granted him.

2d. Elder James Dennis, formerly of the Disciples, made application for license; whereupon a license was granted him.

3d. Brother Moses Coates, of the M. E. Church, made application for license; and, after due consideration, a license was granted him.

4th. Appointed the following Camp-meetings:

1, One in the bounds of the Chester Church, Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Wayne county, commencing on the 29th of August.

5th. Released brother W. Adams from the Sugar Creek Circuit the ensuing year.

6th. Released brother T. H. Deshiri from the Wooster Circuit the ensuing year.

7th. On motion,

Resolved, That brother A. Holms be released from the Wooster Circuit the ensuing year, and continued on the Sugar Creek Circuit.

8th. Appointed brothers Wm. Adams and John McKee to fill the vacancies of brothers Deshiri and Holms on the Wooster Circuit.

9th. Gave the appointments at Urick's, Sharon and Liberty to brothers Williams and Neil; and the Church at Brownsville, at Jericho, and near Columbus, to brother Bear.

A Lean Solution.

Lancaster, Feb. 14, 1850.

Brother Winebrenner:—

I perceive that the Advocate of the first of February contains a solution of my Baptism Query, given by Elder J. F. Weishampel, in which there appears to be a flat contradiction. We cannot say, with regard to brother W., as the Latins used to say, "*Bonus Textuarius est bonus Theologus*," from the fact that no better text could be selected than the commission of the Apostles, and a more corrupt theology could not be produced than that set forth in his solution. The commission, says brother W., is the rule to be applied in all cases. So say I; and the Scriptures justify us in saying so. This is the starting point. It is the statute law of Zion—a law inviolate. A law that has never been repealed. What right, then, has brother W., or any body else, to step aside from this rule, and run such a zigzag line as he has done, changing times and laws, calling that a valid baptism and a Gospel Church which is neither sanctioned by the law of God nor authorized by ecclesiastic power? But brother W. seems to adhere to the saying, or the opinion so prevalent, viz: that circumstances alter cases. But the Lord has but one way of saving men. His ways are unalterable. Our salvation is suspended on certain conditions, viz: A genuine repentance, a living faith, and a valid baptism, without which no man has the promise of eternal salvation. The Lord, then, has struck the line. If there be a deficiency, it is with the Lord. Hence says Solomon, "Who can make straight what the Lord hath made crooked?" It will baffle the skill of brother W., as well as many others that have tried it before.

I concur with your opinion of the essentials to baptism, given in your editorial in the same number. It is the only legitimate conclusion we can arrive at, after an appeal to the law and testimony.

Yours as ever,

J. H. HURLEY.

Congregational Donation Visits---Again.

Brother Winebrenner:—

I see some remarks in the last Advocate, by brother Byerle of Linglestown, on my communication on Congregational Donation Visits. I am glad he has said aught against it, as it gives me an occasion to say still more in favor of the practice. Your readers will please peruse my letter, and see that *durable and useful articles* are recommended to be given the preacher, instead of useless, flimsy and vanity feeding articles, or eatables that will spoil if not immediately used. I think his fears of evil are premature—and that the preachers will deprecate such visits is very doubtful. I see in the last Morning Star, a Free-will Baptist paper of New Hampshire, cards from three preachers and their wives, acknowledging the kindness of their congregations and personal friends for the donations received on such visits, in each of which cases a large portion of the amount received was *cash*. Let me, then, add, that I think it would be a very suitable act if our churches would get up donation visits for the preachers now, just before they leave their old stations and circuits—if convenient—and give every person an opportunity to contribute as they may deem proper, in testimony of their friendship to the minister of God for his labors of love during the year now closing.

J. F. WEISHAMPEL.

P. S.—The amounts received on the above occasions were from 25 to 135 dollars.

J. F. W.

Revival Intelligence.

Clark County, Ohio, Jan, 23, 1850.

The protracted meeting in the vicinity of Addison, or near brother James Wiley's, Clark county, Ohio, commenced on the 19th inst., and I expect to close it this evening. Darkness appeared to prevail the first two days, but on Monday evening the cloud broke and we had a gracious rain. Thirteen mourners came forward to be prayed for on Monday evening,—six on Tuesday morning at eleven o'clock meeting, and seven last night: and up to this date, some eight or nine professed conversion. I preached again at night, when three or four more came forward to be prayed for, but none of them obtained a satisfactory evidence of their acceptance with God, and then I closed the meeting in that place.

Yours, &c.,

THOS. HICKERNELL.

Letter from Bro. Thos. Hickernell.

Vanwert County, Ohio, Feb. 4, 1850.

After I closed my labors in the vicinity of Addison, commonly called Christianshurg, on the 23d of January, I left for Samuel Anderson's, on the 24th, and preached there at candle-light. The 25th I preached near father Kinsinger's. On the 26th and 27th at Sidney, in the Christian meeting-house. On the 28th near brother Manning's, Shelby county. On the 29th on the deep cut of the Canal, Ogleize county, within 10 miles of my home. Here I was informed, by brother J. Sands, concerning the death of my daughter, Selah Jane, just rising two years old. I left home on the 4th of January, to go South, and she died on the 6th, and was dead the space of 23 days without my knowledge.

When I was taken to a side and informed concerning her death, it did not affect my mind much at first, as it was nothing more than what I anticipated long ago, that I should lose her, on account of internal derangements with which she appeared to be troubled. But when I heard of some circumstances connected with her sickness and death, and the awful distress of my family, my mind met with the keenest trial that I ever met with since I entered into the work of the ministry. The great trouble I realized from this circumstance, has measurably deranged my health, and almost unfitted me for my pastoral duties. I staid with my family three days and left for Indiana, and do not expect to see them again for eight weeks. This is rather a great trial to my mind. When I left my companion, I left her weeping. See said she could hardly bear the thought of me leaving so soon; but this appears to be the minister's lot:—at least, it is my lot. But I trust that the irreparable loss that we have sustained, has resulted in the

infinite gain of the little prattler, that is now swelling its warbling notes with the redeemed on high, and singing, like the children in the temple, "Hosanna to the King of David!" according as it is written, "Out of the mouths of sucklings thou hast ordained strength."

THOS. HICKERNELL.

Letter from Brother D. Neidigh.

REEDSBURG, Wayne Co., Ohio, Feb. 6, 1850.

BROTHER WINEBRENNER :—

I AGAIN resume my pen in order to drop a few lines for the columns of the Church Advocate, and for the encouragement of its readers and the people of God in general.

According to previous appointment, brothers J. Bear and D. Williams met in the village of Brownsville, Knox county, Ohio, to commence a protracted meeting, on the 15th of December last, and continued said meeting 16 days. During this meeting there were upwards of a score hopefully converted to God. Towards the close of the meeting, brother Williams was under the necessity of leaving, and requested the writer to assist brother Bear in the meeting. On Monday, the last day of the year, two believers were buried in baptism, according to the ancient or Apostolic manner, and for the first time in the abovementioned place. We also organized a Church of God in this place upon Bible principles: whereupon 13 mutually agreed to worship God together, and to take the New Testament for their only rule of faith and practice. On the evening of the said day we administered the ordinances of Feet-washing and the Lord's Supper to this infant Church, and truly we had a solemn and a soul-cheering time. But it was a new thing to some professors of religion, to see Christians so humble as to stoop down and wash one another's feet. Thus we closed the abovementioned meeting.

I left three appointments for that place, namely: on the 26th and 27th of January, if no preventing Providence. Through the goodness of God I was permitted to meet my appointment, and found the Church of God in good spirits. But to my surprise, when I came to the place I was told that the Methodist friends had commenced a protracted meeting, and there was only one house between the two meetings. I was further told that one of the Methodist preachers said that he would keep up the meeting 365 days. But this boasted of long meeting closed on Sabbath, the 27th. Envy will kill itself, if left alone. On Saturday evening we had the privilege of talking to a large congregation of people, and, we think, to some good effect. On Sabbath morning the brethren and sisters met for prayer and experience meeting, and truly the Lord was with his people. At the usual hour we tried to speak to a large concourse of people upon the doctrine of the Resurrection, which is the Christian's hope. We truly had a happy time. After services I gave an opportunity to any that might wish to be baptized; whereupon three presented themselves as candidates. We then repaired to a stream called Galloway, which runs near by the village, and there, in the presence of a large congregation, we buried them with their Living Head beneath the rolling waves. Thank the good Lord, he owned his ordinance by blessing his faithful chidren.

On Lord's-day evening we tried to warn the wicked of his way, and then gave an invitation to anxious souls to come to the altar of prayer; whereupon ten presented themselves at the altar, and six were made happy in the Saviour's love.

Monday we met for prayer. The Lord truly was with his people. We gave another opportunity for baptism, when four more came out and demanded baptism, according to the ancient or Apostolic order. Accordingly we took these happy believers, in the presence of a large congregation, down into (not at or close by) the water, and baptized them in the name of the Trinity. These happy souls, when rising from their watery graves, were enabled to go on their way rejoicing. In the evening we met again and tried to talk to the people. Again we invited broken-hearted souls to come to the feet of Jesus and seek salvation; whereupon seven came out for prayer, and four found him of whom Moses in the law and the Prophets did write.

Tuesday morning met for prayer. We truly could say, the Lord was with us. We again gave an invitation to the converts who wished to be baptized, when two demanded their right to the ordinance. We again repaired to the water, and in the presence of a large congregation, buried those happy converts; who, when rising from the water, could say, glory to God! for what he has done for us. Truly this was a convincing time to those who beheld the scene. We met in the evening. I tried, in my weak manner, to talk to the people.—Again invited mourners, when five came to the altar of prayer, and three found the Lord to the joy and comfort of their souls.

Wednesday we had no meeting till in the evening. Again I exhorted the people to give their hearts to God; whereupon five came to the altar of prayer, and one found the pearl of great price.

Thursday met for prayer and experience. Met again in the evening, and tried to teach the people to seek God from a principle of love; whereupon two came out to seek the Lord, and, thank God, they both found him a present Saviour in the time of need.

Friday no meeting. Met in the evening, and after services we gave an invitation to anxious souls, when one came out to seek the Lord in prayer, and, thank God, found that He has power on earth to forgive sins.

Saturday no meeting. Met in the evening for services, when we were informed, by a supposed friend, that one of his brethren, namely: a Wesleyan preacher, wished to assist in the meeting. It was responded to him, if he would leave some of his human theory lay, which he so much harps upon, he might. The response was, that he could preach as good a revival discourse as any man. License was granted him. He lined his hymn, sung and prayed, and then gave out his text—John 13: 17. Thinks I, no revival discourse this night. The first in the text was, as he thought, objections to Feet-washing. Here he tried to show,—

1st. That it was not instituted as an ordinance in the Church of God.

2dly. That it was not carried out by the Apostles.

3dly. That it is recorded by only one of the Evangelists.

4thly. That it was only a Jewish custom to wash one another's feet.

But then all he said was mere assertion, without the least shadow of proof. When he was through with what he undertook, I followed and proved from the Bible, to him and a large congregation of people, that he did not understand the Bible, or else he had handled the same deceitfully. You may guess how the professed friend felt under the power of truth. It is a hard way for men to be found fighting against God. Lord have mercy on them.

We met again on Lord's-day morning. We tried to talk to the Church from Luke 12: 32; and, thank God, the Lord was with us, in uniting us together in brotherly love. May they live humble before God, and endeavor to keep the unity of the spirit, is my prayer.

The Church at this time numbers 21. May the Lord add daily to them. I feel truly thankful to the brethren and friends of Brownsville and its surrounding neighborhood, for their love and acts of hospitality shown towards me while I was with them. May the good Lord bless them, is my prayer. Amen.

Yours truly,

D. NEIDIGH, JR.

Letter from Brother C. Price.

UNIONTOWN, Md., Feb. 21, 1850.

BROTHER WINEBRENNER :—

WE are pleased to hear that the Lord has been and still is reviving his work in different places; and we rejoice to say, that for a few months past, we have experienced a visitation of his mercy.

Brother Benjamin Howard has been laboring among us this winter, and for upwards of two months he has preached from sixty to seventy sermons. His congregations have been very large and attentive, and people come to hear him from every direction. The doctrine that he has preached, as far as faith and practice are concerned, has been in strict accordance with that preached and practised by us as a body. And so far from manifesting any sinister motives, (as some have insinuated,) he has endeavored to exert himself to his utmost, to establish and build up the Church of God in Maryland. Although but about 12 have been converted and baptized, yet he has so defined the doctrine of the New Testament among not only the religious but irreligious, that it will not, I think, be easily erased from their minds.

At present he is preaching in Westminster. His congregations are large, but the Sanhedrim is up in arms against him. The other night, after the benediction was pronounced, an Episcopalian clergyman arose and very politely objected to some things which brother Howard had advanced; among which was, that the New Testament was the only creed for two hundred years and upward. But when brother Howard replied to this and several other things, the congregation withdrew, being somewhat astonished at the doctrine of the Lord. Last night brother Howard's sermon consisted in reading and answering a long and very ably written letter, which had been handed to him, signed "FILO." So then it goes in Westminster; and what will be the end thereof, is not as yet known.

Yours, &c., C. PRICE.

Letter from Brother Jacob Bolinger.

ROCKLAND, Feb. 7, 1850.

BROTHER WINEBRENNER :—

IN looking over my paper, the Advocate, I see letters of intelligence, and oftimes gladtidings of good news, from the different churches, but seldom if ever from Rockland. I, the weakest of God's people, have taken my pen in hand to write a few lines respecting the state of religion in this place.

Now, I believe if we cannot tell how well we are prospering in the good way, it will not be amiss to state how ill we are fareing. It grieves my soul to say, that religion is at a very low ebb in Rockland at the present time: and because iniquity doth abound, the love of many waxeth cold. Some have turned again, like the dog to his vomit, and like the sow that was washed, to her wallowing in the mire.—When I look around me on the desolations of Zion, I feel to exclaim with the weeping Prophet, "O! that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

I believe there is a lack of zeal on the part of professed Christians. The Church has become too much conformed to this world.—Now, God's people are to be a peculiar people, apart from the world, a light to the world, and as a city that is set upon a hill that cannot be hidden. Yes, we thank God, there are still a few in Rockland who are "contending for the faith once delivered to the saints."

Brother Hovis is laboring with us. He preaches once in two weeks for us. May the Lord make him instrumental in the salvation of many souls.

Brethren and sisters in the Lord, ye who love God and desire to see his work revived, pray for us, that the Lord may revive his work again in Rockland. May the Lord impart to us and all grace to keep ourselves unpotted from the word, This is the prayer of yours in Christian union.

JACOB BOLINGER.

Letter from Brother Wm. W. Whisler.

SHELBY, Richland County, Ohio, Feb. 11, 1850.

DEAR BROTHER WINEBRENNER :—

I TAKE up my pen to drop a few lines for publication in the Advocate.

I saw in my last number a letter from brother Henry Sherich, of Washington county, Pa.—He would like to know where his brother Samuel's family reside. If brother Henry would like to write to Samuel's widow, let him address his letter to Shelby Post Office, Richland county, Ohio.

I also saw a letter in the last number from brother Nathan Worley, of Fulton county, Illinois. I have a brother living in the same county. He lives in Canton. Brother Worley will please to call and see him. His name is Jacob Whisler.

I have seen some of the Whislers' names in the Advocate. They will please to write to me, and I will do the same to them. Will they please and not forget to write soon.

My Post Office is Shelby, Richland county, Ohio. No more at present.

I remain yours in love,

WM. W. WHISLER.

Letter from Brother Henry Murray.

STARK COUNTY, Ohio, Feb. 7, 1850.

BROTHER JOHN WINEBRENNER :—

HAVING a few leisure moments, I resume my pen in order to drop a few lines for the Advocate.

First, I would state that I commenced a special meeting in Berlin on the 10th of January, and was assisted by brothers J. Beidler and J. M. West. We continued the meeting 11 days, the result of which was as follows: five professed to find peace with God through our Lord Jesus Christ, and the Church was revived and greatly encouraged in the Divine life.—

On the last evening of the meeting we attended to the ordinanees of God's house, namely: the washing of the saints' feet and the breaking of bread. Truly we had a good time, whilst waiting together before God in the use of the means of graee. It may be that the brethren and sisters, with myself, may never meet and enjoy a season of graee together on this side of death and a long eternity, as we did in Berlin in January, 1850. But be that as it may, I would say to my old brethren and sisters, who have stood many a storm, O! do not let the enemy get the advantage of you in your deelining years; but to one and all I would say, be faithful even unto death, that at last we may reeeive a crown of never-fading glory.

Yours, &c., HENRY MURRAY.

Letter from Brother Jonas Speelman.

LAPPIN'S ROADS, Feb. 19, 1850.

BROTHER WINEBRENNER:—

I AM sorry to say, the Church in this place has a very trying time. We have had little or no preaching in this place since last August, with the exeeption of brother Fenton. He held a protraeted meeting in January, and bless God, three souls found peace by believing in the Lord, and they now are ready to follow their Master down into the rolling stream. I think it is very hard that there is so much neglect on the part of the preacher that has this circuit in charge. The Chureh here is bleeding at every pore. But thank the Lord, we still have our little prayer-meetings every Lord's-day; and notwithstanding our number is small, we are willing to eome up to the help of the Lord against the mighty. I am happy to say that there is a great opening here. If we could have a faithful minister, there could be four new appointments for regular preaching. The people are very anxious to hear the word of the Lord. We wish the Committee would send us an able preacher,—one full of the Holy Ghost. Then, I think, there could be much good done. If we could have preaching every two weeks, there could be a good support and much good done. But preaching four or five times a year, as we have had it, wont do. We might as well have none. A great many complain of not getting a support; but is it not their own fault? No more at present.

Your brother in the Lord,
JONAS SPEELMAN.

Letter from Brother Benjamin Ober.

LIGONIER, Westmoreland Co., Pa., Feb. 20, 1850.

BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few lines for the readers of the Advocate.

I am still endeavoring to blow the gospel trumpet in my weak manner. I held a meeting near Laurel-hill Furnace, Westmoreland county, and had quite an interesting time. The people were attentive, and the word of the Lord had its desired effect. Some eight or ten embraced religion. I was kindly treated by the people of this place, with the exception of a few. I left, and on my return to this people, I organized a Church of seven members. May they be kept faithful to the end of the journey of life.

Yours in love,
BENJAMIN OBER.

OBITUARY OF Sister ELIZA KREIGER.

SISTER KREIGER departed this life on the 4th of February, 1850, aged 25 years, 6 months and 10 days.

She embraced religion about 10 years ago, while she was yet young in years, and joined herself to the Church of God in this place, of which she continued to be a faithful member. She was always willing to bear her part in every good work, distributing to the necessity of the saints, and using her efforts in the promotion of the cause of God. Her walk and conduct should be imitated by every young female, and all those who would wish a happy death.

About one year ago, she was taken with Consumption, which rapidly preyed upon her vital powers with unabating vigor. But, under all her affliction, she trusted and confided in God, till, through His Providenee, He took her home by death. Happy are we to say, that her hopes were bright, giving sufficient evidence of her aeceptanee with God. About her last she exclaimed, "Come, my Jesus, and take me to my rest." "Blessed are they that die in the Lord, from heneeforth; they shall rest from their labors and their works do follow them."

She leaves a large circle of friends to mourn her loss, and the Church a faithful member.

Why should we mourn departed friends,
Or shake at death's alarms;
'Tis but the voiee that Jesus sends,
To call us to His arms.

Funeral discourse by brother Wm. McFadden.

GEORGE W. KISTER.

Smoketown, York Co., Pa., Feb. 15, 1850.

Obituary Notices.

MOUNT JOY, Feb. 21, 1850.

BROTHER WINEBRENNER:—

PLEASE insert the following obituary in the Church Advoeate.

DIED, in East Donegall, February 14th, 1850, ABRAHAM, son of Joseph and Nancy Brenneman, aged 5 years, 10 months and 14 days.

This interesting and promising little boy fell a victim to that justly dreaded and present prevailing malady, the Searlet Fever. He fell in the spring-tide of innoeence.

Like the bud, but just opened, then ehilled by the blast;
Like the dew-drop of morning, ordained not to last.

The funeral was attended by a large collection of the neighbors and relations of the deceased. A discourse was delivered in the English language, from Revelations. 'Behold I make all things new." Also, on the same oecasion, in the German, from Matthew. "The pure in heart shall see God." The *truth* was both heard and felt by many on the oceasion, while the dead seemed to address us all:—

Though I am gone to the grave, let no one deplore me,
Though silence and darkness encompass the tomb;
For the Saviour has passed through its portals before me,
And shed forth his love and his light throngh the gloom.

I have now join'd my kindred who had gone before me;
I am free from life's dangers, its toils and its strife;
And now love and mercy with strong arms enfold me;
My praises are perfect, and endless my life.

This sweet child (like his father, who is a sweet singer in Israel,) was fond of singing; and was particularly fond of the hymn, "Shed not a tear," &e. This he was accustomed to sing in the day school with his teacher and comrades. This hymn was also sung at his grave, but not without shedding tears thereon.

To-day I officiated at the funeral of Mr. JOSHUA BISHOP, an old and respectable resident of Springville. He had attained to the respectable age of seventy-one years, one month and some odd days.

His remains rest in the Methodist Episcopal burying-ground in this village.

WM. MOONEY.

P. S.—We had to-day no less than two funerals in our village, and one in Springville. Truly, human life is as a shadow, or as a vapor, which vanisheth away! We have with us still both the sick and the dying. O, may He who has created us for His own glory, vouchsafe His helping presenee, to make our ealling sure. W. M.

OBITUARY OF Sister ELIZABETH SWITZER.

DIED, in Lisburn, Cumberland county, Pa., on the 23d inst., ELIZABETH SWITZER, in the 62d year of her age.

Sister Switzer professed to embraee religion at the Camp-meeting whieh was held at brother Heck's, about sixteen years ago. And although she had some of the greatest trials to endure, during her pilgrimage through this wilderness, we believe she retained her integrity until the hour of her departure: and then could say, "I am now ready to be offered."

In the death of sister Switzer, her children (being five in number) have lost a kind, affectionate and indulgent mother, the people of Lisburn a good neighbor, and the Church of God a faithful and worthy member. We hope and do believe that our loss has been her infinite and eternal gain.

Her remains were interred in the cemetery near Lisburn, on the 24th inst. She had a large funeral. Services by the writer.

May this solemn dispensation of Providence prove a blessing to us all.

WM. H. MULLENIX.

Mechanicsburg, Feb. 25, 1850.

OBITUARY OF Brother JOSEPH HUMMER.

DEPARTED this life, on the 28th of January, 1850, brother JOSEPH HUMMER, of Mereer county, Ohio, of inflamation of the brain.

He was taken ill on Saturday evening and died on Monday morning. On Saturday he worked all day, and held family worship at night, and in praying, prayed that God should take care of his family, when he should take his departure from them. This kind of language made his wife think strange. She could not think what it meant. But it was not long till she discovered that he had a presentiment of what should soon come to pass. He has been a member of the Church of God for the space of fifteen years. His house has ever since been the pilgrim's hotel and preacher's home. He has left a wife and four or five children to mourn their irreparable loss. He was probably 34 years old when he died.

T. HICKERNELL.

Methodist Episcopal Theological Seminary.—The Methodists have but one Theological Seminary in America, which is located at Concord, N. H. It numbers 41 students.

NEWS DEPARTMENT.

Kentucky and the Union.—In the Kentucky Legislature, on the 15th of January, the following Resolution was unanimously adopted:—

Resolved, By the General Assembly of the Commonwealth of Kentucky, That the Governor be, and he is hereby authorized and requested, to cause a suitable block of native marble to be conveyed to Washington city, to take its proper place in the monument now being erected to the memory of the Father of his country, and that the following words be engraved thereon: "Under the auspices of Heaven and the precepts of Washington, Kentucky will be the last to give up the Union."

Terrible Explosion and Loss of Life.—On the 7th ult. a fearful accident occurred near the "Summit," Cambria county, in this State, in the house of Dr. Adams. About a dozen kegs of powder were imprudently left there, and taking fire from some unknown cause, blew the house to atoms, killing Mrs. Adams instantly, though an infant child in her arms escaped uninjured. The family were in bed at the time. Dr. Adams was not injured, but has shown symptoms of derangement ever since the accident. Two other persons, whose names are not given, were very dangerously injured.

California.—The latest news from California is as interesting as usual. Mr. Fremont and Dr. Gwinn, formerly a leading democratic politician of Mississippi, have been elected to the U. S. Senate. Gold was as plentiful as ever, and the two steamships brought about five millions of dollars worth of the dust. The State Legislature was organized, and the Governor had made his inaugural address. A very extensive fire occurred in San Francisco, which laid some of the most valuable buildings in ruins, and among others the celebrated Parker House.

Severe Weather.—Although this season has been a mild one in America, it has been unusually severe in Europe. The Convent of St. Bernard has been blocked up with snow, so that the monks had to cut a passage under it in order to extricate themselves. In Florence on the 6th of January, the oil congealed in the lamps, and at Rome it was stated the snow was two feet deep. In France the olive plantations have suffered from the severe cold.

Steamboat Disasters During 1849.—The St. Louis papers publish lists of the steamers blown up, sunk, or otherwise destroyed in the West, during the past year. The total number is 112, of which 83 were totally lost. The estimated pecuniary loss is set down at $2,000,000, and the loss of life upwards of 200 persons, and perhaps as many were wounded or maimed

Ohio State House.—This building when completed will be of great magnitude and imposing grandeur. The following statement from the architect is interesting not only as demonstrating that it will be much the largest State House in the United States, but also as affording a comparative view of all similar structures among us. Though not quite as large, in many respects, it will be more commodious than the United States Capitol. All the principal rooms will be larger.

EXTRACT FROM A REPORT.

Having been frequently asked how this building compares in size with others erected for similar purposes, I have obtained the dimensions of the Capitols of some of the principal States of the Union. I subjoin a list, from which it will be seen that this house will be the largest in our country:

The Capitol of Ohio, at Columbus—304 by 284 feet, covers an area of	55,936 sq. ft.
The Capitol of Tennessee, at Nashville—135 by 240, covers an area of	32,400 do.
The Capitol of North Carolina, at Raleigh—166 by 90, covers an area of	14,840 do.
The Capitol of Pennsylvania, at Harrisbug—180 by 80, covers an area of	14,400 do.
The Capitol of Indiana, at Indianapolis—80 by 180, covers an area of	14,400 do.
The Capitol of Vermont, at Montpelier—150 by 100 and by 72, covers an area of about	12,200 do.
The Capitol of Massachusetts, at Boston—173 by 61, covers an area of	10,553 do.
The Capitol of New York, at Albany—115 by 90, covers an area of	10,350 do.
The Capitol of Virginia, at Richmond—covers an area of	10,300 do.
The Capitol of South Carolina, at Columbia—60 by 170, covers an area of	20,200 do.
The Capitol of New Hampshire, at Concord—160 by 49, covers an area of	6,174 do.
The Capitol of New Jersey, at Trenton—100 by 60, covers an area of	6,000 do.
The Capitol of Michigan—90 by 60, covers an area of	5,400 do.
The Capitol of Kentucky, at Frankfort—covers an area of	4,644 do.

The Capitol at Washington covers about one-tenth more ground than the new State House.—*Christian Age.*

☞ The Printing Work of the American Board has now become very extensive, and is wielding a wide and powerful influence. The present state of its Printing is thus;—

Printing Establishments,	12
Type and Stereotype Foundries,	7
Number of Languages,	30
Pages printed yearly,	36,061,118
Equal to volume of 300 pages,	120,000

This is a vast amount of printing. The Bible, Testaments, Tracts, &c., comprise the largest part of the Publications.

☞ The Collector of New York, Mr. Maxwell, has dismissed one hundred and sixty-six Custom House officers, thereby saving, as is asserted, $150,000 annually to the government.

The Doings of Intemperance.—An exchange paper gives the following statistics of the Hamilton County Jail, in Cincinnati:

Whole number committed,	811
Native,	416
Foreign,	395
Intemperate,	759

Only think of it! 759 out of 811!! Almost 15 out of every 19! What was the cost of arresting them, keeping them, trying them, and punishing them? And yet men are *licensed* to to all this. Talk of *revenue* from the license system, where fifteen-sixteenths of our criminal expenses result from drunkenness! Better inflict a fine on all who drink, and a much heavier one on all who sell. At least those who have the profits of the trade should be taxed with consequent expenses.

"Infant Baptism."—Under this head, we find in the Vermont Chronicle the following article, strikingly confirmatory of the statistics which we published not long ago, showing that infant baptism falls into disuse in proportion as Protestant Theology is evangelical:

"MESSRS. EDITORS:—Is the practice of intant baptism to be given up by our churches? One would think so by an inspection of the reports of the Minutes of the General Convention of Vermont for the year 1849. In 191 churches, I find reported 154 infant baptisms. Not one to a church."—*Ex. Paper.*

Sold at Auction.—"A few days since," says the Christian Chronicle, "Washington's Farewell Address was purchased by Rev. Dr Boardman of this city, for James Lenox, Esq., of New York, at $2300.—Also an original portrait of Washington, painted by Jas. Peale in 1783, for $150."

Preaching at Ninety-five.—The Rev. John Sawyer, of Garland, Me., is in his ninety-fifth year, and still preaching every Sabbath with ease, animation, and a good degree of intellectual vigor. So reports the Congregational Journal.

Legacies.—The Hartford Christian Secretary states that Miss Rhoda Cook, of that city, who departed this life about two weeks since, left by her will about fifteen hundred dollars for Foreign Missions, and the same amount for Domestic Missions.

Commerce of the United States.—The total value of imports brought into the United States during the year ending June 30, 1849, was $147,857,439; and of exports, $145,755,820, of which $132,666,955 were domestic exports.

☞ Rev. Dr. Samuel Miller, a veteran Professor in the Presbyterian Theological Seminary at Princeton, New Jersey, died on the 7th of January, 1850, aged 80 years. He had officiated as a minister for fifty-six years, and was greatly esteemed.—*Western Recorder.*

Smoking Chimneys.—The Scientific American states, on reliable authority, that if masons, at two feet above the throat of a chimney, enlarge the opening to double the size for a further space of two feet, and then carry up the rest as at first, the chimney will never smoke. Let builders and masons remember this.

Deaths in New York.—The number of deaths in this city during 1849, was 22,372; being an increase of 7,724 over 1848, chiefly attributable to the prevalence of the cholera.

Size of California.—California would make *forty-five* States of the size of New Hampshire! The sea-coast extends nearly a thousand miles, and the territory extends into the interior twelve hundred miles.

Congress.—We can report no progress at the Seat of Government. The Slavery question has absorbed all others, and nothing can be done till this is finally put to rest.

☞ Millions of pigeons have been filling the woods for miles around Franklin, Tenn., for several weeks past. They have a roost several miles in extent in the edge of Hickman county, and with a torch and club the people sally forth at night and bring home their game by meal bags full.

☞ Mrs. Howard who killed the paramour of her husband, at Cincinnati, and was sent to the Lunatic Asylum, at Columbus, Ohio, some time since, has been liberated. She has regained her health.

☞ The entire number of prisoners committed to the County Jail in Cincinnati for the past year, was 1,181. Of these 468 were natives, 592 foreigners, 101 negroes.

☞ According to a catalogue of the German newspapers, just published at Leipsic, there are at present printed in Europe as many as 1558 German Journals.

☞ The number of emigrants who arrived at Philadelphia the year 1849, is 13,832—an excess of 2,692 over the previous years.

☞ The Cincinnati Gazette says that the value of chewing tobacco sold in that market, amounts to one and a half million dollars annually.

☞ The Mormons, it is stated, have imposed a tariff of fifty per cent. upon all goods carried into their valley from the States.

☞ It is contemplated to hold an Anti-slavery World's Convention, in New York next summer.

☞ During January, 13,034 immigrants arrived at New York, being 4,408 more than in January, 1849.

MISCELLANEOUS.

HOPE FOR ISRAEL.

There are in the United States more than sixty thousand Israelites, and this number is swelled monthly by emigrants from all parts of Europe. There are more than one hundred natural descendants of Abraham in our country, who have embraced the gospel of Jesus Christ. Of this number there are more than twenty preaching Jesus of Nazareth, as the Saviour of men; a remarkrble number of the whole number of converts; shadowing forth our expectation of the future, when the millions of Judah shall be grafted into the symbolical olive-tree. Of this number, also, there are six in a course of preparation for the same work. What encouragement Christians have to labor for the conversion of this people, if one-fifth of those who embrace Christianity become preachers of Christ crucified.

[*Chr. Times.*

NATURAL BRIDGE.

The "Natural Bridge," in Rockbridge county, Va., is one of the great curiosities and wonders of the world. It consists of a stupendous arch of limestone, over a small stream called Cedar Creek. Its height above the stream to the top, is 215 feet; its average width, 80; its extreme length at the top, 93; and its thickness, from the under to the upper side, 55 feet. The chasm over which it passes, is 50 feet wide at the bottom, and 80 at the top.—The view from the top is exceedingly grand and impressive: from below, equally sublime and more interesting, because divested of associations of fear. The bridge is of important use, forming a road over this immense chasm, which is not otherwise passable for several miles in either direction.

PARENTAL PRAYER.

It is related of the parents of the Rev. Dr. Finley, that it was their practice, soon after the birth of each of their children, to set apart a day for prayer that it might be an heir of eternal life; and that they had the happiness of seeing their eight children—seven of whom were sons—distinguished by their piety in youth, and growing in grace as their years increased.—"Most of them lived to an advanced age, were useful in their several spheres, and greatly respected and beloved on account of their Christian character."

A GEM FROM AN OLD BOOK.

It has been eloquently and truly said, that if Christianity were compelled to flee from the mansions of the great, the academies of philosphers, the halls of legislators, or the throngs of busy men, we should find her last retreat with woman at the fireside; her last audience would be the children gathering around the knees of a mother; her last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God.

A THOUGHT FOR PARENTS.

It is poor encouragement to toil through life to amass a fortune to ruin your children. In nine cases out of ten, a large fortune is the greatest curse which could be bequeathed to the young and inexperienced.

POETRY.

MY MOTHER'S LIKENESS.

The following touching lines were written for Dr. W. Barr, Daguerrotype Artist of Harrisburg, on the death of a young man's mother during his absence from home. It strikingly illustrates the propriety of having a likeness taken while in health and life.

My Mother—yes, my dear, fond Mother 's dead!
She died when I was absent from my home.
I had not seen her for these seven years;
To see her once again I could not come.

When last I gazed upon her care-worn form,
And saw the tears flow quickly o'er her face,
I hoped we'd meet again, when we would greet
Each other with a mutual embrace.

But Time and Death have all my hopes destroyed.
Imagination could no longer paint
Her tender looks in truthful elegance;
Her face I *fancied*, but the sight was feint.

By lightning's speed I heard of her decease,
And straight I hastened on my journey home;
But ere I reached my sacred native place,
They'd had laid her body in the silent tomb!

Oh! who can tell the anguish of my heart!
Could I but look upon her face once more
I would be reconciled—would be content:
But 'tis too late—the loss I must deplore.

While thus distressed I walked my Mother's room,
And grieved and wept because she was not there,
I turned my streaming eyes upon the wall
And fixed them on an object stare.

'Twas the *Likeness of my dearest Mother!*
I clasped my hands—then seized the Picture dear,
And pressed it to my heart—then to my lips;
There I wept o'er it, and I kissed it there.

Dear Mother, thou art gone, forever gone!
And I thy face on earth no more shall see!
But this dear relic of thy dearer self
Shall unto me a guardian angel be.

EXTERNAL EVIDENCE.

Prophets of old, events foretold
Ages ere they transpired;
Each word fulfilled, as God had willed,
Proclaims they were inspired.

Wild tempests hushed; hell's counsels crushed;
The dead to life regiven;
All set their seal that God's own will
Christ hath revealed from heaven.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
A peasant, if he knew
Where was the internal evidence
That proved the Bible true.

The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered, "*Here!*"

WHERE IS GOD?

In the sun, the moon, the sky;
On the mountains, wild and high;
In the thunder, in the rain,
In the grove, the wood, the plain;
In the little birds that sing:
God is seen in every thing.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—By Elder Benjamin Ober Mr. Hamilton Thompson to Miss Catharine Leach, both of Fayette county, Pa.

On the 14th ult., by Elder E. H. Thomas, Mr Jacob W. Hamsher, of Franklin county, to Miss Margaretta Rebuck, of Hopewell township, Cumberland county, Pa.

On the 14th ult., by Elder J. H. Hurley, Mr. Joseph J. Pusey to Miss Julia Ann Stoner, all of Lancaster city.

On the 3d ult., by Elder Jacob Keller, Mr. Michael Neuh to Miss Susan Simpson, both of East Hempfield, Lancaster county, Pa.

On the 12th ult., by Rev. W. R. De Witt, Mr. Edward P. Drummons, of New, Buffalo, Perry county, to Miss Adeline Bhooks, of Dauphin, Dauphin county, Pa.

On the 10th ult., by the Rev. H. G. Stecher, Mr. John Zerfoss to Miss Mary Ann Gould, both of Hummelstown, Dauphin county, Pa.

On the 15th ult., by the Rev. David O. Farrell, Mr. Samuel Dennis to Miss Sarah Raver, both of Harrisburg.

On the 4th ult., by the Rev. Charles A. Hay, Mr. David Neal to Mrs. Julia Lemmon, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this place, on the 9th ult., Mary Ann, wife of Charles E. Fisk, Jr., in the 20th year of his age.

Departed this life, on the 6th of January, 1850, Selah Jane, second daughter of Thos. and Charity Hickernell, aged 1 year, 10 months and 3 days.

Her death originated from Croup, and probably some other internal derangements.

T. Hickernell.

On the 18th of January, 1850, brother William Wagner, of Schuylkill county, Pa., aged 51 years and some days.

Brother Wagner was a minister of the Church of God. Formerly he belonged to the Evangelical denomination, but for conscience and truth sake, he withdrew from them and connected himself with the Church of God, in the communion of which he lived and labored and died. His death was peaceful and triumphant.

RELIGIOUS NOTICES.

Protracted Meeting.

A Protracted meeting will be held, by the leave of Providence, in Millerstown, Lebanon county, commencing on the 9th of March.

Ministers and people are requested to attend.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1849, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, - -	$10 00
William Reichert, - -	5 00
Isaac Miller, - - -	10 00
J. H. Hurley, - - -	5 00
Geo. U. Harn, - -	5 00
M. F. Snavely, - - -	10 00
Jacob Miller, - - -	10 00
James Miller, - - -	5 00
S. A. Brumbaugh, - - -	5 00
Thomas Strohm, - -	5 00
J. B. G. Kinsloe, - - -	5 00
Abraham Sherich, - -	7 50
Abraham Swartz, - - -	5 00
A liberal brother, -	20 00
A liberal sister, -	2 00
David Strickler, - -	5 00
James Casy, - - -	5 00
Samuel M. Hoover, - -	5 00

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.						
FLOUR—Wheat, per barrel,				$4 25	*a*	4 37½
Do.	Rye,	do. - -		2 50	*a*	2 56
Do.	Corn,	do. - -		2 37½	*a*	2 50
GRAIN—Wheat, per bushel,				95	*a*	98
Do.	Rye,	do. - -		55	*a*	56
Do.	Corn,	do. - -		50	*a*	50
Do.	Oats,	do. - -		28	*a*	28
Do.	Barley,	do. - -		60	*a*	65
SEEDS—Clover,		do. - -		4 00	*a*	4 25
Do.	Timothy,	do. - -		2 25	*a*	2 50
Do.	Flax,	do. - -		1 00	*a*	1 10
BEEF, per cwt.		- - - -		5 00	*a*	5 50
PORK,	do.	- - - - -		5 00	*a*	5 25
HAMS, per pound,		- - -		8¾	*a*	9½
BUTTER,	do.	- - - - -		16	*a*	20
LARD,	do.	- - - - -		7	*a*	8
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		12½	*a*	18¾
POTATOES, per bushel,		- -		75	*a*	87½
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -		1 00	*a*	1 12½
PEACHES, (Dried) per bush.				1 25	*a*	1 30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -		1 25	*a*	1 25
HAY, per ton,		- - - - -		10 00	*a*	10 00
PLASTER, per ton,		- - -		4 50	*a*	4 50

PHILADELPHIA.						
FLOUR—Wheat, per barrel,				$4 87½	*a*	5 00
Do.	Rye,	do. -		2 87	*a*	2 87
Do.	Corn,	do. - -		3 00	*a*	3 06
GRAIN—Wheat, per bushel,				1 06	*a*	1 07
Do.	Rye,	do. - -		62½	*a*	62½
Do.	Corn, old	do. - -		61	*a*	62
Do.	Oats,	do. - -		31	*a*	31
Do.	Barley,	do. - -		75	*a*	80
SEEDS—Clover,		do. - -		4 37	*a*	4 50
Do.	Timothy,	do. - -		2 75	*a*	3 00
Do.	Flax,	do. - -		1 35	*a*	1 40
BEEF, per cwt.,		- - -		7 00	*a*	8 75
PORK,	do.	- - - - -		7 00	*a*	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

EVANGELICAL MUSIC.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music*,' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider '*Evangelical Music*' the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

☞ For sale at this office, and at our Depositories. Editor.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

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THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

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3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

EDITORIAL DEPARTMENT.

Pennsylvania Canals.

The water was let in the Eastern Division of the Pennsylvania Canal on Friday, the 1st, and boats commenced running on the 4th inst.

Patent Bedsteads.

A sample Bedstead of B. Hinkley's Patent can be seen at the office of the Advocate, Harrisburg, Pa. It is a first-rate article. Call and see.

To Our Agents and Subscribers.

Some of our duplicate bills of dues for the Advocate, have been made out and sent to our agents, with instructions to collect the same, as soon as possible. Others will soon follow.

We hope our delinquent subscribers will see the propriety of prompt payment. We want the old scores paid off, to prepare the way for the next volume. All who fail to pay up, will have their papers stopped.

Our Next Volume.

By the first of May our next and 15th volume will commence. This, therefore, is the best time for New Subscribers to come in.—Will our friends and agents make an earnest and simultaneous effort to extend the circulation of the Advocate! Effort has already done much, but much more can yet be done, if efforts be continued. Some of the churches have been greatly revived and increased.—Why then should not our subscription also be increased! Let the young converts be called upon, and then it will be seen what they will do.

More Revival News.

Brother T. Bean writes. "That a work of grace is in progress at the Broad Fording in Maryland." A more full and accurate account may soon be given.

Brother A. D. Williams writes, "I had the privilege of baptizing eight converts a week ago yesterday, and more will probably go forward soon—perhaps next Sunday."

From brother Myers' letter, in this paper, it will be seen that there are some revivals in progress in Ohio.

In Bainbridge, Lancaster county, there has been a small stir lately.

In Fishing Creek, Perry county, there has been an ingathering into the Church, of some 10 or 12 souls.

A No-Party Country.

Oregon is said to be politically a no-party country. The Spectator says, "Happily political parties have no existence in Oregon;" adding that, consequently, the members of the Assembly have been chosen with reference only to their fitness for the duty. A blessed state of things, if it really exists.

But how is it in respect to religion? Is it a no-sect country also? If so, it must be, comparatively, a truly happy and paradistical country. A country highly desirable and thrice blessed, for the Christian pilgrim, who possesses a meek and quiet spirit, and who is weary and tired of political and religious strife and discord.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2. If the subscribers order the discontinuance of their papers, the publishers may continue to send them till all charges are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible till they have settled their bills, and order their papers discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing, and leaving it uncalled for, is 'prima facie' evidence of intentional fraud.

☞ *Postmasters are requested to keep a copy of the above rules, and show it to persons who may decline taking their papers out of their respective offices without having paid up all arrearages for the same.*

The General Banking Law.

This bill has passed the third reading in the House of Representatives, and is now before the Senate for concurrence. Among the leading provisions of the bill, are the following: One making the stockholders liable for all their debts, each one in proportion to his stock. One requiring the Banks to keep their notes at par in Philadelphia and in Pittsburg. One which prohibits any Bank from paying out any but its own notes, or, those equivalent to specie at the place paid out; and another prohibiting our own Banks from issuing any notes below ten dollars, and to prohibit the circulation of Bank notes from other States, of a less denomination than ten dollars, after the 25th day of August next.

The Debate.

The first part of the debate on baptism, between Jacob Keller, of the Church of God, and A. Owen, of the United Brethren, will be found in this paper. It was reported by Mr. Drake, an excellent Stenographer, for the use of the Church Advocate and Religious Telescope. We bespeak a careful and candid reading of the same, by the patrons and readers of both papers. Although we are giving but a sketch of the arguments and remarks of the speakers in this debate, yet from the time occupied in the discussion, which was four full days, it will require some time to publish the whole, not having room for more than about two pages at a time in each paper. It will be continued from number to number till the whole has been published. The Editor of the Religious Telescope will please to copy.

Urim and Thummim.

What was the *Urim and Thummim?* Literally these two Hebrew words signify *Lights and perfections.* But theologically they were used to designate some sacred fixtures or ornaments pertaining to the High Priest's breast-plate. Exo. 28: 30. Lev. 8: 8.

What these were, is not fully known. Learned men have entertained different opinions as to what parts of the High Priest's breast-plate were called "Urim and Thumimm." And indeed, it is no easy matter to be wise above what is written. Moses has not told us what these *lights and perfections* were. Hence a contrariety of opinions.

Josephus and others have supposed they were the twelve precious stones of the breast-plate, on which were engraven the names of the several tribes of Israel. Exo. 28: 15–20. Others suppose that the Urim and Thummim were something enclosed between the folding of the breast-plate. Others again maintain that they were two little images shut up in the doubling of the breast-plate. And others again assert that they were the words *manifestation* and *truth* written upon two precious stones. But whatever constituted the *Urim and Thummim*, in the breast-plate of judgment, this is manifest, that they formed the oracle of God, by means of which the Divine will was to be sought in cases of solemn and sudden emergency, and in reference to doubtful matters relating to Church or State. Num. 27: 21. Josh. 7: 6–15.

There is a great diversity of opinions likewise concerning the manner in which God was consulted by Urim and Thummim. It is agreed that the High Priest was the only officiating minister in this ceremony; and that for this he was clothed in all his pontifical habit; particularly he was to have on his breast-plate, to which the Urim and Thummim were affixed. Thus prepared, he presented himself before the Lord to ask counsel on public matters, not in the inner sanctuary, which he presumed not to enter, except on the great day of national atonement, but without the veil, with his face toward the ark of the covenant, inside; and behind him, at some distance, without the sanctuary, stood the person who wanted the response.

But then, as to the manner in which the respone was given, divines are not agreed.—Some say, that the Urim and Thummim were two little golden figures which gave response, which were shut up in the breast-plate as in a purse, and which answered with an articulate voice, to all such questions as were put to them by the High Priest. Others think that the answer of the Lord was obtained by certain letters in the stones of the breast-plate jutting out of their places above the rest and assuming an extraordinary lustre. Others again suppose that the answer was given by an audible voice from the Shekinah, which hovered over the mercy-seat, between the cherubims within the *sanctum sanctorum.* But all this is mere conjecture. There is no certainty as to the manner in which the answers were given.

This oracle, it is believed, was not used during the life of Moses, as God spoke to him directly. Exod. 33: 11. Num. 7: 89. But this mode of consultation subsisted under the tabernacle erected by Moses in the wilderness, and until the building of Solomon's temple; after which we find no instances of it. The rabbins indeed say, that it continued in use only under the tabernacle. 1 Sam. 28: 6. They have a maxim that the Holy Ghost spoke to Israel under the tabernacle by Urim and Thummim; under the first temple by prophets; and after the captivity of Babylon, by the Bath-kol, or Daughter of the voice; meaning a voice from heaven, as at the baptism and transfiguration of Christ. Matt. 3: 17—17: 5. 2 Peter 1: 7.

Church Collections.

By Church collections we understand certain contributions, which are made in the Church, especially on the Lord's-day, for the maintenance of public worship. The propriety and utility of such collections must be apparent to all who admit the truth of revelation and the obligations of religion. But may they not be more general and equal?

1st. Ought not Church collections to be more general? If it is right and necessary for one person to contribute something for the support of public worship, is it not equally the duty of all to do so? We think it is. And we think so, because the Bible shows it to be the duty of all. "*None* shall appear before me empty." Exo. 34: 20. "Let *every one* of you lay by him in store." 1 Cor. 16: 2. These and other passages show, clearly, that God has made it the duty of all persons, whether young or old, rich or poor, to contribute more or less, towards the maintenance of religious worship. But,

2dly. Ought not these contributions to be made more equal, or according to the principle of equality?

We answer yes. If it is right to give at all, it is right and fair that each one should do so, according to his or her ability. It is not just and fair that the poor should give as much as the rich. The rule, as laid down by the Apostle, is, "As the Lord has prospered you." If, therefore, a woman or girl, who earns a dollar a week, gives one or two cents towards the collection on the Sabbath, then a man who earns six dollars a week, ought to contribute six times as much. And so on in proportion. This would be right and Scriptural. So it was among the Jews, so it is among the children of this world, and so it ought to be among Christians.

But, is it so? Nay, verily not. Some give nothing—some give a penny—and some few, once in a while, give a small piece of silver.

Now, if things were as they ought to be, the penny contributions would belong to children and the poor; the picayune and dime contributions to the day laborers and journeymen mechanics; the half-dollar and dollar contributions to the money making classes; and the gold piece contributions to the rich. So we are informed it was, in the days of Jesus, among the Jews. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living." Mark 12: 41–44. Now, if the rich and poor, in those days, all cast into the Lord's treasury—those that were rich *much*, and the poor little—then it is right it should be so yet.

But, on this score, Christian congregations are evidently at fault. Our voluntary collection system ought to be greatly improved.—The people ought to be better instructed in this matter. They ought to be taught to appreciate their religious privileges much higher than they do. If they can give 25 or 50 cents for a meals victuals, or the same price to hear a lecture, or to witness some public exhibition, then surely they ought to consider the privilege of hearing the Gospel and attending public worship, of equal, yea, more than equal value. And if so, where is the consistency of estimating the Lecture-room, the political speech, or the theatre, a hundred per cent. above the Church. Why and wherefore make the church collections penny collections, and the Lecture-room and other places dollar collections? No wonder that God charges such people with robbing. Mal. 3: 8. "Ye have robbed me—in tithes and offerings. Therefore ye are cursed with a curse. But bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

In this passage the Lord gives a most encouraging promise to induce liberality in his cause. Those that believe God and do accordingly, may hope for a double blessing—a blessing in time, and a blessing in eternity. "For whatever good thing any man doeth, the same shall he receive from the Lord." Temporal good deeds will be rewarded with temporal blessings, and spiritual good deeds with spiritual blessings. Hence let no one believe that his acts of benevolence will be a dead loss to him—that the more he gives the poorer he will be. This is not the speech of the firm believer, but rather of the faithless and covetous. If the Bible means what it says, then doubtless virtue and goodness will be rewarded here, as well as hereafter. Nevertheless, there may be a difference as to the bestowments of temporal rewards. Some may receive less than others because of unbelief or ingratitude. The Scripture says, "Whosoever has to him shall be given." "What is not of faith is sin." And again, "According to thy faith be it done to you." Hence then, let all, whether men, women or children, contribute something every time they attend church; but let all give according to their several abilities, and in full faith, that they shall have their just reward, both here and hereafter.

BEAUTIFUL PRAYER.

Lord! bless and preserve my husband; let his life be long and blessed, comfortably and holy; and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, a meet helper for him in all the accidents and chances, of the world; make me amiable forever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity, and compliance. Keep me from all ungentleness, all discontentedness and unreasonableness and unseasonableness of passion and humor, and make me humble and obedient, charitable and loving, patient and contented, useful and observant, that we may delight in each other according to Thy blessed word and ordinance, and both of us may rejoice in Thee, having our portion in the love and service of God forever.

CONTRIBUTORS' DEPART'T.

SKETCH

OF A

DEBATE ON BAPTISM,

BETWEEN

J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,

For the Church Advocate and Religious Telescope.

[TELESCOPE WILL COPY.]

Rules of Discussion.

1. The debate shall commence on Tuesday, the 19th of February, 1850.

2. It shall be held in the Bethel in Shiremanstown, Cumberland county, Pa

3. A. Owen selects Jacob Erb pro tem as his Moderator: J. Keller selects A. Swartz pro tem as his. These shall select Levi Merkel as a third, who shall be presiding Moderator, and whose duty shall be to keep order, and to keep the parties to the questions at issue. In case of an appeal from the opinion of the presiding Moderator, the majority of them shall decide.

4. In the opening speeches of each question, the parties may occupy half an hour each; thereafter twenty-five minutes to the close of each subject. Each meeting to be opened and closed with prayer.

5. The debate shall open at 10 o'clock, A. M., and close at 12 each day; and re-open at 2 and close at 4 in the afternoon; unless hereafter changed by mutual consent of the parties.

6. The parties shall have the liberty of access to all authorities quoted in the discussion, and when requested, the party speaking shall give book, chapter and page.

7. The parties shall have the right to revise and correct the Reporter's sketches of their arguments.

8. The debate shall not close finally, except by the mutual consent of the parties in discussion.

Questions of Debate.

1. Is IMMERSION THE ONLY PROPER ACTION CALLED BAPTISM IN THE NEW TESTAMENT?

J. Keller affirms. A. Owen denies.

2. ARE INFANTS OF BELIEVING PARENTS SCRIPTURAL SUBJECTS OF BAPTISM.

A. Owen affirms. J. Keller denies.

Signed A. OWEN,
J. KELLER.

TUESDAY MORNING, 10 o'clock.

Prayer by brother HARN. (Rules read.)

J. KELLER'S OPENING SPEECH.

BROTHER KELLER rose and said—Gentlemen Moderators: I rise before this audience for the defence of what I believe to be truth and righteousness. In the tactics of debate I confess I am inexperienced, and were I impelled by no other motive than to show myself off an adept in discussion, I certainly would not be here. I have no ambition to distinguish myself as a debater. I have a nobler and better object in view, and that object is to vindicate truth and refute error. No other consideration could have induced me to leave my circuit, or charge, and come up here to participate in a debate. To debate, as I understand it, is to reason, to controvert, to discuss, to compare arguments. I am present, then, to reason and compare arguments with my opponent, brother Owen, on the subject of Christian Baptism. The questions to be discussed are these:

1. Whether Immersion is the only Scriptural Baptism? And

2. Whether infants of believing parents are Scriptural subjects of Baptism?

On the *first* question, I take the affirmative, and my brother the negative.

On the *second* question, he takes the affirmative, and I the negative.

But, before I enter upon the discussion of the merits of the main subjects now in debate, I beg leave to give a brief account of the origin of this discussion.

At the Camp-meeting, on camp-hill, last summer, I had occasion to make some remarks on the subject of baptism. To some of these remarks, my antagonist, as it subsequently appeared, took exceptions. Accordingly, he took in hand, the next day, to send me a challenge, in substance as follows:

'If you will take the affirmative on the *mode of Baptism*, I am willing to meet you, either in a written or oral discussion, at any time after a few weeks."

To this I replied, "That I held myself ready to prove, what I had affirmed on the camp-ground, viz: '*That the immersion of a believer, in water, in the name of the Father, and of the Son, and of the Holy Ghost, is the only Scriptural action of Christian Baptism:*' but that I preferred a written debate, published through the Telescope and the Church Advocate."

In reply to this, I received the following: "Yours was handed me last evening, and this reply I will endeavor to have conveyed to you on camp-hill to-day; I myself cannot attend. I did not intend giving the exact form of the proposition, but said that could be settled hereafter.—You asserted, on the camp-ground, that immersion is the only mode or action of baptism. This I deny. But I would say, just come and prove it:—I shall examine your arguments. I hope you will consent to come, as oral discussion is our only alternative, and I want to give the people of this community a chance to hear both sides. The Editor of the Telescope, for numerous reasons, not personal, will not open his columns for the discussion. If you will accept my amendment to your proposition, and yet wish to discuss Infant Baptism, you can offer your proposition in your next:—no doubt we can agree."

To this letter I returned the following reply: "You have sent me an amendment to your former proposition, which I shall cheerfully accept. Now, then, let the propositions stand thus:

1. Is the immersion of a believer, in water, in the name of the Father, Son and Holy Ghost, the only proper action of Christian Baptism, as taught in the New Testament? I affirm, you deny.

2. Is infant sprinkling taught in the New Testament? You affirm, and I deny."

The correspondence between us was carried on for some time, but these questions, with some slight alterations, have finally been agreed on.

This, then, is an outline of the history and origin of this debate. I should have preferred, greatly, a written debate, through the papers, because I believe *that* would have been more profitable to the cause of truth and the community at large; but being overruled in my choice, in that respect, I shall now do the best I can in oral debate.

The first question, then, to be discussed, as now agreed on, is in these words: "*Is immersion the only proper action, called baptism, in the New Testament?*" On this question I am the affirmant; and in order to prove what I affirm, I shall offer the following arguments.

I shall take my text from the 28th chapter and 19th and 20th verses of the Gospel according to St. Matthew: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen."

The position which I shall endeavor to sus-

tain in this discussion, is this: the immersion of the subject in water is essential to the ordinance of baptism. This is evident, in the first place, from the meaning of the term which Christ uses when he enjoins the rite of baptism: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Greek word for "baptizing" is *baptizontes*, which is a participle of the word *baptizo*, which is derived from *bapto*, which means to plunge, to immerse into any liquid, &c. But, the second signification, growing out of the primary idea, *bapto*, is to dip, to immerse, as we dip things for the purpose of dyeing them. I am a blue-dyer by trade, and I understand the whole process of dyeing. These are the significations of the word. But *bapto* is never applied to the ordinance, and *baptizo* never signifies to dye. *Bapto*, then, has two meanings, the primary, to dip; the second, to dye. *Baptizo* in the whole history of the Greek language has but one meaning, and one only; it signifies to dip, or immerse. Each of these words, therefore, has a specific province, into which the other cannot enter, while there is a common province in which either of them may serve to signify "dip" generally, but the primary cannot specifically express that ordinance to which the derivative has been appropriated, and the derivative cannot signify the idea, which is a part of the province of the primative. That both these words mean to "dip," to "plunge," or "immerse," all lexicographers and men of learning agree. And what does the Pedobaptist, Andrew Stewart, say on the subject? He says—and I prove it from the other side of the house—"If any person is disposed to question this, he can satisfy himself by examining places in which the words occur in Greek. In about 200 passages, taken at random, where these words are employed in their primary and proper sense, the idea is, in every instance, to dip, to plunge, or immerse." I have already remarked, in addition to these significations, that *bapto* means to dye, to color, or tinge; and *baptizo* signifies only to immerse, dip, or plunge. I here repeat the remark that in its literal and proper sense *baptizo* means only to dip, immerse, or plunge. And when used figuratively, upon its application depends the beauty and force of the expression. If I am in error in these positions, the fact can easily be ascertained by a reference to the original. Messrs. Moderators, I refer you to two passages in the Scriptures, and if my opponent is prepared to examine them, he is at liberty to do so. In the 2 King 5: 14, it is said, "Then went he down, and dipped himself seven times *in* Jordan," not *at*. Bear in mind, he "*dipped* himself seven times *in* Jordan, according to the saying of the man of God." Now, if the gentleman wishes to examine the original on this subject, I would refer him to the memorable occasion when John, the harbinger of the Messiah, went into the wilderness to attend to the duties made obligatory upon him. And what did he do, and how did he understand his office? John did baptize in the wilderness, saying, "Make straight the way of the Lord, as said the prophet Esaias." But, in the 5th verse of the first chapter of the Gospel according to St. Mark, the language is—"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him *in* the river of Jordan"—not in a meeting-house, not in a barn, nor upon a camp-ground, or in the arms of a lady or gentleman. No, sirs, but they were "baptized of him in the river of Jordan, confessing their sins." Now, the gentleman will not find the word *rantizo* in the original, but the same term which our Saviour used when he gave the commission. In proof that I am not alone in maintaining this position, I shall refer you to a host of men of learning—men who were perfectly acquainted with the different languages—men of the most finished education, and of profound erudition. I shall bring up twenty-five witnesses, on my side of the question, to establish the position I have taken here this morning, that baptism, or *baptizo*, means to dip, to plunge, and to immerse. I repeat that I shall produce 25 most eminent witnesses to testify in favor of my position, and what is more the majority of them shall be Pedobaptists. And, if these do not satisfy the gentleman, I shall call upon thirteen more eminent Pedobaptist divines, who will stand by my side as firm almost as Mount Zion itself.

Here, then, I produce my 25 witnesses, to whom I first referred. Hear them.

1. Scapula. "To dip, to immerse, to overwhelm."

2. Stephanus. "To dip, to immerse, as we dip things for the purpose of dyeing them, or immerse them in water."

3. Robertson. "To immerse, to wash."

Messrs. Moderators, suffer me here to make a remark. Why is it that the Pedobaptists come out and testify against themselves, and in our favor? How happens it that the Pedobaptists endeavor to sustain the cause which we espouse and find in the Bible? I will tell you: they were honest men; they were men who did not wish to risk their reputation as men of learning. They were men who could see ahead and discover that if they were to commit an error on this point, they would be detected by my opponents. They therefore felt no disposition to be thus detected, and as faithful witnesses they were compelled to give testimony against themselves—I had almost said, turn state's evidence. Is that not exceedingly strange? Certainly it is at first sight; but when we take a second view of the subject, our minds are satisfied they were prompted by honest motives to give the truth of matters as they found them in the Bible of God.

4. Schleusner. "Properly, it signifies, I immerse, I dip, I immerse in water. 2d. It signifies, I wash, or cleanse by water, because, for the most part, a thing must be dipped, or plunged into water, *that it may be washed.*"

The ladies perfectly well know that they would never attempt to wash gentlemen's linen by sprinkling on the collar, neither would they attempt to wash a garment by pouring a little water on it, by sprinkling on it. No, surely not. But the author says, that to dye is to immerse. Is this the fact? Am I not acquainted with the manner of dyeing? If a lady brought her garment, or a gentleman his yarn to me to have dyed, what course would I pursue? Do I take a little liquid I have prepared and sprinkle it on the end of the garment or the end of the yarn? Or, do I take it up and dip it a little into liquid, or pour it upon a few little places? If I did, they would throw the job on my hands, and call upon me to pay the damages. But, what course do I pursue? I take and dip it, and put it under a board so that it cannot be seen. And, the reason is obvious, for the moment it would have appeared at the top of the liquid it would be merely to spot the article, and it would not be entirely dyed in the full sense of the term. But, says this author, "a thing must be dipped, or plunged into water"—i. e. *"that it may be washed.* This is done by a figure of speech, very commonly called *metonymy*, which gives to a cause the name of its effect."

5. Pasor. "To dip, to immerse, to dye, because this is done by immersing. It differs from *dunai*, which means to sink to the bottom and be thoroughly submerged."

6. Rost says: "To plunge, to immerse, to submerge."

Next comes the noted Bretschneider, a man of profund learning and well acquainted with history. He says in reference to these matters:

7. "An entire immersion belongs to the nature of baptism. Frequently it is rendered *immerse*, often *wash*. In baptism is contained the idea of *complete immersion under water*"—at least he adds, "So is *baptisma* in the New Testament."

That is what I want. I am pleading the ordinance as taught in the New Testament. This is the position I have taken, and wish to establish. When men are to be baptized now-a-days, the rumor is soon spread abroad that a certain clergyman is going to have a baptizing Sabbath. The congregation appear, the young and the old, male and female, all seem to be on tip-toe. They hear it said there was to be a baptizing at Shiremanstown, and they gather together for the purpose of seeing some of the candidates baptized; but lo! and behold, when all comes to all, the minister merely puts his hand into the water and rubs it over the candidate. They feel like the red man of the forest, when a missionary declared to him the counsel of God. He saw immediately that it was necessary for him to attend to the next step—Christian Baptism—and the impression was made upon his mind, that according to what the missionary had told him, and especially referring to the circumstances connected with baptism as it was performed in primitive days in the Jordan, because there was much water there—that he would be so baptized. But, when he came to the missionary, and saw a bowl of water on the table, he then informed him what the object of his coming was. The missionary then said that he was prepared to baptize him, giving him to understand that he would baptize him with the water in the bowl. "Oh!" says he, "that is too small for me—I cannot get into it!" So it is frequently the case, when people who hear the ordinace of baptism is to be performed—and even the applicant himself comes with the impression that the ordinance is to performed in the water—they don't suppose until the minister comes to explain things, that they are to be baptized out of a bowl or tumbler.

A. OWEN'S FIRST REPLY.

Brother Owen, being entitled to the floor, proceeded to give a brief account of the facts and circumstances, as he recollected them, which led to the present meeting between brother Keller and himself. He said, "I suppose, on the whole, if there is any blame in our being here, or any wrong connected with it, that we will both bear a part. At the Camp-meeting, last summer, brother Keller made some remarks on baptism by immersion, and incidentally touched upon infant baptism, and after having very confidently stated his positions, he challenged contradiction. When he dismissed his congregation—I do not pretend to give his precise language—he remarked that inasmuch as we had not sufficient courage to get up and defend ourselves, he hoped we would have common sense enough to hold our peace. [Here brother Owen read the note that he sent brother Keller, accepting his challenge and requesting him to meet him.] It will be perceived that, in this note, I state, he made such remarks on the camp-ground that silence on my part became almost criminal. And, I stood on the defensive, asking him to come to this community, among whom I labor, to discuss the questions raised by him. He is here this day to do it. His object in coming is to prove, first, if he can, the charge that he made on the camp-ground, and that was, that we keep our people in ignorance, because we sprinkle, pour and dip. Mark that. And second, because we, as a denomination, practice Infant Baptism. These are the two reasons. Now for them. He thinks we are teaching humbuggery. I acknowledge the great disparity there is between us as disputants. He is a man of age and experience, and he is on the grand doctrine—a doctrine he has made his study for 12 or 14 years, and perhaps longer. I am, comparatively, a young man, never having had any experience at all in this kind of exercise, and consequently I shall, in all probability, bring forward some of my remarks in an awkward and loose manner. But, notwithstanding, if I am not able to answer his arguments and doctrines, I shall feel myself very much mistaken.

He comes here to prove that immersion is the *only* mode of baptism—not that immersion is baptism. For in that we are agreed. And, he will attempt to make you believe that I am opposed to immersion, but I am *not*. I am favorable to immersion, as a mode of baptism, but I do not believe it is the *only* mode. I am favorable to sprinkling, pouring and dipping. In order that the question may be brought clearly before our minds, I will read an article of their faith, as drawn up by brother Winebrenner, in his History of all the Religious Denominations in the U. States:

"She believes in three positive ordinances of perpetual standing in the Church, viz: *Baptism*, *Feet-washing* and the *Lord's Supper*.

"She believes two things essential to the validity of the ordinance of baptism, viz: *Faith* and *Immersion*: that faith should always precede immersion; and that where either is wanting, there can be no Scriptural baptism."

Now, according to this, if a person fails to be put under water, he is unbaptized. Then, according to brother Winebrenner, he is out of the Church. You know that on the subject of infant baptism, they have a stereotyped objection against it, and that is, that there is no warrant for it, no express precept. I think we shall be able to show, before this discussion ends, that an express precept is not necessary. Now, if immersion is the only mode—if anything short of this is not baptism—if it is essential to the validity of baptism, let us see the precept or warrant. And, I call for it thus early to afford my opponent an opportunity to produce it. If that be the fact, as alleged, should not that fact be clearly stated in the Scriptures? I hope, Mr. Moderators, he will remember, and you will remember, the "Thus saith the Lord," &c. It will be quite interesting to hear in the language of our Saviour, or that of his Apostles, that immersion is the *only* baptism. If he can bring forward a single passage which, by fair construction, will bear that meaning, I will acknowledge I never saw it. And, it is particularly proper I should call for it, because they have discarded human opinion and human authority. They profess to go by the Bible only. I was astonished when brother Keller quoted

Stewart—human authority. To show the additional propriety of his presenting the passage, I would here quote some excellent remarks of brother Winebrenner, which have a bearing upon this discussion. He says: "All—

Brother KELLER. That is not Winebrenner.

Brother HARN. I am the author of the article.

Brother OWEN. Very well. "All immersionists hold that this is no doubtful truth, but one as plainly taught as the fact of the Saviour's death." Now, it is not denied by Jews and Infidels that such a man as the Saviour lived and died. The immersionists believe that the *only* mode is taught as plainly as that. This is a strange fact. If it is, how is it so many of the great and good men since the Reformation have failed to discover it? Perhaps the gentleman can enlighten your minds on that subject. But, it bears upon its face the fact that the human mind may be strangely biassed; for the immersionists say, this fact is not only taught, but believed by them to be taught as plainly and clearly as the fact of the Saviour's death. This is astonishing. Let him produce his evidence of it, if he can. We call for it. But even if he did, it would not prove his proposition to be true—it would not show that immersion is essential to the validity of baptism. I want him to show without inference, where one man was put under water, and how, and when, and where; and how John, and Peter, and Matthew immersed. Now, I contend that all those who have lived since the Reformation, were baptized, and never immersed.

I shall occupy the remaining part of my time in answering brother Keller's first argument, which, if I understood him correctly, was founded on the Greek term *baptizo*, which is derived from *bapto*. Now, you all understand his first argument. He says immersion is the only mode of baptism. The word *baptizo*, as used by the Saviour, means to immerse, to dip, to plunge, and that *only*. Therefore, if it means only to "dip," the Saviour using it could only use that meaning. Therefore baptism must mean immersion *only*. My opponent, in proof of this, referred to the Greek lexicon. I will go to the same authority and prove that the word means also, "to dip, to cleanse, to wash." SCAPULA, an old lexicographer, says the meaning of the term is, "to dip, to wash, to cleanse, to immerse." Now, you observe, he does not confine it to dipping, but he makes it "washing." It is a generic term, which can be used in many senses. And I appeal to the ladies—"Cannot you wash your hands without dipping them?" Does he call "pouring"—"dipping?" It would be a strange thing that washing could not be done without dipping.

HEDERICUS. "To dip, to immerse, to cover with water; to cleanse, to wash; to baptize, in a sacred sense."

ROBINSON. "To immerse, to sink. In the New Testament, to wash, to cleanse by washing."

BRETSCHNEIDER. "Properly, often to dip, often to wash. In the New Testament, simply to wash, to cleanse."

Stephanus, Grover, Greenfield, and others, give the same meaning.

[Here brother Owen closed his first remarks.]

Female Doctors.—Two young ladies, whose names are given as Miss Almira Fraim, and Miss Mary Ward, have become regular students in the Medical Department of the Memphis Institute.

Moral Retribution:*
As Evinced by the Analogy of Nature.

(CONTINUED.)

II. DR. CHEEVER'S POSITIONS.

BEFORE proceeding with the argument, it may not be improper to glance briefly at the positions of Dr. Cheever. He says:

"Natural Theology is a volume of depravity and suffering; depravity on the part of man, and suffering in consequence, under God's righteous arrangement, proving that God is good. If you had the depravity without the suffering, how *could* you prove that the author and governor of this constitution of things hates sin? How prove him to be a righteous God! Or if you had the suffering without the depravity, how *then* could you prove his righteousness? You could not do it. Nay, your Natural Theology, so far as it goes, would prove the direct contrary, or would prove your deity to be at best a divine Gallio, caring for none of these things."

That this depravity is the voluntary, untrammeled act of man as a free agent is most clearly and unequivocally maintained.

"Sin must be viewed as coming out of a man, not going into him; as growing out of the voluntary elements of his character, and not set from abroad as a plant among them; thrown up from the depths of his voluntary being, and not introduced by circumstances, although circumstances may be laid hold upon by that being as occasions for its sinful development. * * * For certainly, if you have the article of suffering, without the article of depravity, you have the absolute demonstration of a malevolent God. Or if you make the depravity something else than voluntary sin, something else than an absolute hostility and declaration of war against God; if you make it a mere pardonable mistake, or an inevitable frailty, consequent on the very nature of a creature made weak and erring, or consequent on the circumstances by which the creature is surrounded, or consequent on the very relation between the body and the world which the creature is made to inhabit, again the suffering becomes unjust, and inconsistent with the demonstration of a God infinitely good. It is as wrong to inflict injury on an intelligent being for a mistake or an evil, *which could not have been avoided*, which, from the circumstances which that being did not make, was an *absolute necessity*, as it is to inflict suffering where there is no sin."

Arminius himself was not more radical than this; and it may reasonably be doubted whether he would have expressed the sentiment more definitely and forcibly. But hear the Dr. again.

"We must believe in the voluntariness and sinfulness of sin; that it is neither a necessity created in man's nature, nor imposed upon his nature by his circumstances, nor a pardonable imperfection or mistake, but a wickedness, the choice and persistence of his own free will establishing itself against God; or else we make Revealed Theology an incredible thing, and Natural Theology the demonstration of a supreme malevolent agency. * * * But if, again, your infidelity or your theology, makes sin a necessity, though admitting it to be a sin, yet a dire, unescapable necessity of creation and existence, an attendant, yea, a penalty of existence itself from the hand of the Creator, then again you thrust upon the soul the idea of a malevolent malignant Creator; you demonstrate, so far as you demonstrate anything, no other than a supreme, omnipotent ingenuity of evil; since what could be conceived more diabolical, than to invent a sensitive mechanism, exquisitely susceptible of suffering, inevitably producing sin, and as inevitably plunging itself into suffering because of sin! Why! the mind of the archfiend himself, the murderer and liar from the beginning, the accuser, hater, tempter, destroyer of mankind, the enemy of God and man, could imagine no refinement or hugeness of diabolism equal to this." [Brother W., tell our friend Harmon that here is a "stripling" who talks as if he might not be "beardless."]

This, not inappropriately, might be termed Calvinism exposed by a Calvinist, or at least by one who subscribes to a "Confession of Faith" as unlike the foregoing as darkness and light, error and truth, hell and heaven.

Having shown that sin is an act entirely without the agency of the Divine mind, and as entirely within man's own free and voluntary agency, and that all depravity or sin must, in the light of Natural Theology alone, eventually meet its inevitable consequences, he proceeds to show that it does not meet all of those consequences in the present existence.

"For again, as is the case with some, if your system makes sin a thing which suffering exactly pays for in this world, and is just its equivalent all through life, so that suffering is but the wages of sin paid now in full—this again, besides being a palpable contradiction of God's Word, introduces a lie into your Natural Theology, and upsets all its conclusions as to the righteousness of God. For it is as clear as day in the reality of things, that some sins receive no wages at all in this world, while, *in the comparison*, other sins are vastly overpaid. * * * It is perfectly undeniable that some good men suffer greatly, while some very bad men suffer very little, if at all. There never was a theory broached, more palpably contradicted by fact, every step of the way, than this, in the Natural Theology of some men, that sin receives its retribution as it goes along. * * * False theologians and forgers of lies, like Job's friends, may undertake to answer that the wicked do *not* prosper; but it is palpable that they do; and sometimes the prediction in their own consciences, that a day of reckoning is coming, is almost the only ingredient of pain or retribution in their cup."

This of course induces the conviction that retribution will and must come in the future. The Dr. then reasons that inasmuch as the wicked will be carried into the eternal world with the same elements of suffering that they have in this world, because they will have "the same guilty nature and conscience," it is not unreasonable to suppose that this future retribution will not be unlike in kind the "restrained and partial" suffering of the present, though "in the world of perfect development and retribution it must be complete." These "elements of suffering" he finds principally in remembrance or memory and remorse. On this point, it is apprehended that the Dr. is somewhat deficient both in classification and analysis. His conclusions are good but do not seem to cover the whole ground. In relation to the extent and ultimateness of retribution, he says:

"If there could have been redemption by retribution, no other redemption *than* retribution would have been needed. Redemption was not instituted to make retribution *available*, but to *avail* retribution, because retribution is that ultimate state from which there is no return. It is precisely because of this last ingredient in retribution, because of its ultimateness and eternal dreadfulness, that the occasion becomes worthy of the interposition of such an infinite scheme of grace as that of redemption, by which, through repentance, that eternal reality of retribution may be avoided. The eternity and unchangeableness of retribution justify the sacrifice of even the Son of God upon the cross, to render possible the salvation of those who will repent."

It is cheering to find such sentiments in such a quarter. The article asserts or virtually assumes all that Arminians and "*Free-willers*" have long been contending for. But still the question and the argument may be treated in a somewhat different, and, to the writer, quite as satisfactory a manner. A. D. W.

(TO BE CONTINUED.)

*"*The Demand and Demonstration of a Future Retribution in Natural Theology.*" REV. G. B. CHEEVER, D. D., in the Biblical Repository for Jan. 1850.

The Sabbath.

"And God blessed the seventh day and sanctified it."—Gen. 2: 3.

WHEN the mariner, who guides his ship through the pathless Ocean, sees the storm approaching, the vivid lightnings leaping in terrific grandeur from cloud to cloud, and the vast surges of "Old Ocean" swelling like mighty mountains ready to engulf him, and as he toils night and day to save his little vessel from the fury of the watery element, he becomes almost discouraged and longs for some friendly port into which he may enter and *rest* a while from his labors of the sea.

The weary traveller on the burning sands of the desert, as he plods on his tiresome journey, all covered with dust and exhausted with heat, sighs for some fertile oasis where he may *rest* and recruit his wasted strength.

And the lone exile, who has been compelled to leave his home, his native land, to wander as a stranger amid the scenes of earth, feels at length his spirit overcome, his mind oppressed, and his body almost worn out by care, and prays for some congenial spot where he may live in peace and *rest* in the bosom of his family.

As the mariner on the stormy deep longs for some friendly port, as the weary traveller on the burning desert's sand sighs for some cooling fountain, and as the lone exile prays for a resting place, so does the humble Christian long and sigh for the Sabbath-day. While he buffets with the cares of the world, and feels himself scarcely able to keep his head above the billows of temptation, he prays that the Sabbath may come, that he may rest a day, that he may rest in the sanctuary of his God. To the Christian, the Sabbath is indeed a day of joyful rest. He can exclaim in all the fervency of poetic affection,—

"Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides an antepast of heaven,
And gives this day the food of seven."

"In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

All worldly cares are laid aside, the dull routine of business is forgotten. The chiming church bell announces the hour of prayer, and the Christian hastens to meet his God, on His own day and in His own house. There is something beautiful in this connexion. God has not only designed that a house should be erected, set apart and sanctified, in which the saints should all assemble and worship, but He has also set apart a day to perform that worship in. And if the house should be held sacred, so also should the day. We observe, then, that God has set apart a day which he claims as his own, and he demands it at our hands that we observe it and devote it to his worship. Some, however, suppose that the Sabbath possesses no merit above any other day. Hence many violators of its sanctity justify themselves by saying that they are under no more obligations to observe the Sabbath than any other day of the week. But they are sadly mistaken. For if the house of God is more solemn and sacred than any other house, so also is the day of God more important than any other day. There is a holy consecration resting upon the Sabbath-day which the Christian feels rests upon no other. For God himself declares that "He blessed the seventh day and sanctified it." He not only

set it apart for worship, but he blessed and sanctified it by copious effusions of Divine grace, and by associating with it some of the most sublime truths of revelation. And I love that old-fashioned piety, which was not content with worshipping God all the week merely, but which also claimed Sunday exclusively as a day of religious worship.

If then the position we have taken be true, and if the Sabbath be not only in name, but in reality, the day of the Lord, I cannot see why the ordinances of the Lord's house should not be administered on the Lord's day. Not that it is wrong to attend to them on any other day, but that they should and ought to be observed on the Sabbath also. For that policy which places the most solemn services of religion on a common day, seems foreign to the true spirit of Christianity. The ordinances of the Church are the most important and solemn part of a Christian's duty, and hence would seem to require the most solemn day.

But then there is another reason why the Sabbath and no other day should be selected for the performance of the ordinances of the Church; and that is, because they should be performed in the most solemn and devoted frame of mind possible. And on the Sabbath-day (as I observed before) the true Christian has laid aside all the cares of the world, and his mind is in a much better state to receive the rich effusions of Divine grace than when it is encumbered with the cares of business.

Bnt as we may have occasion to notice this more particularly at some future time, we shall conclude by observing, that the Sabbath-day, as a day of rest, is a beautiful and impressive emblem of that eternal rest which "remains for the people of God" after the storms of life have all passed away and the soul of the Christian is happily and safely lodged in the bosom of his Saviour. Oh! what a rest that will be! When the Christian warrior shall have laid aside his armor—when the watchman on the walls of Zion shall cease to sound his trumpet, and the laborer in the vineyard shall throw down his implements of toil and rest! Yes! rest on the calm and placid shores of immortality. The delightful calm of that eternal Sabbath shall never be disturbed by the chilling blasts of poverty or the rude winds of affliction. No! no! but peace, sweet peace, shall reign triumphant forever. Labor on, then, pious soul—toil on, faithful Christian: but remember, that the short Sabbath which you enjoy here, and which seems so full of glory, is but a land-mark by the way and points you to a happier day which lies far beyond the bounds of time, but which will soon burst with rich effulgence upon your delighted vision. J. H. C.

Uniontown, Md., Feb. 19, 1850.

Revival in Stumpstown.

We feel grateful to God that we have once more some good news to communicate to the numerous readers of the Advocate. The cause of God in and about Stumpstown wears a better aspect at present than what it did for some time past. There was at one time a flourishing little Church in this place. But it appears that some disorderly persons crept into the Church, who caused dissensions and divisions. Happily, however, we have reason to believe that the Church has got pretty well rid of them. Their hypocrisy has been exposed, and they were expelled. Yet, notwithstanding all these trials and difficulties, there were still a few that bore up under these trying circumstances, and who did not defile their garments, nor bow their knees to Baal, but "contended earnestly for the faith once delivered to the saints."

The prospects for several years past were very gloomy. We had held several protracted meetings here, without any visible good being effected. But when God's ministers and people were almost ready to give up the struggle, God at once favored us with an out-pouring of his spirit and an increase of Zion's sons and daughters.

On the 26th of January we commenced a protracted meeting, which continued every evening until the 15th of February. On the first evening the prospects were not very flattering; but on Sunday evening, the 27th, darkness began to give way to brighter hopes, and two came out to be prayed for, and one was set at liberty. On the 28th two more came out. From this time more or less came out and obtained pardon till the close of the meeting. On the 12th of February we attended to the ordinances of God's house, and had a glorious time. We had the Master with us. The bonds of Christian love and union were strengthened. On the 13th I preached to the young converts, and gave an invitation to such that felt disposed to join in with us, to take the Bible for their rule of faith and practice, when eight gave us the hand of fellowship. On the 14th seven more were taken into church-fellowship, and on the 15th three more.

Thus this meeting lasted 21 days, and the result of it was, 18 were hopefully converted to God, 18 were taken into church-fellowship, and some more will, I think, soon follow. Before this meeting, the Church in Stumpstown numbered about seven; now it numbers about twenty-five. To God be all the glory.

O, that these dear brethren and sisters may be shining ornaments in the Church of God.

A. SNYDER.

Linglestown, Feb. 19, 1850.

No Ordination.

Lancaster City, March 4, 1850.

Brother Winebrenner:—

Not long since, while in conversation with a certain minister, I was very politely informed that we, as a ministry, were without a valid ordination, inasmuch as we were not set apart by the imposition of hands; and if we were thus consecrated, we were without the regular succession: consequently unordained.

This being a subject to which I never had, previously, devoted much attention, he took me rather on surprise. Well, said I, our ordination does not appear to be of more doubtful validity than the Nag's Head, or the Lambeth consecration of Arch-Bishop Parker. In the former it is said, that a Bible was placed upon his head while he kneeled in the Nag's Head Tavern, and he was commanded by the officiating ecclesiastic to rise a Bishop: and whether the entire account concerning the latter was not a hoax, manufactured to save the succession, is a matter of grave doubt to me. Yet this is the channel through which comes the Episcopal succession of the Anglican church, and the ordination of which he made his boast.

Now, with regard to our ordination, I confess with candor, that I am not confirmed in the belief of its validity. I am rather in the dark. Will you or some one of your ready scribes, (especially some of your courteous ones,) gives us some light on this important subject? Yours as ever,

J. H. HURLEY.

Letter from Brother J. Myers.

Ashland, Ohio, Feb. 4, 1850.

Brother Winebrenner:—

This informs you and the readers of the ever welcome messenger, the Advocate, that we, in this section of God's vineyard, have not been altogether without some visitation of God's mercy in the character of some powerful awakenings, or as they are commonly termed, "Revivals of religion."

In the first place, I will mention that the Episcopal Methodists of this place, under the pastoral labors of the Rev. Mr. Dubois, commenced a protracted meeting on Christmas last, which resulted in an extraordinary display of reviving and awakening power. A number of backsliders were reclaimed, many luke-warm professors were revived, and scores of sinners awakened and hopefully converted. The meetings were continued for three weeks daily, and are measurably in progress up to this date. It was a common occurrence to see from 30 to 40 humble suppliants at the altar, praying fervently, and desiring the prayers of the Church. It is estimated that at this period considerably more than one hundred have experienced converting grace. Of this number above 70 have united with the M. E. Church. Among these was a celebrated member of the bar, of Ashland. His confession with the mouth created quite an interest in a congregation of some hundreds.

The First Presbyterian Church, under the pastoral care of the Rev. Mr. Robinson, of this town, has likewise at this time interesting meetings in progress.

The Rev. Mr. Emerson, of the Lutheran Church of this place, has a protracted meeting going on these three weeks at Swineford's meeting-house, three miles from Ashland. At this meeting numbers are out every special meeting, say from 10 to 20, seeking the Lord in earnest. Many have found Him of whom Moses and the Prophets have written.

The ministers named above are all excellent men—yea, I may say, of the "excellent of the earth." It is only a matter of regret that many fine ministers do not teach their hearers and friends to observe all things whatsoever the Lord Jesus has commanded them.

They are anxious and leave nothing undone to induce *their converts* to unite with their respective churches, and subscribe to their favorite creeds, while they neglect the weightier matters of the gospel and injunctions connected with the Divine mission. It is really a pity that the commandments of God are so much superseded by the traditions of the Elders and the doctrines of men.

When the advocates of an unadulterated gospel protest against such heterogenous proceedings, the reply commonly is—"O you are laying entirely too much stress on non-essentials and external ceremonies." At the same time the advocates for Sectarian *branches* lay infinitely more stress on *non-essentials* than the former. These facts I stand prepared to prove every time an infant is christened.

While Heaven has favored the above named people, the "Church of God" in Ohio has received a few crumbs that fall from their Master's table. About one month before Christmas, at a protracted meeting at Vermillion Church, four embraced religion, two were baptized and five united in church-fellowship. Subsequently at Brownsville, Knox county, an awakening begun, and some thirty were hopefully converted. A number were immersed, and a new Church, of some 14 or 15 members, was organized. The work there, I understand, is still progressing.

Later, at the Brick meeting-house, near Reedsburg, Ashland county, at a protracted meeting, quite a cheering number obtained a lively hope, and the Church strengthened by the addition of new members. All this just mentioned, is on the territory travelled by brothers Bear and Williams, with the aid, at the protracted meetings, of brothers Adams, Neidigh, Gill and Neil. The breach in this latter Church, occasioned by and through the recklesness of some individuals, has been mended, by means of the disaffected ones (although sincerely so) confessing their errors and coming again into church-fellowship.

Besides the above, we hear that the work of grace is still in the ascendancy in Wooster, in the Church where Elder Megrew is pastor—and no less so in the villages of Smithville, Madisonville and Union, Wayne county, where Elder Deshiri is laboring in word and doctrine. May the good Lord send more of such heavenly rains upon his "spiritual plantation."

The churches that I am in the habit of visiting and occasionally preaching to, such as Shenandoah, Briggle's, Vermillion, Jeromesville, are in my humble opinion, all in a fit state to cherish revivals, had they only workmen—had they only teachers to protract meetings at these respective places. There is undoubtedly a great want of active preachers in Ohio. The harvest is truly great, but where are the laborers? I am getting letters every short time from different parts of Ohio from old friends, calling for preachers.—Most of them, too, express their willingness to support faithful laborers.

In favor of the preachers of Ohio, I am compelled to say, numbers would be willing to supply all these destitute places, had they only their way open—could they only be sustained with the hope that their families would only not suffer during their absence on their Master's business.

Many, I do believe, would go out as missionaries, had they only the assurance of 80 or 100 dollars per annum; for the balance they would trust to Providence. But to leave house and home, amidst wealthy, or at least, well circumstanced brethren, whose eyes stand out with fatness, is too much for a poor preacher, with a companion and a number of *responsibilities*, looking up to him for support, without any guarnantee whatever to him, that his bread shall be given him and his water sure.

If temporal things were in the Lord's hands and entirely at his disposal, the prospect would not be so gloomy. But as men have got these things,—and they consider them their own,—they are at times not so ready and willing to give them, without some earthly compensation or equivalent.

I would write more detailedly concerning the "refreshing season," were I not pretty well assured that either brother Bear or Williams, or some of the other Elders, will give a definite and very encouraging statement of matters and things on their field of labor before long. Adieu. Yours, &c.,

J. MYERS.

Letter from Brother John Shuler.

Ottawa, Illinois, Feb. 2, 1850.

Dear Brother Winebrenner:—

As it is some time since I have written to you, I would now drop you a few lines. The reason I have not written before, I had nothing good to lay before the numerous readers of

the Advocate. I might have done like brother Snavely, given you a flowery description of our beautiful country and its advantages, but this I forbear doing, notwithstanding I should like to have some of my brethren here. But no more of this.

I sent you a paper a few weeks ago, with a notice in of Elder Jacob Knapp holding a protracted meeting in Ottawa. I would just say the meeting has closed. He preached four weeks, and the interest, or rather excitement, was great, although the weather was bad and the roads muddy. Our large Court House was crowded all the time. In fact, the last night I believe was the fullest meeting. He so poured down the terrors of the law, that it excited the people much. He aimed chiefly at the Universalists, Sweedenbourgens and Catholics. The latter, I suppose, would have risen up against him, had they not feared the people. There was an Irish Doctor rose one night determined to speak, but the crowd raised their voices throughout the house, "Put him out, kick him out," &c., and the poor fellow was glad to get out in a hurry. The Elder's arguments were powerful. He certainly has done good here. From 40 to 50 were out to be prayed for several nights, and the Elder stated that there were 80 or 90 conversions. But this I somewhat doubt. They baptized nineteen, and I think if there were forty converted, it is all. The meetings are still going on, both by the Baptists and Methodists. In the latter, there is quite an interesting work; as high as twenty out a night to be prayed for, and the Church quite awake: but it is laid to the efforts of Elder Knapp. I do hope and pray that the good Lord will yet awaken the Church and people more and more, on the glorious subject of religion.

My dear brother Winebrenner, I still feel a determination, by the grace of God, to make my way to the kingdom. I may say, that I stand alone as a member of the Church of God. Brother and sister Souders have united with the Baptist Church. But what I can learn, they are dissatisfied. Close communion does not go with them. If they will have as much trouble to get out of it as I had, I can truly feel for them.

I was glad to learn from the Advocate, that a good work was in progress in your borough. I read the Advocate with interest, and have been trying to get some subscribers. I think I shall before long be able to get some.

If brother Harn will come to Illinois, I will give ten dollars. I do hope the time is not far distant when I can again enjoy the privileges of the Church. I must now bring my letter to a close, for fear I shall be too tedious. I could still say more; but let this suffice. Pray for me.

I remain yours in the bonds of Christian-fellowship, JOHN SHULER.

OBITUARY OF HENRY BEIDLER.

Died, on the 12th inst., at his residence, in Holmes county, Ohio, Mr. Henry Beidler, only son of Elder John Beidler, aged 26 years, 11 months and 2 days.

He took ill with typhus fever on the 3d inst., and continued to grow worse till the evening of the 12th, when he departed this life, leaving an affectionate companion, four children, a dear father and mother, and two sisters, to mourn over his departure.

His remains were followed by a large concourse of friends and relatives to the Bethel, into which the corpse was taken, where an appropriate discourse was delivered on the occasion, by the writer, from Amos 4: 12. "Prepare to meet thy God, O! Israel." This was a solemn day to many, and we think will not soon be forgotten. After divine services, we proceeded in solemn procession to the grave-yard, where the dead was deposited in the silent tomb, to rest till that day.

Great God, in whom we live,
Prepare us for that day;
Help us in Jesus to believe,
To watch, and wait, and pray.

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath
Up to his blest abode.

A. HOLMS.

Holmes Co., Ohio, Feb. 14, 1850.

OBITUARY OF CATHARINE S. V. GILBERT.

Died, in Cavetown, Washington county, Md., on the morning of the 2d of February, 1850, at the residence of her mother, Catharine V. S. Gilbert, consort of Ephraim Gilbert, in the 24th year of her age.

In the death of the deceased, society has lost an ornament, and her husband a gem which naught but heaven can replace. As a daughter, she was dutiful and kind; as a wife, she was always ready to share with her husband the ills of this life.

About six weeks before she died, she determined to seek the Lord with all her heart, and found him to the great joy of her soul. O! what a prop to lean upon in a dying hour. The writer has never known of a more powerful exhibition of faith and grace, than was manifested in the case of the deceased. She would often clap her hands in triumph; for death had lost its terrors, and she only waited for it to open the gates of endless joy.

To Jesus, the crown of my hope,
My soul is in haste to be gone;
O, bear me, ye cherubims, up,
And waft me away to my home.

Her death will not soon be forgotten in this neighborhood. It has, I trust, fastened upon many hearts like a nail in a sure place. May the friends of the deceased prepare to meet her in that better world where parting is no more, and where God shall wipe all tears from their eyes forever.

JOHN BECHTLE.

NEWS DEPARTMENT.

A Great Lake in Central Africa.—An immense lake has been discovered in the central parts of Africa, hitherto unexplored, by the Rev. Robert Livingston, an English missionary among the tribe called the Buccanas. It lies in about nineteen degrees south latitude, and about five hundred and sixty miles north north-west of Kolobeng. A writer in the London Athenæum says, that "it is the most magnificent geographic discovery of modern times."

Change of Church-relations.—Rev. Dr. Higgins, for some years a popular preacher of the Methodist denomination, in Boston, has changed his theologicol views, and united with the Orthodox Congregational Church.

To Cook Frozen Meat.—If frozen meat is brought into a warm room and thawed by heat—if you have not got good teeth, and the digestive powers of an ostrich, you had best leave that part of the dinner for those who have. Therefore, bring from the larder, the night before it is wanted, the meat or poultry intended for dinner, and plunge it into cold water. The next morning a thick coating of ice will be found encrusting the whole piece. Take it off and change the water, and let it remain until the hour for dressing it. If to be boiled, put it over the fire in cold water; if for a roast, put it not before too brisk a fire, as there is always danger that the heart of a large piece may not be completely thawed, in which case it will be spoiled.

Vegetables should be thawed in the same way, and they will be better for having been forzen, with the exception of potatoes.—*Sci. Am.*

New Telegraphic Discovery.—Mr. W. S. Thomas, of Norwich, N. Y., has taken out a patent for what he calls the electro-thermic telegraph. The Tribune says: "This instrument is said to possess all the advantages of Morse and Bain's, and in some respects is far superior. Mr. Thomas does not use the magnet, which is the basis of Morse's electric magnetic telegraphs, or decompose salt like Morse and Bain's electric chemical telegraphs, but works on an entirely new principle, never before applied to telegraphing, and is placed beyond all litigation. The principle of this invention is caloric, generated and controlled by the galvanic battery, and with the new manipulator the operator is enabled, it is asserted, to transact twice the amount of business in the same time as any telegraph now in use."

Emigration of the Florida Indians.—The Tallahassee Floridian of the 9th ult., gives the terms upon which the Florida Indians have agreed to emigrate, and says that it is believed that the Indians will all be out of the country by the last of May. The following are the terms:

"Each warrior is to receive (before he goes on board the boat) $500, each woman $100, each child $100. *Bowlegs* himself will receive about $10,000, and two or three sub-chiefs about $5,000 each. They are to be provided with rations for one year after their arrival in Arkansas, and to be guaranteed in the possession of their negroes. It is estimated that the whole cost of the removal will be about $225,000."

To Wash Black Worsted or Woollen Hose.—If new, soak all night, then wash in hot suds with beef's gall, a table-spoonful to half a pail of water. Rinse till no color comes out. Then stretch on stocking-frames, or iron them when damp on the wrong side.

To Correct Sourness in Milk, Cream and Bread.—It is not generally known that the sourness of milk and cream may be immediately corrected by the addition of a small quantity of the common carbonate of magnesia, in powder. Half a teaspoonful (about equal to four grains,) may be added to a pint of milk or cream, if only slightly sour; a larger quantity in proportion to the degree of sourness.

From two to three grains may be added to every pound of flour to prevent sourness in bread, so injurious to some constitutions.

Carbonate of soda is sometimes employed for the same purpose, but it communicates a very unpleasant flavor to the bread, and in the case of milk or cream, is worse than the disease.—*Sci. American.*

Boiling Potatoes.—An Irish paper gives the following directions for cooking potatoes: Put them in a pot or kettle without a lid, with water just sufficient to cover them. After the water comes nearly to boiling, pour it off, replace it with cold water, into which throw a good portion of salt. After they are boiled and the water poured off, let them stand on the fire ten or fifteen minutes to dry.

Female College.—The Methodists have a Female College in Cincinnati, Ohio. It commenced operations in 1844, with 202 pupils. The number of pupils in 1849 was 453. It has graduated eleven young ladies in the classical and thirty-one in the literary department. Hundreds of others have taken a partial course, and have gone forth into society, to be the active and efficient advocates of female education.

Court House Burnt.—On the night of the 6th ult., the Court House at Sullivan, Sullivan county, Ia., was burnt to the ground, including the Clerk's office, Treasurer's office, Recorder's office, office of the Justice of the Peace, Post office, and the county library. Records, books and papers of every description were consumed, which will be a total loss to the county and others concerned.

Preserving Buds and Grafts.—Preserving the scions of fruit trees in moist saw-dust, has proved superior to any other plan.—We have preserved scions, which were cut in summer, for budding, till the following spring, and grafted with entire success, and we have kept winter-cut grafts till midsummer, perfectly fresh, and employed them successfully in budding.—*Cum. Pres.*

Great Fire in New Orleans.—A tremendous fire occurred in New Orleans, February 16, commencing in Camp street. The Picayune office and Robb's extensive Banking-house were destroyed. The loss is about half a million of dollars, which is mostly insured. About thirty buildings were destroyed.

N. York.—The strong resolutions against slavery extension have passed the Legislature of New York. They declare, among other things, that Congress ought to relieve the Federal Government from all responsibility for the existence of slavery. They instruct the Senators and request the Representatives of New York to vote for the abolition of the slave trade in the District of Columbia.

Growth of Western Cities.—It is estimated that Cincinnati will show a population of 125,000, and St. Louis one of 70,000 by the census of 1850. But for the ravages of the cholera last summer, each would have been considerably higher. The suburbs of either city, which practically form a part of it, are not included in the foregoing estimates.

The Cholera.—This dreadful scourge is still lingering at the port of New York, where there have been some deaths every week for some time past—principally newly arrived passengers from Europe. On a steamboat in Louisiana, whilst going up the Mississippi, the cholera broke out, and 8 or 10 passengers fell victims to its ravages.

Ireland.—The wretchedness in Ireland continues to increase. The cultivation of the soil is neglected, and the stagnation of business is general. The emigration of the lower classes, the only safety-valve for the cumulative distress, is now rendered impossible by absolute penury.

Cure for Felon or Willow.—Take the yolk of one egg, an equal quantity of strained honey, one table-spoonful of spirits of turpentine, (fresh drawn,) one tea-spoonful of spirits of camphor; mix well, and thicken to the consistence of a thin paste, spread it upon the sore thinly and cold.

Whooping Cough.—A tea-spoonful of castor-oil to a table-spoonful of molasses: a tea-spoonful of the mixture to be given whenever the cough is troublesome. It will afford relief at once, and in a few days it effects a cure. The same remedy relieves the croup, however violent the attack.

Tennessee.—The Legislature of this State has adopted a series of resolutions *against* the Southern Nashville Convention. She refuses to countenance the unpatriotic movement, and announces that she "*will stand by and defend the* UNION AT ALL HAZARDS, *and to the last extremity!*"

Susquehanna County Bank.—The Grand Jury of Susquehanna county, found an indictment against the former Cashier of this Bank for obtaining property under false pretences.

Columbus and Xenia Railroad.—The first passenger train passed over this road several weeks ago.

Granville College.—The last will and testament of Peter Mills, late of Zanesville, deceased, bequeathed one-third of his entire possessions to Granville College. By this act of generosity the College will receive a legacy ranging from ten to fifteen thousand dollars.

☞ The steamship Cherokee left New York Saturday afternoon with 320 passengers for California. The New York Commercial learns that the rush for California is so great that the Messrs. Aspinwall cannot issue any more tickets for their steamers until June.

The Decision in the Gaines Case.—A telegraphic despatch, from N. Orleans, states that the decision of the U. S. District Court was rendered on Thursday, the 21st ult, by Judge M'Caleb against Mrs. Gaines, on nearly every point—dismissing her bill.

☞ President Taylor visited Richmond, Va., on the 22d ult., and participated in the ceremonies of laying the corner-stone of the Washington monument. His presence excited great enthusiasm. A procession a mile in length was formed.

Ocean Steamers.—Within the past five years, ocean steamships have been constructed in the United States, the tonnage of which, in the aggregate, amounts to *fifty-six thousand tons!*

Cholera.—The cholera has appeared among the troops of the 9th regiment of U. S. Infantry, who had just landed at Indianola, from Texas. Seventeen have died, and other cases have occurred, but are convalescent.

Shrinking Flannel.—Enclose new flannel in a bag; put it into a boiler with cold water, heat and boil it. It will never shrink after this operation, and may be immediately made up into garments.

Pittsburg and Erie Railroad.—Fifteen thousand shares, amounting to $750,000, have been subscribed to the Pittsburg and Erie Railroad, and $35,000 paid in, according to the Pittsburg Gazette

To Remove Wart.—Wash them with a strong solution of pearl-ash, and let it dry on the warts. The warts will soon disappear.

☞ The Burnett House in Cincinnati is the largest Hotel in America. It cost 225,000 dollars, and is capable of accommodating 550 persons.

THE GOOD CHOICE

The pious Bishop Arrowsmith once exclaimed, "Let Diotrephes say, It is good for me to have pre-eminence. Let Judas say, It is good for me to bear the bag. Let Demas say, It is good for me to embrace the present world. But do thou, O my soul, say with David, It is good for me to draw near to God."

MISCELLANEOUS.

OBERLIN RESOLUTIONS.

On the appearance of Henry Clay's resolutions, the citizens of Oberlin, Ohio, convened and gave expression to their views and feelings in respect to them, by the passage of the following among other resolutions:

Resolved, That we see in the resolutions of Henry Clay on the subject of Slavery, laid before the Senate of the United States, on the 29th of January, 1850, an attempt, under the mask of compromise, to secure every object to the interest of slavery; on pretence of union and harmony, to sacrifice the great ends for which alone union and harmony are desirable; and in the name of fairness, justice, and equity, to stab fairness, justice and equity to the very vitals.

Resolved, That the Constitution of the United States gives to Congress "the right to make all needful regulations respecting the Territories,"—"for the purpose of establishing justice, ensuring domestic tranquility and securing the blessings of liberty in the people and their posterity," and that to give up the government of these Territories, except on the express and unalterable condition that Slavery shall never curse their soil or crush their people, is to betray justice, intead of establishing it, is to sow the dragon's teeth of discord, instead of ensuring domestic tranquility, and is to open the door to Slavery in regions now free, instead of securing liberty to the people and their posterity; and that therefore the proposal of Henry Clay that Congress shall leave the question of Slavery in those Territories to be settled by their inhabitants, is treacherous alike, to the trust committed to Congress by the Constitution, to the slaves of this country, to the present and future inhabitants of those Territories, and to the great ends for which government is formed.

SWEDES IN ILLINOIS.

Within the last three or four years, five or six thousand Swedish emigrants have settled in the Western States—mostly, however, in Illinois, in Henry county, where a large colony has been established, on something like the same principle with Rapp, Owen, and others. A correspondent of the New York *Journal of Commerce* gives the following description of them, which is really a lamentable one:—

Within a few years past, a man by the name of Jansen, appeared in Sweden, claiming to be inspired, and to be endowed with divine power. He was soon surrounded by followers, much upon the principle of Mormonism. That a clear field might be opened for his operations, he emigrated to this country, something more than three years ago, with as many of his adherents as could be induced to follow him. As an important part of his scheme, his followers were required to place their money and their most valuable property in common stock, under the control of the prophet. He selected a location in the southern part of Henry county, at a point now popularly know as "Bishop's Hill." In a year or two he found himself surrounded by, perhaps, six hundred disciples. The cardinal point in his creed was, an implicit reception of his revelations; and these extended to all matters, even domestic and matrimonial. If we may credit the reports of those who have shaken off the spell that seems to have bound them, Nauvoo never exhibited scenes of deeper moral degradation and corruption. At any rate, Jansen's authority was absolute, and its exercise unlimited. The multitude ate and labored in common; fields were enclosed and cultivated, and harvests were gathered by the labor of these dupes, who were fed on *corn*, instead of *wheat*, for the very obvious reason, that the former at twelve and a half cents a bushel is cheaper, as an article of diet. than wheat at twenty-five.—The profits resulting from this economy, of course went to fill the coffers of Jansen.

The rigid exercise of authority, and the novel, or rather the *immoral* character and workings of the system, soon began to cause defections. These gave occasion for still more glowing promises for the faithful, and more terrible denunciations of divine vengeance against apostates. For a time immigration more than filled the ranks of the deserters; but during the past year, the new comers have been comparatively few; while defection has been accomplishing its work with increasing effect. Last summer the cholera was very fatal among them, the number of deaths amounting to about one hundred and fifty. The present population of Bishop's Hill is supposed to be about four hundred. These include all the followers of Jansen in this country.

DISAPPOINTING CONGREGATIONS.

Few prevalent sins among ministers have a worse tendency than the extreme carelessness which some manifest in meeting their appointments. If they give out an appointment, it is always a problem with the people whether they will come. Some slight affair in matters or feeling, is a sufficient apology for them to stay away; when, if two or three dollars had been depending, they would have made a greater effort to save it, than would have been required to have met their appointment.—Such a course of conduct has been the cause of much mischief. The people lose all confidence in the preacher; the brethren, being few in number, get disheartened, for when he does come, he always has a meagre congregation, few being willing to come out on uncertainties; and thus religion is brought into disrepute, the church runs down, and sin triumphs. And all because the minister evidently considers his work of minor importance, and his veracity of little worth. It does seem if there is any thing short of downright immorality, which demands the giving up of credentials, it is this careless negligence in meeting appointments.—*Morn. Star.*

WORK FOR ALL.

"It is a fundamental error, (says the Rev. J. A. James,) a practical heresy of most pernicious influence, to consider the conversion of souls as merely ministerial work. This is Popery and Puseyism, which would restrict the conveyance of renewing grace to the medium of priestly and sacramental channels. Against this, the whole Church of God ought to rise up in the attitude of firm resistance. As an honor—and it is one of the brightest and richest that can light upon the head of mortal or immortal—the work of saving souls is as truly and as legitimately within the reach of the pious pauper in the work house, or the godly child in a Sunday School, or the religious maid-servant in a family, as within the grasp of the mitred prelate."

POETRY.

ALL THINGS EARNEST—M. 7's.

1. Time in earnest, passing by;
Death is earnest, drawing nigh.
Sinner! wilt *thou trifling be?*
Time and death appeal to thee.

2. Life in earnest: when 'tis o'er,
Thou returnest nevermore.
Soon to meet eternity,
Wilt *thou* never serious be?

3. Heaven is earnest: solemnly
Float its voices down to thee.
O thou mortal, art *thou* gay,
Sporting thro' thine earthly day?

4. Hell is earnest: fiercely roll
Burning billows near thy soul.
Woe for thee! if thou abide
Unredeemed, unsanctified!

5. God is earnest: kneel and pray
Ere thy season pass away—
Ere be set his judgment throne,
Vengeance ready, mercy gone.

6. Christ is earnest, bids thee "come!"
Paid thy spirit's priceless sum.
Wilt thou spurn thy Saviour's love,
Pleading with thee from above?

7. Thou refusest! wretched one!
Thou despisest God's dear Son!
Madness! dying sinner, turn!
Lest his wrath within thee burn.

8. When thy pleasures all depart,
What will soothe thy fainting heart?
Friendless, desolate, alone,
Entering a world unknown!

9. O, be earnest! loitering
Thou wilt perish: lingering
Be no longer—rise and flee;
Lo! thy Saviour waits for thee.

TRY—KEEP TRYING.

Have your efforts proved in vain?
Do not sink to earth again;
Try—keep trying.
They who yield can nothing do,
A feather's weight will break them through;
Try—keep trying.
On yourself alone relying,
You will conquer; try—keep trying.

Falter not; but upward rise;
Put forth all thy energies,
Try—keep trying.
Every step that you progress
Will make your future effort less;
Try—keep trying.
On the truth and God relying,
You will conquer; try—keep trying.

Pond'rous barriers you may meet,
But against them bravely beat;
Try—keep trying.
Naught should drive you from the track,
Or turn you from your purpose back;
Try—keep trying.
On yourself alone relying,
You will conquer; try—keep trying.

You will conquer if you try—
Win the good before you die;
Try—keep trying.
Remember—nothing is so true,
As they who dare will ever do,
Try—keep trying.
On yourself and God relying,
You will conquer; try—keep trying.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 19th ult., by Elder C. Price, Mr. Lewis Hull to Miss Julia Ann Bloom, both of Carroll county, Md.

On the 28th ult., in Lancaster city, by Elder J. H. Hurley, Mr. Zina Fuller to Miss Eliza Manning, both of Chester county, Pa.

On the 23d ult., by Elder G. U. Harn, Mr. Christian Whisler to Miss Maria Ann Funk, all of Harrisburg.

On the 24th ult., by Elder A. Swartz, Mr. Jacob Wilson to Miss Harriet Reener, both of Londonderry township, Dauphin county.

On the 7th inst., by the Editor, Mr. William Valentine to Miss Sarah McLain, both of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At Washington, Lancaster county, Pa., on the 6th of February, 1850, Joseph, son of Andrew J. and Catharine Kauffman, aged 2 years, 4 months and 21 days.

The shaft of death has been thrust into the family circle, and bereft it of a son and brother. Such a bereavement may be keenly felt, and the loss may occasion much sorrow, but when the reflection comes up before us that a heavenly hand has deprived the family of one whose infant tongue now chants the lays of heaven, we ought to be content, knowing that the will of God had so ordered it; but we ought also take heed to fit ourselves to meet him in the realms of unalloyed pleasure.

"He died in beauty like a rose
Dropped from its parent stem;
He died in beauty like a pearl
Dropped from some diadem."

G. R.

In this borough, on the 23d ult., Mr. Jacob Schott, aged about 30 years.

On the 19th ult., in the 16th year of his age, Benjamin Lalayette Jordan, youngest son of Benjamin Jordan, Esq., of Walnut Hill, in this county.

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1. One in the bounds of the Chester Church, Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850 the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	pd	$10 00
William Reichert,	-	-	5 00
Isaac Miller,	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-		5 00
M. F. Snavely,	-	-	10 00
Jacob Miller,	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh,	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich,	-	pd	7 50
Abraham Swartz,	-	-	5 00
A liberal brother,	-		20 00
A liberal sister,		pd	2 00
David Strickler,	-		5 00
James Casy,	-	-	5 00
Samuel M. Hoover,	-	-	5 00

THE MARKETS.

Corrected semi-monthly for the Advocate.
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4 25	*a* 4	37½
Do.	Rye,	do. - -	2 50	*a* 2	56
Do.	Corn,	do. - -	2 37½	*a* 2	50
GRAIN—Wheat, per bushel,			95	*a*	98
Do.	Rye,	do. - -	55	*a*	56
Do.	Corn,	do. - -	50	*a*	50
Do.	Oats,	do. - -	28	*a*	28
Do.	Barley,	do. - -	60	*a*	65
SEEDS—Clover,		do. - -	4 00	*a* 4	25
Do.	Timothy,	do. - -	2 25	*a* 2	50
Do.	Flax,	do. - -	1 00	*a* 1	10
BEEF, per cwt.		- - - -	5 00	*a* 5	50
PORK,	do.	- - - - -	5 00	*a* 5	25
HAMS, per pound,		- - -	8½	*a*	10½
BUTTER,	do.	- - - - -	16	*a*	20
LARD,	do.	- - - - -	7	*a*	8
TALLOW,	do.	- - - - -	8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,		- - - -	12½	*a*	12½
POTATOES, per bushel,		- -	75	*a*	75
ONIONS,	do.	- - -	75	*a*	87½
APPLES,	do.	- - - -	1 00	*a* 1	12½
PEACHES, (Dried) per bush.			1 25	*a* 1	30
FEATHERS, per pound,		- -	37½	*a*	45
WOOL,	do.	- - -	30	*a*	50
SALT, per sack,		- - - -	1 25	*a* 1	25
HAY, per ton,		- - - - -	10 00	*a*10	00
PLASTER, per ton,		- - -	4 50	*a* 4	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4 87½	*a* 5	00
Do.	Rye,	do. -	2 87	*a* 2	87
Do.	Corn,	do. - -	3 00	*a* 3	06
GRAIN—Wheat, per bushel,			1 06	*a* 1	07
Do.	Rye,	do. - -	62½	*a*	62½
Do.	Corn, old	do. - -	61	*a*	62
Do.	Oats,	do. - -	31	*a*	31
Do.	Barley,	do. - -	75	*a*	80
SEEDS—Clover,		do. - -	4 37	*a* 4	50
Do.	Timothy,	do. - -	2 75	*a* 3	00
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VOLUME XIV. HARRISBURG, Pa. APRIL 1, 1850. NUMBER 23.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

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The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

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EDITORIAL DEPARTMENT.

Amendment to the Constitution.

The bill making the Judges elective by the people, in this State, instead of being appointed by the Governor and confirmed by the Senate, has passed the Legislature, and will now be presented, at the next general election, to the voters of the Commonwealth, for their ratification or rejection.

Reports on Federal Relations.

The Select Committee in the House of Representatives have made two reports, a majority and minority report, on the Slavery question.

The majority report takes the ground that the citizens of the Slave States have the same right to take their slaves to the Territories as the citizens of the Free States have to take their horses, cattle and other property.

The minority report dissents from this doctrine, and holds that slavery exists only by virtue of municipal laws; and hence that property in man, cannot exist in the Territories now free, or in any other place where there are no such municipal laws. And besides, that the doctrine held by the majority report can have no force until three-fifths of stock and property are represented in Congress, and the slaves are.

The Time to Pay.

One number more and this volume will be out. Now, therefore, is the best time to pay for the next volume, for all who want the paper at one dollar a year. Please read the terms and act accordingly.

A Complimentary Notice.

The Religious Telescope, the organ of the denomination calling themselves "United Brethren in Christ," kindly notices our paper in the following chaste and courteous manner, a few errors excepted:

The Church Advocate.—This is the title of a quarto semi-monthly sheet published by the "Church of God"—is edited by the principal instrument in the formation of this denomination, the Rev. John Winebrenner. Our long acquaintance therewith renders it, with other things, quite a welcome visiter to our office. The Advocate, advocates, in the main a sound theology, and should have a much more extensive circulation than it has. Published at Harrisburg, Pa. Price, $1,00.

Whiting's Translation of the New Testament.

A copy of Whiting's translation of the New Testament was kindly presented to us, by Elder Josiah Litch. We have partially examined the work, and, judging from the parts read and examined, we have no hesitation in pronouncing it a good and faithful translation; only it is in some respects too literal. The word CHRIST, for instance, is always rendered *the Anointed;* and Gospel, *good news*, &c. These and other words, had better, we think, been retained in the common version. But, then, in some other respects, the old King's English is very much improved, and the language rendered more intelligible, chaste and conspicuous. We recommend it to the public as a work deserving a generous and liberal patronage.

A Chance for the Preachers.

All the preachers who will procure five new subscribers for the 15th volume of the Advocate, and become responsible for the pay, shall have their own volume gratis. Who will take the task of raising that amount of subscribers, and thereby get their own paper free? Try it, brethren—it can be done.

We see by some of our exchanges, that many of our Sectarian neighbors are sending in new subscribers by dozens. Why cannot the preachers of the Church of God do the same, especially where there have been such glorious reformations and large ingatherings into the churches?

There is another reason why renewed effort should be made. It is this: To supply the annual decreasc or falling off. There is a yearly falling off, by reason of deaths, removals, an indisposition to religious reading, and the *love of money*. Unless, therefore, a newspaper has a regular annual influx of new subscribers, the subscription list will run down and the paper cannot be sustained. Hence, we solicit the co-operation of the preachers and others for our sake, their own sake and for the sake of the cause of truth and religion.

A Call to Answer Certain Questions.

Brother Winebrenner:—

Please answer the following questions and oblige J. B.

1. Has a person who is lawfully divorced, a right to marry whilst the former partner is living?

Answer.—Yes. But then, what do you call a lawful divorce? There are many divorces granted in these lax and degenerate days, which are not Scripturally lawful.

2. Can we consistently baptize and receive into church-fellowship, a person who has been put away, or divorced, when we have strong presumptive evidence that God has blessed them?

Answer.—The propriety or impropriety of the procedure referred to, will depend entirely upon the nature of the divorce. The legality of the one will justify the other: and *vice versa*.

3. Is it lawful for first cousins to marry? If not, is it lawful to fellowship them into the Church?

Answer.—It may be lawful for first cousins to marry; but, in our judgment, it is not expedient. In the Church they should be borne with.

Prof. Nevin's Sermon on the Name Christian.

A few Sabbaths ago, we heard Dr. J. W. Nevin preach a sermon on the origin and import of the name *Christian*.

After telling us that the name was derived from Christ, which signified an anointed one, he went on to expaciate on the idea as taught in the Heidleberg Catechism, that the term CHRIST in Greek, and MESSIAH in Hebrew, involved the mediatorial character—and that character the three-fold functions of Prophet, Priest and King.

His remarks on the official character of the Messiah, in the exercise of these functions, were highly interesting and evangelical. But, when he came to the elucidation of these functional duties, as involved in the name and character of the Christian and of the Christian Church, he rather overstepped the teachings of the New Testament. At any rate, we were at a loss to see the consistency of his doctrine and practice. If the name Christian is so sacred, so highly important, involves so much official dignity, and imposes such weighty responsibilities, as the Professor intimated, then I should like to see his answers to the following questions.

1st. Why is it that Paul never uses the name Christian in any of his 14 epistles, seeing he knew the importance of this name, and wrote all his epistles subsequent to the time that the disciples received this designation.

2d. Why does not the Professor quit wearing human names and assume Scriptural ones? Why does he go by that unseemly misnomer, "German Reformed Church?"—And why indulge so frequently in the hateful practice of nick-naming others, who would go by the name that the mouth of the Lord has given? Let him answer these questions, if he can.

Methodist Quarterly Review.

January, 1850. J. M'Clintock, D. D., Editor. New York: Lane & Scott, 200 Mulberry Street.

The contents of this number are: I. Plutarch: his Life, Character and Times, by Prof. W. S. Tyler. II. Oregon, by Dr. E. G. Meek. III. Rev. Jesse Lee, by Rev. Daniel Curry. IV. On the Interpretation of Mark ix. 49, 50. Modified from the German of Bahr. V. Life and Writings of the late Dr. Richards, by T. Paddock, D. D. VI. Lowell's Vision of Sir Launfal, by R. C. Pitman. VII. The Condition of the Dead, by Rev. James Porter. VIII. Living Authors of England, by G. W. Peck. IX. Egypt and its Monuments. X. Short Reviews on Notices of Books. XI. Miscellanies. XII. Religious Intelligence. XIII. Literary Intelligence.

This is the most thoroughly critical work with which we are acquainted in the whole range of Religious Literature. The editor evinces not only extraordinary talent, but an unusual degree of tact and industry in every department of the work. His Notices and Short Reviews are always numerous, able, discriminating and candid—far more than can justly be said of some of his contemporaries. The article on Plutarch is an interesting and scholarly critique upon one of the most interesting characters of Pagan antiquity. Dr. Paddock's article will not fail of eliciting attention for its lucid exposition of some of the mistakes of Calvinists. The Condition of the Dead is a clear and irrefragible refutation of the dogma of the Sleep of the Dead and its cognate nonsense. Mr. Peck's article administers some just rebukes to the author of the Living Authors of England—Thomas Powell.

Those who wish an able earnest Review would do well to take this. It is only two dollars per annum. Cheap enough.

A. D. W.

CONTRIBUTORS' DEPART'T.

SKETCH
OF A
DEBATE ON BAPTISM,
BETWEEN
J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,
For the Church Advocate and Religious Telescope.

TUESDAY, Feb. 19.—FIRST DAY'S DEBATE.

J. KELLER'S SECOND SPEECH.

BROTHER KELLER commenced his remarks by noticing that which had been asserted by brother Owen, in relation to what took place on the camp-ground. He then proceeded to say:—"I discovered he tried, in his last argument, to raise a prejudice in the audience against me. Well, if he thinks proper to pursue this course, let him do so. I ask him to show me where and when, in the days of the Apostles they were commissioned to go forth and preach the gospel of the kingdom to all nations—and where and when we have any account of converts being made from among the heathen, who told the Apostles that they preferred sprinkling?—that they preferred pouring?—that they preferred immersion?—No, he cannot; but he wished me to rise from my seat and tell him where Christ commanded but *one* action. I shall cheerfully do it, and with the text I quoted in the outset, I am prepared to prove that. What said the Messiah, the Great Head of the Church, before he left his Apostles at the Mount of Olives? He said, "Go out, and teach all nations and *baptize* them." Does he say "sprinkle and pour!" Does he not tell them they shall go *baptizing* them? Now, I think, here is one action; and the gentleman wants me to show where Christ commanded they should baptize but by one mode, as he terms it. He has not yet successfully touched my main argument, nor the quotations I made from the book of inspiration. I quoted, among others, a passage in the second book of Kings, but the gentleman has not noticed it, nor any of them. It would not suit his purpose. I want him to come up like a man, and meet those passages, and show if he can that they are erroneous.

As to the citations he has made, why they are entirely on my side of the question. He was proving my position the whole time.—He went on to prove from the lexicographers exactly what I had already proved, except one idea. He says that a man can wash his hands, having water poured out upon them, and he wishes me to show where a single person was immersed. Well, says Paul, "Therefore, we are buried with Christ in baptism." Paul himself and the Romans. Is it not a fact that they were buried with Christ in baptism. Does not Paul assert it? And is it not true! I am prepared to bring Pedobaptists to sustain my position; but, on that point I shall have more to say hereafter.—When last quoting from the lexicographers, I think I closed with Bretschneider. I will now continue by citing—

8. STOKIUS. "*Baptizo* generally, and by the force of the word, indicates the idea of simply dipping and diving; but properly it means to dip, or immerse in water. *Baptisma*, by the innate force of the term, properly imports *immersion*, or the *dipping a thing into water* that it may be washed or cleansed. In the sacrament of baptism, those to be baptized were immediately immersed, as now-a-days they are only sprinkled with water, that they may be washed from the pollution of sin, obtain the remission of it, and be received into the covenant of grace an heir of eternal life."

9. BASS. "To dip, immerse, to plunge in water, to bathe ourself, to be immersed in sufferings or afflictions."

10. JONES. "I plunge, I plunge in water, dip, baptize, bury, overwhelm."

11. GREENFIELD. "*Baptize* means to immerse, immerge, submerge, sink."

Now, I would remark here, that brother Owen in referring to the word "sinking," seemed to intimate that when we baptize a candidate we do not sink him altogether; but everybody knows when we sink something we do not leave it at the bottom.

12. PARKHURST. 'Primarily, 'to dip, immerse, or plunge in water;' but in the New Testament it occurs not strictly in this sense, unless so far as this is included in 'to wash ourself, be washed, wash the hands by immersion, or dipping them in water.' Mark vii. 4. Luke xi. 38. 'To be immersed, or plunged into a flood or sea, as it were, of grievous affliction and sufferings.'"

I will add one Latin and one English authority to those already quoted.

13. HEDERICUS. "To dip, to immerse, to overwhelm with water, to wash, to baptize in a sacred sense."

14. GROVES on *baptizo* says, "To dip, immerse, immerge, plunge, wash, cleanse, purify."

Now, Moderators, you perceive that these authors, most of them Pedobaptists, are men of learning, and they say that the first and foremost primary meaning of *baptizo* is "to dip, to plunge, to immerse." All admit—just like my opponent, I was almost ready to say when I got up—that our baptism is right, is Scriptural. And, what more do I want than that my enemies shall tell me my baptism is Scriptural? That is what satisfies my mind, and my friend admitted it not only once but thrice, and I am under the impression he will do it frequently before this discussion closes.

A. OWEN'S SECOND REPLY.

BROTHER OWEN. I shall not quote any more lexicographers, as it is plain and clear with me as it is with my opponent, from the authority already quoted, that with one exception, they all give "To wash," a generic term. Now, it has to be proved how the Saviour used the term. The lexicographers brought forward by brother Keller himself, in addition to giving "to dip," and "to plunge," and "to immerse," give "to wash," and one of them "to sink." He brings forward these lexicographers to prove express action, and that action is baptism. Immersion is baptism, and the only baptism, he says. And why? Because the only term used by the Saviour means only "to immerse." I prove it is "to sink." I prove it is not action, and if not action, how does he prove it is the point? Then how can we infer that the Saviour used it in the precise meaning of "to dip?" Not from the word itself. He has quoted about a dozen lexicographers, and they, with wonderful unanimity, give "to wash, to dip, to cleanse," and one only says "to sink." The gentleman thinks it is impossible to say "wash," without dipping. Now, we all know that this is not the fact. A man does not baptize himself; therefore, if another baptizes me, another can pour water on my hands. If I baptize myself, I can wash myself also. Suppose I held my hand under a pump, could I not wash my face then? So you see it is a perfect absurdity. You know I called upon him to produce the express warrant that teaches we should be immersed. Has he done it? He has brought forth the passage first quoted, "Go ye and teach all nations, baptizing them in the name of the Lord;" but, I say this is begging the question. He is to prove that the term used by the Saviour meant "to dip." And, if he does not prove it, then he fails to make out his point. The question to be decided is, whether baptism means "to immerse" only; and, unless he proves that, he cannot certainly rely upon this passage. But he told you that the lexicographers he quoted were all Pedobaptists.

KELLER. No, sir—no, sir.

OWEN. You said you would quote from Pedobaptists.

KELLER. I said mostly.

OWEN. They were learned men, he admits. And, if they were not honest men, why did he quote from them? He inquires how came they to be Pedobaptists. Who made them Pedobaptists? They were learned and able men, and there certainly must have been something to influence them to that side of the question. That, in my mind, is an argument in favor of the position I have taken. He must go to some other sources, than those he has cited, to prove what he desires to do. And he must go to some other periods to show how many meanings the word *baptizo* has. It is applied in numerous other senses than those named. He brought forward, in his other speech, to which I had not time to reply, an argument that John was baptizing *in* Jordan. Now, as soon as he can prove that John put his candidates for baptism, *in* the water, I should like to see the passage that he quotes. He then leaves this question, and brings forth the burial argument. Now, I contend that Christ was not put under ground. There was no ground put upon him. He then, again, speaks of the primary meaning of the word *baptizo*. Now, it is not certain which was the primary meaning. I will read a little on the subject. The Rev. Mr. Rice, in his debate with the Rev. Mr. Campbell on Christian Baptism, says, at page 81 of the work:

"Professor Stuart expresses the opinion, as far as he can judge, that *to dip* was the original sense, and *to dye* a secondary meaning. Others, however, contend that *to dye* was the primary or original meaning. The word *bapto*, as far back as we can trace it, was used in both senses. It may be true, therefore, that *to dye* or *color* was the original meaning. Critics have not determined this question; nor can they prove that to *immerse* was the original meaning of the word."

Now, Moderators, you perceive from this it would be altogether unimportant if this were the primary meaning; but as words are constantly changing, it may have changed its meaning since the Saviour used it in reference to the ordinance. But, I would here say, the Saviour used the term not because of its mode, but to designate a religious ordinance; and I presume he made use of this term because it was a term in religious use among the Jews. There is a modern plan got up among those on the other side of the house to do away with the term "mode," and substitute the form of action. Now, I say that this is degrading the ordinance. Baptism is the whole action, but it is an ordinance instituted in God's house; and although it is degrading to call it an action, we call it an ordinance. And, therefore, it is wholly the application of water to the subject. He has taken the very ground I thought he would in asserting that I am on his side of the question. In my first speech I said that I believed immersion was a mode of baptism; but did I say it was the *only* mode? I did not. And has he come here to prove that immersion is baptism? He has. But is that all? No. He has to prove that it is the *only* mode, and it will be some time before I get on that side, I assure you. He talked about the commentators, and threatened to bring forward his Pedobaptist authors; but when they are presented, I shall be ready for him.

Prayer by brother Z. A. COLESTOCK.

AFTERNOON.—FIRST DAY.

Prayer by brother FLEAGLE.

J. KELLER'S THIRD SPEECH.

KELLER. Brother Owen informed you in his last speech that the authors I referred to were good and honest men, but he said he wished to know who made them Pedobaptists. I would inform him they were made as Luther and Calvin were. You all recollect, I trust, that the gentleman said Christ was not buried. Now, let us see how Paul and my opponent agree upon this point. Says Paul, in his first letter to the Corinthians xv. 1-4: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures." Thank God for that doctrine, According, then, to this Scripture, he was buried, and rose again on the third day. Now, my opponent says that Christ was not buried, and Paul says he was. Believe which you please. Christ told the Scribes and Pharisees of the fact, and declared that no sign should be given to them, except the sign of Jonah the Prophet. That as Jonah was three days and three nights in the whale's belly, so should the Son of man be three days in the heart of the earth. Now, you may believe Christ or my opponent, or Paul or my opponent, as you see fit. The gentleman, in the forenoon, remarked that baptism was our great doctrine. Well, if it is, I am led to conclude he has no doctrine, or at least he has given us none yet. He asks for a precept or example of immersion. I have given him one. I have referred him to what Paul said in his letter to the Romans—that he and the Romans were buried with him in baptism. But he has not noticed that, nor has he courage sufficient to deny it. His own friends on the other side of the house will meet him when he undertakes to do it. But for the sake of gratifying him, I will give him a quotation from a Scotch Presbyterian, a great Reformer in Scotland. And what does he say? "The original meaning of the word baptism is immersion; and though we regard it as a point of indifferency, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not, that the prevalent style of the administration in the Apostle's days, was by an actual submerging of the whole body under water." Good for a Scotch Presbyterian clergyman. "We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, [here is another proof of the burial of Christ.] whence He soon emerged again by His resurrection. We by being baptized into His death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have

resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly."

This, Mr. Chairman, is all I shall read from Chalmers at present. I wish my opponent, in his next speech, to put his finger, if he can, on a single instance where John the Baptist, Christ the King of Saints, or the Apostles, His ambassadors, ever sprinkled a candidate. Mr. Owen says "dipping" is a mode of baptism. Now, if this be true, I want him to tell us what baptism is. He has admitted the fact, in all his speeches, that we are right; then of course the battle is settled. Then, again, for the battle concerning sprinkling and pouring. He admits that baptism is immersion, or wash; but does it mean "sprinkle" or "pour" in any sense whatever? I want him to prove it. When I told him that he was on my side of the house, he said this was what he expected I would say. I repeat that all the others to which I have referred this morning, have, without exception, said that Immersion is the first, or primary meaning of the word *boptiza*, or baptism, and the word must be used in its primary meaning, unless necessity compels us to use it in a secondary meaning.

What instance is there in the New Testament of its being used in a secondary sense. I want my opponent to produce it, and I desire that the congregation may look upon it. They will undoubtedly see at once that he has failed in sustaining his point. "Wash" is only a consequence of immersion, but not the meaning of the word, unless the thing is to dip. Stokius says, it is not to wash; and I quoted, in my first speech, a passage from 2d Kings 5: 14, to prove this. Was Naaman told by the Prophet to go and wash himself seven times in Jordan, according to the saying of the man of God? How was he to do it? By sprinkling? by pouring? by putting his hand into the water? No, but by *dipping* himself in Jordan; and, although he got in a rage, like my opponent, and went away and asked if the waters of his country were not as good as those of Jordan? But, when his servants came to him and reasoned with him, and showed the necessity of complying with the simple request of the Prophet Elisha, he got out of his chariot, and went to Jordan and *dipped* himself seven times, as Elisha the man of God had commanded. And, I hope I shall have the honor of leading some of my congregation down into the water at the close of this discussion. The gentleman says that baptism is not an action, but the name of an ordinance of the New Testament. Now, was there any baptism before the ordinance was instituted? It is a Greek term, and was in use hundreds of years among the Greeks before Christ. But, again, the gentleman says "to wash" is a generic term; but will he rise and declare that baptism is also? I say no; it is a specific term. It denotes something done—action performed, not the mode of performing it, but the thing itself. There is a great difference in the mode of doing a thing and the thing itself. For instance, I am going to Harrisburg—I can go thither in a different mode and manner. I may jump into my buggy, or I may go in a balloon.

Mr. Chairman, I shall next appeal to the classics and commentators; and I want you to bear in mind that all those to which I shall refer—thirteen in number—are all on his side of the house; and, if they bear testimony in my favor, I hope and trust we will come to the conclusion that they are compelled to do so, because they are honest and the truth requires it. First, comes Prof. Stuart, of Andover. I know my opponent does not like the Professor. I know that he is a thorn in his way. "Out of a host I could add a centurion's band of the most renowned Doctors of philology—the theological critics, translators, and commentators—all of them, too, from the sons of affusion—the practical opponents of immersion. But a mere sample must suffice. I shall place an eminent American at their head." Stuart, of Andover, says:

"*Bapto, baptiza*, mean to dip, plunge, or immerse in any liquid. ALL LEXICOGRAPHERS AND CRITICS OF ANY NOTE ARE AGREED IN THIS." Biblical Repository, 1833, p. 298.

The next authority I shall give is Martin Luther. Dr. Luther says:

"The term baptism is a Greek word. It may be rendered *a dipping*, when we dip something in water, that it may be entirely covered with water. And though that custom be quite abolished among the generality, (for neither do they entirely dip children, but only sprinkle them with a little water,) nevertheless they ought to be wholly immersed, and presently to be drawn out again; for the etymology of the word seems to require it. The Germans call baptism *tauff*, from *depth*, which they call *tieff* in their language; as if it were proper those should be *deeply immersed* who are baptized. And, truly, if we consider what baptism signifies, you shall see the same thing required: for it signifies that the old man and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond with the signification of baptism, that it may show a certain and plain sign of it." See Dr. Veil, on Acts viii. 38.

Calvin says: "The word *baptiza* signifies to immerse, and the rite of immersion was observed by the ancient church." Inst. book 4, chap. xv. sect. 7. So much for Calvin. I am a Calvinist here so far as Calvin's testimony is concerned. What Church does he refer to? The Church in the days of the Apostles. Will a child present, get up this afternoon and contradict his father? He will not attempt to do it, at least, not successfully.

Beza. "Christ commanded us to be *baptized*, by which word it is certain *immersion* is signified. Nor does *baptizein* signify to wash, except by consequence; for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water, which is the external ceremony of baptism." Annotations on Mark vii. 4.

Grotius: The great Grotius says, "That this rite was wont to be performed by immersion, and not by perfusion, appears both by the propriety of the word and the places chosen for its administration, John iii. 23, Acts viii. 38, and by the many allusions of the apostles, which cannot be referred to sprinkling, Rom. vi. 3, 4, Col. ii. 12. The custom of perfusion or aspersion seems to have obtained some time after, in favor of such who, lying dangerously ill, were desirous to dedicate themselves to Christ. These were called *Clinics* by other Christians. See Cyprian's epistle to Magnus to this purpose."

Hospinianus: "Christ commanded us to be baptized; by which it is certain immersion is signified." Hist. Sactram. l. ii. c. i. 30.

Zanchius: "The proper signification of *baptize* is to immerse, plunge under, to overwhelm in water."

Alstedius: "To *baptize* signifies only to immerse; not to wash, except by consequence."

For if a man be baptized, he is washed. Baptism is one of the consequences. He will get washed, if baptized or immersed.

Calmet: "Generally people [speaking of the Jews] dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism." Dict. of Bible, art. Baptism.

Witsius: "It cannot be denied that the native signification of the words *baptein* and *baptizein*, is to plunge, to dip." In. His. Eec. p. 138.

Gurtlerus: "To *baptize* among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. *Baptismos en Pneumati hagia*, baptism in the Holy Spirit, is immersion into the pure waters of the Holy Spirit; for he on whom the Holy Spirit is poured out, is, as it were, immersed into him. *Baptismos en puri*, 'baptism in fire,' is a figurative expression and signifies casting into a flame, which, like water, flows far and wide; such as the flame that consumed Jerusalem. The thing commanded by the Lord is baptism, immersion into water." Institut. Theo. cap. xxxiii. § 108, 109, 110, 115.

Buddaeus: "The words *baptizein* and *boptismos*, are not to be interpreted of aspersions, but always of immersion." Theolog. Dogmat. l. v. c. i. § 5.

Ewing, of Glasgow: "*Baptiza*, in its primary and radical sense, I cover with water. It is used to denote, I plunge or sink completely under water."

Leigh: "The native and proper signification of it [*baptize*] is, to dip into water, or to plunge under water."

What we contend for, is this first, the primary signification. He says "it is to plunge, under water."

Bossuet: "To baptize signifies to plunge, as is granted by all the world."

Vossius, as quoted by Gale: "The great Vossius speaks exactly to the same purpose, and indeed almost in the same words; for without ever taking the least notice of *lovo*, or the like, he expressly says, that *bapto* and *baptizo* are rendered by *merga*, or *mergita*, and *tingo*, yet they properly signify *mergo*; and *tingo* only by a metalepsis, i. e. as *merga* implies *tingo*; and therefore he adds, tinging follows immersion, and is done by it."

Venema: "The word *baptizein*, to baptize, is nowhere used in the Scripture for sprinkling." V. p. 5.

That is what I contend for.

A. OWEN'S THIRD REPLY.

MR. OWEN. The gentleman appears quite sanguine in his expectation of making many converts. Well, if he made them from bad into good men, I should have no objection; but, for persons to be converted from the belief that immersion is the mode, and the only mode, is not a very good conversion. He says something, again, about Christ being buried *under ground*. Now, I deny that he was buried under ground. Let facts be brought forth. He was wrapped up and taken out to a place in a sepulchre in a rock. Sepulchres were differently constructed in those days, some being larger, and others smaller, having different compartments. The bodies were laid in a niche. There was no ground. Now, this is the fact of the case. Christ was buried by being put in a sepulchre. I did not deny that he was buried, but I denied that he was buried *under ground*. Christ was as much *above* ground as a man walking in his house. But this you know he brought forward in answer to the demand I made that he should give the language of our Saviour, or any of His Apostles, that goes to show immersion is the only baptism. He produces this passage and says we are buried with him, that is with Christ. Now, that will come up hereafter, as a distinct argument, as I do not wish to enter into it at this time. I only say again, that Christ was not put under ground—that he was not covered with ground. Then, why cannot I be buried with him without being covered up with water? He spoke something about Chalmers, and it is acknowledged that he was favorable to immersion. My opponent wants me to point to a case of sprinkling. I don't say that baptism means sprinkling exclusively, and therefore he ought not to call upon me. I say that when the Saviour used the word *boptiza*, he referred to the ordinance of baptism, without referring to the *mode* at all.—Now, if I were to get up and say that sprinkling is the only mode, then there would be some propriety in him asking for the passage. I ask him if it is the only mode? I say, then, where is the "thus saith the Lord?" He has not produced it. And, as to the burial passage, that will be made plain. He declared that I said baptism was a mode. I said no such thing; and you all understood me to say it was an ordinance, and that the mode was not important. And, so I say again.

KELLER. What is an ordinance?

OWEN. It is an institution which was ordained by Christ.

I think that is all it is necessary for me to reply to; but I cannot recollect all, although I would wish to reply to everything.

He comes now to his second argument; and I think it would be proper to state again that, supposing immersion to be the only proper action, is it the only *mode?* That is what he has already proved. How does he prove it? In his first argument he refers to the Greek term *baptizo*, which is changed a little and transferred to the English. He says it means "to dip," "to plunge." and "to immerse" exclusively. Well, I take up the same lexicons, and I find in addition to these meanings, they have "to wash," "to cleanse," and one of them "to sink," "to purify." Now, he can't prove it from the express action of this word *immersion*, for we see it has several meanings attached to it: Therefore he cannot prove it from this. He must prove how the Saviour used it, and what meaning he attached to it. So far, however, he has failed to sustain himself in that argument.

In quoting from the commentators, he says that most of them were Pedobaptists. Now, a Pedobaptist may be an Immersionist.—Those he quotes were many of them favorable to immersion, and he puts them on my side when they were on his side. Pedobaptists were in favor of infant immersion baptism. I wish him to point me out one of them, who is on *my* side, who is favorable to immersion—who was ever immersed. He believes that sprinkling is not baptism. I beg you to remember they were learned and honest men, and they were baptized in infancy—sprinkled. Now, I wish him to point me out one; and even if he should, then it does not prove that these go against me. They called themselves baptized. I tell the gentleman that if he will show me one noted reformer, who believed as he believes, I will show him one, and a martyr, who believed as we believe, in sprinkling, pouring and immersing. He has quoted a number of authors favorable to his side of the question; some whom I am acquainted with, and those I am not, I can say nothing about. But we shall notice Stuart, the one he says so much about and appears to think so much of. Let us see what he says. Mr. Rice says:

"Let us have the whole of the testimony of this apostle. Stuart also says, *baptizo* means to *overwhelm*, which certainly is not identical with *dip, plunge*. He goes further, and tells us that it signifies *to wash, to cleanse;* and maintains that there is no satisfactory evidence that the term, as used among the Jews, signified to immerse; and he gives several examples in which it evidently has not that meaning, but signifies to wash by applying water to the subject. I am willing to take the testimony of *an American apostle*. He does, indeed, say that *baptiza* signifies to *dip*, to *plunge;* but

he does not admit that such is its ordinary meaning in the Scriptures. Nay, he positively denies that there is in the New Testament a single command to immerse any one, and calls upon those who say there is, to produce it."

Mr. Chairman, it is not a little amusing that these men who have come up and for years have said they discarded all human testimony, the opinions of men entirely, now should found an argument exclusively upon the opinions of men! My opponent founds his second argument upon that very testimony. Brother Winebrenner said this argument presented an inspired argument. He says, "this argument I dread above all others. I dread it like the child who had burnt its fingers." And, after it has been talked of for years together, here they come up and found an argument upon the very same author. Is that consistent? But, if the question is to be decided by authors, I presume it may be I shall not present as many, for I cannot command as many; but I shall present as learned and pious men, and of as much weight of character, as he can produce on the opposite side. He spoke as though Luther and Calvin—two great Reformers—were on his side of the question. It is certain they were rather favorable to immersion, but it is a fact that they did not believe as he believed. They did not believe that immersion was the only mode. Why, then, bring these two great men up? Luther was a learned man, but he did not believe it, although he was favorable to immersion. As a man of learning, he could not say that *baptizo* meant immersion only. Look at his translation. He says, "I baptize you with water," [gives the German translation.] Did you ever hear of a person immersed with water. The term *mit wasser* is with water. "I baptize you with the Holy Ghost." It is, that water is applied to the subject—not the subject to the water. But, we shall present some other authors. First, we quote this same Stuart my opponent regards so much:

"I go farther with this argument. If you take your stand on the ancient practice of the churches, in the days of the early Christian fathers, and charge me with departure from this; in my turn, I have the like charge to make against you. It is notorious and admits of no contradiction, that baptism in those days of immersion, was administered to men, women, and children, *in puris naturalibus*, naked as Adam and Eve, before their fall. The most tender, delicate and modest females, young and old, could obtain no exception, where immersion must be practised. The practice was pleaded for and insisted upon, because it was thought to be apostolic. At all events it began very early in the Christian Church."

Now, here you see is a man favorable to immersion. He says it is not of sufficient importance to change his practice, and he is in favor of sprinkling also. And Dr. Campbell calls him the American Apostle. Now, can you believe Stuart, about whom brother Keller has come here to show that immersion was the *only* mode? Did Stuart believe any such thing? Certainly not. Then why quote him? The same remark may be made in reference to Calvin and Luther. Here is Dr. Owen, admitted to be one of the greatest and most learned men in England, who says, "*Baptizo*, signifies "to wash," as instances out of all authors may be given." Again: "No one place can be given in the Scriptures wherein *baptizo* does necessarily signify either to *dip* or *plunge*."—Owen's Work, vol. 21, p. 557.

Dr. Thos. Scott, the commentator, is admitted to have been a learned man. He quotes Leighton as saying—

"It [*baptizo*] is taken more largely for any kind of washing, rinsing, or cleansing, even when there is no dipping at all"—and then remarks—"The word was adopted from the Greek authors, and a sense put upon it by the inspired writers, according to the style of Scripture, to signify the use of water in the sacrament of baptism, and in many things of a spiritual nature, which stood related to it. Some indeed contend zealously, that *baptism* always signifies *immersion*; but the use of the words *baptize* and *baptism* in the New Testament, cannot accord with this exclusive interpretation." This he gives as a conclusion resulting from "many years' consideration and study."

Strictures on Dr. Hodgson's Sermon on Baptism.

Brother Winebrenner:—

With your permission, I shall be pleased to present some reflections upon a discourse lately delivered in the Methodist Church of Harrisburg, by Dr. Hodgson, on the nature, design and benefits of Christian Baptism. I wish, however, in the commencement, to have it understood, that I am actuated by no spirit of envy, prejudice, or ill will, toward any person, or Denomination, in this undertaking.—but, prompted by an ardent desire for the promotion of God's eternal truth, and the union of all the children of God in spirit, in faith, and in practice, and the happiness and glory which would result from such a union, I am constrained to make use of the talent committed to me by God, for the great and grand object of removing, so far as my feeble efforts can effect anything, every impediment which hinders the accomplishment of this long prayed for event.—I do most ardently pray for the time to come when all God's people "shall see eye to eye," and lift up their voices together. But reason tells me that this never can or will take place, until the doctrines of the Cross are understood and practised in their primitive purity and simplicity, by the professed people of God generally. This, then, should be the study of every faithful servant of the Messiah, "to grow in grace and in the knowledge of the truth;" and while with mutual forbearance and holy sincerity we hear, weigh and judge each other's views of primitive Christianity, with kindness and brotherly affection we should endeavor to point out the errors of each other. Therefore, while I offer objections which to my mind forbid the adoption of the sentiments set forth on that occasion, I do it with feelings of respect; yea more, with the best of Christian feeling, and with a consciousness of my own fallibility and proneness to err.

The Dr. commenced by defining baptism to be "the application of water as a religious rite, by a properly authorized administrator." With respect to his definition of baptism, I have but little to say, other than this: it is too peculiar in its design, and of too modern a date, to be taken for granted on the mere assertion of any man. But the point to which I would call particular attention, is his explanation of the design of Baptism: which was,—

1st. That "baptism is designed to symbolize the supernatural, sanctifying influence of the Holy Spirit."

If this be true, the question arises, how does it symbolize it?

1. Is it a type of the manner of its communication? Or,

2. Is it a figure of its reception? Or,

3. Is it emblematic of the *modus operandi* (its manner of operation) in purifying the heart? Or,

4. Does it represent the consequence or effect produced by its operations? Or,

5. Is it symbolical of its communication, reception, operation, and the effect produced, combined or taken together?

If it is a type of its communication only, what manner of communication does it represent? The Holy Spirit was communicated by the laying on of hands. Acts 8: 17. It was given by the breathing of Jesus upon his Apostles. John 20: 22. It was poured out in copious effusions—"not as a few drops before a more plentiful shower"—but overwhelming the Apostles and filling them, as on the day of Pentecost. Acts 2d chapter.

Sprinkling a few drops of water, may be a striking emblem of the measure of the Holy Spirit communicated to modern professors, who "make the word of God of none effect by their traditions," but a poor emblem indeed is it of the overwhelming influences of the Holy Spirit in primitive times. And, by the way, I must confess I see more beauty and a more striking resemblance between water as an emblem and the Holy Spirit as the thing symbolized, (if such be its design,) than ever I did before: for anciently, when much of the Spirit was given, it took much water to symbolize it; but in these latter days, "when little is given, little is required."

2. Is it a figure of its reception? How is the Holy Spirit received? Answer: As a covering. Isa. 31: 1. "Woe to the rebellious children," &c., "that cover with a covering, but not of my Spirit." As the drinking of water. "He that shall drink of the water that I shall give him, it shall be in him," &c.—Hence it is received inwardly. "I will give to him that is athirst of the fountain of the water of life." "And whosoever will, let him take the water of life freely." "And they were all filled with the Holy Ghost." Such are the figures made use of in God's Word to represent the reception of the Holy Spirit. Where, then, is the similitude between the sprinkling of a few drops of water and a covering? or drinking, or an infusion and being filled? As much perhaps as did Cain's offering prefigure the death of the Messiah. We should be careful what kind of an offering we make to God.

3. Is it emblematic of its manner of operation in regenerating the sinner's heart? How does the Holy Spirit act upon the sinner's heart in order to regenerate, or new create it? How does it quicken? How cleanse? How sanctify? Does the Word of God infrom us? If so, where is it delineated? If not, how do we know that baptism symbolizes it?

4. Does it typify the effect produced by the Holy Spirit's influence or operations? Or in other words, Does it represent the state of a regenerate person? If so, let us inquire into the work accomplished, or the state produced. Is the person not entirely washed from all sin; thoroughly cleansed; fully sanctified; completely regenerated; "born of the Spirit;" brought forth into the kingdom; "translated from nature's darkness into the kingdom of God's dear Son?" Does he not become dead to sin and rise to newness of life? Is he not when cleansed by the Spirit, according to the comments of Pedobaptists themselves, on Romans 6: 4, and Col. 2: 12, buried with Christ by a spiritual baptism, and raised in his likeness from a death in sin? If this be conceded, which must be by all professed Christendom, then, in the name of common sense, and the design of all types and figures, I ask, what resemblance is there between sprinkling and a thorough washing from sin—a death to sin—a resurrection from sin—a burial in Christ spiritually—a new birth, or a coming forth into the kingdom of Christ? Really, to my mind, there is as much similitude between them as between the shadow of a mouse and the Allegheny mountains.

If (Rom. 6. 4, and Col. 2: 12,) "Therefore we are buried with him in baptism," &c., means a spiritual baptism, and water is designed to symbolize the sanctifying influences of the Holy Spirit, how can it represent it otherwise than by a burial in water? And what so appropriately symbolizes a resurrection to newness of life, or a birth, as coming forth from water? Strange that Pedobaptists should almost unanimously acknowledge that to be born of water is to be baptized, and then represent a birth by sprinkling a few drops on a person's head. As well might they tell of a man's being born of the earth because some dust blew in his face or a little ground sprinkled upon him. There would be just as much resemblance between the latter as the former. Christ was born from the dead, because he came forth from among the dead. A man is born of the Spirit, because he comes forth out of a spiritual death. And a man is born of water, because he comes forth from the water. Hence, nothing short of a coming forth from the baptismal grave, can be an appropriate type of the spiritual birth, or a perfect and entire sanctification through the supernatural influence of the Holy Ghost.

2d. The Dr. said, that *baptism was a seal of the covenant of grace.* This, also, was a mere assumption, without a single "thus saith the Lord" for it. The answer to this is found in Paul's letter to the Ephesians 1: 13. "Ye were sealed with the Holy Spirit of promise." And 4: 30. "And grieve not the Holy Spirit, whereby ye are sealed," &c.

Again, the speaker said, that baptism is not the cause, or the occasion of regeneration: for if it is, and the person coming to the performance of it should fail to be regenerated, but two alternatives would remain; either he must be rebaptized, or be damned.

And again, in commenting on Acts 10th chapter, he said, the reason why Peter commanded them to be baptized with water was, because they had been previously baptized with the Holy Ghost, and therefore they were commanded to be baptized, because they HAD been regenerated.

Let those who desire to understand *Methodism as it was, and Methodism as it is*, read their Discipline from page 103 to 112, and compare with the above, and they will find a perfect regeneration in their sentiment upon this subject.

If regeneration is not to be expected in baptism, and baptism must be attended to *because of* regeneration, to represent or symbolize the supernatural, sanctifying influences of the Holy Ghost,—then we ask, are infants regenerated or born of the Spirit previous to their baptism? If they are, where is the evidence of their regeneration? Certainly they who baptize infants or adults, should have reliable evidence of their supernatural change, before they baptize them. If they find this evidence in infants, why do they not point to it as demonstrable proof of the propriety and correctness of their position? Let them give us the evidence that their infants are regenerated

previous to their baptism. But, we enquire again, are all infants regenerated? Then why are not all baptized? If not, why are those regenerated that are brought forward for baptism? If it be answered, in order to fit them for baptism, then it is making baptism the reason or occasion of their regeneration, just as effectually as though they were regenerated in baptism. But if it be answered, that all infants are regenerated and fitted for baptism, and for this reason they should all be baptized, then we ask, why is it necessary to preach regeneration to adults, seeing all have been regenerated in infancy?

But whether regeneration takes place in baptism, according to the Discipline, or previous to baptism, according to Dr. Hodgson's theory, the same query arises: Why do all adults need conversion? We do not hear Pedobaptists make any distinction when exhorting the impenitent to repent and be converted. They preach as though all needed regeneration. But, if half of their congregations have been converted in infancy and fallen away, then they should address them as persons "once enlightened, having tasted of the heavenly gift and the powers of the world to come."

Again, that baptized infants are not regenerated, is not only evident from Scripture and the whole tenor of Pedobaptists' exhortation to impenitent adults, but common sense and observation demonstrate the same. Do not their children grow up as others who are unbaptized? Do they not manifest the same unchanged nature, and bring forth the same fruits of the flesh? Now, "by their fruits ye shall know them." Where, then, is the testimony that sprinkled infants are regenerated? Answer: Nowhere. For what, then, are they baptized? To represent a thing for which there is not a shadow of a proof. To symbolize the supernatural sanctifying influences, by which they are said to be regenerated.

By making baptism the medium of regeneration, as the Catholic, Episcopalian and the Methodist Disciplines do, it gives some plausibility to infant baptism; but to take away baptism as the cause or occasion of regeneration, as Dr. Hodgson has done, is like Samson's pulling down the main pillars of the temple of the Philistines, and burying himself in its ruins. He has completely knocked out the under-pinning of the entire fabric of infant baptism, as all may plainly understand who will have courage and interest enough in the subject to examine it. May God reward him for the noble act, and keep him from falling when the storms shall come, and the winds shall blow, and beat upon all the relics of Popery, is the the prayer of your humble servant and friend to Pedobaptists.

S. B. H.

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A. D. W.

Moral Retribution:*
As Evinced by the Analogy of Nature.

(CONTINUED.)

III. RETRIBUTION IN PHYSICAL NATURE.

The idea of the uniformity of nature has an exact counterpart in the actual operations of nature. These are so invariably uniform that the slightest deviation becomes a miracle, sufficient in itself to stamp its author with Divinity. So true is this, that Infidels, in cavilling at the evidences of the Saviour's character and mission, have chosen unequivocally to deny the existence of miracles *in toto*, rather than take the alternative of denying the uniformity of nature.

By the uniformity of nature, nothing more nor less is intended than the certain and unwarying action of the laws of nature—or rather of God in nature; for it is both a logical and a real error to regard the laws of nature as effieient causes. All matter tends toward a common centre, and this tendency is called the law of gravitation; but it is so far from being an efficient cause in itself, that in fact it is only the operation or effect of a cause which, lying back of all that appears to the senses, eludes our observation. The laws of nature is only an expression indicating the mode in which this cause—which of course must be the Deity—acts. Hence these laws are always significant of an all-pervading, ever-present Divinity.

But the action of these laws necessarily implies consequences; and the ultimate character of these consequences will be according as the action is legitimate or perverted. The law of gravitation legitimately tends to preserve each portion of matter in its appropriate sphere. But if some huge rock be moved to the brow of a mountain, until the centre of gravity is beyond the extreme support, the law of gravitation, acting precisely in the same manner and with exactly the same force as when the rock was at rest, now brings it tumbling and crashing to the plain, involving everything in its way in ruin. The moving of the rock to the brow of the mountain perverted the legitimate or primary action of gravitation, and the actual consequences were the resultant of its legitimate action and of this perversion; and perhaps might appropriately be termed a secondary action.

This interference of an extraneous force, or violation of the conditions of primary law, is always present and is essential in every instance of perverted or secondary action.—Gravitation would never bring the rock from the mountain's brow, unless some extraneous force had first thrown its centre of gravity beyond an adequate support. Fire would never burn the hand unless some force, other than what exists inherently in the fire, had first brought the hand in contact with the fire; nor would it consume a city unless something besides its own intrinsic energies should kindle its flames. Water would never drown an individual, if it were not for some agency foreign to itself bringing the individual and the water into unnatural relations. Indeed such an extraneous force must always be present in every perversion of natural law, unless the same cause may produce dissimilar and often antagonistical effects, which of course is impossible.

*"*The Demand and Demonstration of a Future Retribution in Natural Theology."* Rev. G. B. Cheever, D. D., in the Biblical Repository for Jan. 1850.

And not only must every perversion be caused by an extraneous force, but every intervention of an extraneous force will and must produce a perversion of natural law. Every rock moved beyond the brow of the mountain will inevitably dash headlong to the plain. There is no alternative. Nothing short of a miracle, by the intervention of Omnipotence, could prevent or arrest its fall. If we hold our hands in the fire they will as certainly be burned. If a torch be applied to a train of powder an explosion is inevitable. If one unable to swim should plunge unassisted into the sea, he would as certainly drown. If air infected with the plague be inhaled into the lungs, disease, and probably death, will surely follow. There is, there can be, no such thing as an infraction of nature's law, however slight, without a consequent penalty or Retribution. It would be an instance of an active cause without an effect, which is everywhere admitted to be impossible. It might as well be believed that two is not more than one, or that addition does not increase a number.

The action of this extraneous force is often so gradual that a portion of its influence may be arrested. A person falling into the water or the fire may be pulled out before life is extinct; or the flames of a burning city may be extinguished before the city is entirely consumed. The influence of infected air upon the lungs may sometimes be arrested so that death and even disease may not result. But this is only the withdrawing of the cause, when of course the effect ceases, and not the remedying nor the perversion of the effect after the cause has acted. When an individual has lain in the water as long as the law of nature requires as a condition of drowning, there is no possibility of retaining or restoring life. When the flames have exerted their full action upon the burning city there is no remedy for its consumption. Other houses may be built but those consumed are gone irrecoverably. When infected air has fully exerted its influence upon the human system, the corresponding disease will follow. Nature may resist the disease, or its recuperative force may heal, but still it cannot prevent, nor even compensate for the effect which the infecting influence exerted. There is and must be the pain and the struggle, and often lasting and fatal tendencies to subsequent disease.

This leads to the conclusion that in every instance of perverted or secondary action in physical Nature, retribution is certain to follow—that escape is absolutely impossible—and that retribution is always in exact ratio with the extent of the perversion. If the perversion, or violation of natural law, be slight, so will be the retribution. If it be great, a corresponding retribution will be inevitable. This perfectly harmonizes with the axiom that every effect must be like and as its cause, and also with the doctrine of Revelation that every person will be judged according to his deeds.

A. D. W.

(TO BE CONTINUED.)

Revival.

Of late we have enjoyed very interesting times at Carolina Mills, R. I. Quite a number have professed conversion. Twelve have already been baptized, and more will probably go forward soon. Revivals are also occurring in many of the adjacent villages; and indeed throughout most of New England.

A. D. W.

A Contemplated Sabbath School in North Bend, Iowa.

Brother Winebrenner:—

We had preaching yesterday in our Schoolhouse, quite near where I live, and after it (the house being quite full) we held a consultation in reference to having a Sabbath-school, to commence some time next spring, in this place; (there being one some miles below us,) and in order to find out what encouragement we would meet with, we left it to a vote of all present, and it carried unanimously. But there is one thing somewhat in the way. It is this: the country is new, and the inhabitants generally of the poorer class. This is a truth known to many, that adventuers to a new country are generally those of a poorer class—I mean the laboring class—such as cannot more than make a livelihood for themselves and families. Such, going to new countries, will, by industry and economy, be enabled to get comfortable homes for them and their little ones. Such, then, is the case here. We have some 55 families settled within about six miles in longitude and five in latitude, and with but few exceptions, they are decidedly of the finest, (leaving religion out of the question,) quietest, and most sociable and obliging people that I ever dwelt among. This is saying considerable for them, I know, but not more than is due to them, I think.—With but few exceptions, they have homes of their own, and some building and fencing done,—some more and some less.

But, what I am about to say is this,—they being poor, have thus spent their all in trying to make them and theirs' comfortable. Now, this is true of quite a majority, as yet. Seeing, then, that this is the case, and having a feeling as well as Eastern people, for the future welfare of their offspring, to have them spend the Lord's sacred day, not in idleness, and perhaps wickedness, but in learning something good, I, for one, feel like enconraging them. And who, I ask, that professes to love God, would not? Well, then, my brethren in the Lord, what is to be done for those 40 or 50 children? How shall we go about it to get a nursery of juveniles started for the Lord? How shall we get a Library—a something to stimulate and encourage our little ones to pay attention to the means for their future happiness and welfare, in time and eternity? Here my "hand findeth something to do, and I would like to do it with my might," but who will furnish the means?

My brethren who have experience in the matter, know very well that Sabbath-schools are no vain thing. No, verily not. When my children get their little books, which they obtained at Newburg Sabbath-school, (which they have read through again and again,) the names of the Superintendents and teachers seem sacred to them—and more especially that of "Sammy Snyder," because he wrote their names so handsomely in them.

Well, my brethren, I must now tell you what (among other things) I told the people in meeting yesterday. I told them I believed that if the brethren in the East knew our condition, that they would send us a Library, as a donation. Did I venture too far in saying so?—"I trow not." Nor will I believe that I shall be put to shame for my boasting thus. However, it was decided that I should attend to this matter, which I promised to do, without delay. I have therefore concluded to send these lines to be published in the "Church Advocate."

Now, then, I ask, where are all the young Isaiah's? Which of them will say, like one of old, here am I, send me? Brethren, a Library we want, without fail, and by some means or other. I would then suggest this idea: If our good brethren can feel for us on this subject, and will make us a donation, let it be immediately noticed in the Church Advocate, so that all may see that the matter will be attended to.* Then, in the next place, select some suitable person to select a suitable Library for a new school. I have thought of brother Flake. Should the brethren jointly, however, decline doing this favor for us, I hope some one will take the matter in hand and see to it immediately, that a suitable Library will be selected for us; and have it forwarded to Harrisburg, to the care of brother Winebrenner, and he will attend to having it forwarded, by brother Funk, from Highspire, Dauphin county, who is expected on to this country some time in May next. Send it on by him, or some other suitable person.† And rather than miss having one, poor as we are, we will pay for it ourselves.

We had a very fine prayer-meeting last evening. The brethren are all well, and very well pleased with this beautiful country. The Church here in the Bend now numbers 17 members, having Elder Hawk for Ruling Elder, and brothers John Kepford and David Hoover for Deacons. We have also a treasury in the Church, for the support of poor saints, just commenced. The collections for this purpose are held quarterly.† Moreover, we contemplate holding a camp-meeting sometime during the summer, God willing. I will now close by saying, thank God that I am in Iowa. Farewell. M. F. SNAVELY.

North Bend, Johnson Co., Iowa, Feb. 18, 1850.

*We venture to predict that a Library will be donated.

†We suggest that these contributions be levied on the equality principle, according to the tithe law. We wish you God's speed in this and every good cause; especially in the Sabbath-school cause. EDITOR.

Acts of the Standing Committee.

THE Standing Committee met in Harrisburg on Tuesday, the 26th of March, and transacted the following business, viz:

1. They appointed brother Thos. H. Deshiri to the Fayetteville and Washington county circuit, in the place of W. G. Coulter.

2. They appointed Jos. Ross and J. Keister in the place of Wm. H. Mullenix, on the lower end of York county, and brother Utley to the upper end.

3. They appointed brother A. Snyder on the Matamoras and Juniatta circuit, provided W. G. Coulter declines taking the appointment. In that case, brother Keller is authorized to fill brother Snyder's place, and employ brother Petre as an assistant, if expedient to do so.

4. They connected Lisburn with the Cumberland circuit, as heretofore.

5. They authorized brother Wm. H. Mullenix to take brother Price's place, in the note held by Mr. Faithful, until such times as the money can be raised and the claim paid off.

6. They commended brothers Theo. Nickison and Geo. Fry to the care and attention of the churches, with the advice that they study to show themselves approved, and to meet with the Eldership next fall, for consideration.

Letter from Brother David Neidigh.

REEDSBURG, Ohio, March 2, 1850.

BROTHER WINEBRENNER:—

I AGAIN resume my pen to drop a few lines for the columns of the Church Advocate, for the encouragement of the people of God.

According to previous appointment, in connection with brother D. Gill, we met with the Church of God in Lake township, Ashland county, Ohio, and commenced a protracted meeting, on the 16th of February. We also were happy to find our much beloved brother D. Williams with us over the first Lord's-day. The brethren and sisters came up to the house of God, as though they had a mind to work. The first evening the meeting was good, but nothing special. On Lord's-day morning the brethren and sisters met for prayer and experience. Public services commenced at the usual hour. After the same was over, we repaired to the water and buried three happy believers with their Lord and Master. On Lord's-day evening three mourners came out to seek the Lord, but found no peace. Monday meeting—one mourner came forward for prayer, but did not find the Lord to the salvation of her soul. In the evening we met again, and after prayer, as we were announcing our text to the congregation, one soul had such strong faith in God that she was made happy in the Lord. Oh! that all would thus believe God. After some remarks, we invited souls to come to the altar of prayer, whereupon ten presented themselves as the subjects of our prayers, four of whom were made happy in the Saviour's love. Tuesday we again had meeting, and three more went down into the water and were buried by baptism, according to the ancient custom. In the evening we met again, and gave another invitation. Four came to the altar of prayer, and three found Him of whom Moses and the Prophets did write. Wednesday we had no meeting till in the evening, and after some labor, we gave another invitation to penitent souls, when nine came to the altar of prayer, but only one found the pearl of great price. Thursday evening three mourners came forward, but found no peace to their souls. Friday three mourners presented themselves at the altar for prayer, and one was brought from the power of satan to the living God. Met in the evening again, and instructed the people that they should act from a principle of love to God, because he first loved them, and then we extended the invitation to them, whereupon nine came to the altar for prayer, and, thank God, four more believed and were saved.—Saturday meeting—five more came out to seek the Lord in prayer, and one found like precious faith with the saints of God. Two more demanded their right to be baptized in the rolling stream, according to the Apostolic order, which was immersion only. Met again in the evening After talking to the people, we invited mourners, when five came out to seek God in prayer, and four found Him a present help in the time of need.

On Sabbath, after services, two more were buried with Christ in baptism. On Lord's-day evening we attended to the ordinances of God's house, to wit: the washing of the Saints' feet, and the breaking of bread, or Lord's Supper. Thank God for these heaven-born institutions. They do blend (when properly observed) the people of God together. Thirty-nine partook of the broken emblem of Christ. Monday meeting—one more was buried with Christ. Met again in the evening, and had three mourners, but none found peace to their souls. May God have mercy on them and save them, is my prayer. Ten united with the above-mentioned Church. She numbers 21 at this time. Oh, Lord, add daily such as shall be saved, is my prayer.

DAVID NEIDIGH, JR.

Notice to my Subscribers.

BRETHREN AND FRIENDS, you who have given your names to me for the Church Advocate, as the year or fourteenth volume is soon out, I would like you all to let me know whether you still wish to have your papers continued.

A word to you who have not as yet paid for the last volume. As the year is nearly up, and as you see that you come under the third article of the terms of the Church Advocate, I would like one and all who are in arrears, to pay me, at their first convenient time.

D. NEIDIGH, JR., *Agent.*

Letter from Brother Samuel Scott.

TRENTON, Henry County, Iowa, Feb. 18, 1850.

BROTHER WINEBRENNER:—

"As cold waters to a thirsty soul, so is good news from a far country." We presume it will not be unwelcome to the readers of the Church Advocate, to hear how we are getting along in the far West. Since our last Eldership meeting, we have tried to labor in the vineyard of the Lord, as much as our circumstances would admit of, having four regular preaching places. We labor with our hands on the working days, and preach on Saturday nights and Sabbaths.

The few brethren here have recently been revived and strengthened. Love, harmony and union exists amongst us, notwithstanding the strong opposition we have to combat with, from various sources. Until recently we have seen but little fruit of our labors in the conversion of sinners.

But at one of our regular appointments, at brother T. Barton's, near Mt. Pleasant, the Lord has commenced a gracious work, and from the 13th of January up till this time, 18 souls have been happily converted to God; whilst others are anxiously enquiring what they must do to be saved. However painful, we must now leave these mourning souls for a season, in order to attend to our secular affairs, and fill other appointments; as I have no help but brother J. Zentmyer, who has labored faithfully with me in exhorting sinners to flee the wrath to come. There are also good prospects in other places. May the Lord carry on his good begun work, until Iowa becomes as famous for piety as it now is for wickedness! I will bring my letter to a close at present, hoping to have some more good news to communicate shortly. Brethren, pray for us. Yours in Christian love,

SAMUEL SCOTT.

ELECTION DISTRICTS OF HARRISBURG.—The bill to divide the two Wards in this borough, into four election precincts, has passed both Houses, and will be a law in a few days. The South Ward is to be divided by Second Street, and the North Ward by Third Street.

NEWS DEPARTMENT.

Persecution for Printing the New Testament.—Some of our readers may recollect a statement which appeared a few weeks since, that nine thousand copies of the New Testament printed at Florence, had been seized by the Government. The case has been recently tried, and the *Avenir*, a paper printed at Lausanne, states that Mr. Binelli, the printer, is condemned to pay a fine of fifty crowns (or dollars,) and the copies seized and confiscated, notwithstanding an eloquent defence pronounced by Counsellor Marri.

Such is the tyranny that Romanists practice, wherever they have the power! They punish the man who presumes to print and circulate the gospel of Christ!—*Ex. Paper.*

Cost of Dying in California.—A correspondent of the Washington Union furnishes that paper with a bill for services rendered to his deceased brother in the Sacramento Hospital at Sutter's Fort, from which it is very evident that the expense of dying in California is as great as the cost of living. The following are the items:—"To thirty-six days' attendance, $755; washing and laying-out his body, $16; mattress and blanket spoiled, $20; coffin, and sending to get it made, $60; paid for digging his grave in a storm, $20; paid for carriage to funeral, $4; assistance of man at funeral, $5. Total, $880."

Great Invention in Engineering.—Mr. Sellers has just completed an invention which it is said, will simplify and revolutionize the whole science of Engineering. The machine, the Cincinnati Times learns, combines the operation of the perambulator with that of the pentagraph, giving profile lines of plats, surveys, and measuring distances. By trundling over a tract of country, a more accurate survey for a railroad can be made than by any other method; and at least fifteen miles per day mapped with correctness—altitudes, depressions and space. It can also be used on our streets, thus dispensing with the services of an Engineer.

Rheumatism and Neuralgia Cured.—It is said that neuralgia and rheumatism—the former in all its usual varieties—have been recently successfully cured in Paris, by two or three applications of the cold *douche*, after the patient had been thrown into perspiration by the hot air bath. The *douche* was general or local, as circumstances directed.

Decrease of Sunday Travel.—In a recent circular of the American and Foreign Sabbath Union, it is stated that more than 40 Railway companies now stop their cars on the Sabbath, and that on more than 2,000 miles of Railroad the men employed enjoy the rest and privileges appropriate to that day.

The Great Revival of 1740.—It was computed that in the powerful religious awakening with which this country was visited about a century ago, at least 30,000 genuine conversions occurred in New England alone. When we remember that the population of New England was then only 300,000, it is obvious that seldom have the influences of the Divine Spirit been dispensed in such liberal measure. Revivals of religion have contributed largely to the formation of New England character.

Steam Superseded.—Dr. J. H. Lillie is exhibiting in the Eastern cities, an invention by which he proposes to substitute electricity for steam, as an agent in propelling machinery. The invention is highly spoken of by many members of Congress. If the inventor succeds in his purposes, it will bring about a new era in the scientific world, and, we trust, put an end to the disasters caused by the explosion of boilers, &c.

The Wheat Crop.—The Hagerstown Torch Light says:—"We are sorry to learn that in some portion of our county the wheat crop is very unpromising. We hear of some persons who are about to plough up their wheat fields. The fly and a worm have done considerable damage; and the closing of the winter, alternating in warm and cold spells of weather, has been very severe upon the young grain."

☞ A fire occurred at St. Louis on Sunday morning, the 10th ult., which totally destroyed the Planters' Tobacco Warehouse, in the occupancy of several mercantile firms. The loss is estimated at $150,000, which is partially insured. Three persons were severely injured by the falling walls. It is supposed to have been the work of an incendiary.

Maryland Constitution.—The Maryland Legislature have passed the bill providing for calling a Convention to re-form the Constitution of the State. The question whether there shall be a Convention to reform the Constitution of the State is now with the people. That they will decide to hold the Convention is not doubtful.

Marriage with a Deceased Wife's Sister.—The Commissioners appointed in England to inquire into the propriety of marriage with the sister of a deceased wife, have reported that they "find, from a mass of evidence, that marriages of this kind are permitted, by dispensation or otherwise, in all the continental States of Europe."

Pennsylvania Railroad Company.—The Board of Directors, at a meeting on Wednesday evening last, suspended the operation of the rule forbidding Sunday travel during the next succeeding thirty days, for the purpose of being guided by the vote of the stockholders.

Scarlet Fever.—The scarlet fever is prevalent to an unprecedented extent in Baltimore county, Md. The papers of one morning contain the announcement of the death of eight children in one family.

Ripe Strawberries.—There are already strawberries in the New York market of most tempting appearance. Twenty-one sold for $2 50.

Removal of Free Negroes from Virginia.—Virginia has appropriated $30,000 per annum to the colonization of free negroes of that State in Africa.

☞ A new marriage bill has been introduced into the Massachusetts Legislature, providing for three day's notice beforehand to the Clerk of the town or city, thus dispensing with the *publication* of intended marriages.

☞ Over twenty-two thousand deaths have occurred in New York during the last year—about one in twenty. The ordinary ratio, for the last few years, has been from ten to fifteen thousand.

MISCELLANEOUS.

PAGANISM.

The term Paganism is derived from the Latin word Paganus, and this again from pagus. This last word is defined "a village, country town." Paganus is defined "a villager, peasant." Of it Webster says, "This word was originally applied to the inhabitants of the country who in the early ages of the church adhered to the worship of false gods, and refused to receive Christianity after it had been received by the inhabitants of the cities." Dr. Neander, in his History of the Christian Religion, after noticing the religious toleration allowed by the Emperor Valentinian, and remarking that it "was rather helpful than injurious to the spread of Christianity," adds: "This appears from the fact, that under the reign of this emperor, Heathenism began first to be called by the name of the peasants' religion, (Paganismus.)

[*Morning Star.*

HOW TO BE HAPPY.

Dr. Payson, in a letter to a young clergyman, says, "I took up a little work purporting to be the lives of sundry characters, as related by themselves. Two of these characters agreed in remarking that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remark will strike us, when Heaven pleases. It occurred to me at once that most of my sufferings and sorrows were occasioned by an unwillingness to be the nothing which I am, and by consequent struggles to be something, I saw if I would but cease struggling and consent to be anything or nothing, just as God pleases, I might be happy.—You will think it strange that I mention it as a new discovery. In one sense it was not new; I had known it for years. But I now saw it, and consented to it; and I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too."

THE COMMUNION OF SAINTS.

What a precious article of our common faith! But where shall it be found?—Really it is as rare as it is delightful. We have the Communion of German Reformed; the Communion of Presbyterians; the Communion of Lutherans; the Communion of Methodists, Episcopalians, and so on: but this does not constitute the communion of *saints*. Those who are of Paul, love and commune with those who are of Paul: those who are of Apollos, with those who are of Apollos. If any one says: "I am of Apollos," all they who are of Apollos, give him a warm grasp of the hand; but they who are of Paul, think perhaps he may be a clever soul, and manifest as much interest in him as a Whig does in a Democrat. Indeed there are places where, if a man can give the Odd-Fellows' pass-word and grip, he is certain of a more hearty reception by strangers, than if he says *Shibboleth* in a somewhat different tone from what those who are of Paul, of Apollos, or of Cephas are in the habit of saying it. As unselfish and lovely a communion as this could have been found, we presume, among the waning clans of the Highlands of Scotland, or the aboriginal tribes of America.

In the estimation of some, however, this burlesque on "the unity of the spirit" is one of the fair blossoms of Protestantism. It serves to keep off the Pope! If names and divisions were absorbed in the strong current of Jesus' love, and the followers of the Lamb, of one mind and one heart, would forget the trifling causes of schism in profound adoration before the cross of our common Lord, honest Christians would no longer watch each other, and there would be greater danger of a stupendous hierarchy. Better to invent voluntary Associations, where all may meet on a broad platform, and together make a few speeches and pass some high sounding resolutions. It is enough if our dollars lie quietly together in the same treasury. This will evince a common Christianity; although as churches we are clannish, and even bite and devour one another.

The Church, the body of Christ, may be mangled, and to quiet our consciences somewhat for the deep wounds we have inflicted, we exchange a few smiles at an Anniversary. Such a *communion*, of those who are of Paul, and those who are of Apollos, suits, it is thought, the advanced state of the world and the Church of the Nineteenth Century; but the communion of *saints* savors too much of the tyranny and corruptions of the Dark Ages.

[*Ger. Ref. Messenger.*

PAYING DEBTS.

One of our religious exchange papers has the following strong remarks on the subject; they drive the nail in to the head and clench it.

"Men may sophisticate as they please, they can never make it right, and all the bankrupt acts in the universe cannot make it right for them not to pay their debts.—There is a sin in this neglect as clear, and as deserving church discipline, as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt, when it is in his power to meet his engagements, ought to be made to feel that, in the sight of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man deal justly, it is not worth having."—*Pres.*

POETRY.

THE PILGRIM'S SONG.

There remaineth a rest for the people of God.—Heb. iv.

My rest is in heaven; my rest is not here;
Then why should I murmur when trials are near?
Be hushed, my dark spirit! the worst that can come
But shortens thy journey and hastens thee home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this;
I look for a city which hands have not piled;
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not my portion, I seek not a rest,
Till I find them forever in Jesus' breast.

Afflictions may damp me, they cannot destroy;
One glimpse of his love turns them all into joy;
And the bitterest tears, if he smile but on them,
Like due in the sunshine, grow diamond and gem.

Let doubt, then, and danger my progress oppose;
They only make heaven more sweet at the close;
Come joy, or come sorrow, what'er may befall,
An hour with my God will make up for all.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.

LIVE TO DO GOOD.

Live to do good—this world should be
But one united family,
One holy brotherhood;
Where each should for his neighbor feel,
Helping along the general weal,
And universal good.

Live to do good—an idle wail
Is useless—action must prevail,
A living pattern teach;
Invoke example's potent aid,
And that to which you would persuade,
Practice as well as preach.

Live to do good—if festering sores
Humanity with tears deplores,
Strive all you can to heal;
Direct the young, and comfort age,
Boldly for right and truth engage,
And all the suffering feel.

Live to do good, and kindness show
To neighbor, stranger, friend and foe,
Nor think the task is hard;
Heaven will bestow its righteous meed,
And every earth-forgotten deed
Shall bring a rich reward.

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1. One in the bounds of the Chester Church, Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 28th of October, 1849, by Elder T. Strohm, Mr. George Rhoads, of Cumberland county, to Miss Susan Elizabeth Lingle, of Linglestown, Dauphin county, Pa.

On the 13th of December, 1849, by the same, Mr. Jacob F. Riese to Miss Catharine Reese, both of West Hanover, Dauphin county.

On the 25th of December, 1849, by the same, Mr. John Uhler, of Annville, Lebanon county, to Miss Sarah Miller, of East Hanover, Lebanon county, Pa.

On the 10th of March, 1850, by the same, Mr. William Boltz to Miss Catharine Petry, both of Annville, Lebanon county.

On the 14th of March, 1850, by the same, Mr. Michael Bolden, of East Hanover, Lebanon county, to Miss Elizabeth Sheppler, of West Hanover, Dauphin county.

On the 5th of March, 1850, in Carolina Mills, R. I., by Elder A. D. Williams, Mr. Stephen B. Watson to Mrs. Sarah Star, both of Richmond, R. I.

On the 10th ult., by A. Swartz, Mr. Joseph Craver to Miss Susan Givens, both of Portsmouth, Dauphin county, Pa.

On the 19th ult., by Elder E. H. Thomas, Mr. David F. Miller to Miss Martha Ann Byers, all of Newville, Cumberland county.

On the 19th ult., by the Rev. J. F. Mesick, Mr. Jacob Simmons to Miss Catharine Keenports, both of Silver Spring township, Cumberland county, Pa.

On the 25th ult., by the Rev. Charles A. Hay, Mr. George W. Boyer, of Hummelstown, to Miss Mary E. Grubb, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On the 8th of March, 1850, in Rockyville, Dauphin county, Robert Allen Wolf, son of brother James and sister Wolf, aged 7 years and some months.

His death originated from Scarlet fever, and probably some other internal derangements.

At his residence in Harrisburg, on the 23d of February, 1850, brother Thomas Fauss, aged 39 years, 2 months and 7 days.

Brother Fauss had, for some years, been a member of the Church in Harrisburg, but, like many others, let the business of the world engross too much of his attention. When arrested by his last illess, he very humbly acknowledged his luke-warmness and ardently implored pardon of God. During much of the time of his illness, his mind was much deranged. A kinder husband is seldom to be found than he, and in his death, his widow and six children have sustained an irreparable loss. They may say, however,—

"Dearest husband, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is sped;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

On the 5th ult., at her father's residence, near Oyster's Point, Cumberland county, Pa., sister Nancy Stoner, aged 16 years, 4 months and 3 days.

Sister Stoner had not embraced religion till a few days previous to her death, but then put her trust in the Saviour and heartily repented. She called all to her bed-side and gave them a final adieu, expressing the strongest hope of a better life. In the language of brother Maxwell, who attended to her funeral obsequies, she continued exhorting and praising Jesus until her soul flew right off. Young expresses himself very beautifully in a few lines applicable here:

"Each moment has its sickle, emulous
Of Time's enormous scythe, whose ample sweep
Strikes empires from the root: each moment plays
His little weapon in the narrower sphere
Of sweet domestic comfort, and cuts down
The fairest bloom of sublunary bliss."

In this borough, on the 1st ult., George Henry, son of Perry H. and Elizabeth Walborn, aged 8 years, 10 months and 22 days.

This loved bud, so young and fair,
Called hence by early doom,
Just come to show how sweet a flower
In Paradise could bloom.

Adieu, my much loved boy, adieu,
Since we are called to part with you;
Though hard the stroke, we'll not complain,
But hope to see thee yet again:

Then 'midst that bright angelic throng,
And mingling with the loudest song—
There, in that world of endless joy,
I hope to meet my angelic boy.

On the 5th ult., in East Donegal, Lancaster county, Joseph, son of Joseph and Nancy Brenneman, aged 8 years, 3 months and 29 days.

On the 11th ult., in Shiremanstown, Cumberland county, Pa., Mrs. Agness E. Ingram, aged 85 years and 19 days.

On the 13th ult., at his residence in Middletown, Dauphin county, Pa., Mr. George Etter, aged 65 years, 5 months and 4 days.

On the 9th ult., of Scarlet fever, Daniel W., infant son of D. W. and Elizabeth Gross, aged 7 months 19 days.

On the 5th ult., Joseph Kintz, aged 11 years, 1 month and 17 days.

On the 7th ult., Rebecca Kintz, aged 3 years, 6 months and 21 days.

On the 10th ult., Hetty Ann Kintz, aged 7 years, 7 months and 10 days.

On the 17th ult., Mary Elizabeth Kintz, aged 12 years, 5 months and 26 days.

In Lancaster, on the 27th of February, Mr. William Cooper, aged 42 years, 7 months and 25 days.

In Lancaster, on the 21st of February, Peter Reed, Esq., formerly Sheriff of Lancaster county, in the 50th year of his age.

On the 21st of February, at his residence, in Lancaster, Adam Metzger, aged 76 years, 9 months and 12 days.

On the 2d ult., in Lancaster, Mrs. Frances L. Evans, in her 76th year.

At Elizabethtown, on the 26th of February, Mrs. Christianna Wade, aged 52 years, 1 month and 21 days.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	pd	$10 00
William Reichert,	-	-	5 00
Isaac Miller,	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller,	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh,	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich,	-	pd	7 50
Abraham Swartz,	-	-	5 00
A liberal brother,	-		20 00
A liberal sister,		pd	2 00
David Strickler,	-		5 00
James Casy,	-	-	5 00
Samuel M. Hoover,	-	-	5 00

THE MARKETS.

Corrected semi-monthly for the Advocate.
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4 25	a	4 37½
Do.	Rye,	do. - -	2 37½	a	2 37½
Do.	Corn,	do. - -	2 00	a	2 00
GRAIN—Wheat, per bushel,			90	a	98
Do.	Rye,	do. - -	56	a	56
Do.	Corn,	do. - -	45	a	50
Do.	Oats,	do. - -	28	a	28
Do.	Barley,	do. - -	60	a	65
SEEDS—Clover,		do. - -	4 25	a	4 25
Do.	Timothy,	do. - -	2 25	a	2 50
Do.	Flax,	do. - -	1 00	a	1 10
BEEF, per cwt.		- - - -	5 00	a	5 50
PORK,	do.	- - - - -	5 00	a	5 25
HAMS, per pound,		- - -	8	a	10
BUTTER,	do.	- - - - -	15	a	20
LARD,	do.	- - - - -	8	a	8
TALLOW,	do.	- - - - -	8	a	10
HARD SOAP, (Dried) per lb.			6	a	7
EGGS, per dozen,		- - - -	12½	a	12½
POTATOES, per bushel,		- -	62½	a	62½
ONIONS,	do.	- - -	75	a	87½
APPLES,	do.	- - -	1 00	a	1 12½
PEACHES, (Dried) per bush.			1 25	a	1 30
FEATHERS, per pound,		- -	37½	a	45
WOOL,	do.	- - -	30	a	50
SALT, per sack,		- - - -	1 25	a	1 25
HAY, per ton,		- - - - -	10 00	a	10 00
PLASTER, per ton,		- - -	4 25	a	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4 75	a	5 00
Do.	Rye,	do. -	2 87	a	2 87
Do.	Corn,	do. - -	2 86	a	2 86
GRAIN—Wheat, per bushel,			1 04	a	1 12
Do.	Rye,	do. - -	62½	a	62½
Do.	Corn, old	do. - -	54	a	54
Do.	Oats,	do. - -	35	a	35
Do.	Barley,	do. - -	75	a	80
SEEDS—Clover,		do. - -	4 50	a	4 50
Do.	Timothy,	do. - -	2 75	a	3 00
Do.	Flax,	do. - -	1 35	a	1 40
BEEF, per cwt.,		- - -	7 00	a	8 75
PORK,	do.	- - - - -	7 00	a	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

EVANGELICAL MUSIC.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the 'Evangelical Music,' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider 'Evangelical Music' the best work of the kind known to us; and cheerfully recommend it to all lovers of Sacred Music."

☞ For sale at this office, and at our Depositories. Editor.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations,

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

List of our Depositories and Local Agents,

For the convenience of the brethren, and the public generally, we have come to the conclusion to establish Book Depositories in the following places, and with the following persons, viz:

WM. A. LEARY & Co., No. 156 North Second street, BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, and DANIEL GETTY, No. 110 South Third street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, *New York.*

WATSON & WILLIAMS, *St. Louis, Mo.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN C. OWENS, *Baltimore, Md.*

☞ Those who may want any of our works, and such others as are named in the following list of Books, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail prices.
History of Denominations in the U. S.,	$2 50
English and German Dictionaries,	2 00
500 Sketches & Skeletons of Sermons,	2 50
Life of Christ and the Apostles, -	2 50
D'Aubigne's Hist. of the Reformation,	1 50
Wandering Soul, - - - -	75
Evangelical Music, - - -	75
Treatise on Regeneration, - -	62½
English Ref. and Pron. Testament,	50
German Reference Testament, -	37½
Revival Hymn Books, - - -	50
View of the Church. &c., - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - -	25
Harn on Feet-Washing, -	25
Lycenm Spelling Book, -	15
Traveler's Guide to the West. -	50

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XIV. HARRISBURG, Pa. APRIL 15, 1850. NUMBER 24.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.

In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY AND STATE.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fourteen.

Names	Am't. paid	Names.	Am't paid
Ashe Heister David	$1 00	Maginnes Catherine vols 14 & 15	$2 00
Beidler Jacob	1 00	Moyer Joseph K vol 15	1 00
Bowman Jno for S dec'd	1 25	McFarren Geo	1 50
Berray Michael	3 00	Matter David vol 15	1 00
Barber Susan	1 00	Miller Henry vols 14 & 15	2 50
Billington Josiah (vols 13, 14 & 15)	3 50	Miller Christian	50
Brenneman Henry	1 50	McFarren Peter vol 15	1 00
Backwalter Sister	2 00	Myers Samuel vol 14	1 50
Bond Wm [vols 13 & 14]	3 00	Nickeson Theopholus	1 00
Beesel Daniel	1 00	Nelson Chas F 02 & vol 15	50
Clinger Wm	1 00	Ort Andrew	75
Carr Ann Amelia	1 00	Poffenberger Samuel	2 50
Corell Benj [vol 15]	1 00	Plowman Zachrias	55
Foreman John [vol 15]	1 00	Reed Henry	1 00
Freet Paul [vol 14 & 15]	1 25	Roads Isaac	1 00
Fraser Julia	1 00	Russel John R vol 15	1 00
Fisher Samuel	1 00	Strickler David	2 50
Fulton Sarah [vol 15]	1 00	Shrull Jacob	1 00
Fleisher Henry [vol 15[	1 00	Stouffer Samuel	1 50
Funk Abraham [vol 15]	1 00	Shelly Benj	1 50
Fleagle Simon [vol 15]	50	Shoulz David	1 00
Foor John C [vol 15]	1 00	Shelly Sam'l vols 11 & 15	2 25
Graybill John	1 50	Smith David vols 11 & 15	2 00
Graybill Daniel	3 75	Sherich Paul vols 13 & 14	3 00
Garverich John	1 50	Shelly Michael vol 15	1 00
Gorgas Wm (vol 15)	1 00	Snyder David vol 15	1 00
Gardner Peter vol 15	1 00	Tinsman John vol 15	5 00
Hoot Wm	1 00	Umberger John	1 25
Hicks Amos	50	Unger Catharine vol 15	1 00
Harris Thomas vol 15	1 00	Vandersaul Jacob vol 15	1 00
Kramer Joseph	50	Vanardt Wm	1 50
Kistler Samuel	1 00	Wingert Henry	2 00
Kistler Geo W vol 15	1 00	Wingert John	2 00
Longenecker Edward	1 00	Worley Thomas	1 00
Leffever Geo	1 00	Wengert Geo vol 15	1 00
Linsey Joseph	1 00	Young Jonathan	1 00
Morgan Dennis	1 00	Young Jacob	1 50

Our Next Volume.

On the first of May the next and fifteenth volume will commence. Those, therefore, who want the paper for one dollar a year, must send on the money or pay it over to some one of our accredited agents, on or before that time.

The Debate.

This being the closing number of the present volume, we could not make room for any part of the debate. It will be continued, we hope, hereafter, uninterruptedly, to its close.

Our Terms, Rules and Regulations.

We invite attention to our terms, rules and regulations, because me mean just what we say. We wish it therefore to be understood, and fairly and distinctly understood, that our terms, &c., are stern, rigid and inflexible; so that whether our subscribers choose to pay in advance or otherwise, they will in all cases be required to comply with the terms of the paper.

New Subscribers.

These are beginning to come in slowly, for the next volume. A few only have sent us enough to entitle them to a free copy. We hope, however, there will be a goodly number more, who will procure a sufficient list of new subscribers, which will entitle them to a volume gratis. Five new paying subscribers is all we require for this purpose.

Fair Notice to Our Delinquents.

We hereby give notice once more, that all persons who fail to pay up by the first of May, shall positively have their papers stopped, and their accounts sent on for collection. Some of our subscribers are back for two and three years, hence it is just and right that old scores should be paid up, before new and further indebtedness be incurred.

Notice to Brother M. F. Snavely.

Brother Funk and others left here for Iowa on Tuesday morning, the 9th inst. They expect to land at Burlington, Iowa. Will brother Snavely meet them there, or write and let them know whether they can find accommodations in North Bend. If not, they would like to hear from other brethren in Iowa, what opening, if any, can be found for them. Address Abraham Funk, Burlington, Iowa.

The Keystone Mutual Life Insurance Company.

This company, chartered by the present Legislature, has been organized and has commenced doing business in Market street, Harrisburg. The following are the officers:

President—Hon. Luther Reily, M. D.

Vice President—Hon. Augustus O. Heister.

Directors—William Colder, Sr., Herman Alricks, John H. Berryhill, Daniel W. Gross, Thomas H. Wilson, John P. Rutherford, Stephen Miller, David Fleming.

Secretary—John W. Wilson.

Physicians to the Company—Wm. W. Rutherford, Edward L. Orth.

Counsel—John H. Berryhill.

Death of Mr. Calhoun.

The Hon. John C. Calhoun, U. S. Senator from South Carolina, died in Washington city on Sunday morning, the 31st ult. He was 68 years of age.

To Our Correspondents.

We have received and put on file for publication, a variety of excellent communications, which we are not able to make room for at present, but we hope to find room by and by. Our contributors will please to have patience, and their approved effusions shall be duly honored with an insertion.

Seventh-day Baptists.

The Committee in the Pennsylvania House of Representatives, to whom the bill from the Senate for the relief of this denomination was referred, made a report on the subject of the observance of the Sabbath, and *against* the passage of the Senate bill.

In this report and act of the House, we have another proof of human oppression and fallibility. How incompatible with the rule, "Do as you would wish to be done by."

End of the 14th Volume.

This number ends the present volume. Our numerous and attentive readers will form the best opinion, as to the comparative merits of our labors and toils in this volume. How far it will compare with former volumes, and with our numerous and excellent cotemporaries, is not for us, but for them to say. We deem it enough, and we are happy in our own consciousness, to say, that we have faithfully labored to do what we could to make the paper interesting and useful, by the diffusion of Bible truth, religious news and general intelligence. How far we have succeeded in the attainment of this object, our readers must judge.

We are pleased to know, that not a few of our subscribers and contributors have borne a very flattering testimony in our favor. Besides this, the gradual increase of the subscription list, is a further, and perhaps, better and stronger demonstration of the Advocate's favorable reception.

If unremitting toil and attention on our part, to make its columns the uncompromising exponent and advocate of Bible truth, and the proclaimer of useful knowledge and general intelligence, can enhance its value, and increase its popularity, then, God being our helper, the Church Advocate has not yet attained to its meridian glory. But, as *deeds* excel *words*, we forbear glorying—we only say, "Come and see."

Change of Post Office addresses.

Andrew J. Kauffman, Hoguestown, Cumberland county, Pa.

Simon Fleagle, Linglestown, Dauphin county, Pa.

William H. Mullenix, Baltimore, Md.

Abraham Snyder, Paul's Valley, Dauphin county, Pa.

Moses M. Utley, Lisburn, Cumberland county, Pa.

Jacob Keller, Mount Joy, Lancaster county, Pa.

Abraham Swartz, Lancaster, Pa.

William Mooney, Middletown, Dauphin county, Pa.

Carlton Price, Mount Joy, Lancaster county, Pa.

John A. Plowman, Lewisberry, York county, Pa.

Thomas H. Deshirl, Fayetteville, Franklin county, Pa.

Josiah H. Hurley, Landisburg, Perry county, Pa.

John C. Owens, Uniontown, Carroll county, Md.

William McFadden, Baltimore, Md.

Jesse Haifleigh, Shirmanstown, Cumberland county, Pa.

John Martin, South Milford, Lagrange county, Indiana.

Harrisburg Bible Society.

The thirty-sixth Anniversary of the Harrisburg Bible Society was held in the German Reformed church on Wednesday evening, the 27th ult. The President, Judge Bucher, in the chair. The meeting was opened with prayer by Rev. Dr. Dewitt. The Annual Report was then read by the Secretary.

EXTRACT FROM THE REPORT.

Mr. Bossler, the county agent, visited 1846 families, of whom about 50 were entirely destitute of the Holy Scriptures. He distributed 33 Bibles and 14 Testaments gratuitously, and sold 207 Bibles, 88 German and English Testaments, 17 large English Testaments, and 144 small ditto. For these books sold he received $182,24. and in donations $235,12, making a total of $417,36.

Since the commencement of the present effort to re-supply the county, there have been purchased, from the Pennsylvania Bible Society, Bibles and Testaments to the amount of $121 40. Our account with the parent Society at that time showed a balance of some $20 00 in our favor. And we had books in our depository to the amount of $10 00. There are, of the recent orders, books on hand, to the amount of $750 00. There has been paid, on account, $299 87. There is at present in the hands of our Treasurer, A. K. Fahnestock, Esq., $66 49; and in the hands of Judge Bucher, obtained by the sale of books from the depository, after deducting the percentage for the agent and cost of transportation, the sum of $12 00. Making a total of $712 36; leaving a balance in our favor of $391 96.

Trial and Conviction of Dr. Webster.

The trial of Dr. Webster at Boston, for the murder of Dr. Parkman, closed on Saturday evening, the 30th ult., and has resulted in his conviction of the crime charged. The evidence in the case was wholly circumstantial, but of so strong a character, as justified the Jury in bringing in a verdict of guilty. The following facts were given in evidence:

1. That the remains of a human body were found about the private apartments of Dr. Webster. 2. That these remains were not used for the ordinary purposes of dissection. 3. That they were the remains of Dr. Parkman. 4. That they were placed where they were found for concealment. 5. That the prisoner had business transactions with Dr. Parkman, which were approaching a crisis that would be humiliating and injurious to the accused. 6. That the handwriting of certain anonymous letters, sent to the City Marshall about the time of Dr. Parkman's disappearance, apparently endeavoring to direct suspicion in various directions, was, in all probability, that of the accused. And 7. That Dr. Parkman was actually seen in the College on the day referred to, between the hours of one and two.

He was sentenced by Judge Shaw, on Monday morning, the 1st inst.

We perceive, however, that a large majority of the press, out of Boston, take ground against the verdict of the Jury in the case of Professor Webster; and while they generally admit the probability of his guilt, express the opinion that it was not proved with sufficient certainty, to justify a verdict of guilty.

The alibi proved by the witnesses who testified that they saw Dr. Parkman, after he was proved to have entered the College in the afternoon of the day on which he disappeared, is certainly a strong fact in favor of the defendant; and, if believed, would have been sufficient to have raised a reasonable doubt of his guilt, and to have demanded his acquittal. But there is as much in the manner and circumstances under which witnesses testify, as the matter itself, to impress the minds of a jury. There were about forty witnesses examined on behalf of the prisoner, among whom were his two daughters—18 to 16 years of age. They testified to his having been at home at the usual meal hours, &c. Several witnesses testified, positively, that they had seen Dr. Parkman on Friday, November 23d, as late as five o'clock in the afternoon—which is *after* the time of his supposed murder.

The allegation that his counsel did not do their duty, is also made. Now, the presumption is, that what may seem to those at a distance as a failure on their part, arose out of the intrinsic difficulty of the case, and the powerful chain of facts and circumstances with which the case was surrounded. It may be that they felt the force of truth press upon them so powerfully, that they were unable to assume a hypothesis and present arguments that they knew could have no effect with an intelligent jury. But it is not to be presumed that the Governor will prematurely issue his death warrant; and if there really is any well founded doubt of the prisoner's guilt, it is most ardently to be hoped that the sentence may be commuted.

The following incidents are related in a Boston paper:

It is understood that the jury, after going out on Saturday night, at first deliberated in silence for ten minutes. They then voted on the question whether the remains were those of Dr. George Parkman. There was a unanimous "yea." On the second question, whether Dr. Webster murdered him, there were eleven yeas and *one* nay. The nay came from Mr. Benj. H. Greene. He stated his point of doubt, and after some discussion declared it removed.

The family of Dr. Webster was not informed of the verdict the night it was rendered.—Friends, however, undertook the task of preparing their minds for it. The awful disclosures were made on Sunday morning by Mrs. Wm. E. Prescott. The scene was the most heart-rending, and wails and shrieks could not be concealed from the passers by. Every effort has been made by their friends to assuage the grief of the afflicted wife and daughters, who, up to a late hour, confidently expected an aequital.

A letter of condolence was presented to them on Sunday afternoon, signed by the heads of all the principal families of Cambridge, including the Hon. Edw. Everett, Jared Sparks, Prof. Norton, Fay, &c.

The immense crowd retired from the court room and its vicinity in silence, and without the least disturbance.

Judge Fay gave it up that his friend, Dr. Webster, was a guilty man, after hearing his own speech on Saturday evening. Anecdotes of the cruelty of Dr. W. in early life are now told by those who were then acquainted with him.

CONTRIBUTORS' DEPART'T.

JOURNAL

OF THE

First Eldership of the Church of God in Michigan.

The brethren met, agreeably to appointment, at the house of brother E. H. Searles, in Thorn-apple township, Barry county, Michigan, on Saturday, the 2d day of March, A. D., 1850, when, on motion, it was

Resolved, That brother B. Farnham open the meeting in the usual way.

After which brothers Lams and Kilmer were appointed to constitute the meeting; whereupon the following brethren were found in attendance, viz:

Teaching Elders—Alexander B. Slyter and Enoch B. Galasbee.

Ruling Elders—Jno. Ferdig and Jno. Kilmer.

Delegates—E. H. Searles, John Kilmer, Jr., Amos Lams, David Woods, Robert H. Kilmer, B. F. Hungerford and John E. Woods.

On motion, it was agreed that we now proceed to elect a Speaker and a Clerk, by ballot; whereupon A. B. SLYTER was duly elected Speaker and E. H. Searles Clerk.

Resolved, That a committee of three be appointed on Resolutions.

Whereupon brothers Jno. Kilmer, Farnham and Lams were appointed said committee.

On motion, it was

Resolved, That the ministers now give in their annual reports.

Brother A. B. SLYTER reported: That he felt glad for the privilege to meet his brethren in an Eldership capacity. He said when he started to come here to this new country, he was told by the brethren he was going away from home. But I find friends wherever I go. There is a goodly work begun here, I trust, and some have been happily converted to God, and baptized. Five last Sabbath, and five more came forward for prayer. He said that he still felt encouraged to go on, and labor in the vineyard of the Lord.

His report was adopted and license granted.

Brother ENOCH B. GALASBEE reported: That he felt highly gratified to meet with his brethren in this Western country, in an Eldership capacity, which is something that he had earnestly desired. He expressed a confident hope that the feeble exertions which may be made use of by the Eldership, in this Western country, to forward the cause of God, will not prove in vain.

His report was adopted and license granted.

Resolved, That this Eldership unite with the other Elderships of the Church of God, in the general system of co-operation.

APPLICANTS FOR LICENSE.

Brother John Ferdig rose and gave in his experience and applied for license, and license was granted him.

Brother Benjamin Farnham gave in his experience and applied for license, which was granted.

Resolved, That we, the brethren of the Church of God, prohibit any one from uniting with us who holds slaves or belongs to secret societies; and that we will take no book but the Bible, as the man of our counsel and the rule of our faith and practice.

Resolved, That we now appoint a Standing Committee, consisting of five persons.

Whereupon the following brethren were appointed, viz: J. E. Woods, John Kilmer, A. B. Slyter, Farnham, and Amos M. Lams.

Resolved, That a Stationing Committe be appointed, consisting of three persons.

Whereupon Brothers Searles, J. Kilmer and R. H. Kilmer were appointed.

On motion, it was then

Resolved, That we now ascertain whether any, and if any, who will travel this year.

The following arrangements were then made:

Brother Benj. Farnham agreed to preach on Middleville circuit.

Brother A. B. Slyter on Thorn-apple circuit.

Brother Enoch B. Galasbee will labor as much as he can on Gaines circuit.

Brother John Ferdig is to preach on Calidonia circuit; and will do as much as he is able in the ministry.

Resolved, That this Eldership now adjourn to meet again in a school-house in the town of Gaines, in the Hamman settlement, on the third Monday of October next, 1850; at which time and place we, the Eldership of Michigan, do respectfully and earnestly solicit the attendance of the brethren of Indiana and Ohio.

On motion, it was

Resolved, That we tender our sincere thanks to brother Searles and wife, and the brethren in this place, for their hospitality toward us during our meeting.

The Eldership then adjourned. Concluded with prayer.

A. B. SLYTER, *Speaker*.

E. H. Searles, *Clerk*.

A Fearful Disease.

Wooster, Ohio, March 6, 1850.

Brother Winebrenner:—

There is an alarming disease raging most fearfully in this country at this time. It is sometimes termed the "*Yellow Fever*."—This disease, when it first appeared in our country, was confined principally to the non-professing part of community, but at length took hold of nominal professors, and of late has seized some of the members of the Church of God. In its first appearance, it was confined exclusively to the male sex, but latterly it has made its inroads into the ranks of the poor females, and some of them are now falling victims to its virulence. This disease differs in some respects from all other diseases.

1. Most other diseases have their origin in the stomach or blood, but this in the mind, and is frequently located there some time before it developes itself.

2. Most other diseases affect the body first, and frequently the body only; but this the mind first, and if not arrested will carry off the body also.

3. Most other diseases carry the body to the grave, while the soul goes to God who gave it, but this one carries soul and body to California: and it is to be feared it will carry many from thence down to perdition.

4. While other diseases can have no moral effect upon men, this one most assuredly will produce the most serious and awful effects upon the moral condition of men, both present and future.

And, notwithstanding the disease is variously termed, the proper name for it is, "*The love of the world.*" Now, the Saviour has taught us that where the love of the world is, the love of the Father is not. But were men not diseased before the California gold was discovered? No doubt they were, at least many of them, and the discovery of the gold has only discovered that fact or made a developement of the disease.

But may we not as well dig for gold in California as at home? Yes, and much better, if you love gold so much that you must dig for it; for you will come the best speed there.

Now, as for young men, single, unconverted young men, it may do, but for men of families, and professing Godliness too, it is quite too bad to love gold so much that they can bid adieu to their weeping wives and children, and start for California for a little gold-dust—with one chance out of ten, ever to return, or afford them any comfort more—is, I think, evidence conclusive that they are fearfully diseased: so much so, that there is no soundness in them.—And I would here say, that if divorcing was right in any case, save the one specified in Matt. 5: 32, that all such women would be justifiable in getting a divorce. But as that is forbidden by the Lord in any case save one, the evil must be endured.

But to the law and testimony. 1 Tim. 6: 6. "Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can take nothing out; and having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

It is not only those that are rich that are in danger, but they that will be rich, and of these there are many at the present day. They would be rich, and are reaching after it; and I venture to say, there are few men who go to California for gold, but what are of the would be rich folks; and if so, are diseased, and in eminent danger, according to the Apostle.—In the 10th verse he says, "The love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." O! love of the world, what hast thou done?

But is there no balm for this disease? I answer, there is balm. And I would recommend it to all, but more particularly to those who are not yet diseased, as a preventative. The grace of God is the balm. There is no other cure. All human remedies fail, but the grace of God is a sovereign and specific cure. The love of God is a complete antidote to the love of the world. And, as the saying goes,

"An ounce of preventative is worth a pound of cure." I would say to those who are yet in health, keep your hearts full of the love of God, and there is no danger of your taking the disease. But if there is a lack, you will be in danger of taking the disease. And if it becomes once seated, you will find it difficult to get it removed; and if not cured, it will likely carry you away to California, and from thence I know not.

The Lord has counseled you to come to him for gold, and he will give that gold that has been tried in the fire, and a heart full of it is worth all that is in California. Hence, then, you need not go so far, to spend your money, your time, and expose your health, nor leave your families, to get rich. You can get the true riches. I close for the present.

ARCHIBALD MEGREW.

On Ordination.

I saw in the last number of the Advocate, that brother Hurley has had a conversation, with a certain minister, on the subject of ordination, in which it is said that the ministers of the Church of God have no lawful ordination to the work of the ministry. If this assertion is true, it is high time to know it.—Brother Hurley has asked for something to be said on this subject through the Advocate. To discuss and examine this subject critically, I will leave to older and abler hands. But I will relate a conversation had, not long since, with a minister who holds the same view concerning the ministers of the Church of God.

I asked him the question, whether he believed that the imposition of hands was essential to the work of the ministry? He answered in the affirmative; and in proof of his position, he at once referred to the fact, that the hands of the Presbytery were laid on Timothy. I replied that it does not definitely say for what purpose the Presbytery laid their hands on him: that it was more likely it was done to confer the Holy Ghost, or some spiritual gift, than anything else. He then asked me to prove it. I replied that it was just as hard for him to prove that it was to ordain him. He then referred to the fact, as further proof of his position, that the hands of the teachers and prophets in the Church at Antioch were laid on Paul and Barnabas. I then asked him if this laying on of hands was to make them ministers? He replied it was. I further asked if they did not preach the gospel long before they came to Antioch. He replied that they were only on probation. I then asked him to prove that the first ministers, such as Matthew, Mark, Luke, and John, had to remain three years on probation before they were fully qualified to preach Christ and him crucified? He then thought that there was something of the kind, or Paul would not have advised Timothy to lay hands suddenly on no man. I replied, if there was a probation in the Church in the days of the Apostles, Paul certainly knew nothing of it, according to the account of his own conversion and call to the ministry, as given in Gal. 1: 15-18. For he there says: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were Apostle before me; but I went into Arabia and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." Mark what the Apostle says, "Immediately I conferred not with flesh and blood, but I went into Arabia among the heathen." Again, it was not necessary to wait three years before they would acknowledge his call and qualification to the ministry, for God had plainly revealed it all to Ananias, who was chosen to instruct him at the time of his conviction at Damascus, as well as his own declaration afterward. Here my friend remarked, that Paul was not an Apostle, and that there is no account of him working miracles, till after the imposition of hands. I then asked him whether he became an Apostle, and received the power to work miracles, by the imposition of hands? He answered no. I then asked him how soon after the imposition of hands he became an Apostle, and received power to work miracles? He replied that he could not tell. I then remarked, that seeing the importance of the work that he was called to engage in, that he may have had the power from the beginning of his ministry, So ended our friendly conversation.

I would merely remark, if the doctrine of ordination by the imposition of hands is to be found in the New Testament, it is certainly not to be found in the circumstance above referred to. D. R. ROCKAFELLOW.

Mechanicsburg, March 24, 1850.

The Dying Hour.

How solemn, how awful, and yet how tranquil, is the hour of death. Who has not stood by the dying bed of human beings, and viewed the last beating of the heart, or the last flutterings of the pulse, and catched the last anxious expression of the person, who was destined to to a world of spirits? Who has witnessed that trying hour through which every individual, of whatever station in life, is obliged to pass, without realizing its solemnity and importance! The high and low, the rich and poor, the proud and the humble, are all on an equal in the hour of death. No rank or riches will avail them anything in that moment. Their destiny is fixed, and they must yield, whether prepared or unprepared.

When we reflect upon this subject, is it not enough to solemnize all hearts, in view of that trying hour, in which, we shall have to bid adieu to all that we hold dear, and appear in the presence of a just God, there to give an account of all the deeds done in the body?

There are two characters, alike subject to the monster death, namely: the *Christian* and the *sinner*. But what a contrast! The Christian lays his body down upon the bed of death, calmly resigned to the will of Him who has guided him through the cares and trials of a wicked world. He looks with an eye of faith beyond this vale of tears, and sees the crown that is prepared for the faithful. He hears the well known voice of his Father, saying, "Well done good and faithful servant, enter into the joys of thy Lord." This is enough for him. He asks nothing more. He has no tie on earth, that he is not willing to break. No friend so dear, that he is not willing to part with. No—on the contrary, he resigns his all into the hands of God, and patiently waits for the moment that shall release him from all earthly ties. He cheerfully bids his friends farewell, for a season, and gives them that consolation which the faithful followers of Jesus Christ alone can give. Truly, this is a peaceful moment to the Christian!—When, like Moses, he can view the promised land, and exclaim with Paul, the aged, "I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."

Thus he expires, leaving a glorious evidence that death to him was no terror, and that he has gained the victory over death, and is now engaged with all the Heavenly hosts, shouting the praises of God and the Lamb forever.

But, alas! not so with the sinner. He has no cheering consolation to bear him up through the dark valley and shadow of death. His treasure is laid up in this world, and where his treasure is, there his heart is also. He has no hope beyond this vale of tears. Vainly he looks on those around him, to catch some encouraging expression, that he may yet be restored to health; but, alas! no such encouragement meets his gaze. His destiny is fixed—the king of terrors is fast approaching, and he is hurried into eternity. His unrepented of, unatoned for, and unpardoned sins, stare him in the face! O! how miserable is the dying hour of the finally impenitent!

Oh! that God would arouse careless sinners, and help them to prepare for the hour of death. Oh! that his children may ever be found in that straight and narrow path that leads to everlasting life.

SARAH WOODRUFF.

Milford, Lagrange Co., Indiana.

The Death-bed of Joseph Brenneman, Jr.

BY HIS FATHER.

With the death of this, our beloved son, there are some things connected, about which I feel to say something. It may be profitable. I think the hand of the Lord was visible in this afflictive Providence. Many were astonished to hear the language and expressions that fell from his lips, as his end drew near. He appeared to be conscious of his end. He had great pain. Yet it was remarkable that in all his pain, he never uttered a murmuring word. He would merely say, O, how bad I feel! O, what pain I have! He would pray, O, Lord, let me die! O, I wish I was dead and in my grave! O, Lord, take me home to heaven!

He appeared to be very sensible that his end was nigh; for not long before he died, he said, "I shall soon die. I shall soon go where Abraham is." The fear of death and the grave were all gone. At one time he asked where the little girls were. They went to his bed-side, and he told them they must not be naughty. He once asked for me. I went to his bed, when he asked me to kiss him, and said, "The Lord is good." At one time I was walking through the room, and said, "Shed not a tear," and stopped, when he instantly said, "When you stand round my grave," and tried to sing it. About fifteen minutes before he died, he spoke out with a clear and distinct voice, "The spirit of the Lord be with you all. Amen." After this he sunk away fast, but still tried to speak, until he could speak no more. His talk was all about God and Christ.

Thus have we, in a few weeks, been bereaved of two dear sons. But our loss is their gain. They are gone from a world of sorrow, and I would not wish them back.—Yet, truly, the affliction is a trying one. The ties that bind us to our children are strong. However, I believe the Lord had a wise design in view in this afflicting Providence. Pray for us, that God may sanctify this dispensation of his Providence to me and to mine.

Letter from Brother John Martin.

Milford, Lagrange Co., Indiana,
Feb. 15, 1850.

Brother Winebrenner:—

I desire to drop a few lines for the Advocate, to let the brethren know that we, in these Western woods, still feel to labor in the cause of our common Lord.

When I left Ohio and came to this place, it was a new place indeed, and considerable opposition to religion was exhibited by some; but, notwithstanding all this, we raised the standard of King Jesus. Three of my brothers and my aged mother accompanied me,—who enjoyed religion. As the Church of God was a new thing here, some opposed it—others, again, said it would soon all blow over. There were but a few, and if their preacher would die, all would be done any how. But, thank God, to their astonishment, they soon found that it worked like leaven among the people. There were soon some more converted and added to the number, and, in spite of all that could be said and done, the work went on, and is still going on. We held a watch-meeting, on New Year's eve, and the good Lord commenced a gracious work among us. Several came out to be prayed for, and experienced religion. We continued the meeting for two weeks, until our monthly meeting. The work seemed to cease somewhat: however, about nine or ten had embraced the Saviour.

On Sunday evening of the monthly meeting, we gave them an opportunity to unite in church-fellowship, when ten came forward and united with the Church here in Milford. We then attended to the communion and the washing of the Saints' feet. After which an exhortation was delivered and an invitation given for mourners to come out, when ten presented themselves as subjects of prayer, and the meeting went on afresh. The power of God seemed to convict every one. The place where we held the meeting was small. We had just moved into our new house; so we held the meeting in the kitchen. The multitude was sometimes so great, that the setting-room and bed-room were crowded full. In consequence of the rooms being so small, the conversions were not as many, perhaps, as if we would have had room to accommodate the people. However, the meeting lasted for six weeks, evenings only, and during this time somewhere about thirty were reclaimed and converted—twenty of which united in church-fellowship. We have seen the young, the middle-aged, and the old come to the feet of sovereign mercy, crying for pardon and obtaining salvation.

All this has given me great pleasure. But what has given me much additional joy and rejoicing is, that some of the brethren, who considered themselves so very weak that they were sometimes almost afraid of their own shadows, now feel and act as if they could by the grace of God chase a host themselves. So it ought to be.

We have commenced building a meeting-house, and when it is finished we shall be able to accommodate our neighbors and friends more conveniently with room to hear the word of God.

This late meeting reminded me of the meetings we used to have in the city of Lancaster, when I embraced religion. I shall never forget those days, when, with my brethren in that

place, I enjoyed the refreshing showers from the presence of the Lord. Yet, now we are separated, and I am here in this Western and new world. Nevertheless, my mind is often carried back to those times. I still feel to make my way onward and upward, and to meet those good old brethren that took me by the hand when I was but a child in religion. I shall never forget the kindness they manifested towards me and mine. But, to God be all the glory, that I ever met with and found a people willing to help me and do me good, and willing to obey all God's commands. Brethren pray for us in the West. No more at present.

I remain your brother in Christ,

JOHN MARTIN.

Letter from Brother J. F. W.

ANNVILLE, Lebanon County, Pa., March 4, 1850.

BROTHER WINEBRENNER:—

IN the Advocate of the 1st of February I answered Elder J. H. Hurley's Baptismal Query, found in the previous number. In doing so I thought I was answering a question seriously asked with a desire to obtain information, and not for the purpose of idle controversy and cavilling. Such controversy and idle criticizing belongs to the world, but not to Christian ministers.

I said the *commission must be our rule in all cases;* and if brother H. will read again he will see that I defined my position thus: That the commission authorized *preaching* first and *baptizing* secondly. I mean that a man feels the Spirit moving upon his heart that he shall preach, as soon, perhaps, as he is converted. And we often see this to be the case; and when we see seals set to his ministry, we readily admit him to be called to preach the gospel. As soon as he is believed thus called, we believe him authorized to administer the ordinances of the gospel, as well as preach it. But the question is, *Is baptism legal or valid if the administrator has not been baptized?*

I have said that in the extreme case of necessity found among his California brethren, (cited in his query.) none of them were qualified to baptize the rest except he were called to preach, but in that case I considered any one of them thus called of God, *qualified,* owing to the circumstance of the impossibility to have the rite administered to him by a baptized minister. Now, it is a case of extreme necessity that he presents; and I have admitted an extreme remedy, upon the ground that all things must needs have a beginning. But brother H. thinks this not only "a flat contradiction" to my declaration that the commission is the rule to govern us, but charges me with "changing times and laws," and setting forth a "corrupt theology."

Suppose I would ask brother H., *Who baptized* John the Baptist? He would say God authorized him to be the institutor of the rite. So he did, and it was valid baptism unto repentance—and we have no account that he was ever baptized himself. The necessity of the case demanded this. So I think it does in the California brethren case. Again: *Who baptized* the Apostles to whom the Lord gave the commission when he ascended? *When* were they baptized? And is there any positive Scripture declaration that they *were baptized,* especially *before* they baptized any others? Can he take the ground that they were?—Should he not be able to prove it, that would not invalidate their ministrations; for they were the first to introduce Christian Baptism, and as there was no person there who had been baptized with that baptism to baptize them, the necessity of the case required the performance by them. So I plead in the case of his California brethren, supposed to be thousands of miles off from any baptized minister of Jesus Christ, and who, having been converted through reading the Bible, and seeing the necessity to be baptized, demand the rite. I hope brother H. will give us all the information upon the subject, so that each may have a perfect understanding of his baptism query.

J. F. W.

Letter from Brother Samuel Scott.

TRENTON, Iowa, March 18, 1850.

BROTHER WINEBRENNER:—

SINCE I last wrote to you, we were called to follow a beloved sister to the tomb, who died at her father's residence, near Mt. Pleasant, Iowa, on the 2d inst., aged 16 years, 5 months and 16 days.

Sister MYRA was a daughter of Joseph and Mary Barton, formerly of Tuscarawas county, Ohio. She was a subject of the revival in this place. Although young, she remembered her Creator in the days of her youth. She sought the Lord with strong cries and tears, and on the 3rd of February, the Lord spoke peace to her soul. During her short religious career, she lived a happy and devoted Christian. But her race was short. On the 27th she took sick with the lung fever, and on the 2d of March her soul took its flight to a world of spirits, leaving a father, mother, four brothers and two sisters, together with a large circle of relatives and acquaintances, to mourn her loss. But we trust their loss is her eternal gain. Her father and mother, two brothers, and a sister, are happy on their way to the kingdom. The rest of the family are small children.

She bore her last illness with Christian fortitude and holy resignation, giving strong evidence of her acceptance with God. On the 4th inst., I attended her funeral, and preached to a large and weeping congregation, from Job 1: 21; after which we proceeded to the grave-yard and bade her a long adieu.

Farewell, dearest MYRA, thy spirit's at rest,
In mansions of glory, the home of the blest:
While parents are mourning the loss of their child,
Bright angels do welcome thee home with a smile.

Rest on, dearest MYRA, we trust that ere long,
We'll meet thee in glory, and join in the song,
In anthems of praises, our highest notes swell,
All glory to Jesus, who doth all things well.

The Lord is still reviving his work near Mt. Pleasant. On Friday evening, the 8th inst., I preached at brother Barton's, on church government, and on the day following, five believers were buried with their Lord in baptism: after which we organized a Church, consisting of 13 members, on the New Testament plan. This was truly an interesting time. I then had to leave, to fill another appointment. Brother J. Zentmyer staid and conducted the meeting that night, and also the next day and evening; when two precious souls launched into the liberty of God's dear children. There are still a number anxiously enquiring what they must do to be saved. May the Lord help them to seek him until they find him to the joy and comfort of their souls. Amen. Yours fraternally,

SAMUEL SCOTT.

Letter from Brother D. Neidigh.

REEDSBURG, Wayne Co., Ohio, March 21, 1850.

BROTHER WINEBRENNER:—

I AGAIN resume my pen to drop a few lines for the columns of the Church Advocate, and for the encouragement of the people of God in general.

According to previous appointment, I met with the Church of God in Knox county, and commenced a protracted meeting, on the 9th of March, in a small cabin, in among the hills. The first part of the meeting was somewhat unruly:—some of the devil's children acted very bad.

After the first Sabbath evening, brother D. Williams came to assist in the meeting. On Monday the darkness began to give way, and the people of God took courage.

On Tuesday brother Wm. Adams came to hand, and truly he was heartily received by the brethren and friends, because he was the instrument in the hands of God, some eight years ago, in making them the happy recipients of saving grace.

On Friday brother D. Williams was under the necessity of leaving us. There was not a right feeling in the congregation till on Friday night, when our much beloved brother Wm. Adams spoke from these words: "And be sure your sins will find you out." Num. 32: 23. The Lord helped him. Seven were brought to yield and inquire what they must do to be saved. This was the last night of the meeting in that place. Three professed to find peace, and two were buried in baptism. Nine identified themselves with the Church. May the Lord keep them faithful, is my prayer.

From there we went and held meeting over Sabbath with the Church of God at Brownsville. On Lord's-day we buried three believers beneath the rolling waves. The Church of God in this place is still increasing. The Gospel of the Son of God, held forth in its simplicity, cuts its way, and causes Babylon to tremble. May the above Church of God live humble, and earnestly contend for the faith once delivered to the saints, is my prayer.

Yours truly, D. NEIDIGH, JR.

Letter from Brother D. Brestel.

PEORIA, Illinois, March 8, 1850.

BROTHER WINEBRENNER:—

AFTER my respects to you and family, I would inform you that we still enjoy our usual health, for which we owe our gratitude to the great author of our being. We are highly favored with many blessings, both of a temporal and spiritual nature.

For my own part, I have been travelling Pekin circuit, since the beginning of last August, and have seen some seasons of refreshing come from the Lord. Some 60 or 70 souls have started for heaven and glory, since last Christmas, on this circuit. Many also on some of the adjoining circuits. The four different churches in Peoria,—the Presbyterian, Congregationalist, Methodist Episcopal, and Missionary Baptist,—have had revivals in progress. The Rev. Mr. Knapp, from New York, has been laboring here.

The health of our city is very good at present, and the city still in a thriving and flourishing condition. May it soon become famous for piety! Yours, &c.,

D. BRESTEL.

OBITUARY
Sister NANCY WASHEIM.

DIED, in Woodberry, Bedford county, Pa., on the 8th of March, 1850, NANCY WASHEIM, in the 38th year of her age.

Sister Nancy Washeim became a member of the German Reformed Church, of which she remained a member for a number of years, but left off from that Church and stood aloof till something better than a year ago, when she got under conviction and sought and found peace to her soul. She then attached herself to the M. E. Church, of which she remained a member until her death. She died happy in the Lord.

She left a companion and four children, and many relatives, to mourn her loss; but our loss is undoubtedly her gain.

GEO. DILTZ.

Christ and Rome at Variance.—The commission of cardinals has thrown into prison fifty priests, for having administered spiritual consolation to the wounded republicans in the hospital during the siege! How unlike the Saviour, who, when upon earth, relieved the distressed, and who, as Judge of the earth, will reward with a welcome plaudit those to whom he can say, "I was sick, and ye visited me."

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 7th of February, 1850, by Elder Samuel Scott, Mr. JOHN NAE to Miss ELIZA YARLE, all of Henry county, Iowa.

On the 10th of March, by the same, Mr. ELI BARTON to Miss HANNAH GRIFFITH, both of Washington county, Iowa.

On the 21st ult., by Elder David Neidigh, Mr. ROBERT M. NELSON to Miss ELIZABETH WORLEY, both of Ashland county, Ohio.

On the 26th ult., by Elder William Mooney, Mr. LAWRENCE ELBERTY, of Middletown, to Miss MARIA LAPEH, of Mount Joy.

On the 26th ult., in Lancaster city, by Elder J. H. Hurley, RYLAND B. MCALLISTER to ANN GOCHNOUR, all of Martic township, Lancaster county, Pa.

On the 20th of February, 1850, by Elder I. Brady, Mr. WILLIAM H. OSWALD to Miss ANN KAUFFMAN, daughter of Andrew J. and Catharine Kauffman.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—In this borough, on the 4th inst., Mr. JOHN WELTMER, in the 75th year of his age.

On the 15th ult., near Washington, Lancaster county, Pa., of scarlet fever, MARY, daughter of Andrew J. and Catharine Kauffman, aged 2 years and 6 months.

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1. One in the bounds of the Chester Church, Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

THE

CHURCH ADVOCATE,

A FAMILY PAPER,

DEVOTED TO THE

DIFFUSION OF BIBLE TRUTH, RELIGIOUS NEWS & GENERAL INTELLIGENCE.

EDITED BY JOHN WINEBRENNER, V. D. M.

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INDEX TO VOLUME FIFTEEN.

A

PAGE.

American Farmer, - - - 1
About your Correspondents, - - 12
Anonymous Communications, - 12
Away with war, - - - 15
Anecdote of a New Foundland Dog, - 39
A Solemn Question and Trance, - 41
A Trance, - - - - 41
An Improper Question, - - 125
A Moral Essay, - - - 131
A Word to Young Converts, - - 137
A Word to the Young, - - 141
A New Church, - - - 141
Agricultural Convention, - - 145
A Short Trip, - - - - 148
An Incident, - - - - 162
Arbitration instead of War, - - 169
Another Revival, - - - 172
Another Dialogue, - - - 178
A report from the Matamoras and Juniatta Circuit, 187
Affliction, - - - 187

B

Baptize vs. Immerse, - - - 15
Brief Analysis of First Corinthians, - 20
Burning Steamboats, - - - 33, 38
Be Active, - - - - 43
Brotherly Love among Preachers, - 60
Baptismal Query again, - 69, 76, 90, 130
Bishop Asbury and Punch, - - 78
Brighter Day, - - - - 119
Baptism the Door, - - - 156
Bible Convention, - - - 170

C

Camp-meetings, - 9, 37, 76, 77, 83, 84
Cheap Postage Bill, - - - 22, 169
Counsels for the Young, - - 23
Compromise Committee, - - 23
Coming to Christ, - - - 23
Changing Year, - - - 25
Cuba Expedition, - - - 30
Church at Baltimore, - - 19, 44, 116
Confession of Webster, - - 45
Church of God at Uniontown. - 50
Chapter of Miscellaneous Items, - 57
California Trail--Cholera, &c., - 61
Contribution, - - - - 79
Christian Fellowship, - - 97
Children and Parents, - - 107
Corresponding Editorials, - - 115
Cure for Burns and Scalds, - - 119
Constitution—Pa. Agricul. Society, - 159
Christians Sentenced to Death, - 175

D

Debate on Baptism, 2, 10, 18, 34, 66, 90, 98, 122
Design of the Gospel, - - - 37
Destruction of Nauvoo Temple, - 46
Death by Drowning, - - - 53
Death of President Taylor, - - 55
Duties of Women, - - - 59
Dying in the Lord, - - - 81
Death of Judson, - - - 85
Death-beds, - - - - 87
Divine Forbearance, - - - 91
Death by Burning, - - - 116
Days of Zion's Increase, - - 105
Decision, - - - - 131
Dignity of Preachers, - - 163
Don't Complain, - - - 167
Dying in a large city, - - - 170
Dedication of a Bethel, - - 180
Dignity of Tobacco, - - - 183

E

End of the World, - - - 37
Education, - - - - 39
Enfranced Female, - - - 46
Execution of Webster, - - 78
Erskin's last Words, - - - 103
Eldership Journals, - - - 114

F

Fire Annihilator, - - - 14
Father Does it, - - - 47
Friendly Questions, - - - 52
Fire in Philadelphia, - - - 54
Finney, - - - - 62
Flood at Reading, - - - 77
Free Church of Scotland, - - 84
Fate, - - - - - 163
Fishers of Men, - - - 179

G

Gigantic Tree in Van Diemans Land, 21
General Conference, - - - 68
Good News from North Bend, 108, 116
Grace triumphant over Temptation, - 109
God represented by the Poor, - - 110
Governor's Message, - - - 138
Guardian Angels, - - - 140
Grace Abounding, - - - 145
Generosity of Joseph, - - 147

H

Hodgson's Sermons on Baptism, 3, 11, 26
Historic Sketch of Oberlin, - - 39
Holy Living, - - - - 49, 105
Hypocrite's Task, - - - 53
Humility, - - - - 82
Household Baptism, - - - 107
Harrisburg Gas Works, - - 114
History of Utah, - - - 143
Hypocrisy, - - - - 164
How to Prosper in Business, - - 167
How Coal should be Consumed, - 167
How to prepare Sermons, - - 183

I

Iowa Sabbath School, - - - 17
Island of Cuba, - - - 19
Israel of Old, - - - - 49
Iowa again, - - - - 53
Infant Baptism, - - 63, 145, 151
Inward Witness, - - - 103
Is Death Painful, - - - 115
Iowa Mission, - - - - 121
Illinois and Iowa Mission, - - 137
Immigration to the U. States in 1850, 150

J

Jerusalem, - - - - 31
John the Baptist and his Lord, - 138
Journal of the 21st East Pa. Eldership, 98
Do. 5th Indiana Do. - 106
Do. 3d Iowa Do. - 115
Do. 15th Ohio Do. - 122
Do. 2d Michigan Do. - 135
Do. 8th West Pa. Do. - 139

K

Knowledge and Zeal, - - - 52
Keller and Owen's Debate, - - 186

L

Lost in the Belle of the West, - 14
Local preachers, - - 58
Lights and Shadows, - - 81, 89, 178
Law of Newspapers, - - - 177
Letter from J. F. Weishampel, Sr., 4, 20, 27, 42, 164
Do. David Baker, - - 5, 13
Do. A Friend, - - 5
Do. Henry Murray, - - 5
Do. T. H. Deshiri, - - 6
Do. Levi Merkel, - - 6, 172
Do. T. Hickernell, 6, 29, 37, 93, 118, 133, 182
Do. B. Howard, - 12, 69, 150
Do. David Keplinger, - 13
Do. J. B. Harmon, - - 13
Do. J. J. Doman, - - 13, 21
Do. A. Megrew, 13, 118, 164, 165, 165
Do. M. M. Utley, - - 13
Do. Jacob Hickernell, - 14
Do. Wm. Bond, - - 21, 69
Do. Jesse Snyder, - - 21
Do. John Miller, - - 22
Do. M. F. Snavely, 28, 53, 108, 116, 157
Do. S. A. Brumbaugh, - 29
Do. Samuel Scott, - - 29, 70
Do. Jacob Miller, - - 29
Do. Wm. Booth, - - 29, 53
Do. G. U. Harn, - - 37
Do. Wm. Vance, - - 37, 173
Do. A. B. Slyter, - - 38, 94
Do. A. H. Kauffman, - 44, 132
Do. F. Swentzell, - - 44
Do. S. B. Howard, - - 53
Do. David Shriner, - - 53
Do. Geo. Schroll, - - 61
Do. John Stomm, - - 70, 179
Do. J. M. Klein, - - 94, 142
Do. B. Ober, - - - 94
Do. Daniel Wertz, - - 94
Do. Wm. Johnston, - 103, 172
Do. D. A. L. Laverty, - 103
Do. Oregon, - - - 117
Do. J. Myers, - 1, 17, 172, 181
Do. Daniel R. Long, - - 118
Do. John H. Chew, - - 118
Do. G. Sandoe, - 118, 188
Do. A. Clay, - - 126
Do. J. M. West, - - 126
Do. C. F. Lung, - - 133
Do. John F. Fox, - - 133
Do. J. H. Hurley, - 141, 181
Do. John Dash, - - 142
Do. Wm. Fasig, - - 142
Do. Daniel Graybill, - - 142
Do. A. Snyder, - - 148
Do. J. Haifleigh, - - 149
Do. Moses Coates, - - 149
Letter from John C. Owens, - - 149
Do. David Kyle, - 149, 174
Do. David Neidigh, - 144, 165, 184
Do. E. Logue, - - 150,
Do. Wm. L. Crossman, - 150
Do. John A. Plowman, - 156
Do. Wm. Davis, - - 165
Do. Geo. Diltz, - - 165
Do. J. Hickernell, - - 173
Do. Geo. Thomas, - - 173
Do. J. C. Foor, - - 174
Do. J. Schoch, - - 181
Do. A. J. Fenton, - - 182
Do. Frederick Komp, - 188

M

Moral Retribution, - - 3, 52, 75, 82
Masters, - - - - 7
Meaning of the Term Servant, - 7
Meeting-house in Baltimore, - - 25
Moral and Legal Suasion, - - 27
More about the Query, - - 28
My last about the Query, - - 51
Mysterious Knockings, - - 70
Meeting of colored citizens, - - 94
Missionary Subscription, - - 113
Millions for War & Mites for Messiah, 134
Milking Cows, - - - 135
More news from Mount Joy, - - 153
Missionary Pledge List, - 162, 169
More news from York county, - 188

N

Nestorian Pastor, - - - 110
New subscribers, - - - 121
New Testament Words, 126, 133, 140, 147, 157, 162, 171, 179
New Fangled Doctrine, - - 177

O

Our tour to the West, 1, 28, 33, 42, 49, 65, 74, 114, 130
Obituaries, - - - 108, 134
Origin of Coal, - - - 111
Offer to Preachers, - - - 153
Organize Churches, - - - 188

Obituary.

Obituary of Michael Bear, - - 14
Do. Frederick Stoner, - 22
Do. Anna Brenneman, - 22
Do. Levi Clay, - - 30
Do. Andrew Burd, - - 45
Do. Henry Bollinger, - 45
Do. Jane Clelland, - - 53
Do. Lucy Ann Hinny, - 53
Do. Frederick Hoover, - 61
Do. George Sipe, - - 70
Do. Caroline M. Singiser, - 70
Do. Mary Ann Myers, - 77
Do. Elizabeth Elcock, - 84
Do. Abraham Bomberger, - 84
Do. Eliza McFarren, - 109
Do. Catharine Keck, - 109
Do. C. P. Fetterowe, - 118
Do. Elizabeth Williams, - 142
Do. Susan Brady, - - 154
Do. John M. Smith, - - 154
Do. Rebecca Wise, - - 165
Do. Mary Wingert, - - 165
Do. Sarah Fetrow, - - 174
Do. Elizabeth Johnston, - 174
Do. Sarah Elizabeth Barr, - 174
Do. Matilda Coalter, - 174

P

Profanity, - - - - 15
Pentecost, or Whitsuntide, - - 17
Peace Congress at Frankfort, - 95
Peace Congress, - - - 114
President's Message, - - - 122
Printing Machine, - - - 127
Paine's Gas Light, - - - 134
Prayer, - - - - 140
Proposition to enlarge the Advocate, 161
Population of Pennsylvania, - - 175

Poetry.

Just as I am, - - - - 8
Just as thou art, - - - 8
Spring, - - - - 16
The considerate child's Prayer, - 16
To my Husband, - - - 24
The last Supper, - - - 24
A change, - - - - 30
Who is my Neighbor, - - 32
The child's complaint of a hard heart, 32
Childrens' confession of their sinfulness, 32
The Household Dirge, - - 40
The Great Hereafter, - - - 40
Happiness, - - - - 48
Who is a God like unto Thee, - 48
The Parable of the Sower, - - 56
Cast in thy Mite, - - - 64
Bless God for Rain, - - - 64
Those that seek me early shall find me, 72
Be gentle with thy wife, - - 72
The Bible, - - - - 72
The Christian's Death Song, - - 80
Death of a child, - - - 80
The Old Earth, - - - 87
Hymn, - - - - 88
'Tis good to live, - - - 88
Mother, sing Jernsalem, - - 88
The chant of the Cherubim, - - 96
A Spiritual Song, - - - 96
All can do something, - - 96
Elegy, - - - - 104
Oh! Blessed are the dead in Christ, - 104
Unite my heart, &c., - - - 112
The Chistian in affliction, - - 112
Swarm of Bees, - - - 112
My Sister's child, - - - 112
Earth and Heaven, - - - 119
A Hymn, - - - - 128
The land of the Blessed, - - 135
The Atonement of Christ, - - 135
The better land, - - - 144
Long for Home, - - - 151
Hell, - - - - - 158
War, - - - - - 159
Friendship, - - - - 159
Baptismal Hymn, - - - 166
Weal and Wo, - - - 168
The Philosopher's Stone, - - 175
The Christian, - - - 183
Come up Higher, - - - 183

Q

Query—Who may Baptize, - - 52, 60
Questions on Pedo-Rantism, - - 108
Questions for the Ohio Brethren, - 137

R

Revival News, 9, 79, 105, 137, 149, 153, 156, 161
Real Christianity, - - - 23
Respect for the Sabbath, - - 86
Report of Protracted Meetings, - 92
Review of the late Eldership, - 107
Report of the Committee on Education, 121
Revaccination, - - - 157
Religious Statistics of Canada, - 167
Reading with Maps, - - - 180

S

Standing Committee, 5, 44, 137, 164, 180, 188
State of things in our land, - - 25
Stephen the first Martyr, - - 33
Sabbath Schools, - - 39, 60, 65
Sectarian Spirit, - - - 53
Sabbath Evening, - - - 60, 81
Sabbath Morning, - - - 73, 122
Sweet courtesies of life, - - 87
Scene in a Hebrew family, - - 95
Slavery Re-defined, - - - 129
Study, - - - - - 132
Self-esteem, - - - - 148
Strangers and Sojourners, - - 170

T

Temperance Convention, - - 4
Tribute of Respect, - - - 7
The Travellers, - - - 17
The Doomed Man, - - - 57
The Contrast, - - - - 63
Thoughts on several things, - 73, 167, 178
The world around us, - - 89
The work of the Ministry, - - 89
The worth of Hope, - - - 108
The Sabbah in Germany, - - 111
Thanksgiving Day, - - - 113
The World's Fair, - - - 114
The Short Sermon, - - 119, 166
The Rapids of Jordan, - - 143
The Church—the Truth, &c., - 154
Tale-bearing, - - - - 156
Telescope Misinformed, - - 161
Trip to Philadelphia, - - - 177
The Resolution of Ohio Eldership, &c., 185
The Superiority of our Knowledge, &c., 186

U

Uniontown Selection, - - - 59
Union S. S., North Bend, Iowa, - 116

V

Valuable wash for Trees, - - 23
Visit to the General Conference, - 92
Visit to the Yearly Meeting, - - 97
Victim to Catholic Influence, - 170
Visit to Middletown, - - - 185

W

Worn out Ministers, - - - 7
Wonders of the Atmosphere, - 63
Washington's opinion of War, - 143
Washing Fluid, - - - 132

Z

Zion's Joy and King, - - - 163

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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Arrest for Murder.

Two persons named Lawrence McCollin and James Farrel, have been arrested on a bench warrant, and committed to prison in this county, on suspicion of having murdered a man named —— ——, who was found murdered on the berm-bank of the canal in Londonderry township, near the Lancaster county line.

American Farmer.

A German agricultural paper, called "The American Farmer," published monthly, and edited by J. M. Beck of this place, has been laid on our table. We have glanced over it, and find it is got up in good style, replete with well written articles of great utility to the practical farmer, and illustrated with several handsome engravings. The German farmers of the U. S. have now an excellent opportunity of gaining a vast fund of useful knowledge, on the important subject of agriculture, at the low rate of *one* dollar per annum. Address J. M. Beck, Harrisburg, Pa.

Our New Volume.

This number commences the 15th volume of the Church Advocate. After the next number, Bishop Flake will take our place and edit the paper for a few months, during our peregrinations in the Western States. In the meantime, we intend to write for the paper, as we shall have time and opportunity. Our former contributors and correspondents, we hope, will also continue to do likewise. So that when our combined labors are thrown together, along with the productions and effusions of the new Editor, the subscribers of the Advocate may have a volume of par-excellence. At any rate, we will all try to do for the best, and hope for the best, and time will show what can be done.

Death from Jumping a Rope.

A small child of Mr. Bennet, a colored man, died suddenly on Thursday, the 18th inst. It had jumped the rope 250 times successively, by which it became heated, then drank cold water and immediately expired. Another child lies dangerously ill from the same cause.

A Word to Our Delinquents.

We gave notice in several previous numbers that those who would fail to pay up their bills, would have their papers stopped. Accordingly we have done so. But, we are willing to re-send all papers that are settled for, according to our terms. Those, therefore, who wish to have the paper continued, will please to send on our dues, and we shall gladly re-enter their names. At all events, we demand a prompt payment for past volumes.

Officers to be Elected.

The Governor has signed the bill prescribing the time and manner of submitting to the people, for their ratification or rejection, the proposed amendment to the Constitution making the Judges elective—also, the bill authorizing the election by the people of the Auditor General, Surveying General, and County Surveyors. The following officers will therefore have to be elected by general ticket in October next: *one Canal Commissioner, one Auditor General, and one Surveyor General.* In addition, the people will have to decide at the same time upon the proposed amendment to the Constitution.

Steamboat Burnt.

The steamer Belle of the West was burnt near Warsaw, Ky., on her trip to St. Louis, with about 400 California and other emigrants. The fire broke out about 12 at night on the 23d ult.; and, melahcholy to relate, about 100 lives were lost. Some being burnt to death, and others drowning by jumping overboard. The facts and details of this heart-rending and horrible disaster, are not yet fully known, but this much is known to our sorrow, that about 20 emigrant families from this place and neighborhood, were on board of the ill-fated "Belle of the West, and that all their goods were lost, but whether any, and if any, how many among them perished in this disastrous event, we have yet to learn.

The humane and benevolent citizens of Louisville have started a subscription for the relief of the sufferers in this lamentable occurrence. We hope their example will be followed by the people of this place and neighborhood. It is written, "Be ready to communicate." And again, "Do good to all—and especially to them who are of the household of faith." Particulars in our next.

Our Substitute.

Our esteemed brother J. Flake will supply our place as Editor, and brother Harn's place as preacher in charge of the Church in Harrisburg, during the time we shall be absent on our journey to the West. All persons writing on business or for the Advocate, will address their letters as heretofore, and their matters shall receive due attention. We invite all the brethren to continue writing for the paper, and especially our elder brethren, who have had a long resting spell in this business.

Our Tour to the West.

We hereby give notice to our brethren and friends in the West, that brother Geo. U. Harn and ourself intend, *Deo Volente*, to take a journey to the West during the ensuing summer. Our object is not to make a flying trip for pleasure, pastime or speculation, but to make a preaching tour for the good of souls and the promotion of the cause of all causes—the Church of the living God. We design making it a kind of exploring missionary tour. Our brethren in Ohio and the far West have long plead for a visit, and we feel anxious to gratify them. Like Paul, we long to visit them and "see how they do." Whether they are walking as they have been taught, and as they ought to walk, in holiness and righteousness: and whether "with one mind, they are striving together for the faith of the gospel." We ask for a special interest in the prayers of the saints, that the Lord may be with us, set before us open doors, open hearts, and open hands, and that we may come to the people, at all times and in all places, "in the fulness of the blessing of the gospel of Christ."

We expect to set out on our tour about the middle of May, and if all goes well, we shall be at Wooster, Ohio, sometime during the first week in June. After remaining there and in the neighborhood for a few weeks, among our friends, we shall thence proceed westward, through Ohio, Indiana, Illinois and Iowa.—After making some visits, perambulations and explorations in these latter and far Western States, we shall return again to Ohio, attend some of their Camp-meetings, in August, and then return home in September.

This is a brief outline of the plan we have formed, so far as we can now foresee and judge, in making our tour. Times and circumstances may possibly induce us to change our course somewhat, and consequently also either shorten or lengthen the allotted time for our journey. But, be this as it may, we devoutly hope and pray that a kind Providence may favor us, and order all our steps aright. In conclusion, therefore, we say again, 'Brethren, pray for us."

CONTRIBUTORS' DEPART'T.

SKETCH
OF A
DEBATE ON BAPTISM,
BETWEEN
J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,
For the Church Advocate and Religious Telescope.

J. KELLER'S FOURTH SPEECH.

Mr. KELLER said: Brother Owen still denies that Christ was buried.

Mr. OWEN. I deny that Christ was put under ground.

Mr. KELLER. Well, what does Christ mean, if he was not put under ground? He says He must be three days and three nights in the heart of the earth. My opponent says that Christ was in a rock—that he was not in the heart of the earth.

He has advanced another idea that sprinkling is not the only mode, and in connection with it he has admitted that immersion is the primary, and the first meaning of the word baptism, or *baptizo*. Now, that is all I want, all I have been contending for. He, having admitted this, I suppose, will not bring up the argument again.

He wishes me to show that one of the Pedo-baptist reformers ever was immersed. I suppose he meant after they were converted, for I did not distinctly understand him on that point. I will make a joint bargain with him, that if he will come out and tell us in his next speech where a single man, or woman, or child was sprinkled before John the Baptist, Christ the head of the Church, or any of his Apostles, I will give him one. I will not tell him until he accepts my offer.

My friend now and then gets hold of brother Winebrenner, not being satisfied with me, because, he thinks, he is the head of the church, and probably thinks he would go over some day and join the United Brethren. Then, again, he appears dissatisfied with me because I referred to Pedo-baptist authors. I do not feel astonished at that, because I know the reason why. The reason is, simply, because they are too hard against him, and with me, as to the primary and first meaning of the word *baptiza*. That is the reason he wishes me to leave them out. There are too many of them for his side of the house.

Again: he has referred to the German translation of the New Testament, and I am happy to find that he understands a little about the German. And what does it prove to "baptize with water?" I wish the gentleman to tell us whether, when his coat was colored, the dye was sprinkled, or poured upon it? He says it was dyed with some colored stuff. Now, if it was dyed with a certain liquid, the question arises, was it sprinkled, or poured on, or was it immersed in it? I say, we cannot baptize it; we must soak it or cover it with water, but not like we do corn or wheat. The Bible makes it our duty to baptize with water; but does it not say that water is the receiving element? Did not water receive them that went in Jordan? Now, supposing my opponent were to tell you that he was baptized with water, that would be all right and correct. But, where was he baptized—in a meeting-house? at a Camp-meeting? No, he says he went into the water and was baptized. Of course it was with water. Now, I will refer to Dr. Luther. Some years ago, when our father Rupp was living, I saw a German Bible with notes:—I wish I had a German Bible with notes, for then I would give them to my friend. Here is what Luther says:

"The term baptism is a Greek word. It may be rendered *a dipping*, when we dip something in water, that it may be entirely covered with water. And though that custom be quite abolished among the generality, (for neither do they entirely dip children, but only sprinkle them with a little water,) nevertheless they ought to be wholly immersed, and presently to be drawn out again; for the etymology of the word seems to require it. The Germans call baptism *tauff*, from *depth*, which they call *tieff* in their language; as if it were proper those should be *deeply immersed* who are baptized."

Well, is there a German man, or woman, here, who can say it means "sprinkling?" Is there not a great deal of difference between the word '*tauff*" and *sprinkle?* I fancy I see something in the countenances of my German friends that tells me there is.

Mr. Chairman, I have a host of other good authorities here, but I will now give Prof. Shannon:

"If baptism does indeed mean *immerse*, as all admit, and it must (to say the very least) be doubtful whether it can also mean to *sprinkle* or *pour*. *Immerse, sprinkle and pour* are three distinct ideas, expressed by different words in all languages. No man in his right mind would think of immersing an object, and say he sprinkled it; or of sprinkling an object, and say he immersed it. This is as applicable to the Greek as to the English. Indeed, it is well known that the Greek excels in the precision and fidelity with which it expresses different ideas, and even different shades of the same idea, by different words; as,

1. *Lovo*, to wash the person of an individual.
2. *Pluno*, to scour or wash his clothes.
3. *Nipto*, to rinse hands, face, or feet.
4. *Ekkeo*, to pour upon him water or oil.
5. *Ballo*, among other meanings, to pour out rapidly, as water from a sewer or pitcher.
6. *Breko*, to wet, moisten, rain, cause to send rain.
7. *Rantizo*, to sprinkle water, &c."

Again, Shannon says:

"While I filled the professorship of ancient languages in the University of Georgia, I had occasion to compile a table of passages, where the words dip, pour, sprinkle, and wash, in their modifications, occur in the English Bible, with the corresponding terms used in the Greek of the New Testament, and the Septuagint.

1. *Dip*, I found in 21 passages. In all these except one, *bapto, or baptizo*, is found in the Greek. The one exception is in Gen. 37: 31, where Joseph's brethren took his coat and dipped—*emolunan*, (smeared or daubed,) it in the blood of a kid. Mark the great accuracy of the Greek: here the idea is that of smearing or daubing, and the Septuagint so expresses it.

2. *Sprinkling*, in some of its forms, I found in 27 passages. In not a single instance is *bapto* or *baptizo* used in the Greek.

3. *Pour* I found in no less than one hundred and nineteen instances, but in not even one of them did I meet with *bapto* or *baptizo* in the Greek.

4. I found *wash* in thirty-two cases, where reference was had not to the whole person, but to part, as eyes, the face, the hands, the feet. In none of these was *bapto* or *baptizo* found; but *nipto*, invariably.

In view of the above facts, is it not strange that any should contend that the one word *baptiza* can have the following meanings: To dip, overwhelm, wash, pour, sprinkle, wet, purify, smear, daub, cross, crisen, &c. Yet, as opposed as are some of these meanings, they are all ascribed to *baptizo*."

Here is a strong witness. But before I make any application of his testimony, I beg leave to make a few remarks.

My opponent, in his first speech, acknowledged that immersion was Christian Baptism. This is an acknowledgment that the word *baptism* does mean immerse. And, in the law of the institution under consideration, I say it means that only.

We read in the 14th chapter of Leviticus, verses 15 and 16: "And the priest shall take *some* of the log of oil, and POUR *it* into the palm of his own left hand: and the priest shall DIP his right finger in the oil that *is* in his left hand, and shall SPRINKLE of the oil with his finger seven times before the Lord."

Now, here are three distinct actions; first, *pour;* second, *dipping* the *finger;* and third, *sprinkling*. If, then, any one here wishes to go to the trouble of examing the original language, with a candid and open heart, he will find there are three different words used to express those terms. I am not a Greek scholar, and therefore cannot quote the exact words, or expressions.

But here is Professur Shannon, of some College in the State of Georgia. I am sorry he is among slaveholders. I wish he were North. He says, as we have heard, "If baptism means *immerse*, as all admit, it must, to say the least, be doubtful whether it can also mean to *sprinkle* or *pour*. There are three distinct ideas expressed by different words in all languages. It is so in the Greek and the English." The gentleman is a Pedo-baptist.—Yet, as an honest and candid man, he acknowledges there are three different ideas expressed by these three different words in all languages. "No man in his right mind would think of immersing an object, and saying he sprinkled it; or sprinkling an object, and saying he immersed it. This is as applicable to the Greek as to the English. Indeed, it is well known that the Greek excels in the precision and fidelity with which it expresses different ideas, and even different shades of the same idea, by different words."

Again, he says, "Sprinkling I found in 27 passages, and in not a single instance is *bapto* or *baptizo* used in the Greek." Do you think a man of learning like Prof. Shannon, who stands high in the opinion of his fellow-men, and a Pedo-baptist at that, would assert a falsehood, and be guilty of a libel upon his own profession and the Church? He says, "In no less than 119 instances, I found the word *pour*, but in no instance did I meet with *bapto* or *baptizo* in the Greek."

Now, do you think a law of the Kingdom of Heaven is more indefinite and imperfect than a law of the land? When our Legislature passed the relief law, a few years ago, did not the officers of our government understand that law? Undoubtedly, and we have a proof of it. We all understood it, and all in the same light. And, I understaud our most excellent Governor was the father of the bill to authorize the State to issue relief money.

But, when it comes to the New Testament, where the Great Head of the Church is the Legislator, then we are to have law and words of a doubtful meaning. After his resurrection from the dead, he called upon his ministers, chosen to preach the everlasting Gospel, to go into all the world to preach and *baptize*. But lo! according to Pedo-baptist doctrine, we cannot understand it! The word baptize means "dip," "pour," "sprinkle," and I know not what all. It is a stain on the wisdom and character of Christ. God forbid that I should ever look upon the character and wisdom of Christ in this light.

A. OWEN'S FOURTH REPLY.

Mr. OWEN. There is nothing special to reply to. We have spent time in quoting Prof. Shannon, of whom I am a lover and admirer. It appears from what my opponent says, that he was favorable to immersion, as many other able and eminent men have been. But, does that fact meet the question? Did the Professor say that baptism means *only* to immerse? and that baptism is immersion exclusively? Not a Presbyterian believes that. I could not understand why, but I think he remarked there is no passage in the Scriptures where the term *baptizo* means anything else than to "dip." Does he say there is no passage in the Scriptures in which the term *baptizo* is used, where it means anything else than *immerse?* If he does so, that will be contradicted in good time. But, I will oppose to Dr. Shannon men equally as learned, and as eminent in any and every point of view. Dr. Timothy Dwight, one of the most eminent theologians that America ever produced, and a very pious man—and no one will deny that he was as much so as Dr. Shannon. He says:

"I have examined almost one hundred instances, in which the word *baptizo* and its derivatives are used in the New Testament, and four in the Septuagint: and these, so far as I have observed, being all the instances contained in both. By this examination, it is to my apprehension evident, that the following things are true—That the primary meaning of these terms is cleansing; the effect, not the mode of washing—That the mode is usually referred to *incidentally*, wherever these words are mentioned, and that this is always the case, wherever the ordinance of baptism is mentioned, and a reference made, at the same time, to the mode of administration—That these words, although often capable of denoting any mode of washing, whether by affusion, sprinkling, or immersion, (since cleansing was familiarly accomplished by the Jews in all these ways,) yet, in many instances, cannot, without obvious impropriety, be made to signify immersion; and in others cannot signify it at all."—Theology, v. 5, p. 331.

I must here remark upon what brother Keller said when last up. I did not admit immersion. I quoted expressly Dr. Rice to show that it could not be proven, page 81:

"Critics are not agreed, whether *to dip* or *to dye* was the original meaning. Prof. Stuart expresses the opinion, as far as he can judge, that *to dip* was the original sense, and *to dye* a secondary meaning. Others, however, contend that *to dye* was the primary or original meaning. The word *bapto*, as far back as we can trace it, was used in both senses. It may be true, therefore, that *to dye* or *color* was the original meaning, and *to dip* a secondary meaning. Critics have not determined this question; nor can they prove, that *to immerse* was the original meaning of the word."

But, here is a man as eminent as Dr. Shannon, who says the primary meaning is "cleansing," the effect, not the mode of washing. I will now go to the testimony of Richard Watson, an eminent minister and writer in England, and as a theologian, he is second to no man. He gives the various meanings of the word in the Scriptures. See Watson's Theol. p. 650. From what he there says, you will see it has different meanings in the Scriptures and the classics. Now, if a term has so many and various meanings, how is my opponent ever going to prove that that term means to dip, or that the Scriptures meant to apply it exclusively to immersion. Dr. Adam Clarke, an eminent linguist—a great authority with the Methodists—says:

"In what form baptism was originally administered, has been deemed a subject worthy of serious dispute. Were the people *dipped or sprinkled? for it is certain* BAPTO *and* BAPTIZO *mean both.*"

And if so, how are you going to get "immersion" out of it? Here is Dr. Dick, another eminent theologian, of Scotland. He says:

"Examples, however, have been produced, from which it appears, that the idea sometimes conveyed even by this verb, which it is commonly admitted signifies *to dip*, is that of *sprinkling*, rather than of dipping."

Then again he says in the following passage:

"We here see that nothing certain as to the mode can be learned from the original term *baptizo*, because it has different meanings, signifying sometimes *to immerse*, and sometimes *to wash*," &c.—Divinity, pp. 470, 471.

Now, I think that here are authors that ought to throw Shannon into the shade. There was a certain Peter Edwards, of England, a Baptist minister 14 years, who, after a careful examination, changed his views, and wrote a book, which I am sorry I could not obtain, entititle1 "A Short way with the Baptists." He was the opponent of Mr. Booth.

And I would say, if my opponent attempts to bring forward Pedo-baptists, and does not bring them forward to prove that it is the only and the exclusive mode, they prove nothing. If they were here, they would not acknowledge it, because they were Pedo-baptists.

There is but one thing more that I shall refer to, and that is the case of Luther. When the gentleman was quoting that man's baptism, why will he not believe in the modes which he practised? If Luther was in favor of baptism by dipping, why did he practice pouring and sprinkling? He quotes Luther as far as it suits his purpose, and then he goes to the other side. But, I have proof that he translated the preposition *eis*, "with," and that the baptism with water would naturally be to apply it. I repeat, again, it appears absurd to say immersed *with* water. He is immersed *in* water. I do not understand the German language. Where the Germans would express the idea of dip, they use the word *tauch*. But when they speak of the ordinance of baptism, they employ the word *tauf*.

Now, if that is a fact, and if *tauch* means "to dip;" and that is the word used by the Germans, when they wish to express that idea, how is it that Luther made use of the word *tauf?*

That is all I have to say on that subject. I think that I have answered all his positions. I would merely observe to the audience, that when authors are quoted, it would be well to inquire in your minds how far the matter quoted goes to prove the proposition. The gentleman is come to a definite proposition, and it is to prove that baptism means "to immerse," therefore when a document, or paper, is produced by him, I shall compare it with the proposition. Now, you should inquire how near it goes to prove it. I would like to know how the Pedo-baptists can give any proof that immersion is the only baptism. That would be worth knowing. It is what they never have given us, and what their practice contradicts. If I had time, I would call attention to one important testimony. It is Origen; but, no doubt, he may be introduced here again. However, as I have Campbell and Rice's debate before me, I will quote from page 158. Mr. Rice says, "His (Origen's) authority, it is admitted, is worth more than that of Beza, and Calvin, and Luther, and half a dozen lexicons besides. His language is as follows:

"How came you to think that Elias, when he should come, would baptize, who did not, in Ahab's time, baptize the wood upon the altar, which was to be washed before it was burnt, by the Lord's appearing in fire? But he ordered the priests to do that; not once only, but says, Do it the second time: and they did it the second time: and, Do it the third time; and they did it the third time. He, therefore, that did not himself baptize then, but assigned that work to others, how was he likely to baptize, when he, according to Malachi's prophecy, should come?"

Now, I shall not refer to the passage of Scripture. I read this to show what he called to baptize. Now, my opponent wants to make it appear that this is not supported by the Pedo-baptists. He says the altar was baptized—baptized the wood upon the altar.—How was it baptized? Was it by immersion? No—water was poured upon it. Mark that! Now, if Origen makes "baptize" mean to pour, what authority has Dr. Shannon for saying it means exclusively "immerse?" and, it shows how it was understood at that day. But, that will come up under another head, and be noticed at another time.

Prayer by brother Josiah H. Hurley.

Moral Retribution:*

As Evinced by the Analogy of Nature.

(CONTINUED.)

IV. RETRIBUTION IN INTELLECTUAL NATURE.

MIND however differing from matter in its essential properties is nevertheless intimately associated with it in the actual developments of life and action. It may therefore be fairly and safely inferred that to the extent of these developments at least it must be under the influence of laws harmonious with those which govern the material world. Otherwise there would result a perpetual conflict between the developments of physical and intellectual existence, indicating either a lack of wisdom or of goodness upon the part of the Creator—either of which would be subversive of his perfections, and consequently of his existence. Perversion, it has been seen, may occur in physical action, and when it does retribution invariably follows. It is therefore legitimate to predicate the same of intellectual action.

And whatever may be true of mind in itself, or whatever may be its ultimate manifestations, still, organized as we are at present, it is manifested only in connection with and through the medium of a physical organization. Hence it is impossible for it to act under the influence of laws opposed to those controlling that organization. Retribution being the inevitable consequence of the perversion of physical action, impunity cannot then be affirmed of the perversion of intellectual action. But if there is not impunity there must of necessity be retribution; and hence it follows that retribution must be an inevitable result of the perversion of intellectual action. Furthermore most of the perversions of physical law, that so invariably produce retribution, are the direct result of the interposition of the mind. If a finger be put into the fire voluntarily, it is in consequence of a mental determination and interposition. The retribution which follows cannot be predicated exclusively of the physical perversion without assuming that a cause which in fact was the principal cause had no agency in producing the effect, or that the responsibility of an effect may be attached elsewhere than to its cause. The retribution must therefore in fact attach itself to the mental action.

That mental action may be perverted there is and can be no dispute. The fact is so glaringly palpable in every department of human action that the most inveterate sceptics have never professed to doubt it. Hundreds and thousands upon the back of millions, by nature gifted and noble, have prostituted intellect to perversions than which hell itself could not have conceived more diabolical and degrading. Here, there and everywhere in this sin-burdened world, intellect is being pandered to purposes as unlike its evident and original design as are sin and holiness, satan and God.

Nor is the relation of cause and effect, which induces physical retribution as the sequence of physical perversion, less positive and unescapable in its application to mind. It is conceded upon all hands that even the voluntary element of man's nature cannot separate effect from cause, when once the cause has been exerted—as well in the intellectual as in the physical world. Volition may decide between causes, and hence indirectly control effects; but when once the cause has been selected, and its influence has operated, the volition of a seraph cannot prevent or evade the legitimate and determinate effect. Niagara's waters were as well rolled back to Erie's bosom, or to their pristine home in mountain dell or sequestered valley, as to prevent the effect of any perversion of mental action.—The multitude who, wittingly or unwittingly, have made the experiment have found to their bitter and irremediable cost that mental law is not less peremptory and unyielding than that which governs the material universe. They who prostitute intellect to mental diabolism, of whatever hue or degree, garner the fruits in retribution as varied and as dire as the nature and extent of the perversion.

This truth, like that of physical retribution, is no doubtful dogma or fanciful opinion. It is based upon the direct testimony of universal consciousness and experience, and the broadest and most reliable induction. Illustrations of it are found upon every page of human history and experience, and in every conceivable variety of character and extent. Here is an individual who, perhaps by too intense and long study, has caused the light of reason to flicker and go out in the dark dismal inanity of madness. The cold cheerless mantle of insanity, robbing life of all that it brings to man more than to the brute—aye! and more—is his retribution. Terrible indeed it is, and the very thought of it sends a freezing chill of terror coursing every vein back to the fountain of emotion. Another has become so familiarized to unworthy and distorted habits of thought, that noble and manly thoughts are well nigh an impossibility to him. And this too is a fearful retribution. And another has so perverted his powers of perception as to see nothing on earth or in humanity but deeds worthy of the deepest hell; and his retribution is the starless midnight of misanthropy. One has perverted the power of faith until he is mired in the almost inextricable quagmire of superstitious credulity, and another doubts until faith is entirely lost in the bewildering mazes of infidelity—retributions nearly alike dreadful and fatal.

As might be expected however, as the investigation proceeds from the more tangible to the more subtle and etherealized—from the material to the mental and thence to the moral—the retribution gradually becomes more distant from the perversion, and the connecting links that still bind them in indissoluble relations are less obvious; and hence often escape the notice of the more superficial and thoughtless. If a finger is thrust into the fire the retribution is immediate; but when the laws of mind are transgressed it is often years before the retribution is realized. But it is none the less certain. Come it will, and the lingering often seems to have been but to gather increased intensity for the inevitable blow. Nor when the blow comes is it always perceived from whence it came. It is this which frequently induces us to charge Omniscience with the consequences of our own folly; when if we should trace back the sequence of events we should find it the fruit of a seed implanted in the mind by our own hands. Too often the attempt is made to avoid responsibility by saying, "*It is my nature*," when it is but a "second nature" which our own improper habits of thought have engendered, and for which we are of course responsible.

As perversion of physical law results from some force extraneous to the law itself, so does the perversion of intellectual law result from a force not inherent in either its character or conditions. To affirm otherwise would be to charge Jehovah as the author of those laws with necessiating if not direct performing the most fiendish diabolism—not only of causing perversion, but of inflicting retribution, as a second diabolism, upon the innocent and already outraged and suffering object. That extraneous power from which mental perversion comes is found in the voluntary element of our nature. Conscience and consciousness sufficiently fasten upon us the conviction, that even madness itself seldom shakes off, that *it* is the moving and the acting cause; and hence we are ourselves the responsible agents.

Hence it will be seen that in intellectual retribution there is an element not found in physical retribution. When the rock comes tumbling from the mountain's brow, it was no self-induced action. But when the laws of mind are violated it is by the demand or permission of the will—either of which induces the element of *responsibility*. In the choice of means or the selection of causes it has sole and absolute control. In the sequence of retribution it must hence bear the individual responsibility. And if, as nearly all mental philosophers assert and none deny, thought is imperishable, and whatever once becomes impressed upon the mind remains inseparable from it, to be dimmed by no lapse of time, to be lost by no forgetfulness, and washed away by no repentance, how terrible indeed must be the united retribution of every perversion of mental action! A. D. W.

(TO BE CONTINUED.)

*"*The Demand and Demonstration of a Future Retribution in Natural Theology.*" REV. G. B. CHEEVER, D. D., in the Biblical Repository for Jan. 1850.

Introduction to Further Strictures ON Dr. Hodgson's Sermons on Baptism.

BROTHER WINEBRENNER:—

DUTY, and not a vain desire for notoriety, again compells me to solicit the favor of your columns, that I may tender my humble thanks to the Rev. Dr. Hodgson, for his very kind and courteous attention paid to my strictures on his former discourse on the subject of Christian Baptism, last Sabbath, in the Methodist church of this place. I own myself his debtor for the very high compliment so genteelly and happily presented on that occasion; and, I am apprehensive that it will not be possible

for me, at this time, at least, to repay him. I hope, however, he will receive this poor acknowledgement as a token of gratitude and an earnest of the recompense I intend to make at some future time.

The Rev. Dr. wonders if the name of the author of that article is Solomon. What could have originated such a fanciful idea in the Doctor's cranium, I am at a loss to determine; unless accounted for upon the inference that he vainly supposed "*a greater than Solomon was there;*" and, as a matter of course, his *ipse dixit* was all-sufficient to convince "an audience composed of mere English scholars" of the "audacious absurdities" (as he was pleased to denominate them) of Baptists.—"Mere English scholars," of course, must not have the audacity to presume to call in question the classical talent and Biblical researches of his gigantic mind.

I wonder if his Pedo-baptist friends did really begin to think Solomon's mantle had fallen upon him, when he professedly was showing to Immersionists a more excellent way. For example: "In order that their baptism may be like to the baptism of the children of Israel in the cloud and in the sea," the Dr. recommends to construct two vessels in such a manner that the party to be baptized can stand between them and let the baptism descend from above. It is a wonder that his fruitful imagination had not suggested some means for the creation of steam above to resemble the cloud, so as to have completed the simile.

Perhaps, too, he would like to take the contract to construct a few specimens of his newly discovered and wonderful piece of mechanism. It will doubtless be a profitable invention when he succeeds in persuading Immersionists to follow his advice.

But another suggestion was, that Baptists have something constructed on the principle of the diving-bell, by which they may be better enabled to represent the burial and resurrection of our blessed Saviour, while at the same time it would be a more comfortable way of baptizing, especially at some seasons of the year. "Ah! there's the rub;"—for comfort's sake, attend to something of man's invention. This is the most potent argument in the Doctor's three sermons on baptism, and doubtless has the most weight with the Pedo-baptist clergy generally.

I really would not advise the Rev. gentleman to apply to the Legislature of Pennsylvania to change his name to Solomon with his three discourses on baptism before them, lest they might confer a misnomer.

But, for his satisfaction, I will confess that I lay small claims to erudition. I come not in the name of Solomon's wisdom, Dr. Hodgson's lore, or Goliah's boasted strength. I come as the stripling with the pebble of truth from the river of life. I trust in the God of David to direct by the energy of his Spirit, and confide in his promise, that the battle shall not be to the strong, nor the race to the swift, and that God hath chosen the foolish things of this world to confound the wise, and the things that are weak to confound the things that are mighty.

I desire, however, to have Dr. Hodgson and all whom it may concern, understand that I am not ashamed of my name, nor of the cause I believe by the grace of God I am able to sustain, and which I shall endeavor to sustain so long as I believe it to be God's eternal and unchangeable truth.

His cant witticisms may now pass to those who live on such tainted food. The fruits of the Spirit relish much better with me.

But, as I said before, so say I again, in all that I have said or have to say, I am actuated by no spirit of ill-will to Dr. Hodgson. On the contrary, I believe him to be a pious and well-meaning man, and with him I hope to join the redeemed of the Lord before the throne of our common Father, to dwell as members of the one great family. But wherein he leaves and teaches others to leave the way in which my Saviour walked, he must allow me the same privilege that I freely grant him—to raise my voice, though it be weak or strong, against the innovation.

I design soon to review his criticisms on the absurdities of Immersionists, which will not require the wisdom of a Solomon to disclose their glaring inaccuracies and inconsistences.

But even some of the children to whom he appealed on last Sabbath, (if I have been rightly informed,) have already pointed out some of the discrepancies in his futile arguments and misconceptions of Baptist views. But I wondered not at his ignorance of Baptist arguments, when I understood from his own confession that seven years had passed away since he had made baptism the subject of discourse. This was not so with ministers in the days of the Apostles.

But, as I intend this merely as an introduction to subsequent strictures upon the Doctor's last sermons, I will close by saying, that in the meantime he or any who feel interested, are at liberty to treat my productions with just as much contempt as arrogance and the spirit of Methodism will allow.

S. B. HOWARD.

Letter on the Wing.---No. 1.

Brother Winebrenner:—

As I am again travelling and trying to sell the Patent Rights for my Revolving Horizontal Coal Grate Stove, I thought to give you a sketch occasionally of my journey.

I left Baltimore in the early part of February, and spent two weeks about Harrisburg, during which time I visited Mechanicsburg and Middletown, where I had the pleasure of preaching several discourses, and enjoying the company of my good friends, brothers Hinny, Mullenix, Swartz, Rife and families, together with others.

Left Harrisburg for Lebanon—stopped at a tavern. Called to see Rev. A. Sand, the United Brethren preacher, stationed there—told his wife (he not being at home) if he would give privilege I would preach for him once on the following Sabbath. On Saturday night I preached in the Court House to a good audience. Sunday morning went to Sand's church—at the invitation of brother Abraham Shirk addressed the Sabbath-school and attended preaching—S. preached a discourse against secret societies—after sermon merely asked me a few civility questions, and pretending barely to know me, turned away.—He and I were at one time both members of Otterbein's Church at Baltimore. Such treatment was unexpected. I visted Annville several times and preached there, stopping with brother Uhler. The Church there is very small, and complaints were made that Elder S. disappoints the people frequently by not coming to fill his appointments, which injures the cause. The pious portion of the Lebanonites complain that religion does not prosper there as formerly. I would wish our brethren would labor there—the *people will hear us*; although the Rev. Mr. Ruthrauff told me that there was no sympathy in Lebanon for Winebrenner. He charges you with bigotry for calling the Church "Church of God;" and on attempting to argue the point with him, he rather insinuated to me that he did not care to know anything about the matter. He is the bigot in my opinion. He is unable to preach, and now fills the office of Post Master. Lebanon is a very dull place. They need a Railroad to give the people a stirring spirit for business. They hope the Valley Railroad from Reading to Harrisburg will be made—that will make the town good.

Came on to Reading in the beginning of March—found brother and sister Row, formerly of Cumberland county—they were glad to be visited—visited Rev. —— Noll, missionary of the United Brethren in Christ, who very cordially invited me to preach for him twice on the Sabbath in their meeting-house. He seems to be a very zealous and useful man. Not knowing of any brethren in Reading, I stopped at a tavern, and happened to get in one of the worst. Heaven save me from another such a stopping place! I have not room to tell of the works of the devil carried on there. Reading is an abominably wicked place, but a beautiful city.

I called on the Mayor, who owes you a small bill for books: he said he was bankrupt; and got into a passion on my urging him to compromise by paying part. He shows a strange example of *honor* for an *honorable* officer.—Complaints are heard that business is failng very much in that town. If Elder Keller will call at brother Row's, blacksmith, Second near Penn street, he will find a good home to stop at while he may preach there. He can get houses to preach in; and with suitable exertions a flock could soon be gathered. Will he try, or will he go round that bush? Enquiries were made of me, "Where is Elder Barlow?"

Left Reading and came on to Auburn in Schuylkill county, and stopped a week with brothers Moyer and Cramer, preaching three or four times. The Church there has suffered some by the first love of members waxing cold. A number of the brethren are going off to boat on one of the New York canals, flushed with *promised* prospects; but fears are entertained by the others that they will lose grace and money by the operation. I am sorry they are determined to go.

During my stay there I was sick, and was well cared for by sister Moyer. She is a second Sister Hinny. I drew up a petition to the Post Master General for a Post Office at Auburn, which I think the petitioners will get.

There is also search made after iron ore, I think, with some prospects. If successful, the place will soon grow into a smart town.

There is a misunderstanding between some of the brethren here and at Orwigsburg on Feet-washing, the latter believing that the Lord's Supper should be administered before the washing of the disciples' feet. Brother G. K. seems to stand at the head of those who hold this view. Now it is clear enough to me that they are wrong, and that the Lord first washed the disciples' feet and then instituted the Supper. I hope Elder Keller will be able to set this matter right and harmonize the views of the brethren. I left a few of Elder Harn's little book on that subject there, to give them light. Brother Keller must be decided and settle the matter at once for the longer it stands so, the greater will be the difficulty.

I next came to Pottsville. Here I found our old friend, brother Jacob Kimmel, formerly of Harrisburg, with whom I stopped—also found our old friends, brother Houston and wife, formerly of the same place, all of whom received me very kindly. I stopped there a week, during which time it snowed more or less every day. I preached in the Market House two Sabbaths in the afternoon to many people, although it was snowing and blowing part of the time the first day. One party stopped till they were cold, went off and others came up.

I visited the Catholic church on Good Friday, and witnessed the kneeling and *kissing a little wooden* cross by many of the members of that church.

I attended a Temperance meeting one evening—and called one myself in the Market House the last Sabbath I was there, but the professed temperance men are poor concerns there. I would not give brother Frank Sullivan for them all put together to labor. He ought to visit Pottsville, if he can.

If brother Keller will visit Pottsville to preach, he will be kindly received by brother Houston, who lives in the lower end of the town. He can make a beginning to preach in the Market House, and soon he will find a place (for there are numerous halls) where he can labor. Good can be done there as well as elsewhere.

I left Pottsville for Catawissa, on the North Branch—took the canal, came up to Nanticoke dam, 8 miles below Wilkesbarre, and here we found the river swelled so high that we had to lay by from the 5th to 8th inst. This afforded me chances to labor. I preached once in Catawissa, and was entertained there by Mr. Stephen Baldy, a Lutheran gentleman, and here I preached three times and lectured on temperance once, and am kindly entertained by an old Methodist gentleman, Mr. Joshua Pugh, with whom all God's people can stop, as he keeps a Christian's home. The Lord bless them. More anon.

J. F. WEISHAMPEL, Sen.

Temperance Convention.

In pursuance to a call of several Temperance Associations, a Convention was held in the village of Lisburn, Cumberland county, Pa., on the 6th day of April, 1850, at 10 o'clock, A. M. The meeting was organized by appointing Jesse Kirk Speaker, and Joseph E. Kline Secretary.

The Chairman, on taking the chair, addressed the meeting in a happy and appropriate address. The following named persons were then announced as representatives to the Convention, to wit:

YORK COUNTY.

Lewisberry Temperance Association.

Samuel Beck, Jesse Kirk, Abraham Grove, Henry Ensminger, Joseph E. Kline, Wm. M. Kauffman, Samuel S. Ensminger, Henry D. Repman, Franklin Smith and M. W. Starr.

CUMBERLAND COUNTY.

Allen Temperance Association.

Jacob Hickernell, John Eichelberger, Henry Young, Andrew Cramer, John Young, Abraham Swisser, Michael Lambert, Reuben Starr and James Deviny.

Mr. Sullivan and Rev. Mr. Utley being in attendance, were admitted.

On motion of M. W. Starr, a committee of five was appointed to prepare resolutions for the consideration of the Convention.

The commitee are, John Eichelberger, Esq., M. W. Starr, Andrew Cramer, Samuel Beck and Henry Ensminger.

On motion, the Convention adjourned till 2 o'clock, P. M.

AFTERNOON SESSION.

The Convention met at 2 o'clock, P. M.—Jesse Kirk in the chair. The minutes of the forenoon session were read and approved; after which M. W. Starr, from the committee on business, reported the following resolutions, which were unanimously adopted:—

The committee appointed to prepare business for the consideration of this Convention, would respectfully submit the following:

Whereas, intemperance appears to be on the increase, and requires united efforts to arrest its progress: And whereas, we have convened together for the purpose of consulting each other as to the best mode of advancing the Temperance cause, and to stay the desolations of intemperance, therefore

Resolved, That the several Societies represented in this Convention (and all other Temperance Societies originating in the time intervening between the meetings of this Convention) appoint delegates, to meet semi-annually, at such times and places as shall be determined on by the Convention; and that each Society shall give correct reports to the Convention, of the state of the cause in their respective associations.

Resolved, That we sincerely regret to learn that some ministers of the Gospel speak disdainfully of the Temperance cause.

Resolved, That we hold the Order of the Sons of Temperance to be a good moral reform institution.

Resolved, That in our opinion we should never make Temperance a party question in politics; yet, at the same time, we believe that any person who uses ardent spirits to excess, is incapable of acting in the capacity of a legislator.

Resolved, That it is the opinion of this Convention, that if those who sell liquors would not violate the law, that many would abandon the traffic for the want of patronage.

Resolved, That if Temperance men were more vigilant, they could accomplish more by moral suasion than by coersion.

Resolved, That any person who will attempt to justify the drinking of ardent spirits as a common beverage, is doing more hurt to the community at large than if they would preach infidelity.

Resolved, That we do highly appreciate the presence and approving smiles of the ladies, and ask a continuance of their approbation.

John Eichelberger, M. W. Starr,
Andrew Cramer, Henry Ensminger,
Samuel Beck.

On motion, the Secretary read a Temperance Sermon from the able Lyman Beecher.

On motion of Mr. Diviny, it was

Resolved, That when we adjourn, we adjourn to meet in Lewisberry, York county.

On motion of M. W. Starr, the following gentlemen were appointed a committee to have the proceedings of this Convention published in the Church Advocate, viz: Franklin Sullivan, Rev. Mr. Utley and S. Beck.

On motion, the Convention returned their thanks to the people of Lisburn, for the privilege of meeting in their commodious church.

A motion to adjourn prevailed.

JOSEPH E. KLINE, *Secretary.*

Doings of the Standing Committee in the State of Indiana.

The Standing Committee of the Annual Eldership of the Church of God in the State of Indiana met, according to previous appointment, on the 25th of March, 1850, at brother Comp's, Whitley county, and transacted the following items of business, viz:

1. Appointed a Camp-meeting, in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

2. Brother A. Slyter's case was examined, and after a mature deliberation and investigation of his case, it was

Resolved, That his license be withheld until he renders such satisfaction as is required of him in the Journal of the last Eldership.

3. A charge was brought against brother J. Blickenstaff for a breach of trust, and after examining the charge preferred against him, he was considered highly censurable; and, therefore,

Resolved, That we consider his license annulled, until he appears before the Standing Committee, and gives further satisfaction than those confessions contained in a letter written by him to brother Martin.

4. On motion, it was

Resolved, That, inasmuch as the harvest is great and the laborers are few, brothers Joseph Walters and Wm. Framton, of Decalb county, Indiana, and Alexander Menely, of Lagrange county, be solicited to take part with us in the ministry and prepare themselves for the same.

5. On motion, the Committee proceeded to establish the fund, by subscription, which was proposed at the last session of the Indiana Eldership, for the support of superannuated ministers, and that brother John Martin be appointed Treasurer.

6. On motion, brother A. Menely was appointed Book Agent for this Eldership, and that the profits of the books be applied to religious purposes.

Letter from Brother David Baker.

Union, March 30, 1850.

Brother Winebrenner:—

As our present Eldership year is about closing, and our present preacher is going to leave us, to return to the East, it may not be amiss to imform the numerous readers of the Church Advocate of the gracious seasons of revivals we have had, and still have, throughout the Wooster circuit.

In the first place I would say, that brother Deshiri commenced a series of meetings with the Church at Chester, of which you had some account in a former letter, consequently you are aware of the good result of said meeting.

In the next place, a series of meetings commenced with the Church at Smithville, December 1st, 1849, and continued until the 18th, which resulted in good, and might have been better, had the Church at that place been properly prepared.

Again, a series of meetings commenced with the Church at Madisonville, December 22d, 1849, and continued until January, 13th, 1850, which resulted in the hopeful conversion of ten souls,—four baptized, and seven identified themselves with the Church. The Church was quite invigorated. The brethren there have quite a fine Bethel. The Church is in a prosperous condition. The Lord grant that they may continue to flourish and blossom as the rose.

Another series of meetings commenced with the Church at Union, January 26th, 1850, and continued day and night until the 5th of February. Two professed faith in Christ.—This meeting was a special blessing to the Church at Union. God's people were abundantly revived. The preaching was plain and pointed, so that sinners were made to feel the power of God's truth.

A fifth series of meetings commenced with the Church at Moreland, February 16th, and continued until the first of March. At this meeting 10 or 12 professed to be happily converted,—nine baptized and 14 united with the Church. This meeting was a great blessing to the Church at Moreland. Those lost sheep of the house of Israel who were halting between two opinions, took the advice of the Prophet, "Stand ye in the way and see, and ask for the old paths, where is the good way? and walk therein, and ye shall find rest to your souls."

A sixth series of meeting was held at Gollystown, commenced March 16th and continued until March 21st; but no conversions.

A meeting was also held by brother McKee in Jefferson, which resulted in good: four converted, and a Church organized of fourteen members.

Brother Deshiri is now on his last round on the circuit, which the several churches deeply regret. They are loth to part with him. He is a workman that needeth not to be ashamed, rightly dividing the word of truth.

On the 23d of March, at 10 A. M., he preached for the Church at Cedar Valley, and in the evening of the same day, he gave us a lecture from John 13: 1–17: after which we attended to the ordinances of the Lord's house, which proved to be a season of refreshing to all the faithful in Christ.

At this place the people of God were much annoyed by the wicked. We should remember that the house of the Lord is a house of order, and such conduct should not be tolerated. On the 24th, at 10 A. M., he delivered a farewell address at that place, to a large, attentive and weeping audience. One was received into church-fellowship. In the evening of the same day he came to Union, and preached again to a large congregation. On Monday, the 25th, at 10 A. M., he delivered his farewell address to the Church at Union, from the 137th Psalm, 5th and 6th verses. This was a time of tears. We are sorry to part with our beloved brother and pastor, but may the Lord bless him wherever in his Providence he may be called to preach the gospel of the kingdom. In the evening of the same day, he lectured from John 13: 1–17: after which the saints washed one another's feet, in token of their love to each other; and then broke the loaf, and drank of the cup, in commemoration of the broken body and shed blood of the blessed Saviour. Truly, God was in the assembly of his saints, to own his blessed ordinance. "Many wept with a loud voice, and many shouted aloud for joy; so that the people could not discern the noise of the shouts of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

Thus you see that the Church in Ohio is still engaged in pushing onward the great gospel car of salvation.

Your brother in the Lord,

DAVID BAKER.

Letter from a Friend.

Maytown, April 5, 1850.

Dear Sir:—

As paying time has again come for those who wish to have the next volume of the Church Advocate at one dollar a year, I now avail myself of the opportunity, (for I do not wish to be behind in paying for a paper containing such a large amount of entertaining religious matter, and published at so low a price,) and herewith send you the sum required.

I am sorry to learn that there are so many delinquent subscribers on your list; for I am of the impression that a refusal to comply with the terms of a religious paper, as good and low in price as the Church Advocate, is not a common act of injustice; because it is refusing the payment of a sum for which the subscriüer has received double value, and perhaps much more, at the loss of the Editor.

Besides, the fact that there are so many non-paying subscribers, is a dishonor to the readers of the Advocate, if not to the paper itself. It looks as though they did not comply with the injunctions, "Do justly and love mercy."—"Owe no man anything." But I hope the number of cash paying snbscribers for your paper may increase daily.

Yours, most truly,

ABRAHAM LONG.

Letter from Brother Henry Murray.

Stark Co., Ohio, March 26, 1850.

Brother Winebrenner:—

Having a few leisure moments, I sit down to drop a few lines for the columns of the Advocate.

I commenced a special meeting with the Church of God in Stump's neighborhood, Bethlehem township, Satrk county, on the evening of the first of March. There was a pretty general turn-out of the brethren and sisters in the neighborhood, on the first evening of the meeting. On the second day of the meeting, some eight or ten brethren and sisters from a distance came to assist us, some of whom continued with us over the second Sabbath, whilst others came towards the close of the meeting, which was very encouraging to us. But none of the brethren in the ministry came, save brother M. Coates, who lately united with us, and he, being young in the ministry, did not wish to preach much. I did expect some of my brethren in the ministry, but was disappointed, which caused me to feel grieved. But I overcame that, and would just say, I do not treat my brethren so, for whom I have special regard. Howbeit, in the name of our God, I commenced and preached the first and second evenings. Brother Coates preached on Sabbath. After that I preached every evening until I had delivered 11 sermons in succession; doing in the meanwhile a considerable amount of other labor; such as singing, praying and laboring with mourners. Finally I was compelled to give up. I then told the brethren, that I actually was not able to preach any more. Brother J. M. West took my place and preached every evening, save one, until Sabbath, and one discourse which was delivered by brother Samuel Spohnhaur, one of the Elders of the Church. I was not present, in consequence of ill health, but was told that he did very well for a new beginner: for it was the first time he ever attempted to preach. On the third and last Sabbath of the meeting, I tried to speak again to the people,

and likewise in the evening. I delivered a discourse on the ordinances of Feet-washing and the Lord's Supper; after which we attended to the same. I think we fully realized the promise. I was made to rejoice when beholding the brethren and sisters following the example given by Christ in washing one another's feet. Thank God for this humiliating ordinance, in which we are all brought down upon one common level.

On the whole, we had a very good meeting. It is supposed by the brethren and sisters who attended the same, to have been the best meeting ever held by the Church of God in this neighborhood. The result of the meeting was as follows: Twelve professed to find peace with God through our Lord Jesus Christ; sixteen were buried with Christ in baptism, and seven united with the Church. There are others that I think soon will.

In conclusion, I would say to my brethren, one and all, look up; there is a better day coming. Thank God, the cause of our Redeemer is on the march; for which let us "thank God and take courage!" Let us live humble, and walk worthy of the vocation wherewith we are called.

Fraternally yours,
HENRY MURRAY.

Letter from Brother T. H. Deshiri.

Wooster, Wayne Co., Ohio, April 4, 1850.

Beloved Brother Winebrenner:—

On Easter Sabbath I closed up my poor preaching labors on Wooster Circuit, and now my time has expired, and I expect to leave this beautiful country in a few days, no preventing Providence prohibiting me. But it is not without considerable reluctance on my part, that I consent to do so. However, as the fault is altogether my own, and not the wish of any of my beloved brethren, I will endeavor to submit to my lot. Yet I find it impossible for me to leave, without the tenderest sympathies of my heart being moved; yea, they twine around and yearn toward the several local churches among whom I have gone preaching the kingdom of God.

It is true, the past year has been one of toil and severe buffetings from the world and the adversary of my soul. Nevertheless, I have, perhaps, never tried to preach so frequent as I have since my stay here, in the same period of time; and I may add, that my weak efforts never have been more signally crowned by the Lord in winning precious souls to Christ, than on this circuit. Besides, I never have been so well compensated for my preaching on any circuit, or by any churches, as I have been by the liberal brethren of Wooster Circuit. They have given me much more of a support than I asked of them.

At this time the churches all over this field of labor are in a flourishing state. They are endeavoring to preserve the spirit of union—they are walking worthy of the vocation wherewith they are called, with all lowliness, and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace.

Numerous accessions have been made to the several churches on the circuit, and we have not failed to adhere to the true Scriptural plan: 1. A thorough conversion. 2. A burial with Christ in baptism; and, 3. Church-fellowship. The Saviour says, "Teach them to observe all things, and lo! I am with you always, even unto the end of the world." If we had adopted the unscriptural example of some of the surrounding churches, there is no doubt but what we might have been much more successful in extending the borders of our beloved Church of God, so far as members are concerned. But this we have failed to do, because the New Testament does not guaratee us the right thus to proceed.

I am now in Wooster, with my esteemed sister E. Winebrenner, brother John P. and sister Augusta Winebrenner, brother and sister Immel, and other of my beloved brethren and sisters of this town.

I design remaining here until the 8th inst., and then I intend leaving for Fayetteville, at which place I will try to preach on Sabbath, the 21st of April, and then enter on my new field of labor, Washington county, Md.

Yours, most affectionately,
THOMAS H. DESHIRI.

Letter from Brother Levi Merkel.

Near Shiremanstown, Pa., 29th April, 1850.

J. Winebrenner, V. D. M.:—

Dear Sir—Enclosed you have my remittance for the 15th volume of the Church Advocate.

The Apostle Paul, in his 2d epistle to the Thessalonians, writes as follows: "The mystery of iniquity doth already work." I have for some days been thinking of this expression. What may be its real meaning? There is perhaps very little doubt by any Protestant Christian, but what the final developement of this mystery of iniquity was the persecuting papal power in the dark ages. But the query on my mind is: What may be its first workings, in its embryo state, or the first symptoms of its working? The spirit of persecution has ever been characterized by hatred to dissenters. Now, if I cannot love my brother or sister, because he or she, may honestly differ with me in opinion, in point of religious experience, doctrine, faith, or practice, provided the points are not essential to salvation, have I not already the first symptoms of this mystery of iniquity working in me?

Your humble brother,
LEVI MERKEL.

Remark.—Sectarianism, i. e. the spirit of schism, bigotry and rivalry, among Protestants, is quite as much the workings of "*The mystery of iniquity*" as what Catholocism is.—Editor.

Letter from Brother Thos. Hickernell.

Dark Co., Ohio, April 9, 1850.

Brother Winebrenner:—

I see some things in the Advocate I do not like. There is too much of a warlike spirit exhibited in some of the letters of our brethren in the ministry. I do wish this was otherwise. The Apostle says if any seem to be contentious we have no such custom, neither the Church of God. The letter written by brother G. U. Harn, on Christian Courtesy, is well worth a perusal. If we were all of the mind of Christ, of course we would all be more courteous: and a better feeling would exist among ministers than what there does.

Yours, &c.,
THOS. HICKERNELL.

P. S.—Some 70-odd have embraced the Saviour in the bounds of the Indiana Eldership, within three months past. For particulars, I cite you to a letter which I left in Decalb county, Indiana, which I hope the brethren will send on. In the neighborhood of brother J. Martin's, some 40 have enlisted under the blood-stained banner of King Emanuel.

T. H.

P. S.—We stop the press to say, that brother Bond writes from Florence, Indiana, informing us that the company which left this for the West, were all on the unfortunate steamboat which was burnt on the night of the 22d ult., about 75 miles below Cincinnati:—that 35, out of 350 passengers on board, were burnt or drowned—that two young men who left here with the company, were badly burnt, but that hopes are entertained of their recovery. He states that they merely escaped with what they had on, and that the scene was awful and beggars all description.

NEWS DEPARTMENT.

Peace Convention.—On Thursday last a meeting of delegates from several counties in Pennsylvania was held in the Chinese Museum, Philadelphia—Henry C. Corbit presiding. The object was to adopt measures to promote the cause of universal peace, and to nominate delegates to the World's Peace Convention, appointed to be held the ensuing summer at Frankfort-on-the Main in Germany.

The following delegates were appointed, and a State Central Committee authorized to add to the list so as to have one from each Congressional district:

Senatorial.—Prof. C. D. Cleveland, Hon. Walter Forward.

Representatives.—Rev. A. A. Willetts, James S. Lippincott, Joseph H. Sill, Morris L. Hallowell, Geo. W. Taylor, Henry C. Corbit, Hon. E. Joy Morris.

A memorial was adopted by the meeting, asking that Congress should pass a joint resolution authorizing the Secretary of the Navy to furnish an unarmed vessel, to convey the American delegates to the World's Peace Convention, Frankfort on Main in Germany.

Important Discovery.—A mammoth vein of white ash coal, of superior quality, has been struck, on the property of Dr. McCarty, a short distance north of Port Carbon, Schuylkill county, in this State. It is from twenty to fifty feet in thickness. This is regarded as the beginning of new discoveries of coal beds in that vicinity, for which several costly explorations are now in progress.—*North American.*

The Wesleyans Expelling a Newspaper Editor.—The *Wesleyan Times* of Monday says: "Our columns to-day contain a fresh instance of ecclesiastical despotism on the part of the dominant faction of the Wesleyan Conference. The editor of this journal has been expelled, by one of the chief actors in the Manchester inquisition, for the crime of editorship."

Fugitive Slaves.—A bill has passed the Ohio House of Representatives, making it a penal offence for any citizen to aid in the arrest of fugitive slaves; and it is said that the bill will pass the Senate.

Soaking Corn in Saltpetre.—Mr. James C. Taylor, of Atlantic county, N. J., exhibits the following result from soaking seed corn in a sulphate solution, compared with other seed not so prepared:—"I had the benefit of soaking corn in saltpetre to plant, well tested this year, on a small piece of ground, planted late. I had not enough soaked to plant all the piece. Where it was not soaked, the blackbirds pulled out about one-third; where it was soaked, they seldom touched a hill. But what was most peculiar, there happened to be one row planted with dry corn, between two rows that were soaked; of the dry, they took several hills clean, and, altogether, about one-third of the row; while they did not take more than one hill of the two saltpetre rowes."

Maryland.—The following among other Acts, were passed by the Legislature of this State, and have become Laws:—

An act to incorporate the Cumberland and Pennsylvania Railroad Company.

An act to establish a Bank and incorporate a company to be styled the Farmers' and Mechanics' Bank of Carroll county.

An act giving jurisdiction to single Justices of the Peace over cases of attachment in this State.

An act to incorporate the New York and Maryland Steamship Company.

An act to provide for taking the sense of the people upon the expediency of calling a Convention to frame a new Constitution and form of Government for this State, and to provide for the election of Delegates to such Convention.

Revival of Religion.—A revival of religion is at present in progress in the Congregational Society of New Milford, and under somewhat peculiar circumstances. They have no minister. The interest is wide and deep; a large number have experienced a total change of feelings and principles; and the meetings during the week in different parts of the place are conducted by the church members themselves.—*New Haven Journal.*

Subscriptions for Dr. Webster's Family.—A despatch from Boston, April 14, P. M., to to the N. Y. Globe, says:—"The recent calamity that has occurred to this interesting family, has incited their old friends in Boston to raise for them a handsome donation, as a testimonial of continued friendship. The widow of the late Dr. Parkman heads the list with $500, which has already reached above $20,000.

A Gold Chain for Mr. Webster.—A massive chain, of California gold, has been presented to Mr. Webster by Mr. Geo. W. Eggleston, of San Francisco, in acknowledgement of his eminent services in the cause of the union of the States. It is of pure gold, and of a value exceeding four hundred dollars, as it came from the mines.

☞ California, in its largest extent, embraces 448,671 square miles; stretching nearly *one thousand* miles along the Pacific coast, and *twelve hundred* miles into the interior. Iowa excepted, it outmeasures all the Free States together, and is nearly equal to all the slaveholding States. The admission of California into the Union, *entire* as free soil, would be a glorious event.

A Mine of Coin.—Some workmen on the bed of the canal near Albany, last week struck upon a pile of sovereigns, and a regular grab game ensued. The first finder secured $500, and the others about $150 a piece—in all about $1200. It is thought to have been accidentally dropped into the canal by some emigrant.

Legacy to a Theological Seminary.—Mrs. Lucille Simons, of Charleston, S. C., has bequeathed to the Southern Theological Seminary of the Presbyterian Church, the sum of four thousand dollars, which will nearly complete the endowment of three professorships.

United States Territory.—Some curious person has been calculating the area of the territory of the United States not yet organized into States, and finds that we have domain enough for forty-six and a half States as large as Pennsylvania. Of these, thirty-five will lay north of 36 30.

The World's Peace Convention.—The American Peace Society has chosen its President, Judge Jay, of New York, and Rev. Charles Brooks, of Boston, to represent it in the Peace Congress to be held, in August, at Frankfort-on-the-Main.

Paste Blacking.—Ivory black 60 parts, vinegar 12 parts, and the oil of vitriol 12 parts. Mix them together for 30 minutes, and then add 9 parts of India rubber oil. This is a patent blacking, and is of no small value as a recipe.

Revival in College.—The St. Louis Presbyterian publishes an account of a revival in McKendree College, at Lebanon, Ill., in which upwards of *thirty* young men have professed conversion, *six* of whom were sons of ministers. The work still continues.

Chinese Bible.—The translation of the New Testament in Chinese is proceeding at the rate of 30 verses a day, and it is hoped will be completed this year. The missionaries, as they proceed, insert every new word in a vocabulary.

☞ Twenty thousand herrings were taken at one haul, at the fishery of Major Edward Wilson, near Elkton, Md., a few days since.

☞ It is said that more than 150 Southern papers have taken a decided stand against the dissolution of the Union.

The Sabbath.—We are much gratified with the recent passage of a bill by the Legislature of Georgia to prevent the running of freight trains upon all the Railroads in the State on the Sabbath day.

Population of Boston.—The population of Boston is estimated by the city register, from a comparison of statistical information, to amount to 132,000, of which number 50,000 are foreigners.

The Washingtons.—The new Twenty Dollar Gold pieces, from the United States Mint, have at length made their appearance, and a more beautiful coin we do not remember to have seen.—*Ledger.*

☞ The Railroad fare between Albany and Buffalo is to be reduced. On and after the first day of May the fare in all the trains, excepting the express, will be $8, and in the express $9.75. This will doubtless satisfy the travelling public.

☞ Eleven Camels were imported into Baltimore last week from Canary Islands. They are intended for the far West, to test whether they can be raised and acclimated.

☞ The General Assembly of New York, on Friday, passed a homestead exemption bill by a vote of 67 to 34.

MISCELLANEOUS.

MASTERS.

Beloved masters, those of you who sever the tenderest ties of consanguinity, will you read the following?

1. That according to the law of marriage, as contained in the Word of God, there is but one ground of divorce, fornication by one of the parties.

2. That the bond of union is for life.

3. That no human authority can abrogate or alter Divine laws. This is true of all God's laws, but

4. Especially of the law of marriage, because there is specific prohibition of human interference to separate husband and wife.

5. That the only limitation to this prohibition is founded on the right of government to *punish*. But, that the master, who for other reasons, voluntarily separates slaves, married to each other, is guilty of a violation of the law of God.

"*All things*, whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."—*Golden Rule.*

WANTS AND MEANS.

One great secret of domestic enjoyment is too much overlooked. It consists in bringing our wants down to our circumstances, instead of toiling to bring our circumstances up to our wants. *Wants* will always be ahead of *Means*, and there will be no end to the race if you set the latter to chasing the former. Put the yoke of self-denial on *desire*, apply the spur of industry to *energy*, and then if the latter does not overtake the former, it will at least keep in sight of it. Try it ye longing restless spirits.—*Palladium.*

WORN OUT MINISTERS.

DR. MAGRAW'S OLD HORSE.

When a boy, at the school of the late Rev. Dr. James Magraw, of West Nottingham, Maryland, among the first things that I noticed, was an old black horse, that had the liberty of the farm. He was always taken care of, and never did any work. We wondered to see this, and on inquiry, learned that he had been a faithful servant in his early life, and now being old, the Doctor would not allow him to be used, but required that he should be taken care of, as well as any of those that were in service.

It is a very common thing for men to try to work off an old horse when he begins to get stiff in the knees, or loses his vigor and sprightlioess. While he is ready for active service, and cannot well be dispensed with, he can find stable and provender, and will even bring his hire; but when he requires care and rest, he becomes a weight, an incumbrance, and managing men fall upon some plan to get rid of him. They will sell him at a low price. Rather than not secure the chance to dispose of him, they will even charitably give him away.

Since the subject of providing for *disabled and worn out and infirm ministers* has been in agitation, I have thought of the old black horse. And when I read of so many congregations putting off their old ministers, and endeavoring to fill their places with vigorous, sprightly, and energetic young men, I cannot help thinking of the management of those who always try to have young horses.

* * * * *

The fact is, this subject must claim more of the attention of our churches. We must cherish respect and love for those men who have labored and borne with patience the heat and burden in God's service—and we must provide for their comfort in their old age—or God may give us up to the instructions of the young, and take the aged and experienced to himself.—*Pres.*

MEANING OF THE TERM SERVANT IN THE NEW TESTAMENT.

Slaves, as long as they were under the government of a master, were called *Oiketai;* but after their freedom, they were *Douloi*, not being, like the former, a part of the master's estate, but only obliged to some grateful acknowledgements and small services.

Oiketes is only used four times in the New Testament: Luke xvi. 13; Acts x. 7; Rom. xvi. 4; 1 Peter ii. 18.

Doulos is used in the New Testament one hundred and seventeen times.

Apply this word as Bishop Potter affirms it was used by the ancient Greeks, and it will elucidate Paul's Epistle to Philemon concerning Onesimus, v. 16: "Not now as a *doulos*, (who at most was not a part of the master's estate, but only obliged to some grateful acknowledgements and small services,) but above a *doulos*, a brother beloved."—*N. Y. Ind.*

CHILDREN.

The education of our children is never out of mind. Train them to virtue, habituate them to industry, activity, and spirit. Make them consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge.—*John Adams to his wife.*

DOW ON DELINQUENTS.

Dow, Jr., in one of his discourses, speaks as follows:

"The printer is in a very disagreeable situation; his money is scattered everywhere, and he hardly knows where to look for it. His paper, his ink, his type, his journeyman's labor and living must all be paid for. You, Mr. ——, and Mr. ——, and a hundred others I could name, have taken his paper, and you and your children and your neighbors have been instructed by it.

"If you miss one paper, you think very hard of the printer—you would rather go without your meal than go to bed without your newspaper. Have you complied with the terms of your subscription?—Have you taken as much pains to furnish the printer with his money as he has to furnish you with your paper? Have you paid him for his hand work and his head work? If you have not, go and pay him off."

THE BRITISH EMPIRE.

According to Martin, in his account of the British Colonies, twenty written and various unwritten languages, are spoken throughout this great empire of colonies. There are about 5,000,000 Christians, 50,000,000 Hindoos, 20,000,000 Mahommedans, 10,000,000 Budhists, and millions of other idolaters of various descriptions, in the British foreign possessions. The whole population is estimated at 130,000,000. Of these, not more than 26,000,000 eat flesh abundantly; about 10,000,000 sparingly; 24,000,000 occasionally; and 70,000,000 live principally on vegetables and fish. About 34,000,000 make wheat, oats & barley their principal graminiverous food; 16,000,000 on potatoes, pulse, and other vegetables, and 80,000,000 rice, maize, millet, &c.: about 10,000,000 drink wine frequently: 25,000,000 malt liquors; 35,000,000 distilled liquors; and 60,000,000 chiefly water.

PROPER EMPLOYMENT OF TIME.

The excellent Bishop Hall, in a letter to Lord Denny, has the following pithy paragraph on the use and abuse of time:

"Sweet is the destiny of all trade, whether of the brows or of the mind.—God never allowed any man to do nothing. How miserable is the condition of those men who spend the time as if it were given them, and not lent; as if hours were waste creatures, and such as never should be accounted for; as if God would take this for a good bill of reckoning.

WHAT THE END WILL BE.

When I see a boy angry with his parents, disobedient and obstinate—determined to pursue his own course—to be his own master—setting at nought the experience of age, and disregarding their admonitions and reproofs—unless his course of conduct is changed, I need not inquire, "What will his end be?" He not only disobeys his parents and insults his friends, but he disregards the voice of God, and is pursuing that path which leads directly down to the gates of death and wo.

☞ The most holy ministers are the most useful: the ark is pure, and must be touched only by hallowed hands.

POETRY.

JUST AS I AM.

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am, though tossed about
With many a conflict, many n doubt,
Fightings within, and fears without,
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in thee to find,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!

JUST AS THOU ART.

Just as thou art—without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place,
O guilty sinner, come.

Thy sins I bore on Calvary's tree;
The stripes thy due were laid on me,
That peace and pardon might be free—
O wretched sinner, come.

Burdened with guilt, would'st thou be blest?
Trust not the world; it gives no rest:
I bring relief to hearts opprest—
O weary sinner, come.

Come, leave thy burden at the cross;
Count all thy gains but empty dross:
My grace repays all earthly loss—
O needy sinner, come.

Come, hither bring thy boding fears,
Thy aching heart, thy bursting tears:
'Tis mercy's voice salutes thine ears;
O trembling sinner, come.

"The Spirit and the bride say, Come;"
Rejoicing saints re-echo, Come:
Who faints, who thirsts, who will may come:
Thy Saviour bids thee come.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 24th of March, by the Rev. Charles A. Hay, Mr. Henry Becker to Miss Sophia Morsch, both of Harrisburg.

On the 25th of March, by the same, Mr. James Clennennin, son of Hon. John Clendennin, to Miss Ann Barbara Kieffer, both of Cumberland county, Pa.

On the 4th ult., by the same, Mr. James Nicholson to Miss Matilda Bomgardiner, both of Harrisburg.

On the 14th ult., by the same, Mr. Frederick W. Ensinger to Miss Mary M. Reynold, both of Harrisburg.

On the 21st ult., by the same, Mr. George Winters to Miss Mary E. Hughes, both of Portsmouth, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his father's residence, in Holmes county, Ohio, on the 18th ult., Mr. Washington Rease, aged 18 years, 5 months and 13 days.

At her residence, in Holmes county, Ohio, Mrs. Eliza Beidler, wife of Henry Beidler, late deceased, aged 25 years, 11 months and 12 days.

Mrs. Eliza Beidler was a sister of Mr. Washington Rease, and were both conveyed to the tomb at the same time and in the same carriage. They left an aged father and mother, and also a number of brothers and sisters, to mourn o'er their departure. But their loss, we trust, has been their eternal gain. After the dead were interred, a discoure was delivered by the writer, from Num. 23: 10, to a very large and attentive audience.

Now lay my body in the tomb,
Till that great day of judgment come,
Then burst the scene with sweet surprise,
And in my Saviour's image rise.

A. HOLMS.

March 16, 1850.

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1. One in the bounds of the Chester Church, Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty' commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Protracted Meetings.

By Divine permission, a protracted meeting will be held at Mechanicsburg, Cumberland county, Pa., commencing on the 11th inst.

Ministers and the public generally are invited to attend.

A protracted will be held, Providence permitting, in Matamoras, Dauphin county, Pa., commencing on the 18th inst.

Ministers and people generally are respectfully invited to attend. A. Snyder.

A protracted meeting will commence on Saturday evening, the 11th inst., at the Union School-house, New Market, York county, Pa.

Another will commence at Plainfield, union meeting-house, Cumberland county, Pa., on the 18th inst.

A protracted meeting will be held at Harrisburg, commencing on Saturday, the 11th inst.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
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OF THE
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Do.	Rye,	do.	- -	2	37½	a 2 37½
Do.	Corn,	do.	- -	2	00	a 2 00
GRAIN—Wheat, per bushel,				1	00	a 1 05
Do.	Rye,	do.	- -		56	a 56
Do.	Corn,	do.	- -		45	a 50
Do.	Oats,	do.	- -		31	a 31
Do.	Barley,	do.	- -		60	a 65
SEEDS—Clover,		do.	- -	3	50	a 3 50
Do.	Timothy,	do.	- -	2	25	a 2 50
Do.	Flax,	do.	- -	1	00	a 1 10
BEEF, per cwt.		- - - - -		5	00	a 5 50
PORK,	do.	- - - - -		5	00	a 5 25
HAMS, per pound,		- - -			8	a 10
BUTTER,	do.	- - - - -			15	a 20
LARD,	do.	- - - - -			8	a 8
TALLOW,	do.	- - - - -			8	a 10
HARD SOAP, (Dried) per lb.					6	a 7
EGGS, per dozen,		- - - -			10	a 10
POTATOES, per bushel,		- -			62½	a 62½
ONIONS,	do.	- - -			75	a 87½
APPLES,	do.	- - - -		1	00	a 1 12½
PEACHES, (Dried) per bush.				1	25	a 1 30
FEATHERS, per pound,		- -			37½	a 45
WOOL,	do.	- - - -			30	a 50
SALT, per sack,		- - - -		1	08	a 1 08
HAY, per ton,		- - - - -		10	00	a 10 00
PLASTER, per ton,		- - -		4	00	a 4 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$5	12½	a 5 25
Do.	Rye,	do.	-	2	87	a 2 87
Do.	Corn,	do.	- -	2	86	a 2 86
GRAIN—Wheat, per bushel,				1	14	a 1 20
Do.	Rye,	do.	- -		62½	a 62½
Do.	Corn,	do.	- -		58	a 58
Do.	Oats,	do.	- -		40	a 40
Do.	Barley,	do.	- -		75	a 80
SEEDS—Clover,		do.	- -	3	50	a 3 50
Do.	Timothy,	do.	- -	2	75	a 3 00
Do.	Flax,	do.	- -	1	35	a 1 40
BEEF, per cwt.,		- - -		7	00	a 8 75
PORK,	do.	- - - - -		7	00	a 7 25

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RECOMMENDATIONS
OF THE
HISTORY OF DENOMINATIONS.

History of all Denominations in the U. States.

WE, the undersigned, do hereby certify that we have examined the above new and highly interesting work, written by fifty-three of the most eminent men in the various denominations, and embellished with 24 splendid portraits of the founders and leaders of the different sects, and embracing their doctrines, disciplines and usages, together with the statistics of their Churches, Preachers and Members.

We would therefore recommend this work to the public as one equally interesting to all professed Christians, it being the only work in this country where each and every denomination have represented themselves.

Hiram Witcher,
Pastor Free Bap. Church.
Joseph Marsh.
G. W. Montgomery,
Pastor Universalist Society.
Wm. Sibley,
Pastor Christian Church, Rush.

From the examination which I have made by a slight perusal of the History of all Denominations in the United States, I think it an interesting and instructive work, and worthy the patronage of the Christian public.

A. G. Hall,
Pastor 3d Presbyterian Church.

Rochester, April 27, 1849.

I cheerfully concur with Rev. Mr. Hall's remarks. D. D. Buck,
[Pastor St. John's Church.

Rochester, May 1, 1849.

All who wish to understand the peculiarities of the different denominations of Christians as exhibited by their own writers, will be gratified by the possession and perusal of this work. In the recommendation of which by Rev. A. G. Hall, I cordially unite.

C. DEWEY.

Rochester Collegiate Institute, April 30, 1849.

I cordially concur with the above recommendation. J. G. Gulick,
Pastor First M. E. Church.

The History of different Religious Denominations, is a book well fitted to subserve the purpose for which it was made. A man can find here information which it would be difficult to obtain from any other source, and we think the authors have conferred an obligation on the Christian community by having it published. Jas. B. Shaw,
Pastor Brick Church,

I fully agree with the above recommendations, and think it to be a very useful work for all Christians. Geo. P. Kempe,
Pastor of the Ger. Luth. Zion Church.

Rochester, May 3d, 1849.

The undersigned has examined with much interest the "History of all the Religious Denominations in the United States," published at Harrisburg, Pa., by John Winebrenner, V. D. M. The work is a very valuable one, especially as affording in a small compass a species of information which few possess, and which can hardly be found anywhere else.—The article on the "Protestant Episcopal Church," in which the undersigned is more particularly concerned, is written with the author's usual ability, though it is to be regretted that he steps on disputed ground in his exposition of the doctrines of that Church.

On the whole, the volume is calculated to do good, by making Christians acquainted with each others's views, thus increasing their mutual charity, and by showing to all the great need of that Christian unity which is so sadly impaired by such a multitude of distinct and rival ecclesiastical bodies.

Henry W. Lee, Rector of
St. Luke's Church, Rochester, N. Y.

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Hymn Books and Testaments.

We have in press new editions of the Revival Hymn Book and Reference and Pronouncing Testament, both of which will be ready for delivery in the course of a few weeks. Orders can be supplied, at any time, on usual terms.

Fatal Accident.

A Mr. Paxson, employed as breaksman on a freight train on the Pennsylvania Railroad, fell from the train on the morning of the 1st inst, in attempting to jump from one platform to another, and was instantly killed. His head was severed from his body.

Revival News.

Brother J. Keller informs us that there has been a very considerable revival of religion, this spring, in Mauchentongo Valley, Schuylkill county, where between 40 and 50 professed to find redemption in the blood of Christ—eleven of whom have been baptized, and others it is expected will soon follow their example. They intend holding a Camp-meeting in that valley in August next.

List of Appointments.

The following list of appointments Elder G. U. Harn and ourself will try and fill, *Deo Volente*, on our Western tour. The brethren in the following places will please make the arrangements necessary.

Mechanicsburg, Monday, May 20.
Shippensburg, Tuesday " 21.
McConnelsburg, Wednesday, May 22.
Bloody Run, Thursday, " 23.
Woodberry, Friday, " 24.
Martinsburg, Saturday and Sunday, May 25, 26—protracted meeting.
Shellsburg, Monday, May 27.
Somerset, Tuesday, " 28.
Bethany, Wednesday, " 29.
McKeesport, Thursday " 30.
Pittsburg, Friday, " 31.
Old Harmony, Saturday and Sunday, June 1, 2—protracted meeting.
Wooster, Ohio, Saturday and Sunday, June 8, 9—protracted meeting.

We expect to be in the parts near Wooster till over the following Lord's-day.

This and the Next Number.

In this number of the Advocate will be found a spicy variety from various sources. We hope our old and ready writers will continue their accustomed contributions, and that our silent ones will soon awake to duty and help to enrich the columns of the Advocate.

The next number will be issued under the direction and care of our esteemed subsitute in the editorial chair, Bishop J. Flake. He will, no doubt, be a strong witness for the cause of truth—bringing forth things good to the use of edifying, and fully meet the expectation of the pious readers of the Advocate.

In the meantime, as we said before, we shall write more or less, (for each paper perhaps,) during the time we shall be absent on our journey through the Western States. Brethren, forget not to pray for us.

Camp-meeting Season.

The time has come to fix on the time and place of holding the model Camp-meeting; and also for appointing all other Camp-meetings. Other Elderships have already appointed their camps, and we hope it will soon be attended to in this. Let all the faithful pray for the revival of a Camp-meeting spirit, and for a devout, working and sacrificing Church. Faith without works is dead. Do good. Be zealous. Always abound in the work of the Lord. What your hand findeth to do, do it with your might. Labor for the meat that perisheth not. Lay up treasure in heaven; not on the earth. Press toward the mark for the prize of your high calling in Christ Jesus.

Sayings like these clearly show that Christians must not be slothful and luke-warm, if they wish to serve their day and generation well and secure the crown of eternal life.

The Crops.

The grain and grass crops in this neighborhood look remarkably fine and promising. Should the season continue favorable, the farmers may hope for an abundant harvest.

The fruit crops also, are no less promising, in this meridian. Although we have had heavy frosts and cold weather during the month of April, yet the most of the fruit escaped uninjured.

Acknowledgement.

We feel it a duty to say, that some of our brethren are entitled to many thanks, for the new and lively interest they are taking in procuring new subscribers for the Advocate. The following brethren have sent us the requisite number to entitle them to a free volume, viz: Wm. McFadden, John C. Owens, A. Megrew, David Keplinger, G. U. Harn, John Hickernell and John A. Plowman. These and others will please accept our thanks for their kind labor of love. Will others agree to go and do likewise? Effort is what we want.

Sabbath Travelling.

The Pennsylvania Railroad company had stopped running their cars on Sabbath-days, for a little while, but on submitting the decision of Sunday travel to the stockholders of the company, it was decided in favor of a daily line. This decision is a pretty fair exhibit of the morality and religious feeling among the opulent and upper ranks of the community. With them interest is paramount to religion. And if such be the morality and religion of our intelligent and wealthy citizens, what must it be among the common people?

We are much surprised to find that some of our public journals will undertake to justify the Railroad companies and the State in their anti-christian and demoralizing Sabbath desecrations. One of our town papers holds the following latitudinarian language:

"There are some, and the majority too, who can reconcile the running of a line over an extensive road with their consciences. Many of these are religious, church going men, honest and upright in their dealings, and strictly observant of all the requirements of a Christian. Let the line run, and let each man regulate his conduct and square his actions according to his own convenience. Let those who can see no harm in Sunday travel and can justify it upon any urgent motive, travel, and let others, who cannot justify it on any plea, abstain from it. To coerce man to this or that course is at utter variance with freedom of religious opinion. It is not a question of abstract right; it is a question of duty, for a violation of which man is not answerable to any earthly power, but to a Higher Power who judges with perfect wisdom and mercy."

If this erroneous and infidel sentiment holds good in relation to Railroad companies and

the public improvements, why not apply it to the community at large? Has a company and the State itself any exclusive rights and privileges? Is it just and right that they should be permitted to violate the Sabbath with impunity, whilst private citizens are punished for it? Reason, justice, consistency and religion requires one of two things, either the repeal of all Sunday laws, or an act requiring the suspension of all business on company and State improvements.

CONTRIBUTORS' DEPART'T.

SKETCH

OF A

DEBATE ON BAPTISM,

BETWEEN

J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,

For the Church Advocate and Religious Telescope.

SECOND DAY'S DEBATE.

WEDNESDAY, Feb. 20.

Met at ten o'clock. Prayer by brother Frederick May.

J. KELLER'S FIFTH SPEECH.

BROTHER KELLER said—Gentlemen Moderators: The gentleman yesterday observed that he thought we should never refer to human authorities, but should discard them all, and only bring forward the Bible. We only used them as matters of fact and not of opinion. I consider it my duty, this morning, to show this congregation, as well as refresh the gentleman's memory, that I presented several arguments yesterday which he did not successfully answer. I intend to keep them ringing in his ears, till he answers them; or if he cannot, to acknowledge it. The first one is a passage in the Old Testament, where the word *baptizo* in the original is made use of. I allude to 2 Kings 5: 14, and Mark 1: 5, where John baptized in Jordan. In the second place, I have asked him to show me that John, Christ, or any of his Apostles ever sprinkled, or poured in their day? He has not done it, and I think never will. In the next place, brother Owen says "dipping" is a mode of baptism. He has not answered me what baptism is. He, however, admits that baptism is immersion, but says it means sprinkling and pouring also: But he has not yet proved it. Then, again, he wishes me to show him where any of the Reformers speak in favor of immersion. Where ever they immersed; I said—

OWEN.—Not one Pedo-baptist you quoted.

KELLER.—I stand corrected. I promised to do so, bear in mind, if he could show one case in the New Testament where one person was sprinkled, or poured, I would show where one Pedo-baptist, at least, was immersed; nay, where all the Reformers, before the reformation, were immersed. The gentleman said, several times, yesterday, that perhaps the term *baptizo* was changed in the days of Christ, but he has advanced no proof of it. But, I will give a proof to the contrary, if he desires it. He refers to the Pedo-baptists for his position—Clarke, Watson, White, and last of all, the apostate. What is all this worth? I would just as soon have him refer to our friend, Bishop Erb, for I would as soon believe him as any of these men. He brings up his Pedo-baptists to prove he is right.—Might I not do the same thing to prove that I am right also? The Baptist writers would declare that brother Keller is right in his position; but will Baptists say that he is? They would say —No; and he knows it; and therefore I would be on the strongest side of the house. Or, does the gentleman think there are no able men on the Baptist side. Does he think that they are all ignorant, insignificant men? Is this the reason he will not refer to the Baptist side of the house? What does he think of Alexander Campbell? Is he an illiterate man? Can he gather nothing from him? What does he think of Hinton and Carson? Why does he not refer to them for proof? He cannot get anything from them! What does he think of Power, and a host of others? I quoted from his side of the house, which he does not like. Let him quote from our side, and that would be fair; but he will not do it, and the reason is plain. If he did, we would soon get down to Jordan side by side. But, I would not propose to immerse him, because he is, I imagine, already baptized.

It is not necessary for me to go out of the Pedo-baptist ranks to prove that *baptizo*, or baptism, is immersion. The subject has been before a jury for many hundred years, and the jurors have declared that baptism is immersion. Now, as I have already said, and I wish it to be impressed upon the minds of the congregation, the first and primary meaning of the word *baptizo* is to *dip*, to *plunge*, and to *immerse*. I have Luther on this subject; and if his friends did not tell the truth, I am not accountable for it. But is it reasonable to suppose that Luther would go and bear testimony against his friends—his own brethren? Reason says "No."

But I was going to make this remark, that you are well aware that when we take a candidate to the water to baptize, we see that the person is washed; but that is not baptism. It is, however, the natural result, or effect of baptizing. If you put a man in the water, why, in the strict sense of the word, he is washed; but wash is not baptism, nor is baptism to wash. I would refer my opponent, for a few ideas, to the debate between Campbell and Rice, p. 171.

"Professor Charles Anthon being addressed by Dr. Parmly, of New York, on the subject of this proposition, last spring, he favored him with the following answer. I shall quote the correspondence, that the subject may come fairly before the reader.

"*No.* 1, *Bond Street, N. Y., March* 23, 1843.

PROFESSOR CHARLES ANTHON:

In conversation with Dr. Spring, last evening, he stated that, in the original, the word baptism, which we find in the New Testament, has no definite or distinct meaning; that it means to immerse, sprinkle, pour, and has a variety of other meanings—as much the one as the other, and that every scholar knows it; that it was the only word that could have been selected by our Saviour, having such a variety, as to suit every one's views and purposes. May I ask you, if your knowledge of the language, from which the word was taken, has led you to the same conclusion? And may I beg of you to let the deep interest I take in the subject plead my apology.

I have the honor to be, with great respect, most respectfully yours,

E. PARMLY."

Here is the answer:

Columbia College, March 27, 1843.

DR. PARMLY:

My Dear Sir—There is no authority, whatever, for the singular remark, made by the Rev. Dr. Spring, relative to the force of *baptizo*. The primary meaning of the word is to dip, or immerse; and its secondary meaning, *if ever it had any*, all refer, in some way or other, to the same leading idea. Sprinkling, &c., are entirely out of the question. I have delayed answering your letter in the hope that you would call and favor me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have here written will answer your purpose.

Yours, truly,

CHARLES ANTHON.

I will also quote from Stokius' lexicon, to prove that wash is but the result of immersion, and not the proper New Testament meaning of the word.

"*Generally it obtains the sense of dipping or immersing.* Without respect to water or any liquid whatever. 2. *Specially, and in its proper signification, it signifies to dip or immerse in water.* This is its New Testament sense. 3. Tropically, and by a metalepsis, it means to wash, to cleanse, because a thing is usually dipped or immersed in water that it may be washed, that it may be cleansed. Its general sense is to dip. Its proper sense, to dip in water. Its figurative sense, to wash, to cleanse."

Again, I call upon my opponent to produce one single lexicon for 1800 years, that gives "sprinkle" or "pour," as any one of the meanings ascribed to baptism. He will not do it. He cannot do it. I shall now read the Scriptures in these various translations.

First: I refer to Matt. 3: 5. "Then went out to him Jerusalem, and all Judea, and the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Now, let us substitute a few other words, and see how they would suit. *Poured* of him in Jordan, confessing their sins. Again: *Wash*—and they were washed of him in Jordan, confessing their sins. Again, try *sprinkle*: and they were sprinkled of him in Jordan. And, suppose we were, with Ewing of Glasgow, to say—and were *popped* of him with Jordan, confessing their sins; and we get some of our Pedo-baptist friends to go to Jerusalem, to be popped of him with Jordan. Apply this rule to any passage which has reference to the ordinance of baptism, when administered in the water, and you will see the absurdity of the rendering at once.

A. OWEN'S FIFTH REPLY.

BROTHER OWEN.—As my friend has touched a number of points, I do not know that I shall be able to reply to the whole of them now, because I desire, before proceeding any further, to review the progress we have made in this discussion. And, in regard to those passages which he wishes me to notice, I will simply say, that I will reply to them at the proper time. He came here yesterday morning, according to arrangement, to prove that baptism is immersion only. In proving that, he came to the conclusion that the majority that have lived since the days of the Reformation, were not baptized; and, as might have been expected, curiosity was excited to hear such a fact proved—to hear that some of the best men that ever lived and died, and while they lived had the Bible in their hands and understood it, and were yet unbaptized! He begins with the lexicons, those who gave the definitions of the Greek terms. He brought forth a number, and they with great unanimity did not sustain him; but, in addition to giving his meaning, also gave a number of others, as Parkhurst, Scapula, and others. He, likewise, brought some other lexicons to show, besides, that "wash" was meant, a generic term, to bathe, and even sprinkling was reckoned.

Now, mark, if it is a fact—and you have been here to hear it—that these lexicons give "to wash, and to cleanse, and to purify," and one of them even sprinkling, as the meaning of the term, how is he going to prove exclusive baptism from it? Now, I won't repeat from Parkhurst and Bretschneider again.—They give simply to wash—to cleanse. He says that the primary meaning of the term was to *dip*. I answered his assertion by saying, that he could not prove it—that some authors supposed that cleanse, or *wash*, was the primary meaning, and some others, that *dip* was. And, I quoted Dwight, a learned man, to prove it. But suppose that *dip* was the primary meaning, what is to be inferred from this? Has he proved that the word has not changed since the Saviour employed it? Certainly not. I said, that although *to dip* could not be proven to be the primary meaning of the term, yet we might admit it, and still gain our point by showing, by Ernesti and Carson, that words are continually changing. The former says, p. 52, "The fluctuating use of words, which prevails in every language, gives rise to frequent changes in their meaning. *There are but few words in any language which always retain their radical and primary meaning.*" Carson says, p. 62-3-4, "A word may come to enlarge its meaning so as to lose sight of its origin. This fact must be obvious to every smatterer in philology."—Again: "It is by extension of literal meaning, and not by figure of any kind, that words come to depart so far from their original meaning."

There, I have proved by two learned critics that, although we might admit this to be the primary meaning, yet, as language is so subject to change, it might have changed radically since the Saviour used it. And how can it be proved it has not? Then you see his argument fails.

In my first speech, I said that inasmuch as they had a stereotyped objection to sprinkling and pouring, that we looked for an express warrant from them for immersion,—a "Thus saith the Lord." And this, I thought especially appropriate, and I did not think they could object, because they profess to go by the Bible, and not human authority. And what do you think my opponent referred to as his proof? Why, the commission; just as though he had proved the word itself meant immersion only: then only could he find an express warrant for his practice in the commission. It was begging the question. The other passage he referred to was Christ's burial, where the term baptism is used, and he went on that as presumptive evidence that there was a comparison between Christ's burial and the mode of baptism: Therefore he thought that was a "Thus saith the Lord" for it, without attempting to enter into an argument—he begged the argument. I remarked that Christ was not put under ground, and that we might be buried without being put under water—without being immersed. He replied to that yesterday, prophetically, saying, that the Saviour was buried, being in the heart of the earth. And, I would simply state that Christ was put in a sepulchre, hewn out of a rock,—put in a niche. And, if he denies that, and also that a stone was rolled over it, he will deny anything: but I hope he will not make himself so ridiculous.

He was going to prove that the greater part of the Christian world was unbaptized, and when we ask him for the warrant, he points to the grave of the Saviour. But, as has been truly said by brother Winebrenner, that our duty is first by precept and example. I wished him, if he could not get from the Apostle a clear warrant, to give us an example; and he

gravely got up and asked that I should show him where one was sprinkled. Now, if I had come here and proved that the whole Christian world was unbaptized, as he did, then he should ask it of me, but not till then.

I am going to offer a few arguments to show that sprinkling and pour is valid baptism—not *the* baptism.—I know it will be only presumptive evidence; but I know it is as good evidence in favor of sprinkling as they have for immersion. And this, you observe, my opponent brings as an offset against us for bringing forward a Pedo-baptist who was immersed. What authority has he to ask me to produce what I do not profess to produce—that sprinkling was the only mode of baptism. If I had come here to prove what he has, that there is but one action—one mode, I should think I had a right to produce a warrant for it, or a clear example. I proposed to him that if he would produce one noted Reformer who believed as he believes—who believed that immersion was the only mode, and that it was essential to the validity of baptism, I would bring a noted Reformer, a martyr, to prove the contrary. Has he done it? No. Has he produced a precept, or warrant? No, he has not, but evaded it. Has he presented a Reformer? He has not. And, if he does present him, I confess I know nothing at all about him. If he does, I will agree to present, in due time, a Reformer, and a Martyr, both eminent men, who believe in our doctrine. Has he left the lexicons? I think it is clear the lexicons give more than "to dip."

He has left them, and gives a second argument upon the commentators. And here he read the Pedo-baptists—Dr. Chalmers, Luther, and others. He gave them all as testifying that the word *baptizo* means *immerse* only. He said there were some Pedo-baptists favorable to immersion, and many to infant baptism. Then I brought the evidence of Luther, who did not believe as he did. And now I will proceed a little further. Since our discussion of yesterday, six German and English dictionaries have been examined, to ascertain if I was correct in what I said yesterday, in reference to the words *tauch* and *tauf*. I find *tauf* to mean to baptize and christen; and *tauch* to christen—to immerse. Now, this proves that neither Calvin nor Luther had any concern about the subject, and did not investigate it. Calvin wrote a large work, and devoted only a few pages to the matter. And, moreover, in that day the subject was not so much discussed, and I do not believe in it.

But, we have a right to wonder why they brought forward human authors about the Bible and nothing else. We remarked that if the question was to be decided by human authors, we could bring forward as wise and great men, in every sense of the word, to prove the opposite of what they wanted to prove. Did I not do it? Men of established reputation, of undying fame. Well, if we oppose truth by truth, what of it? and I will show that the Pedo-baptists were not with them. I wish them to show us one of them who was immersed after he was sprinkled. He refers to the New Testament for a case that was sprinkled. Now, show me the Reformer that was immersed. And, mark ye, we judge those men by their actions. James says, "Show me your faith, and I will show you my works." Brother Keller believes that if they were not immersed, they were unbaptized. And immediately he proves that, I will show you a Martyr and a Reformer on the other side not with them. They come here to prove a Bible doctrine—a doctrine which they say is as clearly proved as the fact of the Saviour's death. I think they spent only one day on human authority to prove that doctrine, quoting here and there from the Scriptures. They quoted from the lexicons to prove a doctrine which, as they say, is as clear as Christ's death. A perfect absurdity!

He asks why I quoted Pedo-baptist authors, and why I objected to his doing the same thing. I do object to his bringing them on his side. He may quote as much as he pleases, but I want him to treat them fairly. He says that I am not satisfied if he quotes from Baptists. Let him say so. I am. But he comes up with his Pedo-baptists, to produce a greater effect. Now, I wish it to be known distinctly that I have to see the first one who believes as he believes. He had better keep to his own side of the house. He said that I should prove that baptism has changed since the Saviour's day, and he wonders why I don't quote from the Immersionists. It is not my side, and I am not on both sides. When a man can be quoted fairly, I shall quote him. He talks about the great majority believing their doctrine. I should like to know how he proves that.

Further Strictures
ON
Dr. Hodgson's Sermons on Baptism.

BROTHER WINEBRENNER:—

AMONG the wise maxims of the great Solomon, we find one appropriate to the occasion which called forth my former strictures and the following observations on the discourses of Dr. Hodgson on the subject of Baptism, to wit: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." Dr. Hodgson would fain make the world believe that the "superior liberality" of himself and Pedo-baptist brethren generally, would not admit of an attempt on their part to proselyte or dissuade any one from getting immersed who conscientiously believed it to be their duty. But on searching him out, we are led to inquire, What object had he in view in his four zealous discourses on baptism? Was it not in order to convince some young converts, who were desirous of being immersed, that sprinkling or pouring would answer as well, and thus dissuade them from the path which their own consciences marked out as duty? And for what purpose, I ask, are the abundant labors of the Pedo-baptist clergy on this much controverted subject? Is it because they have conscientious scruples that those who are immersed are unbaptized? Is it because they are so desirous to see all the professed followers of the Lamb "fulfil all righteousness?" No. They acknowledge themselves satisfied when a person is once baptized by immersion. They have no doubt but what such are properly baptized. Why then so much opposed to immersion? Dr. Hodgson answers, "Because it is more convenient and comfortable, especially at some seasons of the year, to sprinkle, than to go down into the river to immerse." Give me the principle that sacrifices to God, and they may sacrifice to comfort and convenience who change the ordinances of God's house.

Perhaps I ought to make a few observations for the benefit of those sensitive persons who are so easily affected when anything is offered in opposition to their 'faith and order," and those fault-finders who are ready to complain of everything, unless they or their favorites have a hand in it.

It will be well, therefore, to notice, that the wise man has not questioned the propriety of the neighbor's behaviour, in improving an incident like the one mentioned in the parable, for the elucidation of truth, and the consequent enjoyment of those who are liberated from their doubts and fears. And I may venture to assert, that no one, in this day of enquiry and mutual forbearance in the interchange of opposing sentiments, will contest the right of Christians to hear and investigate the arguments on all sides of controverted questions relative to Christian duty. No one but those destitute of the spirit of Christ, or such as have been so completely baptized into the spirit of Sectarianism, would have the effrontery to unchristianize a man because he dared to speak in defence of what he believed to be truth in opposition to that which appears to be error.

Every sensible man and woman knows, that before the desire of Christendom can be realized, "That they may be one," and "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man," there must be a universal and simultaneous searching time for the "old paths, wherein is the good way." I would to God that Pedo-baptists every where would "sound the tocsin" of war, rally their forces, and contest the grounds in dispute betwen them and Immersionists at the point of the "Sword of the Spirit." But it has ever proved with them, as Isaiah said on one occasion to the Jews, "Their strength is to sit still."

Fearing, however, that I am trespassing upon the columns of the Advocate, and the patience of its readers, in my preliminaries, I hasten to the performance of the very easy task which the cause of truth has assigned me to do.

1st. To answer the arguments advanced by Dr. Hodgson in reply to objections offered in my strictures on his sermon on the Design of Baptism.

One objection presented was, that sprinkling was not an appropriate or Scriptural emblem of the communication, reception, operation of, or state effected by the Holy Spirit."

In answer to this, the Dr. quoted a passage thus: "*Sprinkle* me with hyssop, and I shall be clean," together with Ezekiel 36: 25, "I will sprinkle clean water upon you, and ye shall be clean," and John 13: 10, "*He that is washed* needeth not, save to wash his feet, but is clean every whit."

I think the Dr. did not inform us where the first passage was to be found, and not being able to find such a passage myself, it will not be possible for me to examine the context in order to reply. The passage, doubtless, alluded to, may be found in the 51st Psalm, 7th verse, which reads, "Purge me with hyssop, and I shall be clean."

There is probably an allusion in this prayer to the cleansing enjoined by the Jewish ritual, which was to be performed by sprinkling clean or pure water, as it was sometimes denominated, and at other times the "water of separation," upon the person or thing to be cleansed. But even then the cleansing was not completed until the person was thoroughly washed or bathed in water. See Num. 19th chapter.

The same may be said of the passage in Ezekiel, "I will sprinkle clean water," &c.—Both are figurative expressions, made use of agreeably to the custom of the Jews; and if the sprinklings alone performed by them were designed to symbolize the purification effected, or the state produced, what farther need was there of bathing the whole body.—But they were neither sprinkled nor washed to symbolize a previous moral cleansing by the Spirit; for they were not considered clean until they had attended to both. Hence, if there is any intended analogy between their manner of purifying and baptism, it would not only show that baptism should be consummated by an entire bathing of the body, but it would also carry the impression that the person should not be considered as morally cleansed until baptized.

But what proof did Dr. Hodgson offer, to show that these passages had any reference to Baptism whatever? What authority did he produce for the doctrine taught, that these sprinklings spoken of were symbolical of the communication or work of the Holy Spirit? None but his own assertion.—Do the Scriptures anywhere speak of the sprinkling of the Holy Spirit? Do Pedo-baptists ever pray to be sprinkled with it? Is the Holy Spirit ever compared to sprinkling? Pedo-baptists say that this passage in Ezekiel alludes to it—and we say it don't. Now, here is nothing but assertion for and against the views held by them on this point. They stand in the affirmative; we now ask Dr. Hodgson, or any Pedo-baptist desiring to communicate light upon this subject, to point to the passages, chapter and verse, that sustain them in their assumption.

From these statements the question arises: What did the sprinklings under the law prefigure? Turn to Hebrews, 10th chapter—Paul informs us: "Having therefore, brethren, boldness to enter into the holiest by the *blood* of Jesus," &c., "Let us draw near with a true heart, in full assurance of faith, having our hearts *sprinkled* from an evil conscience, and our *bodies washed* with pure water." See also 1 Peter 1: 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and *sprinkling of the blood* of Jesus Christ." Also Heb. 12: 22–25, "But ye are come unto Mount Zion," &c., "and to the BLOOD OF SPRINKLING, that speaketh better things than that of Abel."

From the Apostles, then, we learn, that the sprinklings enjoined under the former dispensation, *were to typify the blood of Jesus Christ*, "which cleanseth us from all sin," and not the communication of the Holy Spirit, or the effect produced by it, as Pedo-baptists say.

We are now prepared for the argument on John 13: 10. We notice in this passage two washings spoken of by the Lord. 1st. *leloumenos*, or an entire washing of the body; and 2d. *nipsasthai*, a partial washing. Now, Jesus said, "He that is washed needeth not, save to wash his feet, but is clean every whit." If this has any allusion to baptism at all, it teaches us that "He who has been wholly bathed, or immersed, needeth not be again baptized, but save to wash his feet:" and if it was intended to symbolize the work of the Holy Spirit, it would prove that a complete washing of the body was first requisite to show an entire moral renovation, and a partial washing afterward to represent the renewal of God's favor from day to day.

If our Methodist friends have any other passages to sustain them in the views presented by Dr. Hodgson, we kindly invite them to hand them along; and if we find, after mature deliberation, that they are right, and we are wrong, we shall be happy indeed to ex-

change the cross-bearing practice of immersion to the very "convenient and comfortable mode of sprinkling" practised by modern sects.

I have written out the strictures on Dr. Hodgson's first sermon in answer to Baptist arguments, and had intended it for this number of the Advocate: but as this reply comes first in order, and is already longer than I had anticipated, I shall be under the necessity of postponing it till the next.

Hoping that God may be in all our thoughts and ways, and that whatever we do, we may do all to the glory of God, by the elucidation and practice of truth, I commit all to his hand till the day of final retribution.

S. B. HOWARD.

About Your Correspondents.

Brother Winebrenner:—

Allow me to suggest a few ideas to your correspondents, especially the preachers, who write accounts of travels, revivals, &c. I often notice letters that I cannot locate, because they have no locality given them. Let the brethren always give the town, or say, *near* the town of ———, in the neighborhood of which they may write, the county, and the State, as well as the date; and also locate the places they speak of; then their letters will afford more satisfaction to many readers.—Some write just as if *every person* knew where Camp-hill, Brush-creek, Shade-grove, or brother Such-an-one and Such-another are located and may be found, without reference to county or State. Let them also see that the names are *correctly* written; and in long letters the matter divided in suitable paragraphs.

Again: I think it would be good if all the preaching brethren who travel were to give notice once a year where they reside, so that their Post-office addresses may be known. I have frequently desired to write letters of friendly intercourse to some of them, but did not know where to address them. This is a custom followed in other denominations.

Brevity.—Your paper is small, therefore all articles written for its columns should, of necessity, be as much condensed as possible. To effect this, and thereby make the paper the more interesting, let your correspondents dispense with all unnecessary preambles, such as this: "I now take my pen in hand to let you know that I am alive and trying to get along," &c., &c. That is all useless; for any person knows that the pen would not write of itself, and that if he were dead he could not write. Let them think first what they intend to say, then write it in as few words as will make it intelligible to the reader. It is better to send only half a sheet of pure substance than a whole sheet mixed with chaff; for neither editors nor readers, I am convinced, like to read long, lame, dry, lean, tautological letters, the substance of which could be told in less than half the words. By studying the short style the writer and reader will both be better satisfied. Leave off all useless introductions, and go right on to say what you have got to say, dear friend; and when done stop, sign your name, pay the postage and send it on.

Descriptive letters of travel are always interesting, if not too tediously lengthy on each subject. Such letters should be always written in the short style. Like this: "I visited ——— and stopped with———. Preached to an attentive congregation—one convert."—This will answer in place of saying: "I mounted my horse, rode 20 miles and reached ———. I stopped at the house of ———, and found him at home. I thought I would hold a meeting there; so in the evening we had meeting, and I preached to a large congregation of people, who paid much attention to the word. One person came forward as a mourner and obtained peace." Now count the words, deduce the sense, and see whether the first style is not preferable. Long letters may be made very interesting if brevity of style be observed by the writer. Your readers will excuse me for these suggestions; they are made from proper motives. And they will also please remember what was said in number 14 of volume 14 on the subject of writers.

J. F. W.

Anonymous Communications.

Mr. Editor:—

I frequently see articles in your valuable "Advocate," in which complaints are lodged against those who write *anonymous communications*. Now let me just say that *this* is one of that description; and that I consider there are several good reasons for writing such.

1. Some writers are naturally too modest or timorous to append their names to every little article they may write for the public eye. They think it looks egotistic and vain for them, while they find no fault with others for doing so. They think if the editor knows their name that is sufficient.

2. Sometimes an article, that has for its object the correction of some impropriety, or vice, in certain individuals or communities, carries more force with it when the name of the writer is withheld; thus the object is the more readily attained, without the unpleasant personal feelings that might otherwise follow. *A* thinks: I have but little influence, and my name would perhaps kill my communication where it is particularly designed to bear; but as *B*, *C*, nor any person else will write, I will try to reach the evil. So he writes, omitting his name. And,

3. It is by no means necessary that the writer should append his name to some pieces. An article, for instance, on a general religious subject; what good does A's name do it?—Perhaps the answer will be, that the name may be the cause of our believing and adopting the sentiment in it, or rejecting it. But I say, names ought not to govern in this matter: "Prove all things, and hold fast that which is *good*," no matter who says or writes it.

If a reader considers himself aggrieved at what has been written, then let him apply to the editor, who always knows the author's name, for it; and if any personal matters are involved, let them be settled privately, if possible; or let the controvesy be carried on, where it is practicable, anonymously. I am sorry to see so many open personal controversies in our paper, in which both preachers and the laity of the churches are concerned. It certainly looks very unlike union, harmony, and CHARITY.

Notice and Request.

Andrew H. Kauffman and family left Washington, Lancaster county, Pa., on the 29th of April, bound for Bloomington, Musketien county, Iowa. Brother Kauffman wishes the friends and old acquaintances to make themselves known, as he desires to get acquainted with the brethren there, as soon as he can. Brethren, call on me at Bloomington, Iowa.

A. H. KAUFFMAN.

Institution of Education.

It will be remembered that at the Orrstown Eldership in 1848, a Committee was appointed, consisting of Elders Winebrenner, Harn, Flake, Swartz and Thomas, who were requested to meet and report to the next annual session of that body the expediency of endeavoring to establish an Institution of Education, under the immediate direction of the Churches of God. The Committee, in consequence of never being called together, neglected to make a report. This has led to an inquiry in many minds, as to whether the subject has died, or was it only intended for show and appearance in the first place? So far as I was concerned in the matter, I felt, and do yet feel, the deepest interest in its ultimate success. But, in expressing a few thoughts farther on the subject, I propose to notice,

I. Is an Institution of Education, such as contemplated in the appointment of the above Committee, *necessary* and *expedient?*

II. Are the Churches of God possessed of sufficient means to establish and conduct such an Institution?

III. Where would be the most proper place for its location?

Many other incidental questions of great importance might be mentioned, but to me these appear to be the greatest and most prominent. Lest, however, my views thereon may be thought premature, I shall close for the present, with the hope that our brethren will feel sufficient interest in the subject to give an expression of their views through the paper. In a multitude of council there is wisdom, so speak out. Fraternally,

G. U. HARN.

Tribute of Respect.

April 18, 1850,

The Committee appointed by Enterprise Division, No. 341, S. of T., to draft a preamble and resolutions, expressive of the feelings of this Division on the death of brother John T. Fratts, respectfully present the following:

Whereas, The Wise Disposer of events, has in his wisdom seen fit to remove from amongst us, by death, our late fellow member and Treasurer, brother John T. Fratts, one of our oldest and most active members; and as death, in whatever manner, or at whatever stage of life, cuts down our fellow-beings at our side, should be viewed with awe, as it gives the solemn warning, you too are mortal; but when it strikes from amongst us, as in the present case, those in the prime of life and usefulness, the loving and the beloved, its warning is peculiarly painful, as it takes from society a valuable member, from a wife a loving husband, from his children a kind and affectionate father: Therefore, be it

Resolved, That by the death of brother John T. Fratts, this Division is called to mourn the loss of a faithful and unflinching officer, and a brother who was always willing to sacrifice his own convenience and comfort to promote the interest of the Division, and the cause of Temperance.

Resolved, That this Division deeply sympathize with the family of the deceased brother, who by this sad bereavement have lost a loving husband and a kind and affectionate father.

Resolved, That a copy of the foregoing be forwarded to the family of the deceased; also to the Pledge and Standard, and Church Advocate, for publication.

Reuben C. Bates, }
Henry Ettla, } *Committee.*

Information Given.

Mount Joy, Pa., April 30, 1850.

Dear Brother Winebrenner:—

In reading over the Advocate, I noticed a letter from my cousin, Henry Sherich, from Washington county, Pa., wishing to get information respecting his brother, David Sherich. Will you therefore have the goodness to publish the death of David Sherich in the Advocate. He died on the 18th of March last, in Bedford county, Pa. His place of residence was about one mile from McConnellsburg.—His widow was at my house this week, and requested me to write to you, and request you to give this information. I would be thankful for Henry Sherich's Post Office address: so that I could give him some information respecting Samuel Sherich, and likewise David Sherich. Yours respectfully,

HENRY G. MUSSELMAN.

Notice.—Henry Sherich's Post Office address is Simpson's Store, Washington county, Penn'a. Editor.

Letter from Brother B. Howard.

Rochester, N. Y., April 29, 1850.

Dear Brother Winebrenner:—

Having safely arrived at home, in the pleasant city of Rochester, and finding my family and connexions all alive and well, I sit down with pleasure to drop a few lines for your useful paper.

Looking over my memorandum, I find I have been absent about seven months—have travelled about 2000 miles—preached a little over 200 discourses, (and some of them no doubt my hearers thought were long enough for two)—baptized 13—saw a number baptized by others—attended the Eldership and beheld their order and harmony of soul, and in divinest numbers their pure donations roll: having received in the time $203 39, and expended 104 20, leaving me $99 39 for the support of my family.

I would now return to God and my brethren, my heart-felt gratiiude for their kindness shown to me during my sojourn among them, and trust that I shall visit them again early in the fall, and travel more extensively; and I hope do more good, and be more successful in my labors.

I have not had time to visit the Churches of God in this section since I have returned, and of course I can say nothing about them.

Brother Winebrenner, I do not expect to find perfection in the Church here on earth, but it does appear they might come a great deal nearer to it than they do. In regard to the name, "Church of God" has an advantage over every other professed Church in the world. In regard to the creed, (the New Testament,) we know we are right, however strongly others may contend that something else beside is necessary. I only can hope and pray that the Church may advance until we shall be able to carry out the principles of the New Testament in the temporal economy, by an equality, in giving and receiving. If this was done, I am satisfied that there is no denomination that would meet with equal success. Our name and creed (speaking after the manner of men) commends itself to every man's conscience in the sight of God, and if the principle of equality in supporting the cause could be carried out, nothing could stand before its mighty influence. Come, brethren, wake up upon this subject. Think over it—pray over it—study over it—prepare

for the next Eldership. Present a resolution and see how many of the preachers will agree to act upon it themselves: and how many of the circuit and stat on preachers will agree to take a regular census of their members, and learn how many there are among them that will act upon this principle, and return the names of all such members to the next Eldership. Then we may know our strength.

But perhaps some will say, what have you to do with it? No matter about that. I think I have as good a right to feel interested for the Church of God as anybody else; and I am confident that if this principle was carried out, that there are many able ministers that would enlist in spreading the good cause. This I know from conversations that I have had with them. This might be done. Let the preachers first try, and see how many members of each Church will act upon this principle. In the second place, let them present the 10th, 15th, 20th, or 25th, and try it, and see which sum will have the majority in its favor; and then whatever ratio the majority of the churches are in favor of,—whatever sum they shall agree upon, carry it out—act upon it; and leave the rest to trudge along behind, till they get ashamed, or back out altogether. For there is no need of this snail-like pace.

I know this is touching a tender place; but it is the best test in the world to find out hypocrites. For every professor would like to have the name of belonging to the Church of God, (if they could cover it with their Sectarian name,) and have the Bible for their creed, if they can hide it with their man-made creeds. But, then, the Church of God alone, and the Bible alone, in the spirit of it, carried out in its true principles, which is equality, this is what will try men's souls.

Yours, &c., B. HOWARD.

Letter from Bro. David Keplinger.

Canal Dover, Tuscarawas Co., Ohio, April 23, 1850.

Dear Brother Winebrenner:—

I herein send you five new subscribers for the 15th volume of the Church Advocate, with the money in advance. I can say that the Church Advocate is still on the advance in this part of God's vineyard. It truly is a welcome messenger to me, and others in these quarters.

I shall now inform you of a protracted meeting held at father Showalter's, which commenced on the 29th of March, and closed the 3d of April. The result of the meeting was, one found peace in Jesus—seven were baptized, and three united in church-fellowship.

The preaching brethren were father Beidler and A. Holms. The meeting was very good. This is but a new place; but the Church already numbers sixteen. The prospects here are very flattering. There are a number of others that will be baptized soon. We verily feel thankful to God for his grace displayed in this place and surrounding vicinity. I hope the dear brethren and sisters here will ever live to the glory of God, and show to all around that they are determined to be obedient to all the commands of their Divine Master.

I will also drop a few lines to the brethren and sisters in the above named place. You know, brethren and sisters, that the Lord has been good to us, one and all. We have the privilege to meet in the prayer-room almost every Sabbath, and once during the week.—This I consider one of the highest privileges on earth. Suppose that you were deprived of prayer-meeting and preaching privileges for one year. I think that you would then, probably, place a greater estimate on these privileges than what many of you do now.

Brethren and sisters, let me exhort you to embrace every opportunity of doing good.—Always find your way to the prayer and experience meetings: ever showing to all around that you are true and faithful to your God, and he will give you grace for every trial and temptation.

Let us all lay aside everything that will have the least tendency to disunite our hearts.; yea, let us come up to the work with one accord, and by the grace of God never slack our hands until we all can have it to say, that I love all my brethren and sisters with a pure heart fervently. Let us all try to feel a strong and earnest zeal for God's glory, and the cause of Christ, and doubtless we shall see his cause prosper. If we expect to get to heaven, we must do our duty in everything; and then, and only then, can we have a right to the tree of life, and enter in through the gates into the city. There I hope to meet all the faithful children of God.

I remain yours fraternally,

DAVID KEPLINGER, Jr.

Letter from Brother David Baker.

Union, Wayne County, Ohio, April 20, 1850.

Brother Winebrenner:—

All hail! truth, mercy, peace and consolation. We still feel like taking the Advocate. Send it on—we need it. We must have it. We need help, to enable us to stand against the wiles of the devil—against the wicked influences surrounding us—as, Sectarianism, Intemperance, Sabbath-breaking, war, licentiousness, covetousness, worldly and secret combinations, political strife, novel reading, pride, fashions, folly, rum, whiskey and tobacco. All these, and still more. The Lord help and deliver us; for who is able to stand? Like priest, like people.

Send on the Advocate—let it find a lodgment in every family, in every heart. For who does not fear and tremble in view of raising a family in the midst of so much evil!

We long to see the day, when Christians of every sect and order, shall lay aside party feelings, come up unitedly to the help of the Lord against the mighty: when Sectarian walls shall fall with a mighty crash, and shall crumble to dust.

The stream of death is on the rush. Satan is at every corner. Still there is hope.—Some few, at least, which have not defiled their garments, are still walking in white, with up-lifted hearts, hands and voices: Firm as a rock. Praise the Lord. The word of the Lord abideth forever. God still reigns in Zion. Go on brethren.

When we hear good news from our brethren through the Church Advocate, it still cheers, gladdens and encourages us to press onward in bearing the standard of Jesus. Our motto is, "Holiness to the Lord." Down with sin—all sin—popular and unpopular. Let Christ reign, and all the world keep silence before Him.

The Church Advocate, breathing this spirit, will accomplish wonders. We are determined to recommend it to every brother and family in the neighborhood; and so far as we can, still to bring to light the hidden things of dishonesty—expose and bear down corruption, misrule and oppression, and fearlessly elevate the standard of the God of Holiness. Success must and will attend the effort in the strength of the great Head of the Church. For this we meet you at the altar of our common centre, Jesus Christ, our only advocate with the Father. Your brother in the Lord,

DAVID BAKER.

Letter from Brother J. B. Harmon.

Canal Dover, Ohio, March 20, 1850.

Brother Winebrenner:—

By request of my brethren, I employ my pen to inform you and the readers of your good paper, the Church Advocate, of a protracted prayer-meeting held by the brethren and sisters at father Keplinger's.

This meeting commenced on the evening of the 9th of March, and closed on the evening of the 17th. We met on Saturday evening for prayer, but not being as warm in religion as we should have been, the meeting was consequently not as interesting as it might have been. Sabbath morning we met for experience meeting, and truly the Lord was with his people. Met again in the evening for prayer, at which time darkness began to give way, and our hearts were filled with love to God and to each other. Monday morning met for experience meeting, and the Lord blessed us in the discharge of our duty, for we realized that "obedience is better than sacrifice." Met in the evening for prayer, and we were permitted to feel the Divine reality of religion, and also to believe that the Lord would grant us the desire of our hearts, even the conversion of precious souls. Tuesday met again to tell what the Lord had done for us, at which time one and all were bold and active in doing the will of the Lord. We had a very solemn time, and our souls were cemented together in Christian love. Met in the evening, and after a few prayers were offered to God, brother David Keplinger rose and exhorted the people to embrace religion: after which three came to the altar of prayer, and one obtained pardon. The work now commenced to prosper.

On Thursday evening A. Holms came to hand, and preached to an attentive assembly—gave an invitation to mourners, when six presented themselves at the altar of prayer, and thanks be to God, one found the pearl of great price, and was enabled to exclaim, glory to God, I am happy.

From this on to the close of the meeting we had precious times. Truly, our little meeting was not in vain. Ten were mourning as the dove. Two were comforted. Four baptized, and two united with the Church.

In conclusion, I will say to my brethren and sisters, let us fear God and keep his commandments, that we may have a right to the tree of life, and finally meet to part no more.

Yours in love,

J. B. HARMON.

Letter from Brother J. J. Doman.

Grandview, Louisa Co., Iowa.

Brother Winebrenner:—

This morning I take up my pen to drop a few lines for the Advocate, and to inform you and the readers of your paper, that we are all well at present. We have enjoyed good health ever since we came to this new country. We had a plentiful season. The wheat crop last year was good—corn and potatoes plenty too. We have nothing to complain of. For my part, I am at home here. I must say, like brother Snavely, I would not go back again to live, if I could get five hundred dollars in gold. Land here is rich and good. We can raise anything that a man may want. Tentant farmers pay one-third in the stock, or in the field, and have no fences to make, or taxes to pay. They have a good chance to make a living; and, I think, for my part, it better for poor people here, than in old Pennsylvania.

But I must say, religion is in a low condition. It seems strange to us to hear men invite sinners to come and join the Church. I looked for mourners. I saw but two persons, that got their sins pardoned at the mourner's bench, since I came here. They take saints and rebels into the Church in this country. We have united with the Brethren for a home; but it is no home to me. There is no life, nor power; nothing but a form. The people asked us when we came, what Church we belonged to. We told them the Church of God. But they knew nothing about it. They would like to hear a preacher of the Church of God. I believe if a preacher would come out here, he could be supported. I hope and pray to God, there will be a preacher sent to Iowa. I think it would suit brother Hurley. Let some one come and travel over these beautiful Prairies.

We had no Camp-meeting to go to this year. But I hope we will have Camp-meetings the ensuing summer. Brethren, pray for us. No more at present. Yours truly,

J. J. DOMAN.

Letter from Brother M. M. Utley.

York County, Pa., April 30, 1850.

Brother Winebrenner:—

This is to inform you that I am laboring in the vineyard of the Lord on the Circuit assigned me for this year. The prospects for good, at present, in York county, are not so favorable as in times past and gone. Some reasons might be given for this. There is by times a kind of luke-warmness gets into the Church, and that pure and undefiled religion which the Apostle speaks of, leaks out of the hearts of many professing Christ. Love, impartial love, is wanting amongst many professors; and if you examine the Scriptures critically on this subject, you will find it is the main-spring in religion. If so, then we ought not to forget the first and great commandment, which is, "To love the Lord thy God with all thy heart, soul, mind and strength; and to love thy neighbor as thyself. On these two commandments hang all the law and the Prophets." Now, is it not true, that there is too much biting and devouring one another, even in the Church: and not only amongst the laity, but amongst the clergy. This war is not only with the tongue, as St. James has it, but also with the pen. The Lord give the spirit of watchfulness to both preachers and people, is my prayer.

Yours, &c., M. M. UTLEY.

Letter from Brother A. Megrew.

Wooster, Ohio, April 24, 1850.

Dear Brother Winebrenner:—

Grace, mercy and peace be multiplied to you, and all the faithful in Christ. Myself and family are well. The brotherhood also are well, so far as I have knowledge.

I have commenced my present year's labor with the two churches assigned me by the Eldership, viz: the Church in Wooster, and the Church at Moreland. For these two churches I am to preach once every Sabbath. This appears to be very confining to me indeed. However, in my present circumstan-

ces, it becomes me to be much at home. I shall therefore try to submit, and by the grace of God endeavor to do all the good I can.—Where my lot may fall by another year, I know not. But if I am permitted to live, I wish to be useful wherever God in his all-wise Providence may direct and cast my lot.

The cause stands fair in Ohio. Nothing very special occurring; but peace, love and union appears to prevail and abound. My prayer is, that it may continue and abound more and more. Amen, and Amen.

The gold, or *yellow fever*, has subsided somewhat, and I believe but few of the members of the Church of God in Ohio, have been seriously diseased by it. Some few, I believe, were carried off entirely with it, but are all, I think, likely to recover. May the Lord grant that life and health may again, universally, abound in the churches. Brethren, don't forget the remedy. There is balm in Gilead.

Yours truly, A. MEGREW.

Letter from Brother Jacob Hickernell.

April 27, 1850.

Brother Winebrenner:—

As the time has come that payment should be made for the Advocate for the coming year, I send you two dollars, one dollar for John Whiley and one for myself. I love the Advocate, and I love to pay for it. I love what it contains; but there is one thing I don't love: and that is, that subscribers for the Advocate suffer themselves so long, and so often, to be dunned for your dues. With such, I fear, there is something wrong in the heart, or in the head. No more at present.

I remain your brother,

JACOB HICKERNELL.

OBITUARY OF Brother MICHAEL BEAR.

The following obituary notice is a synopsis of a letter written to me by a son of the deceased.

Michael Bear, born in Berks county, Pa., A. D. 1778, died suddenly at Plainfield, Cumberland county, on the 16th of December, 1849, aged about 72 years.

For some time previous to his death, his bodily constitution was gradually wearing away, but his mind was vigorous and healthful, which enabled him to attend to his daily affairs. On the day of his departure, he attended preaching by brother Utley, in apparent good health. After preaching, liberty being given to close, he rose and made some remarks on the text, which was Heb. 11: 24–26. He observed, if professed Christians would do now as did Moses in his day, they would all come to the knowledge of the truth—they would all be one united body, as they *should* be—that the people were guided by preachers, parents and customs, at the expense of the word of God—that the Bible was a plain book: if people wanted to know the truth, let them search it carefully and prayerfully, and they would find and understand what the will of God is—that the reason why Sunday-schools did not effect as much good as they should is, the teachers do not teach the whole truth, nor do they walk in it themselves—that when professed Christians would search, learn and do the whole will of God, the kingdom of Christ would prevail, and not till then.—I am old, and shall soon leave this world: I want to speak this once more to you.—I enjoy peace with God—it is by obeying God that He will make His abode with us—it has been by this He has abode with me, referring to Revelations 3: 20, and John 14: 23. You all know me, that I have tried to serve God. I have had my failings, and confess them.—You shall soon see me no more; and, casting his eyes out of the windows, he exclaimed, As I look at the trees, I see I am fast passing away—I have said enough, and added, I hope to die at peace with God and all mankind. These were his last words. He immediately lay, or gently sank down on the floor, and expired without pain, a groan, or a struggle, in a moment of time, his countenance beaming with an angelic smile, which continued till I closed his eyes after death. He appeared as if reposing in an agreeable slumber. While he was speaking I thought, and it was remarked by others, that his mind was very clear. He uttered his ideas with such ease, and in so few words, that it was past common. His tone was healthful and clear, and in quite a moderate state of feeling. Father was one of the most conscientious, sincere and Godly men of his day—I know him to have been so. He died from no natural cause to be perceived—he had no disease, and might have lived for years. B.

Thus has gone to the land of the blest one long and extensively known by the members and ministers of the connexion in which he stood, who was among the holiest of earth's children. He was unflinching and uncompromising in the truths of the Gospel. How suddenly was he arrested in his career through life! How gloriously did he fall under the mighty stroke of death! Where is the man living that would not prefer falling like him, to all the treasures and honors that earth could bestow upon him! May our last end be like his. H.

NEWS DEPARTMENT.

A Curious Slander Suit.—About a year since, Rev. Dr. Storrs, of Braintree, was sued for slander by Jonas Farnsworth and wife, and the case was tried last Friday in the Supreme Court in this city. The facts were simply these: Mrs. Farnsworth had been excommunicated from Dr. Storrs' church, and the Dr. read publicly the doings of the church in the case, comprising a statement of the offence, viz: a violation of the seventh commandment. The court have decided that Dr. S. violated no law, but acted under the direction of the church as he was bound to do. Thus a general principle has been settled, favorably affecting the rights of ministers in their own pulpits.—*N. Y. Evangelist.*

Action Looking in the Right Direction.—The following questions were in substance proposed to the Geneva, (N. Y.,) Presbytery.

1. Can a Christian consistently vote for an excise man who will license the sale of liquor?

2. Can a Christian who is an excise man consistently give such license?

Both these questions were answered in the negative, When such doctrines shall be proclaimed, generally proclaimed from the high places of ecclesiastical power, a great point will be gained.

The Lost in the Belle of the West.—An official statement of the loss of the Belle of the West gives the following list of

LOST OR MISSING AND INJURED.

Jeremiah Bumberger, Dauphin county, Pa.

John Anders and wife, from Marietta, Ohio, (in care of son.)

Frederick Bretze, wife and three children, (two children aged 5 and 2 years, saved,) Lancaster county, Pa.

Mr. Keller, (wife saved,) Pa.

Mr. Dewey, wife and three children, Pa.

Amos Yordy, Lancaster, Pa.

Lady, cabin passenger, name not known.

Man, wife and six children, name not known, St. Mary's Landing, Va.

Three children of Mr. Waggoner, Pa,

Two Germans, deck passengers, names not known, took passage at Cincinnati.

A family consisting of two men, two women, and four children, names not registered, Cincinnati.

Burned Severely.—John Bumberger, Dauphin county, Pa.; Levi Yordy, Lancaster county, Pa., hopes are entertained that both will recover.

Burned Slightly.—Miss Yordy, Lancaster county, Pa. Some three or four others very slightly burned—not reported.

Saved.—Among the names of the saved are these: George Geyer and family, (7) Pa.; Jacob Tollman, do.; Henry Gyger, do.; Hiram Stevenson, do.; Perry Stevenson, do.; John Sugars, do.; Wm. Bond and lady, do.; A. J. Bond, Springfield, do.; Charles Fide, do.; Daniel Reubles and family, (6) do.; Mrs. Keller, Pa.; Fred. Blessing and family, (8) do.; Jonathan Mother, do.; Wm. Hunsucker, do.; Wm. Green and lady, Juniata, do.; Abraham Funk and family, Dauphin county, do.; Peter Yordy and son, Lebanon county, do.; Jacob Hikes, Cumberland, do.; Mrs. Phelps, Hollidaysburg, do.; Edward Dorsey, Pittsburg, do.; George Rupard and family, do.; J. Waitem, do.; John Neidig and lady, do.

Camel Train for California.—It is said that Sands and Howes, the circus proprietors, are about to establish a line of camel trains from independence, Mo., direct to San Francisco. It is also said that a company is formed for establishing a line of post-coaches between the same points, to run through in twenty-four days. The company only ask of the government a strip of land one hundred feet in width for the entire distance, and the exclusive use of the road for fifteen years.

Important Experiment.—The Legislature of Virginia, at its recent session, made an appropriation of $10,000 for the purpose of testing the efficacy of an invention whereby locomotives can be made to ascend and descend inclined planes with little difficulty.

The Fire Annihilator.—Mr. Phillips, the inventor of this new apparatus, recently gave an exhibition of its powers to a large company assembled at the London Gas Works, Vauxhall. After some preliminary remarks on the vast losses from fire, amounting, annually, in the three kingdoms, to £2,000,000, and the inefficacy of water in quenching a furious conflagration, he set fire to a compartment of a large open building; filled with partitions, and temporary joisting of light wood, daubed with pitch and turpentine, and hung with rags soaked with the same combustibles. The flames ascended, roaring with such vehemence as to repel the spectators to a distance of forty feet, reaching, apparently, beyond all remedy by water; when Mr. P. with one of his hand machines, somewhat larger than a good sized coffee pot, from which a volume of gas and vapor was discharged, extinguishing the flames "in half a minute;" and then, to prove that there was no noxious quality in the resulting air, immediately walked through the building with a lighted candle in his hand.

A company has been formed to manufacture these new-styled fire engines; which, if they answer as well in practice as they seem to do in experiment, will soon make their way to this country, and find their field of operation in subduing flames, and perhaps the fire riots.

Phenomena in Oregon.—In the Cascade mountains, in the month of last November, there were heard loud reports, like distant thunder, and immediately after Silver Creek dried up for twenty-four hours. When the water did resume its course, it was so thoroughly impregnated with alkaline substance as to have the appearance of strong lye, and also to cause the death of the fish in the stream. About the time of the occurrence, strong winds prevailed from the south, a heavy fall of ashes was noticed in most parts of this valley, and a dense cloud of smoke settled in the atmosphere, shutting out the light of the sun for nearly a week.

Alteration of the Capitol.—The proposed alteration of the Capitol at Washington, will add 300 feet to its length. New chambers being contemplated in the additions for the House and Senate, the present Senate Chamber will be used for the Supreme Court, and the House of Representatives for the Library.

Rich Legacy.—The Society (English) for the propagation of the Gospel in Foreign Parts, has recently come into the possession of thirty thousand pounds sterling, bequeathed to it by the late Wm. Long, Esq., of London.

☞ The Bill to abolish capital punishment in Ohio, which passed the Senate, has been defeated in the House.

Mr. Calhoun's Public Services.—The following chronological arrangement of Mr. Calhoun's public services, will furnish some idea of the part he has borne in the government of his own State and of the Union:—

He was born March 18th, 1782.

In 1804, he graduated at Yale College.

From 1804 to 1808, he practised law in the Courts of South Carolina.

From 1808 to 1810, he served in the Legislature of his native State.

From 1810 to 1817, he was a distinguished and leading member of the House of Representatives.

From 1817 to 1825, he was Secretary of War, under Mr. Monroe's administration.

From 1825 to 1833, he was Vice President of the United States.

From 1834 to 1843, he was a Senator in Congress.

From February 1844, to March 1845, he was Secretary of State of the United States.

From 1845 to 1850, he was Senator in Congress.

Baptize *vs.* Immerse.—Considerable controversy has been excited in the journals of the Baptist denomination, by a proposition of some of the leaders of the denomination, to alter the reading of a certain word or words in the King James' translation of the Bible. The proposition is to change the word *baptize* to *immerse*. Various reasons are brought to support such alteration, while the objectors hold that the alteration would serve no material good purpose, but would destroy the present name of the denomination, and by setting an example of tinkering with words to suit individual tastes, would soon give the Bible over to endless alterations; every denomination rendering it to suit themselves. The majority appear to be for keeping to the King James' translation intact.

Age of Senators.—Henry Clay is in his 74th year; Daniel Webster is in his 69th year; Col. Benton is 67 years of age; Lewis Cass is 68; John C. Calhoun was 68; Mr. Seward is 50; Mr. Cooper 40; Mr. Bradbury 45; Truman Smith 50: Mr. Bright, of Indiana, 38; Mr. Douglass, of Illinois, 37; Mr. Downs 49; Mr. Dickinson 50; Mr. Clemens 35; Mr. Upham 58.

Honor to Quincy.—The city of Quincy, Ill., has determined, by election, that no license to keep a liquor or beer-shop shall be granted in that city. About one-half of the votes were polled—600—of which only 45 were in favor of the license.

☞ A new process for making sugar has been discovered in Louisiana. The sugar thus made, without being refined, is snow-white, crisped, highly granular, and so purely sacharine as to leave the residue when dissolved in water.

Temperance Facts.—The people of Vermont have again voted "No License" by a majority of 7,334. In every county but two the majority was decisive in favor of temperance principles. In those two it was slightly on the other side. It will be remembered that this is the vote of the people, not of their legislature.

Something to Think About.—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about $1,750,000, by those of America, $750,000; making together, $2,500,000; and yet this sum scarcely equals the annual gifts at Kalee's temple, Calcutta.

Cleaning Trees.—Trees and vines which are kept the cleanest, bear the best; like the human body, the pores of their skin become clogged with dirt, and retain gases which should escape. Trees, the bark of which has been scraped and scrubbed, become more thriving, and more vigorous.

Verdict against Sureties.—The Circuit Court, at Albany, N. Y., have given a verdict for $46,633 in favor of the State against Messrs. Thaddeus Joy, John Keyes Paige and Edward Artcher, who were security to the State for the public money deposited in the exploded Canal Bank.

Deaths in the Mexican War.—The total number of lives of officers and men, of the regular army and volunteers, lost in the war with Mexico from all causes, was 12,798.

Who, after reading this, will be an advocate for war?

☞ It is announced in the London Watchman that the income of the Wesleyan Missionary Society, for the year ending December 31, 1849, was *one hundred and eleven thousand pounds sterling*, or $500,000; an increase of $7060 upon the income of the preceding year.

MISCELLANEOUS.

ON SUNDAY SCHOOLS.

In order that Sunday schools may be productive of the greatest amount of good, the platform on which they are established should, if possible, be so broad that no Christian should be crowded off. The Holy Bible should be the text-book. The promotion of true religion as taught by the Sacred Scriptures, should be the object of all concerned, as officers or teachers; and all party principles entirely excluded from the school. In order to secure a permanent state of prosperity in the schools, the neighborhood must write, the parents, officers and teachers must adopt, those measures which will be the best calculated to encourage and to produce a laudable spirit of enterprise, and industry, among the children. Great care must be taken, that they are all duly rewarded according to the rules or constitution of the society or school, for their attendance and the progress they make in learning, that strict and impartial justice be administered to all, in the distribution of tickets and reward-books.

AWAY WITH WAR!

Did you ever think of the evils of war? Did you ever realize that it was one of the greatest curses of mankind? Did you ever see that the practice of war filled the world with blood, with slavery, with barbarism, and every species of misery?—Yet this is the case; and reader, are you not a military man, or guilty in some way of promoting war? If so, complain not of want, suffering, ignorance, or degradation. Oppressed laboring man or factory girl, don't murmur at your hard lot; if your politics, religious or social influence upholds war, the reproach falls upon your own head. You foolishly empty your own pockets and cause your own sufferings. Benevolent man, philanthropist—do you favor armies, navies, and military governments? Wonder not, then, at the depravity of man and the slow progress of truth and righteousness. Your self-contradiction and inconsistency in sustaining the custom of war swells the current of wickedness more than your *good* efforts *can* that of righteousness.

WHAT WAR HAS DONE.

Evil, evil, nothing but evil! It has destroyed human life, property, virtue and happiness. Nothing else has it aimed to do. Drunkenness, profanity and licentiousness have been its legitimate products. Widows, orphans, paupers, beggars it has multiplied. Dr. Dick estimates that *fourteen thousand millions* of human beings have been slaughtered by war—inhabitants enough to people eighteen worlds like the earth! Think of this. What greater curse could wickedness invent? Plague, pestilence and famine have followed in its track: but these of themselves have not begun to equal war in their number of victims. Had Hyenas, Tigers, Panthers and Serpents been the world's only inhabitants, they would not have equalled man in the destruction of life. What a field of human bones! What a sea of human blood!

From the Monumental Fountain.

PROFANITY.

BY JOHN F. WEISHAMPEL, JR.

That gentle Poet who sang a defence
of the poor, crushed worm, and wrote a
melancholy elegy over the grave of his
hare, also gave a solemn verse for the benefit of the profane:—

"It chills my blood to hear the Blest Supreme
Rudely appealed to in each trifling theme;
Maintain your rank—vulgarity despise—
To swear is neither brave, polite nor wise;
You would not swear upon a bed of death—
Reflect! your Maker now might stop your breath!

Immeasurable distinguished and celebrated men, in all ages, disapproved, and have left on record many words against the pernicious use of blasphemous language. On the books of secular law in many countries there are penalties written against the practice. In all civilized nations, and also in some barbarous lands, the force of popular public opinion is against it. It is considered vulgar to utter oaths in certain genteel circles of society. It is considered by all Christendom a sinful performance; and, even the worst classes of enlightened communities, allow that it is at least useless, repugnant and uncalled for. But with such a universal barrier against the encroachment of the vice, public opinion is most lamentably capricious, and self-deceived. Condemning it with one breath, she practices it with the next. Denouncing it one moment, she approves of it, another. Acknowledging its evil, with apparent contrition she turns and hides herself in obloquy by repeating it.

It is astonishing and astounding that the age in which we live—the most enlightened in the whole history of the world—should prove to be the most profane.—This assertion is emphatically true, considering the superior advantage and light that exist among the present race of mankind. Some good men assert, and with plausibility too, that the state of human wickedness is worse than at any time since the antedeluvain extirpation, and even less excusable than the outrageous sins of Noah's cotemporaries. This, really, appears to be no false conjecture. Such an awful supposition should be sufficiently cogent to arouse the dormant minds of the most unconcerned.

Did the most insignificant halo of truth glow upon the contemptible excuses that are offered for its perpetual practice, there would be some gleam of palliative hope. But there is not a single noticeable excuse for this wanton sacrilege. It cannot therefore, be discussed, but, should only be subject to the strongest reprobatory denunciations.

This state of society must certainly be abrogated, or posterity will possess a legacy that may annihilate all hope of reformation. If it is not discontinued, the commencement of the next century may not be observed by mortal sight—but a mocking world may be counting the retributive years of a painful eternity. That would be lamentable, indeed.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th ult., by Elder E. H. Thomas, Mr. JACOB HOUSEHOLDER to Miss ANN DEARNBAUGH, all of Plainfield Cumberland county, Pa.

In Louisa county, Iowa, on the 11th of October, 1849, by brother McWay, Mr. MICHAEL KECK to Miss CATHARINE WAGNER, daughter of brother Henry Wagner, formerly of Dauphin county. Pa.

On the 24th of March, 1849, by Elder John Hovis, Mr. JOHN MULAT to Miss SARAH CRAMER, all of Rockland, Venango county, Pa.

On the 2d inst., by Elder J. M. Klein, Mr. WILLIAM SMITH to Miss REBECCA WAREHAM.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—On Tuesday, the 29th of April, 1850, brother JOHN TYSON FRATTS, aged 37 years, 10 months and 12 days.

On the 29th of October, 1849, near Newburg, Cumberland county, Pa., JOSIAH CLIPPINGER, aged 1 year, 9 months and 28 days.

The grave is now a favored spot,
To saints who sleep in Jesus blest;
For there the wicked trouble not,
And there the weary are at rest.

On the 25th of November, 1849, MARY ELIZABETH CLIPPINGER, aged 3 years, 11 months and 21 days.

Life is a span—a fleeting hour,
How soon the vapor flies;
Man is a tender transcient flower,
That e'en in blooming dies.

The once loved form, now cold and dead,
Each mournful thought employs;
And nature weeps, her comfort's fled,
And wither'd all her joys.

POETRY.

SPRING.

BY WM. M. H——R.

The gloomy reign of Winter's ended—
Sweet Spring is ushered in once more,
With all the beauty which attended
Her lovely advent heretofore.
The Sun, in all his matchless glory,
Unveils his long be-clouded face,
To smile on earth and tell that Flora
Must now resume her annual place.

See, what a splendid scene's before us—
The fields arrayed in splendid green—
The songsters chant their music o'er us,
Enlivened by the lovely scene.
The jocund lumbkins meet the morning
Full of jollity and chur;
The flowers their tender stems adorning,
Send perfumes both far and near.

Now Flora, dressed in robes of splendor,
Profusely scattering fragrant gems,
Doth cause the plants both tall and slender,
To bow upon their tender stems.
The desert and the lonely places
Do bud and blossom as the rose:
The flower with brushwood interlaces,
And in the shady woodland grows.

The brooks their icy bands now sever,
Which held them fast through winter's reign;
And now the brook and gentle river,
Glide smoothly to the sea again.
The husbandman in hope rejoices,
When gazing on his fields of toil,
To hear the songsters' lovely voices,
And see the grain bedeck the soil.

Sweet Spring! I love thee—yea, *I love thee,*
Thou harbinger of summer's reign—
Around, beneath and all above me,
Thy praise bespeak in many a strain.
Yet, lovely Spring, thou art terrestial,
Thy beauty soon shall pass away;
Yet thou'rt a type of joys celestial—
A spring-time of Eternal day.

THE CONSIDERATE CHILD'S PRAYER.---7's.

Many children, young as I,
Ev'ry year in numbers die;
And before the year has pass'd,
I may too have breath'd my last.

Jesus, thou great children's friend,
Let me think upon my end;
May I early learn to pray—
Serving Thee through ev'ry day.

If I live to be of age,
Still I'll love thy sacred page;
Let the Bible be my guide,
Let whatever may betide.

When my dying day shall come,
Make me ready to go home;
Save me from an awful hell—
Let me with my Jesus dwell.

THE FRIEND YOU NEED.

Children do you want a friend,
Ever faithful, ever true:
One whose kindness knows no end:
One whose love can shelter you?
Jesus is the friend you need:
Jesus is a friend indeed.

None that sought his love's embrace,
Has he ever turned away;
You may see his smiling face:—
Gaze upon his charms to-day!
Ever faithful, ever true,
Jesus is the friend for you.

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1, One in the bounds of the Chester Church-Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Indiana Camp-meeting.

A Camp-meeting will be held in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

PROTRACTED MEETINGS.

The following protracted meetings will be held on the Cumberland Circuit, viz:

1. One at Camp-hill Bethel, commencing on the 25th of May.

2. One at Baselıore's, commencing on the 1st of June.

3. One at Shiremanstown, commencing on the 8th of June.

The ministerial brethren especially, and the public generally, are invited to attend.

A protracted will be held, Providence permitting, in Matamoras, Dauphin county, Pa., commencing on the 18th inst.

Another will commence on the 29th inst., in the Bethel near brother Wm. Kumbler's, opposite Newport, Perry county, Pa.

Ministers and people generally are respectfully invited to attend. A. Snyder.

A protracted meeting will commence at Andersonstown, York county, Pa., on the 25th of May.

Another will be held at the Cross Roads School-house, commencing on the 1st of June.

Preachers and people are invited to attend.

M. M. Utley.

A protracted meeting will be held, *Deo Volente*, by the Church of God at Newburg, commencing on Saturday, the 25th of May.

Another at Churchtown, commencing on Saturday, the 1st of June.

Ministers and members of the surrounding churches are invited to attend.

E. H. Thomas.

A protracted meeting will commence at Plainfield, Union Meeting-house, Cumberland county, Pa., on the 18th inst.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion,

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	62½ *a*	4 75
Do.	Rye,	do. - -	2	37½ *a*	2 37½
Do.	Corn,	do. - -	2	25 *a*	2 25
GRAIN—Wheat, per bushel,			1	00 *a*	1 05
Do.	Rye,	do. - -		56 *a*	56
Do.	Corn,	do. - -		45 *a*	50
Do.	Oats,	do. - -		31 *a*	31
Do.	Barley,	do. - -		60 *a*	65
SEEDS—Clover,		do. - -	3	50 *a*	3 50
Do.	Timothy,	do. - -	2	25 *a*	2 50
Do.	Flax,	do. - -	1	00 *a*	1 10
BEEF, per cwt.		- - - -	5	00 *a*	5 50
PORK,	do.	- - - - -	5	00 *a*	5 25
HAMS, per pound,		- - -		7½ *a*	10
BUTTER,	do.	- - - - -		20 *a*	25
LARD,	do.	- - - - -		8 *a*	8
TALLOW,	do.	- - - - -		8 *a*	10
HARD SOAP, (Dried) per lb.				6 *a*	7
EGGS, per dozen,		- - - -		10 *a*	10
POTATOES, per bushel,		- -		62½ *a*	62½
ONIONS,	do.	- - -		75 *a*	87½
APPLES,	do.	- - -	1	00 *a*	1 12½
PEACHES, (Dried) per bush.			1	25 *a*	1 30
FEATHERS, per pound,		- -		37½ *a*	45
WOOL,	do.	- - -		30 *a*	50
SALT, per sack,		- - - -	1	08 *a*	1 08
HAY, per ton,		- - - - -	10	00 *a*	10 00
PLASTER, per ton,		- - -	4	00 *a*	4 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	12½ *a*	5 25
Do.	Rye,	do. -	2	87 *a*	2 87
Do.	Corn,	do. - -	2	86 *a*	2 86
GRAIN—Wheat, per bushel,			1	12 *a*	1 20
Do.	Rye,	do. - -		60 *a*	60
Do.	Corn,	do. - -		60 *a*	60
Do.	Oats,	do. - -		40 *a*	40
Do.	Barley,	do. - -		65 *a*	68
SEEDS—Clover,		do. - -	3	50 *a*	3 50
Do.	Timothy,	do. - -	2	75 *a*	3 00
Do.	Flax,	do. - -	1	35 *a*	1 40
BEEF, per cwt.,		- - -	7	00 *a*	8 75
PORK,	do.	- - - - -	7	00 *a*	7 25

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

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☞ No letter will be taken from the office unless post paid.

RECOMMENDATIONS
OF THE
HISTORY OF DENOMINATIONS.

History of all Denominations in the U. States.

We, the undersigned, do hereby certify that we have examined the above new and highly interesting work, written by fifty-three of the most eminent men in the various denominations, and embellished with 24 splendid portraits of the founders and leaders of the different sects, and embracing their doctrines, disciplines and usages, together with the statistics of their Churches, Preachers and Members.

We would therefore recommend this work to the public as one equally interesting to all professed Christians, it being the only work in this country where each and every denomination have represented themselves.

Hiram Witcher,
Pastor Free Bap. Church.
Joseph Marsh.
G. W. Montgomery,
Pastor Universalist Society.
Wm. Sibley,
Pastor Christian Church, Rush.

From the examination which I have made by a slight perusal of the History of all Denominations in the United States, I think it an interesting and instructive work, and worthy the patronage of the Christian public.

A. G. Hall,
Pastor 3d Presbyterian Church.

Rochester, April 27, 1849.

I cheerfully concur with Rev. Mr. Hall's remarks. D. D. Buck,
Pastor St. John's Church.

Rochester, May 1, 1849.

All who wish to understand the peculiarities of the different denominations of Christians as exhibited by their own writers, will be gratified by the possession and perusal of this work. In the recommendation of which by Rev. A. G. Hall, I cordially unite.

C. DEWEY.

Rochester Collegiate Institute, April 30, 1849.

I cordially concur with the above recommendation. J. G. Gulick,
Pastor First M. E. Church.

The History of different Religious Denominations, is a book well fitted to subserve the purpose for which it was made. A man can find here information which it would be difficult to obtain from any other source, and we think the authors have conferred an obligation on the Christian community by having it published. Jas. B. Shaw,
Pastor Brick Church,

I fully agree with the above recommendations, and think it to be a very useful work for all Christians. Geo. P. Kempe,
Pastor of the Ger. Luth. Zion Church.

Rochester, May 3d, 1849.

The undersigned has examined with much interest the "History of all the Religious Denominations in the United States," published at Harrisburg, Pa., by John Winebrenner, V. D. M. The work is a very valuable one, especially as affording in a small compass a species of information which few possess, and which can hardly be found anywhere else.—The article on the "Protestant Episcopal Church," in which the undersigned is more particularly concerned, is written with the author's usual ability, though it is to be regretted that he steps on disputed ground in his exposition of the doctrines of that Church.

On the whole, the volume is calculated to do good, by making Christians acquainted with each others's views, thus increasing their mutual charity, and by showing to all the great need of that Christian unity which is so sadly impaired by such a multitude of distinct and rival ecclesiastical bodies.

Henry W. Lee, Rector of
St. Luke's Church, Rochester, N. Y.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

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VOLUME XV. HARRISBURG, Pa. JUNE 1, 1850. NUMBER 3.

THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

☞The acknowledgment of payments made on the Advocate will be continued in the next number.

To the Readers of the Church Advocate.

In accordance with the wishes of the Eldership, and brethren, I am here to attend to the Advocate, during the absence of brother Winebrenner, the Editor, and to fill the place of brother Harn, the preacher in charge of the Church. These two beloved brethren have gone on a ministerial visit to the churches in the Western States, and expect to be absent until some time in the next autumn.

Those who have heretofore written for the Advocate, will, we hope, continue their communications. Other brethren, who wish well to the cause, but hardly ever write a line for the paper—especially some of the elder preachers—these we invite to favor us with their contributions. Those who have already thus favored the paper, but have not seen their articles in print, will please make allowance for the present, on account of the large space taken up by the discussion on Baptism.

We shall do the best we can to please all who read the Advocate, or write for its pages, but above all, we trust our aim will be, to please God, and to help on with his blessed work in the conversion of souls, and building them up in holiness, truth, and love.

J. F.

The Travellers.---J. F.

Brother Winebrenner, our Editor, and brother Harn, the preacher in charge in Harrisburg, have gone on an old-fashioned visit to the churches, and brethren, scattered through several Western States. A visit of this kind was much desired by the brethren West of the mountains, and they will be greatly pleased, and we may hope profited, by the prayers, and preaching, and conversation of the travellers. They went, not exactly in old-fashioned Israelitish style, which was on foot, or with the humble ass, or mule, but they had a plain, and strong, and roomy carriage, with two horses, which will permit them to seek the scattered members of our church in their journey of a thousand miles, or more, to Iowa.

Since the revival twenty years ago, or more, in which originated the small body of believers to which especially we belong, there have been many who have professed to find the blessing of true evangelical religion among us. Of these a number have emigrated to the West, and formed churches, in some places, or have settled at a distance from their old friends—and others have gone over Jordan in the faith and hope of Jesus. It is therefore the bounden duty of the preachers who remain East of the mountains, to visit and help as much as possible those who have spread out westward.—Presbyteries, or Elderships, (small as yet,) have already for years, been established in West Pennsylvania, and Ohio, and more recently in Indiana, and Iowa. This is the right way in order to the building up of believers, and the conversion of unbelievers, and sinners. Gather into one, instead of scattering, for in our day especially, very few are able to stand alone, and yet be happy and useful.

A journey of this kind, at this time of year, must be very pleasant, especially when you can go independent of the hurry and danger of the Steamboat, or Railroad car. Nature is out now in its loveliest dress, and if the traveller's heart is right, he will find that *God's works* speak to him with a solemn and cheering voice, as well as *God's word*. And then if you can stop at night, and be entertained for days, by kind Christian friends, and converse, and preach, and pray, and sing among them, and thus do good wherever you come, like our Master did, this is about as desirable a journey as we could wish. If we had more of the cross to bear, like the primitive Christians, perhaps it would be better for us.

Our brethren will likewise attend some of the Western Camp-meetings, and thus be able to preach to many souls; for this is the great object of a special meeting, to get many to attend, so as to reach their ears and their hearts. So that whether it be in the log cabin or larger building—by the river side or in the encampment in the woods—in the family or in the congregation—let them teach and preach Christ Jesus, and him crucified, and hold up the faith once delivered to the saints.

And may the peace of God be with them, and may their visitation every where be a lasting blessing to many souls.

The Island of Cuba.

The letter in another page is from a pious young man of my acquaintance, who is on a visit to the South and West. It is addressed to a friend in Philadelphia, and gives the writer's impression concerning the Island of Cuba, and its capital, the city of Havana, during his stay of a few days. Cuba is the largest of the West India Islands, and belongs as a colony to Spain. At the present more than common attention is directed toward it, by the effort which is being made by an adventurous army of several thousand men, raised unlawfully in this country, to invade and revolutionize the Island, in order to make it independent, or finally to annex it as another State to our great Republic.

J. F.

Iowa Sabbath-School.

To Brother M. F. Snavely, and the Brethren in his neighborhood, in Iowa.

Dear Brethren:—

I saw by your communication in the Advocate that you had gathered a Sabbath-school in your neighborhood, and that you were in want of a School Library, and thought the brethren in the East might perhaps give you one. Two days ago I called at the great establishment of the American Sunday-school Union in Philadelphia, and made enquiry. I found they had a Library of seventy-five small volumes for five dollars, and another of one hundred volumes for ten dollars, and various other prices—all the books differing from each other.

A gentleman of my acquaintance was present, who perhaps is connected with the Union, who told me that they have in many instances made donations of Libraries to Western Schools, and advised that you should address a letter to the Board of Managers of the American Sunday-school Union, giving a statement of the situation and wants of the children you have gathered, and direct the letter by mail to the care of John F. Porter, Corresponding Secretary, at Philadelphia. Tell them to whose care in your neighborhood it should be sent, if they see fit to extend their bounty to you. Or if sent to me at the Church Advocate Office, Harrisburg, Pa., I will send it on to you. Try this plan and report.

J. FLAKE.

May 16, 1850.

The Pentecost or Whitsuntide.

BY J. FLAKE.

I came to Harrisburg the night before the Sabbath of the Pentecost, May 19th, and was glad of the privilege of preaching the Gospel of Christ on the day which is to me so full of holy and delightful thoughts and remembrances. I went to the Bethel at the hour of ten, and after solemn hymns and prayers, spake unto the congregation from the four first verses of the second chapter of the Acts of the Apostles.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

SKETCH OF THE DISCOURSE.

Verse 1. The day—the Pentecost was a Jewish festival kept to commemorate the giving of the law on Mount Sinai.

On this occasion the pious Israelites came from all parts of the land up to Jerusalem, and from foreign countries where they had been sojourning.

It was observed every year, and fifty days after the Passover was the time—which brought it to the beginning of their wheat harvest. Leviticus 23: 15.

They then brought an offering of the first fruits of the season—a sheaf of wheat—and waved it before the Lord.—It is the first day of the week—the Lord's Day, that is here spoken of.

"This is the day the first ripe sheaf,
Before the Lord was waved;
And Christ, first fruits of them that slept,
Was from the dead received."

Our blessed Lord suffered at the Passover feast, as the Lamb of God to take away the sins of men. And now fifty days afterward, at another great festival, the Pentecost, he was glorified. At the Passover he was rejected by the multitude, and wrongfully numbered with the transgressors, and died in pain and sorrow, once for all—and one for all—the just for the unjust.

But now he was alive again, and had ascended up on high. He was not now personally on earth, but again lived in heaven, being a Prince and a Saviour, to give repentance, and remission of sins, to those for whom he died.

It was a glorious day when the law was given on Mount Sinai, at the first Pentecost; but now when the Gospel of salvation comes

from heaven to men, it is more glorious still, though in a different way.

"This is the day the Spirit came,
With us on earth to stay;
A Comforter to fill our hearts
With joys that last for ages."

The Church was then a little flock. The number of the names at Jerusalem was one hundred and twenty.

They were all in one place—probably a large room—near the temple. God is with us in our closets, and also in the congregation. Let us therefore meet with the people of God in all their solemn assemblies, and then when He comes among them, we shall share in the blessing which is poured out.

They were all of one accord. Once they were anxious who should be the greatest, but since Jesus died their vain ambition was also dead, and now they thought and felt alike, as children of one family. They had one faith—one hope—They loved Christ, and loved one another.

Verse 2. Suddenly there came from heaven—all our blessings come from heaven.—Even temporal things—food and raiment, God gives them all; and especially gives the Holy Spirit to them that ask him.

Blessings come suddenly. We may be long waiting, and praying, and then suddenly we find our prayer answered. All at once the angels appeared to the shepherds at Bethlehem—unexpectedly at Jerusalem did Jesus appear in the midst among his disciples, after his resurrection,—and now, suddenly there came from heaven a sound as of a rushing mighty wind. It was the Holy Spirit—the promised Comforter—coming as the wind comes; so the Spirit breathes where it pleaseth.

Verse 3. There appeared cloven tongues as of fire.—Tongues, to fit them to speak—speech is the gift of God.—Cloven, to speak in various languages.—Fire, burning zeal, and holy love. The Holy Spirit not only gives light in the mind, but purifies and warms the heart. Let us obtain all the knowledge and light we can, to make us wise; and all the warmth and love we can, to make us holy and happy.

These tongues of fire sat on each of the disciples. The gifts of grace are bestowed on all believers—not all alike—not all in the same measure—but each partakes of the heavenly blessing.

Verse 4. They were all filled with the Holy Spirit.—There was felt by each the inward power and influence of the Divine Spirit in its enlightening, quickening and comforting their souls.

And from this inward feeling they began to speak, in different languages, the wonderful works of God. The tongue of man should bless his God, and speak forth his praise. But before we either can do it, or wish to do it, the Holy Spirit must breathe into our hearts the power to will, and do. And then when the quickening power is felt, we say with the Prophet, "O Lord I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Isaiah 12.

The Holy Spirit never has departed, and never will leave the true people of God. We may experience the same heavenly gift in these last days as was enjoyed by the first believers at Jerusalem—perhaps not to such great extent, and full measure, as to outward signs and miracles, but our hearts may be as full of love and wisdom. We may be as happy as they were, and live as near to God, and die in peace as they did. Let us, then, like them, humbly wait, and watch, and pray.

"Come Holy Spirit, our hearts inspire,
Let us thine influence prove;
Source of the old prophetic fire,
Fountain of life and love.

"God through himself we then shall know,
If thou within us shine;
And sound with all thy saints below,
The depths of love divine."

CONTRIBUTORS' DEPART'T.

SKETCH
OF A
DEBATE ON BAPTISM,
BETWEEN
J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,
For the Church Advocate and Religious Telescope.

SECOND DAY'S DEBATE.
WEDNESDAY, Feb. 20.

J. KELLER'S SIXTH SPEECH.

BROTHER KELLER.—The gentleman says I came here to prove that immersion is the only proper action of Christian Baptism. I acknowledge it, and therefore it is not necessary that he should say so in every speech he makes. Yes! and I have successfully done it. He brings up Robinson as proof in favor of sprinkling. Robinson! why, I say again, that I would as soon bring brother Erb. I would as soon believe brother Owen as him. Let my opponent go back to past ages, and bring forward authorities in favor of his position. No, he cannot, he will not do it successfully. He brings up Parkhurst, and he says *baptizo* means to "dip" and to "wash." Now, I do not object to what he says. Brother Owen says, I cannot prove it means to immerse, as the primary meaning of the word baptize. I think I have abundantly proved it to the satisfaction of every man who has investigated the subject. He says it devolves upon me to prove that the word baptize has not changed. He declared that perhaps it changed in the days of the Saviour. The proof of this devolves upon him, not me. Has he not the affirmative of that position? He has.

He referred to the burial of Christ, and he intimated that I did not bring up one proof from Divine authority, to show that he was immersed, or buried, or dipped, or plunged. I not only did that, but I brought up one of the greatest ministers, too, of the Gentiles that ever spoke to a congregation on the subject—one of the most eloquent, pious, best men that the Church ever produced, as having been immersed, and he informs us he, with his Roman brethren, were buried with Christ in baptism. And, does he mean to call it "sprinkling?" How can "sprinkling" an object, be to bury it. Let a child of five years old witness the two acts, and it would not call them one and the same.—But, it seems the gentleman has had access to some German authors, and he rests upon them.

I am very ignorant, and if I had not this little boy (Rev. Mr. Harn) with me, I could not do anything at all. So insinuates my opponent. He says that I have intimated that all who were and are not baptized are out of the Church. I am of the impression that my opponent is a stronger Baptist than I am. Did any man hear me say that a Baptist was introduced into the Church by baptism? No! this is his own position—this is the way he gets his babies in. But I said by a new birth or regeneration they were brought into the Church, and not by baptism. I say a man must get into the Church before having baptism.

Now, he refers to the Reformers again, and says that I cannot tell where they were baptized. Where, I would ask, was brother Owen immersed? Can we ascertain exactly where Luther and Calvin were immersed? Can this congregation—can common sense teach you to point out the place? All that is necessary for me to do is to show that they were immersed. And, if my opponent does not believe it, I am afraid he would not believe it if his own eyes saw it. The rise of sprinkling was in the following manner:

Dr. Wall, who bestowed a great deal of labor on his inquiries into the History of Infant Baptism, could find no instance of *sprinkling* in the room of baptism, previous to the case of Novatian, about the middle of the third century; which case is thus recorded by Eusebius, one of the early Church Historians: "He fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being *besprinkled* with water on the bed whereon he lay, *if that can be termed baptism.*" Pœd. Ex. vol. i. p. 293. This was not considered perfect baptism. The persons thus *sprinkled* were called *Clinici;* and by the voice of the people, as well as by a canon of the Council at Neocœsarea, the Clinici were not permitted to enter holy orders. Public sanction was not given to *pouring or sprinkling, even in cases of dangerous sickness,* until A. D. 753. The progress of this innovation is thus briefly recorded in the Edinburg Encyclopedia: "The first law for sprinkling was obtained in the following manner: Pope Stephen II., being driven from Rome by Astolphus, king of the Lombards, in 1753, fled to Pepin, who a short time before had usurped the crown of France. Whilst he remained there, the monks of Cressy in Brittany consulted him, whether in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would.—But though the truth of this fact should be allowed, which, however, some Catholics deny, yet pouring and sprinkling was admitted *only in cases of necessity.* It was not till the year 1118, that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country, (Scotland,) however, *sprinkling was never practised in ordinary cases until after the Reformation,* (about the middle of the 16th century,) and in England, even in the reign of Edward VI., (A. D. 1547–1553,) *trine immersion was commonly observed.* But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556, a book was published at that place, containing "The form of prayers and ministration of sacraments, approved by the famous and godly-learned man John Calvin;" in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scotish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with John Knox at their head, in 1559, *established sprinkling in Scotland.* From Scotland this practice made its way into England in the reign of Elizabeth, *but was not authorized by the established church.* Art. Baptism, Judd's Review, pp. 82, 83.

Now, the authors I referred to lived before this time. But were not the authors members of the Church of England? Now, can this congregation, with my opponent, discover that these authors, who lived before "sprinkling" was introduced, were immersed? Again, brother Owen has repeatedly said, that to dip, to plunge, or immerse is proper Scriptural baptism. This, I have proved from his own side of the house. It is said those word means to wash, to cleanse, to purify. These definitions are given as the effect of immersion; but not one of them says it means "Sprinkling," or "Pour," or any other act as its proper signification. Now, were I to bring forward Baptist authors, and I could a host infinitely more numerous than he has done—men of the greatest piety and learning—who, to a man, agree with me in the proposition here taken, why, I ask, have I not a right? But, I see no necessity, for, all that I want to know is, what is the testimony of the opposite witnesses? And that is, also, what the world and the Church wants to know; and we have come here to examine and cross-examine, during this discussion, with a view to elicit the truth. We have proved, I think, to the satisfaction of the audience, that Immersion is the primary meaning of the word baptism. Well, if this does not satisfy the gentleman, I know not what will. I produced several witnesses from Divine writ, to prove that the word *baptizo* could only bear the definition of immersion. Some of these my friend has not noticed at all, and others but very slightly, without affecting my argument in the least.

Again: he assumes to cavil a great deal about being buried with Christ in baptism. It is too plain. He says he was not covered with ground. Why, he will say that he was covered with rock. Why was he not buried? Paul declares that he was buried. Is not that plain? Did I not prove yesterday from Paul's own language, that Christ was buried? Certainly I did. I care not with what, and how he was buried. Then, was a man ever buried without being covered? It matters not whether the rock was of white sand-stone, or anything else. He says that he, Paul, and the Romans were buried with Christ in baptism. But how was Christ buried? Not in the ground, but in a rock.

Then, again, brother Owen himself cites authorities already quoted from his own party, to prove that immersion is the proper baptism. Now, I adduce all the Baptists, and Paul into the bargain, to prove that it is the only proper baptism taught in the Bible. Brother Owen has admitted again and again that immersion was baptism. You recollect that. Now, if immersion is baptism, says Paul, "There is one Lord, one faith, and one baptism." My opponent says I have come here to prove there is but one baptism. True, I have come here for this express purpose, and by invitation of the gentleman. I say that my position is established, according to his own doctrine, without a doubt. It is built upon a rock against which the Pedo-baptists cannot prevail. They cannot; they have tried it, and failed in their attempts. But, I now distinctly wish to be understood to tell brother Owen, that unless he proves another baptism was ever practised, or commanded by the Saviour, that I unhesitatingly declare there is no other baptism but immersion. Proof would be evidence in any court, human or Divine, except in a court of Sprinklers, who assume everything and prove nothing. If there be any proof, I call for it now. He must prove that sprinkling and pouring is baptism. This, it is his duty to do, and how he can avoid it, and how this congregation would like it, I cannot tell. But I am afraid they will be disappointed. He has declared he would do it, and I want him to do so, if he can. I have proved that Paul says there is but one baptism; now I want him and Paul to contend.

A. OWEN'S SIXTH REPLY.

Brother Owen.—The first item that I have to notice in reply to the gentleman's off-set against me is, to the proposal I made, or rather demanded—that he should show us that one of those authors he quoted, was immersed. He, in reply, referred to the history or origin of Infant Baptism; and, if I understood his argument, he made the origin of sprinkling in later times than when those men wrote.—Consequently, if sprinkling was instituted after they wrote, they must have been immersed. Now, if he can prove that, I can prove exactly the contrary, which I will now do. I think he made the origin about the twelfth century. I need not be definite, for I am far from that point. I will give you the authority of Wall's history of Infant Baptism—(Cyprian) being in the council with about sixty Bishops.—When the following came up before them, they decided upon it. There was a letter written to him by a certain individual on the subject. His reply is the following:

"You inquire, also, dear son, what I think of such as obtain the grace in time of their sickness and infirmity; whether they are to be accounted lawful Christians, because they are not washed all over with the water of salvation, but have only some of it poured on them. In which matter, I would use so much modesty and humility, as not to prescribe so positively, but that every one should have the freedom of his own thoughts, and do as he thinks best. I do, according to the best of my mean capacity, judge this; that the divine favors are not maimed or weakened, so as that anything less than the whole of them is conveyed, where the benefit of them is received with a full and complete faith, both of the giver and receiver."—Wall's His. of Inf. Bap., v. ii., pp. 357, 358.

"And no man need, therefore, think otherwise, because these sick people, when they receive the grace of our Lord, have nothing but an affusion or sprinkling; when as the Holy Scriptures, by the Prophet Ezekiel, say, *Then will I sprinkle clean water upon you, and ye shall be clean*," &c. He quotes to the same purpose, Numbers xix. 13, and viii. 7, &c.—And having applied them, says, a little after, "If any one think they obtain no benefit, as having only an affusion of the water of salvation, do not let him mistake so far, as that the parties, if they recover of their sickness, should be baptized again."—Ibid.; pp. 386, 387.

Here, you perceive that sprinkling is found in the thirteenth century; but, in the third century it was acknowledged by Cyprian and the sixty Bishops to be valid baptism, and that persons need not be re-baptized, they being baptized by sprinkling. Now, we are at a direct issue. He makes one of the Popes in favor of sprinkling; but, I go back and show that sprinkling and pouring existed in the Christian Church in the early ages. It may be that the twelfth century was before the third, therefore we are both right.

He holds on to the term "buried," and he says that the meaning of the word *baptizo* is, to dip into anything. Therefore he says, if the Saviour was not buried in the ground, he was buried in a rock. Now, if the term, as he says, means to dip, how would you bury him in a tomb not in the ground? It is a perfect absurdity.

I believe in baptism, but I do not think the mode essential to the ordinance. He does.—I do not believe it was designed that the mode was essential to the ordinance, or it would have been more clearly taught. Hence I believe in pouring or sprinkling. If I came here to prove that sprinkling was to dip, but not the only mode, and if immersion were not the only mode, pouring comes in. I shall offer some arguments in favor of sprinkling, and I am sure it will be as good as the argument of my opponent in favor of immersion. He says there is but one baptism, and wants me to prove another. Now, I repeat what I have before stated, that I do not believe the mode essential to the ordinance. When he proves the affirmative, it will be time enough for me to reply to him. There are a few items in one of the speeches of the gentleman to which I have not yet replied. He alluded to Charles Anthon, and the correspondence with that gentleman. He read it, and I will do so also, for a good thing may be read twice. Here is Mr. Anthon's answer:

"*Columbia College, March* 27, 1843.

Dr. Parmly:

My Dear Sir—There is no authority, whatever, for the singular remark, made by the Rev. Dr. Spring, relative to the force of *baptizo*. The primary meaning of the word is to dip, or immerse; and its secondary meaning, *if ever it had any*, all refer, in some way or other, to the same leading idea. Sprinkling, &c., are entirely out of the question. I have delayed answering your letter in the hope that you would call and favor me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have here written will answer your purpose.

Yours, truly,
CHARLES ANTHON.

Now, here are good doctrines. The gentleman makes Parmly something, and Spring nothing.

Keller.—Anthon, you mean.

Owen.—Dr. Spring is on my side. Now, I contend that he is as eminent a man. Here we are just as we were before. Although my opponent brings up Professor Anthon, I will introduce Dr. Spring, and then the audience can decide between them, unless brother Keller can show that Dr. Parmly is a greater man than the other. He talks about Stokius's figurative meaning. I think I will answer that. He quoted some passages of Scripture to see what sense it would make. Now, I think we might quote some that would look equally ridiculous. For instance, we say the term means to *dip*. Well, we would say John the dipper,—that he dipped in the wilderness, and preached the doctrine of repentance.—Again, *plunge*. John the plunger preached the plunging of repentance. Again, *sink*, we find that it is used four times out of five. John the sinker, preaching sinking and repentance. Now, it will be seen that these passages of my opponent make nonsense. What sense would it make to say that John was a sinker? I will refer to the passage to which my opponent called my attention. It is in 2d Kings: it is the case of the leper and the Prophet Elisha. He quoted that passage yesterday, and I believe he used it in one of his first speeches, to show that baptism (*baptizo*) meant exclusively to immerse, to dip, or to sink.—We read in the 10th verse, "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times," &c. Verse 14th, "Then went he down, and dipped himself seven times," &c. Now, the question is, was he really dipped, as the translators here have it? My friend says he was. I will read the 10th verse again. "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times," &c. How must the man have understood that? Certainly he could not understand that he was to dip himself, for it is a generic term. And the man at length went down and complied with this direction, and washed himself. Well, he may say he dipped himself, or he may say he did not. Who is to prove it? Suppose he went down and washed himself without dipping, which is possible, would he not have complied with the directions given him? Did the Prophet tell him to go down and dip himself? He told him to go down and *wash*, using the Greek term *luo*. He went down, according to the translators, and dipped himself. And have I not shown from the lexicons that it means wash as well as dip? He might have washed himself seven times. But, if my opponent wishes to take this translation, of course we will be ready to meet him.

The Island of Cuba.

Steamship Falcon, April 21, 1850.

My Dear ——:—

To-day finds me upon the broad bosom of the Mexican Gulf. The thermometer nearly 100, and not breeze enough to fill our sails. Think of this, ye people, who still linger around the fireside to keep comfortable. The change has been too sudden, and thus far has not proven so favorable to my health. Yet I stand it well, taking all into consideration.

We left Havana Saturday, 8 A. M. Our anchors were not tripped two hours when we were out sight of land, and perhaps bid farewell to Cuba, the green spot of the Gulf, forever. Who that ever visits Cuba could forget it! Its leading attractions are derived from its location. All around it rolls the surge of a mighty Ocean, while swinging depths of shade wave over the glad rills that leap down the sides of the mountains and make music at their base.

The city of Havana lies partly upon the Gulf, yet most of it is sheltered by one of the finest harbors in the world. Nature has done much for this place, but man, vile man, has been its curse. With an American population, manners and customs, I think there is no spot upon the habitable globe I would prefer to make my home. Here is eternal summer. Here the tropical fruits grow in greatest profusion and perfection. The Cocoa, Pine Apple, Banana, Orange, Pomegranite, &c., are now in the height of perfection. These have been my chief sustenance. Meats are good for nothing here, of any kind, at least to my taste. My sojourn upon the Island was rendered very pleasant by the kindness of Mr. ——, a very wealthy planter and sugar manufacturer. He did all in his power to show me the various places of interest in and about the city, and kept the *Volante* constantly going.—The *Volante* is the most curious carriage I ever saw, and is very easy for inhuman man, but to the poor horse or donkey, death. I will tell you all about these things when we meet, which I pray may be soon.

The buildings of Havana, with but few exceptions, are very mean in appearance. Even the Governor's palace, a high two story, covering a square, with its iron-grated windows, has every appearance of a prison, and would prove so to me, were I obligated to live there, amid all its luxury. How true is the saying, (as regards this place,) that God made the country, man the town. Some of the elevations are crowned with public edifices, but no princely palace, gorgeous dome, or glittering spire, charms or attracts the eye. The architecture of man here is so inferior to that of nature, it ought to make an apology whenever it shows itself. Some of it reminds me of what I have read concerning the Arabs,—and as much in contrast is the Arab that pitches his tent, the dirty cone of which is thrown up beneath the magnificent umbrage of the Palm. You know it is said the genius of a people is in harmony with the scenery in the midst of which they are reared, but here is the scenery that might almost throw sunbeams over the dreams of the dead, and architecture sombre enough even to put a Philadelphia Quaker to sleep.

Such is the appearance of Havana, from our ship. Yet I had hope, from an actual survey, to find matters more to my taste; but, alas! cities, too much like *fashionable* women, are very apt to betray their charms at the first blush, as further acquaintance gave me the more dislike. The great Moro Castle is rather formidable in its appearance, and from its situation and strength, is no doubt one of the most powerful in the world.

But, alas! for the Island, cursed as it is, with a standing army of 20,000 men. One thing, however, is quite certain, that bad laws with martial force, could never and will not always keep in subjection the consciences of men. The hand-writing is upon the wall.—Cuba must either become a sovereign State, or annexation is sure to follow. One or the other is inevitable.

The morning I left we made an early visit to the churches, the Cathedral and San Dominico. In one part of the Cathedral is to be seen the tomb of Columbus. Here my attention was drawn for some length of time; and how could *imaginative genius* help pausing in solemn silence, while the mind run back a few centuries! What a field for reflection was here! But time and place will not allow, and I must let this pass, without even daring to make a broken remark.

Our drive on the Pasao I can never forget. I have read men's highly wrought imagination touching scenery, but here it was real, and far exceeded all I ever read of. On a road as hard and smooth as marble was seen all the wealth of the city. The Signorettas (Spanish girls) dressed in the most costly attire, while their *Volantes* and horses were literally covered with silver and gold. On either side of the drive, the rose and various kinds of flowers, with occasional Cocoa-nut, Palm, and other trees, yielded a perfume far preferable to the most fastidious lady's toilet. I must drop this, as it is out of the question to give it in writing.

Woman, God's best gift to man, is not appreciated here as she is in the United States, by no means, and never can be where God is not in the hearts of the nation. How woman should prize Christianity. This is her only safe-guard in any part of the world. Take away this glorious light from among us, and how soon would her condition in the U. S. be on a footing with other barbarous and half-civilized nations. But here I find myself digressing.

Slavery, in its worst form, appears in Cuba. If Thomas Jefferson had been here, he might well have said, I tremble for my country when I reflect that God is just, and that his justice will not sleep forever. Many of the slaves are but poorly fed and clad, and some as naked as at birth. This all looks strange to the uninitiated, and is revolting to decency.

What appears strange to me, is to see persons here hold slaves whiter far than themselves. Nor would anybody go into hysterics should a man marry a woman whose skin was a shade whiter than his own. It is for us Americans to preach up humanity, freedom and equality, and then turn up our noses if an African takes a seat at the same table on board a steamboat. Even in our churches he is obliged to look out some obscure nook, and

drudge gloomily towards heaven, as if he had no business on the narrow way. The misery is, that they who preach, equality the loudest, are generally the last to practice it. They are generally for levelling downwards; but give me the man that tries to level upwards. Give me the man whose smiles are like the rays of the sun,—if they strike the loftiest objects first, it is only that they may glance at the lowest. But what has all this to do with the matter? I will not discuss slavery.

I was speaking of religion being the great conservative. I bless God that my footsteps were ever led to the rock of safety, and that a new song was put in my mouth. You, my friend, can imagine with what delight one passes through distant and strange scenes, when one feels that he is upheld by power Divine. Yours affectionately,

JOHN ———.

A Brief Analysis of 1st Corinthians.

I. The Epistle opens by announcing the names of its author and his accomplice, and their mutual salutation or greeting of the Church of God at Corinth. The writer expresses his fervent gratitude to God for the conversion and many blessings enjoyed by that people, and exhorting them to believe that God would also confirm them unto the end, in order that they might be blameless in the day of our Lord Jesus Christ. Chapter 1: 1 to 9.

II. He next proceeds to treat of the blind, untempered, inconsiderate zeal of several factions of the Church; under the influence of which they had divided themselves into sects or parties, with human names or titles to designate each by. This subject begins with the 10th verse and continues on to the close of the 4th chapter. Many incidental subjects are thrown in, and various arguments introduced, to exhibit the sin and folly of such a course, and to heal, if possible, the breaches.

III. The fifth chapter takes notice of the horrid sin of incest tolerated among them; pronouncing it more scandalous than anything of the kind tolerated among the unconverted heathens. This I suppose was owing to a laxity of discipline among them, and not a disposition to excuse such crimes. Some very wholesome directions are given about what steps should be taken with such offenders, and at the same time classing the covetous, the extortioners, the idolaters, the railers and drunkards under the same head of notorious violators of the law of God, unworthy of the society of Christians.

IV. Chapter the sixth opens by noticing another evil among them—that of litigations before wicked tribunals by those professing the faith and love of Jesus, "Brother goeth to law with brother, and that before the unjust. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather suffer yourselves to be defrauded?"

V. From the 9th verse the author digresses from his subject, and enumerates several classes of individuals who can never inherit the kingdom; but his mind is chiefly dwelling upon the fornicator, who abuses the members of Christ by joining them to a harlot. He appeals to the fact of their purchase by the precious blood of Christ, as an inducement to avoid such iniquity. This was a touching appeal.

VI. In the seventh chapter he alludes to a letter they had previously addressed him on the subject of matrimony: stating that under the very difficult circumstances that then surrounded Christians, it was good for a man not to touch a woman; and that the better plan would be for every one to remain as they were called of God. If wedded, profit by it—if not, seek not to be so. By this Paul did not intend to set aside the original law of marriage, which declared it not good for persons to live in celibacy, but to show that the probability was, that it was most expedient to remain unmarried in such or similar circumstances. This subject is followed up to the 10th verse, then left, and resumed in the 18th verse, and continued to the close of the chapter.

VII. At verse the 10th is introduced the propriety or impropriety of living with heathen, unconverted or unbelieving partners. He lays down the law first, telling them that the law demanded them to live together or remain unmarried. He next gives his own advice, and defends the right of persons who had been wedded in heathenism to continue to claim their partners even after conversion. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the Christian husband; or in other words, that they were legitimately holy to each other—that their marriage contract was a lawfully sanctified one, although entered into in a state of heathenism; and that Christianity did not annul that covenant, "Else," said the writer, "were your children unclean; but now are they holy." From this we learn that the children of the members of the Church stood exactly in the same relation to the Church that did the unbelieving partners of Christians.

VIII. The eighth chapter opens and closes with a very wholesome piece of advice to avoid the festivals given by their former associates in honor of their idol gods. He merely intended to impress their minds with the fact, that by being found within the influence of these festivals, they might be decoyed away or wound the tender conscience of others. A warning yet applicable to all Christians.—"Evil communications corrupt good manners." The same subject is resumed again in the tenth chapter, where the Apostle presents some awful instances of God's sore displeasure to sin, and particularly the sin of idolatry.

IX. The ninth contains a lengthy argument in defence of the rights of the ministry to a competent support from the Church. "Am I not an Apostle? am I not free; have I not seen Jesus Christ our Lord? Have we not POWER to eat and drink? Have we not POWER to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we POWER to forbear working?" He proceeds to the proof of these propositions, and then concludes: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

X. The next subject broached, is the external appearance and most expedient deportment of Christians when assembled together in the public congregation. After giving some orders thereabout, he appeals to their natural feelings in proof that it was proper for a man to have his head bare when praying or speaking, but it was indelicate for a lady to pray or speak before the public audience without a covering—God had given her her hair for that purpose.

XI. Another important point in these external regulations was, their proper deportment at the Lord's table. This chapter most clearly proves that both men and women were participants in the Supper of the Lord. The writer is addressing both sexes all the way through it, and says, "As often as YE (men and women) eat this bread, and drink this cup, ye (men and women) do show forth the Lord's death till he come." Leaving the subject of the abuse of the Lord's table, he reminds them of his contemplated visit, and that he would then set all things in proper order.

XII. The next subject in order is that of spiritual gifts. No Church had a greater variety of these than the Church at Corith, and none made a worse use of them. They were to be desired not for individual aggrandizement, but as the property of the whole Church, in order for the edification of the whole. Gifts were the property of the Church. If the gifts of one were inferior to those of another, this was no ground for despising the former. It was the same Spirit dispensing the whole.

XIII. The thirteenth chapter is a lucid argument on the important distinction between many natural and spiritual gifts, with zeal and natural benevolence, and true religion. Some men are naturally disposed to give or be benevolent, and yet have no religion. Indeed, some men will give all they have to feed the poor, and yet swear and get drunk. Others would die for a cause, and yet would not obey God. But true charity or Christian love regulates the whole of a man's life; yea, his motives of action also.

Many have extremely erroneous conceptions, however, of what true charity is. The charity of some Christians is a sickly tenderness or silly weakness. It will not allow them to correct error wherever they find it, and in justification of their course, will often plead the Saviour's language to the blind man, "According to your faith be it unto you."

Now, I scarcely conceive how any one can apply Scripture so falsely. Doubtless, Jesus had no reference to the kind, but amount of faith. The faith he knew to be good in kind, but was it in amount or strength sufficient to justify him in bestowing so great a blessing? Real charity, the man of God declares, "Rejoiceth in the truth; beareth all thing, believeth all things, hopeth all things, endureth all things." That is all things contained in the truth—that truth is every word of life. This shall abide eternally. More anon.

Fraternally, G. U. HARN.

Letters on the Wing.---No. 2.

DEAR MR. EDITOR:—

WHEN I last wrote to you I was at the Nanticoke Dam, on the North Branch of the noble Susquehanna, and after witnessing the wrecking of a number of rafts in passing the sluice, owing to the freshet produced by the melting of the snow by the rain, I left for Wilkesbarre, in the same (Luzerne) county, where I stopped several days. This town is the county seat, is large and lies in a fertile section of country, not far from the coal mines, and is a place of considerable business. I stopped at a tavern, and it being Court week, became acquainted with a number of Lawyers, Judges and Doctors, who, counting up the number of lawyers in the place, one evening, found them to be at least *fifty* in the town, besides about *fifteen* others in the country! I thought if lawyers are a *blessing* it was a blessed place; but if a *curse* it is an accursed place. You would be disgusted to hear the great bombastic speeches some of them would make in cases where but a few dollars were in dispute between the silly litigants.

I preached in the south part of the town one evening, in the Academy, to an attentive audience; and next day accidentally heard that one of our brethren lived there. I hunted him up and met with a warm reception by brother John Jacobs, formerly of Shippensburg. He embraced religion there about the time I did, and we were both members of the Church under Elder Mackey, in 1839. He and his kind wife joined the Baptist Church here some years ago, in the absence of any of our brethren to fall in with. They were very glad to see me, and desired me to stay over Sabbath and preach in their meeting-house, as they have no regular minister at present; but I had to leave. They would gladly receive and entertain any of our preachers who would visit them. They seem warm in their love for the brethren. I think you had best send them the Advocate; they will probably take it. I would suggest to brother Harn to get on board of a canal boat at Harrisburg and visit all the towns along the canal to preach. If he takes such bills along as I carry, he can get audiences at a few hours' notice, and houses to preach in at every place. In the summer he could preach out doors to vast multitudes; and I think the people would bear his expenses. I wish he was along with me. The canal boatmen would charge him nothing, and if he would have a lot of tracts to distribute, his tour would cost him nothing. Will the Harrisburg Church let him go a month? He will find a hearty welcome at the houses of the friends I pointed out in my last, and shall in this.

Leaving Wilkesbarre, I came up the beautiful Wyoming Valley, of Indian massacre memory, and stopped at a pretty little village, North Troy; near to which stands the monument to the memory of the settlers massacred in the bloody days of the early settlement.—Here I stopped at a tavern, the keeper of which is from Baltimore; and his conscience lashed him so severely, that he began to apologize to me for being in the business of rum-selling, and promised to get out of it as soon as possible. I advised him to do so, assuring him he could not save his own soul while engaged in destroying his fellow-men with his rum. I was pressed to stay and preach over Sabbath, but had to leave. They wanted to hear what our doctrines are. There is a good schoolhouse here at brother Harn's pleasure.

From Troy I came to Pittston, a new village eight miles above Wilkesbarre. This is a very brisk place, where a company are laying a new Railroad, to carry the coal of this region to the Delaware and Hudson Canal, and thence on boats to New York. The coal mines are in and all about the village, and for many miles up the valley. To this place all eyes about here appear to be directed for business. Many miners are leaving Pottsville and coming hither. I stopped at a miserable rummery, till I fell in with a Methodist brother, (name forgotten,) who keeps the Coal company's store, who kindly invited me to stop with him, and then introduced me to his brethren in a meeting, and I was invited to preach for them, which I did twice. On going to meeting on the last evening, I met with a young man from up country, by accident, who is a member of the M. E. Church, and was on his way to school to finish his education; and I prevailed upon him to stop with me and exhort after my discourse, which he did. He is open to con-

viction for the reception of the truth. I promised to send him some papers; so you will please to send him a few copies of the Advocate. This village lies near the head of the canal; and there are School-houses in it at Harn's command.

Carbondale was my next point to arrive at; and on my way hither I passed a number of villages, among them Harrison Iron Works, a large village in Lackawanna Valley—which is one vast coal field from Pittston to Carbondale—about twenty-five miles,—near to which is another named Hyde Park, and both will soon be one; and two miles off another, Razorville. The distance is about 25 miles. Carbondale lies in a coal region, in the upper end of Luzerne county; but the coal mines are, I am told, pretty well worked out. Under one hill they say there are about *thirty-five* miles of Railroad. On this account the new Railroad mentioned above has been projected to reach a new coal region—same company partly concerned in both works. Want of room prevents me from noticing many things in this and other towns.

I left Carbondale for Honesdale, the county seat of Wayne county. There is a Railroad of about 16 miles between those two places, with six inclined planes, upon which the coal is brought from the former place to the latter, which is located at the head of the Delaware and Hudson Canal, where it is shipped and sent off to New York. Of all the different rides I ever had, the one over this road was the most novel, interesting, dangerous and pleasant—the danger seemed to heighten the pleasure. At four or five of the planes, some of which are about half a mile long, four loaded cars always met four empty ones; and where the loaded cars had to ascend, they were drawn up by a steam engine stationed on the hill, while the empty run down on the side track, drawing the rope to the foot for another loaded train. Where the loaded descended the plane, their weight drew up the empty cars. At about midway, some thirty cars are attached to each other, and have down grade eight miles to Honesdale. This road runs over many deep ravines and streams, and at some places it passes for many hundred feet over wooden trussels, from one to fifty feet high, with no flooring. Upon these awful heights a break down could not help producing inevitable death; and as you pass off from each, your heart throbs with joy at another happy deliverance. There is another track over these last eight miles, with several water powers at planes, to draw up the empty trains, returning from Honesdale, to run them back to the last motive power, by which they are drawn up, and then meeting the loaded cars, go up and down four at a time, as above stated. No passengers are carried on this road, but hundreds of persons mount the coal cars and ride over this dangerous track continually, at the risk of life and limb—gratis. At the head of the long plane, a village called Waymart, there are about 200,000 tons of coal in a vast heap, deposited there during winter, while the the canal is closed. In addition to that, there are about 400,000 tons or more at the canal head, ready to be shipped. At the depot here they have two engines to work all the screens and draw up the cars to the top of the back track, the hill being at an angle of about 30 degrees. The loaded cars are drawn up another inclined plane and run out on temporary tracks laid on the immense heaps of coal, at least 50 feet high, where the coal is emptied out; and it slides down, sometimes into the canal, where there is at present a heap of fifty tons, which slid in the other day. When the boats begin to run, which will the 6th of this month, (May,) then all the coal is shipped from the cars, as it reaches the canal.

Honesdale is a beautiful town, of all white houses, with green shutters; after the Eastern States' style. In one street, at short distances apart, are four pretty churches in a line, and the whole place is a tasty one, and is quite a business town. On arriving here I called on the proprietor of a public room called "Berean Hall," for privilege to preach, and having been previously informed that he was a *Universalist*, I was very agreeably disappointed by finding him a minister of the Christian connexion instead of a Universalist. His name is Moses Cummings, a "gold-smith." He pressed me till I consented to leave my boarding-house and take up lodgings with him; and I had the great pleasure of being very hospitably entertained by him and his excellent lady for two weeks, during which time his hall was at my command. I preached a number of times in it. I found in his possession a copy of Winebrenner's "View of the Church," with which he says he is very much pleased. We exchanged views on many points, and agreed on nearly all; and agreeing to exercise the spirit of toleration on the few points upon which our opinions were not alike, we could worship together and love as brethren. He spoke much of his desire to see a union effected between his and our bodies, and urged that matter once at one of the Conferences of his brethren. He would be glad to see a committee appointed to visit on both sides. I expect to meet one of their Conferences on my way round through New York and New Jersey. If so, I shall participate in their Christian friendship. Brother Cummings will be there to introduce me. I shall then report the result of my acquaintance with them to you for publication. He has also now one of Winebrenner's works on regeneration, and will probably review it, being pleased with it.

Brother Cummings is a remarkable man, a keen, intelligent and fearless advocate of Bible truth. Brother Harn would do well to come here: he would be delighted with brother C. When he came to this place years ago, he devised a plan to build his *Berean Hall*, for the use of all denominations; and by having two stores on the first floor, he can use the upper floor as a hall, with but little expense, and gives it *freely* for preaching. Such is the plan I have long thought and spoken of for building houses of worship in towns where we have no meeting-houses; and if our wealthier members would do as brother C. has done, we could have numbers of churches in large towns where we are yet unknown. The rents of such buildings for the stores alone, will pay the interest on the whole investment. The motto over his pulpit is, "In faith unity; in non-essentials liberty; in all things charity." He goes upon the plan of the noble Bereans, who searched the Scriptures daily to see if the things taught were true. I am finishing this letter at his house to-day, (May 2d,) and will leave either this evening or to-morrow morning; and the thought of doing so is quite repugnant to my feelings, so strong an attachment have I formed to him. His liberal soul has won from me an enduring esteem. We love one another, although we differ a little. Why may not that same friendship, fellowship and Christian love be brought about between both our bodies collectively! More anon.

J. F. WEISHAMPEL.

Letter from Brother William Bond.

Muscatine, Iowa, May 9, 1850.

Brother Winebrenner:—

I take my pen in hand to inform you that I am well at present, and thank God that I am alive in the land. We have arrived safe at Muscatine, at which place we expect to stay for some time. As I informed you in my other letter, all of our family escaped from the disaster with our lives, though two of my father-in-law's children were burned pretty badly; but they are, thank God, doing pretty well. Brother, how transitory are the things of this world! We set out from our little homes, as we supposed, well provided for the West, and so we were; but, as it were, in a moment, all our hopes were blasted. But with Job, we are willing to say, "The Lord gave, and the Lord has taken away, and blessed be the name of the Lord." Dear brother, it was an awful sight: I can hardly describe it. But I want to give you some idea of the calamity.

There were about eighty-three souls on board the boat when we started from Harrisburg, and continued together so to Pittsburg. We there engaged the steamer "Belle of the West," and in a few days reached Cincinnati. Not having sufficient lodging, we lay there a few days. April 22d we started for St. Louis; but on the night of the 22d, about 12 o'clock, the alarm of fire was given. We had taken a cabin passage with some of the rest. Others of our company engaged a deck passage. All was peace and harmony with us until about 12 o'clock that night. It is supposed, by what we can learn, that the boat was on fire about an hour before the passengers were aware of it. The state-room, which we slept in, was burst open by some one as they passed, but how I cannot tell, for we were all asleep. My wife told me that some one had burst the door open. I sprang to my feet, and opened the door to see what was the matter. On opening the door I found that the cabin was full of smoke. I told my wife to dress herself as soon as she could, and try to get out, for I saw that the boat was on fire, and little time to spare. We put on some of our clothes as soon as we could, and made our escape. I thought of taking a trunk of mine with me that was in the room, but I was afraid I should not not be able to get out with it, for the cabin was so full of smoke that I was not able to see where I was going. I thought perhaps I might recover some of my goods yet, but in the space of five minutes the boat was all on fire. Such a scene I had never witnessed before! It appears the boat caught in the hold behind. The front hatch was opened, to see if the fire could be seen, but it could not, for it was in the hind part of the boat. On opening the hind hatch the fire got air, and burst out, which soon spread in flames all through the boat. Some of the children had lost their parents, and brothers their sisters. Some of the passengers had to escape without any of their clothing. The boat was run ashore in the sand-bank with the bow, but the stern of the boat was some distance from the shore; for it appears the boat was run in square, and all the deck passengers that could not make their escape before the hind hatch was opened, had but a very poor chance. Therefore they had to make their escape from the boat by jumping into the water. Three girls and one little boy were saved with the small boat.

Out of 83 of our company, we lost 14 souls, and two young men, Yordy and Bomgardner, very severely burned. We heard that Bomgardner has since gone to the eternal world.

But, brother, on the other hand, we still feel encouraged to travel on in the narrow way that leads to glory. But I must close for the present. Please correct my errors, and excuse my writing, for my mind is so much scattered that I am hard able to write.

Yours, truly, WILLIAM BOND.

N. B.—We have been out to North Bend, and found the brethren all pretty well, except brother Snavely, who was very ill, and has been for some time, but is getting better.—The brethren have been very kind to us in our distress. May the good Lord reward them for it. Pray for us. W. B.

Notice.—Our Post Office address is Muscatine, Iowa. A. FUNK.

Letter from Brother Jesse Snyder.

Mechanicsburg, Ohio, April 7, 1850.

Brother Winebrenner:—

It is with pleasure I take up my pen for the first time to drop a few lines for the consideration of the readers of the Church Advocate, which, if you think proper, you are at liberty to insert.

Enclosed you will find one dollar for the next volume of the Church Advocate, for which I have been a subscriber for the last two years; and I am glad to say that I have obtained great benefit thereby. It is a welcome visiter to us; and I would cheerfully recommend it to every father and mother who desire to see their children walk in the path of virtue. In it we find many wholesome instructions. In its columns we learn the progress of the different branches of the Church, and the good dealings of God toward the children of men. The cause it advocates is a glorious one, and therefore it should receive the patronage of all who love to see the cause of religion prosper.

The cause of God is prospering in this part of His moral vineyard. I attended several protracted meetings last month, and saw some precious souls (I trust) happily converted to God. I for one feel to praise God for what he has done for me. Whereas he was angry with me, now his anger is turned away, and I, through his grace, am enabled to rejoice in hope of a blessed immortality beyond the grave. No more at present.

Yours, in the bonds of Christian love,

JESSE SNYDER.

N. B.—My Post Office address is Windfield, Tuscarawas county, Ohio. J. S.

Letter from Brother J. J. Doman.

Grandview, Louisa Co., Iowa, April 20, 1850.

Brother Winebrenner:—

I take my pen in hand to drop a few lines to you and the readers of the Advocate, to let you know that we are all well at present.

If any of the brethren intend coming to Iowa, let them land at Port Louisa, and then they can look out for themselves. I think they can suit themselves in Louisa county as well as anywhere else. It is near market, and a fine country, and a healthy place.

But religion is in a low condition here. They take all into the church—good and bad. I saw but one person converted since I came to this country. We would like if some pious preacher would come here. I believe good might be done. I wrote to brother Snavely to come, or brother Lininger, but have received

no answer as yet. California killed all the religion.

I enclose one dollar for the Church Advocate. It is a valuable paper to us since we came to this country. Excuse me for not sending it sooner. I forgot myself until the 1st of April number came to hand. Pray for us. No more at present.

Yours, &c., J. J. DOMAN.

Letter from Brother John Miller.

Rondout, Ulster Co., N. Y., May 13, 1850.

Dear Brother Winebrenner:—

I take my pen in hand to drop a few lines for the Advocate. I formerly lived at Auburn, Schuylkill county, Pa.; now I am at Rondout, York State. There is a set of rough people here, and I have but little enjoyment among them. I was at the Methodist meeting, which was pretty good, but rather cold. But, thanks be to God, that I can enjoy myself, if I keep myself close to Him. Brethren, pray for me, that God may strengthen me, and make me bold in his cause. My prayer is, that God may bless all his children, and awaken sinners, and bring them to see the awful state they are in. May God bless us all, and be with us to the end. Amen.

Yours truly,

JOHN MILLER, Potter.

OBITUARY OF Brother FREDERICK STONER.

Died, on the 23d of April, 1850, brother Frederick Stoner, of Cumberland county, Pa., aged 73 years, 1 month and 18 days.

Brother Stoner was a man of God. This he gave evident signs of through his life. He embraced religion when he was about 20 years of age, in Dauphin county, Pa., about 53 years ago, and from that time to the day of his death, his house was always open for the people of God. His house was a home for the preachers. He delighted in the worship of God; and, with his soul filled with the Spirit of the Lord, would go to the sanctuary of God, and there pour out the feelings of his heart before the Lord; and as his days began to draw to a close, he would exhort his wife and children to meet him in heaven. A few hours before his departure, while his companion was weeping, he told her not to weep, for he would soon be free. His departure from this world was easy and triumphant. He left a wife and seven children to mourn his loss.

His funeral was attended by a large concourse of people, and the occasion was improved by Elder J. C. Seabrooks, from Heb. 10: 19–22. Truly, it was a solemn time. We met there to pay our last respects to one who, doubtless, is in heaven. H.

OBITUARY OF ANNA BRENEMAN.

Died, on Friday, February 22d, 1850, of Scarlet Fever, at the residence of her father, (Sporting-hill,) Anna, daughter of Joseph and Catharine Breneman, in the 11th year of her age.

The death of this interesting little girl has caused many sad hearts, and tears of affection have flowed from the eyes of many, whose love and esteem she had won for herself by her good qualities and gentle disposition, with which she was so bountifully gifted. Young as she was, she was endowed with the art of being a tender-hearted sister, an affectionate daughter, and a warm-hearted little friend.—Her bereaved parents are left with this consolation, that the All-wise, in his infinite wisdom, was pleased to remove her from this transitory world, and transplant her spirit to a more permanent and brighter sphere. Peace to her ashes. Funeral services by Elder Jos. Breneman, from Matt. 24: 44.

JOHN MARTIN.

NEWS DEPARTMENT.

Cheap Postage Bill.—The following is the substance of a bill introduced into the United States Senate by the Chairman of the Committee on Postal Affairs:

1. Two cents per each half ounce pre-paid, and five cents if not.

2. Drop letters one cent pre-paid, and two cents if not.

3. Postmasters appointed by the President are required to establish places of deposite for the reception of letters, and to employ carriers to convey them to the Post-office free of charge.

4. Letter carriers to receive only one cent for the delivery of letters.

5. The charge on advertised letters to be only one cent beside the regular postage.

6. Postage on newspapers and other printed matter the same as now charged, except that circulars and handbills are to be charged letter postage.

7. Bound books may be sent by mail to be charged one cent per ounce.

8. The franking privilege to be totally abolished, except to the persons who enjoy it as a token of respect and honor.

9. Postage on Congressional documents, speeches, &c., mailed during the session of Congress, to be paid out of the contingent funds of the respective Houses.

10. All communications to and from the Departments of the General Government, properly chargeable to the public service, to be marked as such, and the postage to be paid like the other contingent expenses of the Government.

The other parts of the bill relate to the duty of the Post-master General, in drawing funds according to existing laws, to defray the expenses of the Post-office Department.

The Crops of Montgomery County, Pa.—The Norristown Watchman says: "We do not recollect ever having witnessed such cheering prospects for an abundant harvest.—We have heard from almost every part of this county, and every intelligence echoes the same. We never had better prospects for a full harvest."

☞The Mormon emigrants have commenced the journey from Council Bluffs to their New Jerusalem. Some hundred and fifty teams, on the 3d ult., crossed the river, and they are continually crossing at every ferry. The total number who are expected to go there, this year, will reach six thousand souls! Next year, the number, it is expected, will be at least trebled

How Money is Made in California.—A gentleman, formerly of St. Louis, writing from California, gives the following account of how he made his first money in El Dorado. He left the western frontier of Missouri late in the season, and consequently met with bad luck in his progress across the plains, having worn out twenty head of stock, abandoned wagons, and sacrificed every thing of property but the clothes upon his person, before he reached the mining region. Of course, he was completely destitute when he got to Sacramento; but he says:—I pulled my watch from my pocket, and pawned it for a *bag of beans*, at one dollar a pound, and some flour, and a few other articles at California rates. These I intended for the support of my family; but the thought struck me that I might sell a portion by the pound, and replace at lower prices. With this view I spread my possessions upon an India-rubber cloth on the ground, and commenced operations. I need not give you a detailed statement of my business transactions, but it is sufficient to say, that in fifteen days I had made about one thousand dollars."

Sabbath School.—The Methodist Sabbath School Union turned out in large numbers on Tuesday, to celebrate their Anniversary. The number of schools out was 20, embracing over 7000 children. They assembled in the Washington Parade ground at 4 o'clock, P. M., and marched through the various avenues singing hymns appropriate to the occasion. Owing to an impending cloud and a prospect of a heavy shower, much of the pleasure of the occasion was marred. The good order, intelligence, neatness and good feeling, expressed in the bright eyes and rosy smiles of so many children, as they passed along amid groups of spectators, under the charge of their Teachers, was remarked upon by all. We observed a beautiful banner attached to the Norfolk-st. School, that was very appropriate. The first division of the long array entered from the south side, the next passed in at an angle, and all kept moving until the noble grounds presented a most beautiful and animated appearance. We have seldom witnessed a better display.—*New York Sun.*

Massachusetts New Marriage Law.—This law, approved March 28, dispenses with the fourteen days' notice and publication of intentions hitherto required in the State of Massachusetts, and enacts that such notice shall be given to the Register, Clerk or other officer appointed for that purpose. Parties married out of the State, must give notice of the fact to the officer, within seven days after their return.

☞The Columbia Spy says that, in consequence of the high price of cotton, the Conestoga Steam Mills will partially suspend operations as soon as the present stock is worked up.

American Temperance Union.—This society celebrated its anniversary in New York. Chancellor Walworth presided. The annual report says:

The State of Vermont has returned 20,000 votes against all license, and 12,000 in favor. Massachusetts grants no license, and has made more stringent her law against the traffic. Rhode Island gives license but in four towns. Maine holds to her prohibitory statute. A committee of the New York Legislature have recommended such a statute. In New Jersey and Maryland the Sunday liquor traffic is hedged up. The Wisconsin law holds the vender responsible for damage. Father Matthew's visit has been well received. Temperance organizations are numerous and efficient. The Order of the Sons of Temperance numbers about 300,000.—Temperance lecturers are diminished, but the labors of Messrs. Gough, Jewett, Kellogg, White, Hale and others, have been unremitted and successful.

Harrisburg, Lebanon and Reading Railroad.—A bill was passed by the Legislature, authorizing the construction of a Railroad between Harrisburg and Reading, by the way of Lebanon. This road, when completed, will be about 48 miles in length—and as it will, we are told, in many places and for considerable distances require but little grading, and will pass through one of the richest valleys in the State, it cannot be otherwise than that the investment will be a profitable one. The citizens of Lebanon, aware of the fact, are up and doing, and have already collected large amounts, in the way of subscriptions, to the stock of the new road. The citizens of the borough of Lebanon had a meeting a few evenings ago, and 167 shares were at once subscribed for. Committees were appointed to canvass each township in the county. The precise point for the western terminus of the road, has not, we believe, been yet fixed upon.—*Ex. Paper,*

Brown Bread.—This is made of Indian and rye meal. Take equal quantities of each, say two quarts. Sift and scald the Indian meal; when it is cool, add the rye meal, with a table-spoonful of salt, and a gill of fresh yeast. Half a tea-cup of molasses improves the bread. Mix it either with milk that has been boiled, or with water, sufficient to make a stiff dough. After kneading it, scatter dry flour over it, cover it with a course napkin, and set it by the fire to rise. When it is very light, seperate it into buttered irons or tin pans. Bake it in a hot oven three or four hours.

Wheat Crop of Ohio.—A friend, says the Cleveland Herald, recently from Columbus, states that the wheat crop in Ohio never looked better than now. It is free from all danger, save that of the rust, and we trust a good crop will reward the labors of buckeye husbandmen.

The Newspaper Folder.—Many will remember the announcement, a year or more since, that a machine for folding newspapers had been invented in Springfield. A variety of circumstances have conspired to prevent its being brought into use until now. Important improvements have been effected in the invention, since the original conception, and it has this week been attached to our steam power press. It does its work excellently well, far exceeding our anticipations of its practicability and utility, and fully equalling those of its sanguine friends. The machine is itself a very ingenious and beautiful piece of workmanship. It is compact, occupies but comparatively little room, and operated by the same power that carries the press, and therefore operating with equal speed.

The sheet passes from the press into the folder by bands, and after passing through the severel folds, it is then thrown out at the sides, compactly and neatly folded, all ready for the carrier or the mailman. No description of the operation would be intelligent to the reader, without a diagram.—*Springfield Republican.*

Locomotive for New York.—A powerful locomotive, built at Baldwin's foundry, weighing 28 tons, was yesterday put on board one of the barges belonging to the Albany Commercial Line, at the foot of Dock street. The locomotive is called the Susquehanna, being intended for the Hudson River Railroad. It will be landed at Manhattenville, about six miles above New York.—*Phila. Ledger.*

MISCELLANEOUS.

COUNSELS FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again.—Make up your minds to do a thing, and you will do it. Fear not if troubles come upon you: keen up your spirits, though the day may be a dark one.

Troubles never stop forever,
The darkest day will pass away.

If the sun is going down, look up at the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or child may be cheerful.

Never despair when fog's in the air! [ning.
A sunshiny morning will come without war-

Mind what you run after! Never be content with a bubble that will burst, or a fire work that will end in smoke and darkness. Get that which is worth keeping.

Something sterling that will stay
When gold and silver fly away.

Fight hard against a hasty temper.—Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life.

He that revenges knows no rest;
The meek possesses a peaceful breast.

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little great things are completed.

Water falling day by day,
Wears the hardest rock away.

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lesson well. A man that is compelled to work cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his sleevs in earnest, and sings while he works, is the man for me.

A cheerful spirit gets on quick—
A grumbler in the mud will stick.

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild-beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your head and heart full of good thoughts, that bad thoughts may find no room to enter.

Be on your guard, and strive and pray,
To drive all evil thoughts away.

COMPROMISE COMMITTEE.

The following is the report of the Compromise Committee:

1. The admission of any new State or States formed out of Texas to be postponed until they shall hereafter present themselves to be received into the Union, when it shall be the duty of Congress fairly and faithfully to execute the compact with Texas by admitting such new State or States.

2. The admission forthwith of California into the Union, with the boundaries which she has proposed.

3. The establishment of territorial governments, without the Wilmot proviso, for New Mexico and Utah, embracing all the territory recently acquired by the United States from Mexico not contained in the boundaries of California.

4. The combination of these two last mentioned measures in the same bill.

5. The establishment of the western and northern boundary of Texas, and the exclusion from her jurisdiction of all New Mexico, with the grant to Texas of a pecuniary equivalent. And the section for that purpose to be incorporated in the bill admitting California and establishing territorial governments for Utah and New Mexico.

6. More effectual enactment of law to secure the prompt delivery of persons bound to service or labor in one State; under the law, thereof, who escape into another State.

And 7. Abstaining from abolishing slavery; but, under a heavy penalty, prohibiting the slave trade in the District of Columbia.

VALUABLE WASH FOR TREES.

The practice of washing, or rather, we should say, of coating fruit trees with whitewash, so prevalent some few years since in many sections, appears now to have but few advocates. Instead of lime wash, most cultivators of fruit apply a wash formed of common wood ashes, or potash and water, which they apply in a very diluted state, with cloths instead of brushes. This application has a tendency to remove moss, imparts a healthy appearance to the cutis, and destroys the animalculæ which locate and adhere to, the epidermis of most fruitiferous trees in May and June. Whitewash as it obstructs the pores of the bark, is an application rarely productive of benefit; it may remove moss, and dislodge insects, but the bad consequences inseparable from its mechanical action on the circulatory and absorbent systems, far more than counterbalances all the good it is likely to produce. A tree that has become coated with moss, can in no way be more speedily and effectually renovated, than by a careful removal of the obnoxious fungi, and the application of soap-suds. Trimming at the proper season, with judicious manuring rarely fails of effecting the result desired.—*Germantown Telegraph.*

SUPPORT THE GOSPEL.

The opinion that the Gospel should not be supported by the contributions of the Church is opposed to reason and Scripture. Men pay their lawyers and physicians for doing them temporal service, and believe it to be their duty to do so. Much more, then, is it their duty to support the Gospel, which renders them spiritual and eternal good. The Scriptures of Divine truth present this duty in the clearest light.

We would refer the reader to the 8th chapter of 2d Corinthians, were Paul, to excite his Corinthian brethren to liberality in supporting the Gospel, sets before them the liberality of the Macedonians,—and also to the 9th chapter of 2d Corinthians, 6th and 7th verses:—"He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully;"—"every man, according as he has purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—Is there not much truth in the following lines of the poet?—

"That man may last, but never lives,
Who much receives, but nothing gives:
Whom none can love, whom none can thank.—
Creation's blot—creation's blank.
But he who marks from day to day
In generous acts his radiant way,
Treads the same path his Saviour trod—
The path to glory and to God."

It becomes us, then, to give toward the support of the Gospel Ministry according to the direction of the Apostle, "as the Lord hath prospered you."

COMING TO CHRIST.

Once more, coming sinner! think of the Saviour who inviteth thee; full of grace as well as of truth. He complaineth if thou come not; he is displeased if thou call not upon him; he can bear with thy weakness; he can pity thy ignorance; he can be touched with the feeling of thy infirmities; he can affectionately forgive thy transgressions; he can heal thy backslidings, and love thee freely. His compassions fail not; he will not break the bruised reed, nor quench the smoking flax; he can pity where no eye pities, and be afflicted in all thy afflictions; he will bow his ear to thy stammering prayer; he will accept the weakest offering if there be in it but thy heart; he hath strewed all the way from the gate of hell where thou wast, to the gate of heaven, whither thou art going, with promises.

Behold, how the promises, invitations, calls and encouragements are mixed with the names of mercy, goodness, love, pity and pardon! In his book they are fairly written, that thou, through patience and comfort of the Scriptures mightst have hope. Coming sinner, blessed art thou, for "flesh and blood have not revealed this unto thee, but thy Father who is in heaven!"—*Bunyan.*

REAL CHRISTIANITY.

It is not Christianity merely to give assent to a creed or a set of dogmas; for this is often done while the character remains unchanged. The devils believe and tremble. It is not Christianity merely to be baptized, to partake of the eucharist, to submit to rites and ordinances of the church; for this is not necessarily attended with a character. But plainly, it is Christianity to be imbued with the spirit of Christ, and to live as he lived. This is the great idea—Christianity is a life. Not a mere outward life, but an inward spiritual life, leading to a corresponding outward life. The inward life is the power and principle; the outward life the exponent—the development—the fruit. Creeds and dogmas are a logical construction—a theological science. Rites and ceremonies are symbolical institutions. This life is the reality. The most diverse forms of character—the good and the bad may unite in the former. Only one form of character—only the good unite in the Christian life. The unity of the life, therefore, is the highest unity; nay, the only real and essential untiy.—*New York Evangelist.*

ANSWER TO PRAYER.

In February, 1839, on the day of Fasting for Colleges, a parent sent a request to a neighboring church, that his son, who was a member of a New-England college, might be made a special subject of prayer. That youth, then thoughtless, is now one of the most promising and useful ministers in our land. Who shall say that his extensive and beneficial influence is not the result of the prayers offered by that church, in compliance with the wish of that anxious father? Who shall estimate, then, the value of those solemn days of supplication for our literary institutions? How many parents have been gladdened by the consequences which have flowed from the observance of these days! How many churches have been supplied with faithful pastors, by reason of these public entreaties for the conversion of collegiate students!

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1. One in the bounds of the Chester Church-Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Indiana Camp-meeting.

A Camp-meeting will be held in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

PROTRACTED MEETINGS.

A protracted will be held, Providence permitting, at Shiremanstown, Cumberland county, Pa., commencing on the 8th inst.

A protracted meeting will be held at brother George Wingert's, near the Cole-brook Furnace, Lebanon county, Pa., commencing on the 15th of June.

The preaching brethren, and people generally, are invited to attend.

THOMAS STROHM.

POETRY.

TO MY HUSBAND.

Yes, go! for though thy presence
Around my dwelling throws
That all of light and gladness
Which pure affection knows.
I will not bid thee linger
When Zion loudly calls
The presence of her watchmen
Upon her sacred walls.

'Tis true that I am lonely,
By many cares opprest,
The busy world a stranger
To this poor anxious breast.
Yet go! thy God is with me;
I feel his guardian care;
His hand of love is present
To dry the falling tear.

I would not—cannot murmur,
Since thou art called to be
The messenger of mercy—
Of grace—pure—boundless—free.
Then hasten with the tidings,
Thou may'st not linger here;
Go, seek the weary wanderer,
The broken heart, go cheer;

For time is onward hastening,
Thy work will soon be done,
And God will call his watchmen
Up to his glorious home;
Then when thy crown of triumph
Thick set with stars shall be,
I'll glory in thy conquest
And ever be with thee.

THE LAST SUPPER.

BY WM. M. H——R.

'Twas night at Jerusalem—that city so fair,
Where high sculptured columns and ornaments were—
That city which dazzled with splendor so bright—
To dwell in its suburbs, did Prophets delight.
But what were its riches and ornaments bright,
Compared with the Jewel which shone there that night?
That Jewel was richer and brighter than gold,
Whose value was tried, but never was told.

That Jewel was Jesus—Oh wondrous to tell,
He did with the sinful inhabitants dwell!
In a lone upper chamber that Jewel was found,
A band of disciples were gathered around.
That meeting was mournful, and sad was the scene,
When this band of disciples and Christ did convene.
He spoke of His death and atonement for sin,
That sinners might find an interest therein.

He for His disciples in silence did break
Their bread, and commanded them all to partake—
Saying, this is my body, now broken for you,
Through all generations this ord'nance renew.
Our glorious Redeemer—Our Jesus Divine,
To teach His disciples, likewise took the wine;
"Drink ye all of this," Immanuel said,
'Tis the testament blood—for you it was made.

From henceforth, said Jesus—their Master Divine—
I'll drink no more with you the fruit of the vine,
Till that glorious season when those whom I love,
Shall drink it with me in that kingdom above.

Oh! what an example of love we here find,
When Jesus, our Saviour, did die for mankind.
So great were the wonders His love did involve,
That angels desire the mystery to solve.

He rose from the table—but could there yet be
One instance more striking of humility!
That Being, coeval with earth and the sky,
Arose and laid His habiliments by.
Oh! great condescension, when Christ did complete
This ord'nance, by *washing His brethren's feet.*
An example, a precept, and promise were made,
As sure as the stone which in Zion was laid.

Addressing His disciples—He said, you must do
This THING for each other, as I have shown you.
What humiliation did Christ undergo,
To purchase redemption for sinners below!
Well might the Temple's vail be severed in twain,
For ne'er did it witness such wonders again.
Well might the sun lose his radiant rays,
Beholding the death of the Ancient of Days.

East Sharpsburg, Blair Co., Pa.,
April 30, 1850.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 25th of April, 1850, at the residence of her father, near Unionville, Frederick county, Md., by Elder J. H. Hurley, of Landisburg, Pa., Elder A. D. Williams, of Carolina Mills, R. I, and Editor of the New England Diadem, Providence, R. I., to Miss S. Harn, of Cedar Hill, Lancaster county, Pa.

On the 16th ult., by G. U. Harn, V. D. M., Mr. Michael Forney to Miss Margaret Crownshield, all of Harrisburg, Pa.

On the 21st ult., by Elder S. Bigham, Mr. Frederick Grubb to Miss Elizabeth Hetrick, both of Perry county, Pa.

On the 2d ult., by Elder Thos. Strohm, Mr. Leonard Peters to Miss Mary Rouch, both of West Hanover, Dauphin county, Pa.

On the 14th ult., by the same, Mr. Davin Breneman to Miss Ann Graybill, both of Lancaster county, Pa.

On the 31st of December, 1849, by the Rev. C. A. Hay, Mr. W. H. Kolsher to Miss R. F. Mahon, both of Harrisburg.

On the 12th ult, by the same, Mr. Jeremiah L. Wise to Miss Elizabeth Eichelberger, both of Cumberland county, Pa.

On the same day, by the same, Mr. Henry Witmer to Miss Caroline Smith, both of Lebanon county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

DIED—At his residence, in Middletown, Dauphin county, Pa., on the morning of the 9th ult., Mr. George Gross, aged 72 years and 14 days.

In New Market, York county, Pa., on the 10th ult., Henry Leander Fisher, aged 2 years, 1 month and 10 days.

Funeral services by Elder J. J. Miller.

"Death may the bands of life unloose,
But can't dissolve my love:
Millions of infant souls compose
The family above."

In Fishing Creek Valley, York county, Pa., on the 2d of May, Laura Danner, daughter of George Danner, aged 11 years, 11 months and 26 days.

Funeral services by the writer, from John 5: 25, 28, 29. Her remains were interred in the grave-yard at Yocumtown.

Farewell, dear Laura, thou art dead,
Thy days are past, thy spirit's fled;
And in your tomb you long shall sleep,
While mourning friends o'er you do weep.
But soon you'll rise to die no more,
Your great Redeemer to adore.

In heaven you now do shining stand,
Amidst that holy, happy band,
Who raise their songs and clap their wings,
And make all heaven with hallelujahs ring.
On Canaan's bright and pleasant shore,
You sweetly live to die no more.

John A. Plowman.

Near the Cole-brook Furnace, Lebanon county, Pa., Caroline Wingent, daughter of brother George and sister Wingert, aged 10 months and 21 days.

Funeral sevices by Elder Jos. Breneman.

At Springville Lancaster county, Pa., on the 20th of May, 1850, of malignant fever, Henry D., son of Henry F. Musselman, aged 2 years, 11 months and 18 days.

At his residence, in Harrisburg, on Friday morning, the 17th ult., Isaac Hovis, aged about 68 years.

On Friday evening, the 17th ult., Philip Cline, an aged and respectable citizen of Harrisburg.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,				$4	62½ a	4 75
Do.	Rye,	do.	- -	2	50 a	2 50
Do.	Corn,	do.	- -	2	37½ a	2 37½
GRAIN—Wheat, per bushel,				1	00 a	1 05
Do.	Rye,	do.	- -		56 a	56
Do.	Corn,	do.	- -		45 a	50
Do.	Oats,	do.	- -		33 a	33
Do.	Barley,	do.	- -		60 a	65
SEEDS—Clover,		do.	- -	3	50 a	3 50
Do.	Timothy,	do.	- -	2	25 a	2 50
Do.	Flax,	do.	- -	1	05 a	1 25
BEEF, per cwt.		- - - -		5	00 a	5 50
PORK,	do.	- - - - -		5	00 a	5 25
HAMS, per pound,		- - -			7½ a	10
BUTTER,	do.	- - - - -			14 a	16
LARD,	do.	- - - - -			8 a	8
TALLOW,	do.	- - - - -			8 a	10
HARD SOAP, (Dried) per lb.					6 a	7
EGGS, per dozen,		- - - -			10 a	10
POTATOES, per bushel,		- -			56 a	62½
ONIONS,	do.	- - -			75 a	87½
APPLES,	do.	- - - -		1	00 a	1 12½
PEACHES, (Dried) per bush.				1	25 a	1 30
FEATHERS, per pound,		- -			37½ a	45
WOOL,	do.	- - -			30 a	50
SALT, per sack,		- - - -		1	08 a	1 08
HAY, per ton,		- - - - -		10	00 a	10 00
PLASTER, per ton,		- - -		4	00 a	4 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$5	12½ a	5 25
Do.	Rye,	do.	-	2	87 a	2 00
Do.	Corn,	do.	- -	2	86 a	2 86
GRAIN—Wheat, per bushel,				1	12 a	1 20
Do.	Rye,	do.	- -		60 a	60
Do.	Corn,	do.	- -		60 a	61
Do.	Oats,	do.	- -		40 a	42
Do.	Barley,	do.	- -		65 a	68
SEEDS—Clover,		do.	- -	3	50 a	3 50
Do.	Timothy,	do.	- -	2	75 a	3 00
Do.	Flax,	do.	- -	1	35 a	1 40
BEEF, per cwt.,			- - -	7	00 a	8 75
PORK,	do.	- - - - -		7	00 a	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America,

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	-	5 00
Isaac Miller, -	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller, -	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	-	-	5 00
James Casey,	-	-	5 00
Samuel M. Hoover,	-	paid	5 00

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50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

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of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

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☞ No letter will be taken from the office unless post paid.

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NEATLY EXECUTED AT THIS OFFICE.
JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

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EDITORIAL DEPARTMENT.

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The Changing Year—My Own Lot.—J. F.

"Sweet spring will come, and summer too,
All things will change, divinely new."

Fourteen months ago I left Harrisburg, and now returning, find that a short year changes things around us, and also within us. I return to H——— a sadder, if not a wiser man. I hope I may also say a better man—for God's holy Providence is designed to lead the soul to seek its rest in Him. I have not now quite so many friends on earth—for some have crossed the flood—

"And we are to the margin come,
And we expect to die."

I have come to H——— to preach. I love to preach. I love to *hear good preaching*—it is to me sweeter than the honey-comb. Music is pleasant to the ear—whether by the voice, or the harp, or viol, or organ. Eloquence has great power to influence and move the multitude, and kindle the fire of patriotism. But the preaching of Christ's gospel changes, and rules all.

I have come to preach at the Bethel in H———. To be sure, it is not a very fashionable place. There are no cushioned pews—nor pew rents—but the souls that attend are precious souls. Paul says take heed to the flock—to all the flock—feed them with bread, that bread which comes down from heaven. Give them to drink of the waters which flow from the rock which was smitten for our salvation—"that rock was Christ." These streams never run dry—and the bread never fails.

At the Bethel, many, from year to year, have said they experienced renewing grace, but with too many it was like seed fallen on stony ground, or among thorns, its fruitfulness was soon gone. And beside this, we have not been sufficiently careful in discriminating between the *real* and the *fanciful*. We have been far too ready to baptize in the seasons of excitement, and revival, and then we mourn on account of having administered that solemn ordinance, which is the being "buried with Christ," to those who had no real faith in Him.

But the wheat remains when the chaff blows off, and I now find a number still at the Bethel whose faces are toward Zion. And to these I have come to preach the best I can—that is, the plain, simple, doctrine of Christ Jesus, as our wisdom and righteousness, and sanctification, and redemption.

Some must go to heaven, I trust, from the Harrisburg Bethel, and in order to be prepared to enter in through the gates into the holy city, the soul must be sanctified. And so I feel disposed to preach and pray about this blessed doctrine and experience. And whether the brethren here, or in other places, exactly agree with me or no, in my views of this great point—only let them listen, and give liberty to preach it—and they perhaps will preach it also if they are preachers, and pray for it if they are private members. There must be a waking up to spirituality, and higher attainments in the divine life, for the world rolls in like a flood with its business, and gains, and amusements, and honors, and how can we escape, except by being conformed unto Christ, and living the life on earth which he once lived.

Our Meeting-house in Baltimore.

We have a small meeting-house in Baltimore, and a society of about twenty-five members. The house and lot has a debt of about two hundred dollars, (including ground rent,) which must be paid by the beginning of August. If the money is not paid by some one the place will be sold; for how can it be otherwise in these days when people *must*, and *will*, have what is justly coming to them, and if the fault is ours we cannot rightfully complain.

Many persons in the churches have contributed small sums toward obtaining that meeting-house, and now that the brethren have the house, is it to be forfeited, because no one will advance two hundred dollars, or because a few of our brethren, who are well off in temporal things, will not contribute—say, twenty of them, ten dollars each, and let the little society keep their house.

Brother McFadden called on me the other day, and tells me he is preaching this year (since the first of April) in this meeting-house in Baltimore. (I think I was the first of the brethren who preached in it seven years ago, while on a visit of a few weeks—we then first took it on rent.) Brother McF. says that the prospect is favorable—the attendance on the services is good—but the small society is poor—yet out of their poverty they have for years done far more for the support of the cause among them than would be expected by some who are well off in the things of this life.

Now what can be done is this, let some one of the brethren pay the two hundred dollars, and take the house for security—as a fair investment of money on interest. Or, let a few advance ten or twenty dollars each, and thus prevent a house of worship from being sold, and turned perhaps into dwelling houses, or possibly to some unworthy purpose.—J. F.

Notice and Request.

Brother James Ferguson, at Martha Furnace, Rudsburg Post-office, Clarion county, Pa., wishes some of the preachers to call on him, as he is there alone.

☞ The Debate on Baptism will be continued in the next number.

Notice to the Camp-meeting Committee.

The Camp-meeting Committee will meet in the Bethel at Harrisburg, on Tuesday, the 2d of July next, for the purpose of arranging the Camp-meetings for the present year. Punctual attendance is requested. By order of the Chairman. E. H. Thomas for J. Winebrenner.

The churches and brethren interested, will please send in their communications by that time, addressed to brother J. Flake, Harrisburg—*post-paid.* E. H. THOMAS.

Camp-meeting Committee presumed to be J. Winebrenner, E. H. Thomas and A. Swartz.
J. F.

Jerusalem—In another page will be seen a very interesting account of the Holy City in its present state, written by one on the spot. Read what he says concerning the city of the great King in its forsaken condition, and think whether He will not return again ere long, and gather the children of the kingdom around him. Even now,

"He sits a sovereign on his throne,
With pity in his eyes;
He hears the dying prisoners' groan,
And sees their sighs arise.

He saves the souls condemned to death,
And when his saints complain;
It sha'nt be said that praying breath,
Was ever spent in vain."

The earthly Jerusalem may not be built again, but the heavenly city will come down from heaven, on, or near the earth, and all the saints in it—the Lord among them.—J. F.

State of Things in Our Land.---J. F.

The beginning of summer in 1850 finds our land without war, internal, or external. To be sure, we have not as much peace, or as much union, as we would wish to see—the North and the South are not just agreed as to what shall be the future lot of the large territories which have been lately gained. The South wishes to darken those new lands with the evil which rests so heavy on themselves—but the free States say, let us have free soil, and no extension of the blighting influence of slavery. So here there is trouble, but no war. For this be thankful, for of all wars an internal war is the worst—the most desolating—and full of misery and sin. War is worse than pestilence and famine joined together.

Congress is trying to compromise and settle the matter, but find it very hard to unite freedom and bondage. Such a favored nation as ours the world has never seen, and how terrible it would be, to behold it dashed in pieces, and our republican institutions giving way to a monarchy, or, what perhaps is even worse, to have no law or government. Let us hope

that the union of the States will last until the end of the world.

The expedition for invading the Island of Cuba has made the trial, by a few hundred men under the command of General Lopez, formerly a Spanish General. They landed in the night before May 19, (Sabbath,) from the steamer Creole, at the town of Cardenas, on the coast of Cuba, and after a little fighting gained possession of the town, and held it until toward evening, when they had another battle with a military force, which came in from the neighboring country. Finding very little aid, or countenance, from the people of the place, for whose benefit they professed to come, in assisting them to shake off the Spanish yoke, they (the men of the expedition) retreated to their steamer, and set sail again for the land which they had unlawfully left. They landed at Key West, and were no doubt glad to find themselves again safe on American ground. They lost a few of their number—some killed—others wounded. Such are the results of war, whether on a large or small scale—bloodshed—suffering—death.

So the unlawful effort of a few from our States, to give political liberty, and republican institutions, to the largest and richest of the West India islands, has failed for the present.

The Spaniards have captured a vessel with a large number of men on board, and on the plea that they were part of the expedition, they threaten death, or imprisonment, as their doom. This may possibly lead to trouble, as our Government will interfere to prevent further bloodshed.

Europe.—The nations of Europe are uneasy and restless, but there is no war there at present. The lower classes are endeavoring to raise themselves to a share in government, as well as a small portion of the good things of the world; especially of bread, which good things, along with political power, have too long been monopolized by a few. France appears to be getting ready for another great movement for better, or for worse. Germany and Italy, also, are waking up—who can tell beforehand what the present year may record in its history.

CONTRIBUTORS' DEPART'T.

STRICTURES ON
Dr. Hodgson's Sermons on Baptism.

In the commencement of Dr. Hodgson's sermons on the mode of baptism, he stated, that "Baptists claim that the verb *baptizo* means only to immerse," but that he could show that it had a variety of meanings, including sprinkling and pouring; and that in proof of this he might have brought Lexicons and piled them up on either hand, but he did not consider it expedient, as his audience was composed of "mere English scholars:" Therefore he should confine himself to the present English text, and prove by one passage (1 Cor. 10: 1, 2) that Immersionists assumed too much in saying that immersion was the only proper meaning of *baptizo*.

In answer to this flourish of pretended support from Greek Lexicographers, I have only to say, when Dr. Hodgson will do what many of his talented ministerial brethren have failed to perform, when called upon by Immersionists, namely: to produce one single Greek Lexicon for eighteen centuries, which gives the term "sprinkle" as the proper translation of the verb *baptizo*, then, and not till then, can we admit that they have one chance in a thousand of being correct.

In reference to the passage quoted from 1st Corinthians, which reads, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were *under* the cloud, and all passed *through* the sea; and were all baptized unto Moses *in* the cloud and *in* the sea," the Apostle explains how they were baptized. They were *under* the cloud, and passed *through* the sea; and were baptized IN the cloud and IN the sea. Or, as the Psalmist expresses it, "He spread a cloud for a *covering*, and fire to give light by night." It is not very probable that from this "pillar of fire" a shower descended upon the Israelites; and none other than an enthusiast would be capable of conjuring up and entertaining such a fanciful and groundless imagination.

But Dr. Hodgson quoted this passage to show that baptism meant something beside immersion. "There was no immersion in this case, as the history of the occurrence would prove." "They passed over *dry-shod*." "There was not even enough water applied to wet the sandals on their feet," so says Dr. Hodgson. Well, really, it must have been a *dry baptism* indeed. But how does the Dr. reconcile this view with his former definition of baptism? In his first sermon baptism was defined to be "the application of water;" and in his second he presents us with a perfectly dry baptism. But if baptism does not mean an immersion in this passage, what does it mean? Does it mean sprinkling, or pouring, or washing, or cleansing? Read the passage, and substitute any, or all of these terms, and see if they appear synonymous. Our fathers were all sprinkled in the cloud and in the sea, &c. Or all washed in the cloud and in the sea. Or were all poured in the cloud and in the sea, &c. In view of this, I ask, what school-boy so stupid as to say that all these terms, sprinkle, pour, wash, cleanse, purify, and immerse, are synonymous with the word baptize? Words as different in meaning as day and night, or black and white.

Again, the Dr. says, "It is not to be found in the New Testament, that one single baptism was performed by immersion." In reply to this bold and reckless assertion, I will quote Dr. Wall's language, an eminent Pedo-baptist, whom Dr. Hodgson also quoted in one of his sermons. After saying that the ordinary way among primitive Christians was to immerse, he adds: "This is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavors of such Pedo-baptists as would maintain the negative of it; so also we should disown, and show a dislike to the *profane scoffs*, which some people give to the English anti-Pedo-baptists, merely for their use of dipping."

John Wesley says: "'Buried with him by baptism' alludes to the ancient manner of baptizing by immersion."

Dr. Adam Clarke also says of this passage: "It is probable that the Apostle here alludes to the mode of administering baptism by immersion."

Geo. Whitefield says: "*It is certain* that in the words of our text there is an allusion to the manner of baptism, which was by immersion."

I might still oppose to Dr. Hodgson on this question such men as Doddridge, Whitby, Luther, Hammond, Barns, Chalmers, &c., &c., &c., all eminent men; not Baptists, but men of candor, who would not turn aside from plain common sense matter of fact, merely to gratify the caprice of a superstitious and bigoted sect.

John "baptized *in the river* of Jordan."—Jesus "came up straightway *out* of the water." "And they went down *into the water*, both Philip and the Eunoch, and he baptized him."—"And when they came up out of the water," &c.

These passages were explained thus: "The prepositions *in* and *into*, in these instances, may be rendered *by*, *at*, *to*, or *with*; and *out of* may be rendered *from*." Hence, the passages would read: John baptized at the river of Jordan, &c. Jesus came up from the water, &c. And they went down by the water, &c.; and came up from the water, &c. Here we have the new Pedo-baptist translation. Dr. Hodgson seemed to take it hard because the Baptists had attempted to give a faithful translation of the Scriptures to the world. In his view it was an audacious attempt. "Pedo-baptists are satisfied (said he) with the present translation," &c.

The sequel shows how well satisfied they are with the translation coming to us mainly from Pedo-baptist translators. They as frequently change the present version of the Bible as Immersionists, Dr. Hodgson himself bearing testimony to the fact by following their example.

But why need the people leave their homes and go a journey to the river of Jordan to have a drop of water sprinkled upon them individually? Dr. Hodgson says, "Because the ecclesiastics were opposed to him, and he would not avail himself of their reservoirs and cisterns of water. It was more independent to go to the Jordan." Strange that John did not call for a bowl of water from some one of the multitude that came to his baptism. Or were there none among this great number of applicants who could command water enough to sprinkle a drop on each person desiring to be baptized? Singular independence! to go a journey into the wilderness, to procure water enough to sprinkle the smallest particle on the multitude individually! What a novel subterfuge! What a streteh of faith to believe an anomaly so preternatural! How strange that men of talent can persuade themselves to believe such perfect nonsense!

But why did John baptize in Enon? Why, the answer is given: "The people needed water for themselves, and their Camels and Asses to drink." I wonder who first saw this vision of four-footed beasts and creeping things at Enon? The Bible says nothing at all about them. It must have been some timid visionary, whose conscience was troubled about baptism. But fearing the cold, sickness, appearing ridiculous, or some one of the terrible things enumerated by Dr. Hodgson in one of his discourses, this wonderful phantom, chimera, or bugbear intruded itself on his or her excited imagination. Surely no sane person ever dreamed of such an unmeaning and groundless apparition. Inspiration informs us, that John was baptizing there because, there was much water; and Pedo-baptists add to the words of inspiration, "their camels and asses," and say that John was baptizing there because of the many waters where the people and their beasts of burden "might quench their raging thirst and drink a full supply."

But again: it was said that "Baptists hold that going down into, means going under the water: and if they are correct, then Philip and the Eunuch both went under the water, and he baptized him." This, I fearlessly assert, is an unfounded fabrication; probably not original with the Dr., but borrowed from some ingenious person used to inventing, for special purposes. Immersionists, as a body, hold no such inconsistencies. They do not pretend that *into* in these passages means *to*, *at*, *by*, *with*, nor *under*: but that going into the water is an essential prerequisite to baptism; but not a prerequisite to sprinkling or pouring.

The Dr.'s arguments on Rom. 6: 4, and Col. 2: 12, having been so well met and completely refuted by brother Harn in his sermon on Capitol Hill, I do not consider it necessary to attempt another reply, being contented with the Dr.'s own concession on the point: "That there is doubtless an allusion in these passages to water baptism." If there is an allusion, then, that allusion represents baptism as a burial, and therefore "we (Immersionists) are buried with Him by baptism," "that like as He was raised up by the glory of the Father, so we should walk in newness of life," "having been planted in *the likeness of His* death, we should be also in the likeness of His resurrection."

In looking over my notes, I find nothing further worthy of notice. There were many little things said, doubtless more with an object to amuse, than to convince. These I pass, not fearing any injurious effect to the cause of truth from them.

And now, in conclusion, suffer me to remark, that the apparent levity in the treatment of Dr. Hodgson's arguments, are not the result of disrespect to his superior attainments and experience in theological literature, but are the unavoidable reflections involuntarily presenting themselves before the mind in view of the nature of the positions assumed by him.

Hoping that none will be offended for my plainness of speech, and if any should be so foolish as to manifest the "fruits of the flesh," instead of the Spirit, in consequence of my humble attempt in contending for what appears to me to be the truth—hoping that they will not make themselves very unhappy on my account, I dismiss the subject till I think duty demands of me to resume it again.

S. B. HOWARD.

Letters on the Wing.---No. 3.

Brother Winebrenner:—

After I wrote you last, I concluded not to leave Honesdale, Wayne county, Pa, as soon as I had said I should; and in a day or two I accompanied my excellent friend, Elder M. Cummings, over to Hyde Park, Luzerne county, to hold several meetings. We took a ride over that strip of Railroad to Carbondale, of which I spoke in my second letter. We passed a place where there was formerly trussed work *one hundred and six feet high!* over a large ravine. The weather was very inclement—congregations small.—Heard Elder Cummings preach—he is much such a reasoner as our Elder McFadden—*sarcastic*.—I preached three times at and near the place. On Monday we returned to Honesdale; and after another day's enjoying the hospitality of my friend and his good lady, I took up my journey again.

Leaving Wayne county, Pa., eastwardly, I crossed the Delaware river at Narrowsburg, Sullivan county, N. Y. The bridge here is built on two high rocks on either side of the river; has but one span; and is very high. This pass is called "the Narrows," and gives the name to the town. The amount of wood that is lying along upon the hills of Wayne

county, rotting, cannot be imagined. The New York and Erie Railroad passes up west along the Delaware river from opposite Pike county, and southeast through Orange county towards the city of New York. You have doubtless heard of the celebrated Goshen or Orange county butter—and I think I never tasted as good butter in my life as they have along here. The county is lovely, somewhat hilly, but rich, and the main crops are grass and hay. The Railroad carries milk from this county daily to New York. I saw one train of seven or eight large double cars (the milk train) all loaded with milk cans, amounting to about *twelve hundred* in number, and each can containing from six to eight gallons of milk! The railroad track is *six* feet wide—wider than any other I have ever seen, and the locomotives and cars are all strong and large in proportion.

I stopped at a village called Middletown and preached to a very attentive and respectable congregation. Next day I came on to the town of Goshen. This is a lovely village; and what adds to its interesting character, is the fact that quite a religious reformation has recently taken place there. The white houses, churches, and other buildings, green shutters, green grassy streets and beautiful fields around the village, are all very fascinating. From thence I passed on to Newburg, on the magnificent Hudson or North River, and put up at T. Patton's Temperance House. I arrived in the night, but hastened out next morning early to see the river. Having been hedged up in the coal regions of Pennsylvania for three months, I felt like a bird out of cage when I got into a seaport town again. And when I looked upon the river a mile wide here, and then upon the high hills all along on both sides as far as the eye can reach, I felt the spirit of poetry rise quite naturally, and I could scarcely refrain from making rhymes upon the scenery. Stopping here over Sabbath I made an appointment to preach on a wharf, in the afternoon, where I had a large concourse of hearers. I have often very much regretted that I had none of our pamphlet history and other tracts to distribute. In the forenoon I went to the Reformed Dutch Church, and heard the Rev. Hollis Read, of New York, deliver a most excellent and interesting sermon on the *Holy Scriptures*. I was so highly pleased with it that I called on and requested him to furnish me a copy of it for publication in the "Church Advocate." He very generously consented and invited me to call on him in New York for it, which I shall do in a few days; and I hope you will be so well pleased with the sermon that it will be published at the earliest day. I presented Mr. R. with a copy of "Winebrenner on Regeneration," and he, having one of your History of all Denominations, recognized you at once, and remarked that he had desired to have your views on the subject of regeneration. The book will doubtless receive a careful perusal.

On the same afternoon I crossed the river to Fishkill Landing to preach that evening, and was directed to a Rev. Mr. Hyer, for a lecture room he owns. On making application for it he first informed me it was engaged, and then administered the *fatherly* and *masterly* advice that I ought not to come to such places like that to preach, where the people were *supplied* with preachers of the gospel, but go to the *destitute*. I told the gentleman that I was a hedge and highway preacher, and when I could not get into houses I dispensed the word in the streets, and he must not think his reasoning sufficient to silence me. I hunted for a place, and found a Baptist local minister, Elder L. W. Annan, who introduced me to another Baptist minister, Elder John Eberle, formerly of Pennsylvania, who is acquainted with you, and some others of our preachers. He very politely invited me to preach that evening in his place—*even* in that place where the people are already "supplied with preachers!" I was very kindly treated by the Baptist friends there. There is a Railroad from New York to Po'keepsie, on the east side of the river, which does much business by the connection with steamboats to Albany. There is a steamboat building in New York with four boilers, intended, they say, to out-run the cars, and serve as an opposition line between New York and Albany.

I am finishing this letter in the *tremendous city of New York*, having arrived here yesterday evening from Newburg, on the steamer Columbus, a distance of about 60 miles—fare 50 cents. In passing down the magnificent Hudson river, we passed the following among other places, viz: Cornwall, a small village, said to be a very "hard place."—Cold Spring, (opposite West Point,) where there is a foundery that casts nearly all our cannon.—West Point, where the U. S. Military Academy is located: it lies on a high beach of the river, having many splendid buildings.—Cozzins' Boarding House, a place for summer resort, is located a short distance below West Point. It is a splendid large edifice on a high bank. For many miles along the west side of the river there is a bank of rocks as straight up as a wall, perhaps 20 to 30 feet high, the strata of the rock running perfectly perpendicular.—Peekskill, a smart town, and manufacturing place; below which are fine lime-stone quarries.—Haverstraw, a town beautifully situated between the river and a rugged mountain in its rear. All along here are many brick-yards, on both sides of the river.—Sing-Sing, a beautiful town, 30 miles from New York. The N. Y. State's Prison is located here on the water's edge, without outside walls, having sentinels on the outskirts of the prison bounds to watch. There is a marble quarry on the premises, where some of the prisoners are kept at work. The female department is a handsome large building. There are sometimes as many as 900 prisoners at Sing-Sing prison.—Piermont, is a village on the western bank, where the N. Y. and Erie Railroad terminates. Steamboats run between this place and the city, carrying passengers and freight back and forth. There is a wharf or pier built out over a mile into the river, upon which the cars run out to the boats. The river is about two miles wide here.—The telegraph wire crosses the river, at least half a mile wide, about 10 miles above New York, from shore to shore, resting, on either shore, on high poles, and suspended so high over the water that vessels pass under the wire.—Yonker's town, is a handsome place, built, apparently, for residences of wealthy men. A hat factory here turns out a hat each minute in the day.—Edwin Forrest's (the player) residence stands on the east bank of the river. It consists of five towers built up together, has a very ancient appearance, and also appears to be a "castle in the air," for it was built with a design of happiness; but as there is discord between himself and wife the happiness doubtless fails to come.—Croton Aqueduct, the arched conductor that supplies New York with water from Croton river, passes down on the eastern bank of the river. It has only 100 feet fall in the whole length of 40 miles.—On the same bank of the river are many splendid residences. Of all the beauties of nature I ever witnessed, I think the scenery on this river for 60 miles up is the most to be admired. If any of your readers desire to take a rich treat to themselves, let them take a steamboat ride up this river. Talk about your *magnificent* Susquehanna now!

On reaching New York yesterday evening, it commenced to rain, and is pouring down to-day, while I sit and pen this in a German eating-house and tavern, where I am witnessing an almost constant flow of rum from the glass to the stomachs of the poor, miserable rum-drinking wretches who squander their money here. I could find no Temperance house. I shall leave here to-day for Newark, N. J, to attend the Christian Conference to be held near that place, commencing the 18th of May. In my next I shall give an account of the Conference and this city.

J. F. WEISHAMPEL.

Moral and Legal Suasion.

The published proceedings of all public bodies are public property, and hence there can be no impropriety in commenting upon the resolutions, passed at a Temperance Convention held at Lisburn, Pa., and published in the first number of the current volume of the Advocate.

One of those resolutions is as follows—"*Resolved*, That if Temperance men were more vigilant, they could accomplish more by moral suasion than by coercion." This, taken in connection with another resolution affirming that in the opinion of the Convention Temperance should never be made "a party question in politics," seems to be intended as a disclaimer against the use of law in supressing intemperance. It must be confessed however, in relation to the whole series of resolutions, that whoever claims their paternity appears to have been eminently successful in the ambiguous use of terms, and the employment of equivocal phrases and involved sentences, so that most of the resolutions may mean one thing or a dozen, or nothing at all, almost equally well—to say nothing of the improvements upon the President's orthography, grammar, and the like.

The extreme modesty of this resolution is deserving of particular notice. When a World's Temperance Convention, embodying the wisdom and experience of the Temperance ranks in all parts of the globe, assembles, and where every principle is thoroughly and amply discussed, it is to be expected that it will speak definitely and decisively; although it is true that even such bodies generally throw in some such sentences as this—"It is the sense of this body," or, "in the opinion of this Convention." To be sure the Convention which adopted the resolution referred to, was composed of only nineteen delegates from two local country Temperance Associations. But what of that? It is true that none of the old, experienced and long tried champions of the cause were there. But what of *that?* It is moreover true that there does not seem to have been a single efficient speaker present; inasmuch as, "On motion, the Secretary read a Temperance Sermon from the able Lyman Beecher"—(Query. What sort of a book, pamphlet or manuscript, is "the able Lyman Beecher?")—being, so far as we are informed, the Alpha and Omega of the addresses, except the "appropriate address" of the Chairman of the meeting "on taking the chair."

Hence the resolution, instead of simply expressing the opinion or conviction or belief of the Convention, merely assumes to resolve, in behalf of all the friends of Temperance the world over, and as possessing perfect knowledge of all the bearings and demands of the cause everywhere, that Temperance men *can accomplish* more by moral suasion than coercion. This is indeed modesty personified—wisdom and humility incarnate! And in this case it is the more commendable and noteworthy, inasmuch as the truth thus proclaimed is so absolutely indisputable. Nobody *can* deny it. No one of any wisdom or discernment at all, will dare for a moment to stake his reputation upon a denial of it, even for the sake of argument.—In fact there is—there can be—no argument against it. It is as clear as a sunbeam. Anybody who talks of legal suasion must be as blind as a bat. To think of suppressing intemperance by law, as we do other crimes and evils, is utterly preposterous. No true Temperance man ever thinks of it—especially after such an extremely modest pronunciamento.

Again, the preamble asserts that "intemperance appears to be on the increase." Moral suasion—that great, best and only way of promoting Temperance, as we are left to infer—has been at work some twenty years or more to destroy intemperance. The noblest talents and the best hearts in the nation have been all this time employing their greatest energies for the same purpose. With but comparatively few exceptions, the whole moral power of the Church, of all denominations, has been exerted in the same direction. Such a moral enginery has been set at work in favor of Temperance as was never before used in this country in favor of any cause. Old and young, high and low, pious and profane, have each and all added their talents and their mites to give efficiency to moral suasion. Such a power as Temperance has aroused in its favor if applied in a revolutionary direction, would overthrow any civil government that ever existed. And yet in spite of all this moral suasion "intemperance appears to be on the increase."

But, this very extremely modest Convention would tell us, the great need is that Temperance men should be "more vigilant." Yes! T. P. Hunt must talk oftener and longer and more effectively—in short must be "more vigilant. Dr. Jewett and Dea. Grant have not been vigilant enough. John B. Gough, Geo. Riley, Wm. H. Burleigh, Gen. Cary, and a host of others, together with the whole band of the clergy, and the more than hundreds and thousands of the Temperance phalanx, have been sadly wanting in vigilance. Many of them, it is true, have worn out their lungs and their lives in promoting Temperance by moral suasion, but still they have not been "vigilant" enough. Come, Messrs. Temperance advocates, one and all, walk up to the ring—take off your coats—get down on your knees—prepare a receptacle for the briny flood—while you take a castigation from this unspeakably modest Convention, for lacking more vigilance in the use and application of "moral suasion."

Ah yes! The man who steals my property is a thief, and upon conviction by due process of law must expiate the crime within the walls of the penitentiary. But he who not only steals my fortune, but what is of infinitely more moment to me, my reputation and my

happiness, by enticing me into the vortex of intemperance—robs me of all that is valuable on earth and of my hope of heaven—ah no!—his is no crime to be punished by law! He is a gentleman; or if not, he is and must be sacred in the eyes of jurisprudence.

And the man who maliciously kills my neighbor who is in the full possession of his health, reason and virtue, and hence comparatively fit to die, is a murderer, and must hang by the neck until he is dead. But he who first brutalizes my neighbor—destroys his sense of of manly dignity, kills his manhood, and then hurries him to that drearest of all tombs, the drunkard's grave, with the delirium tremens—having before made his wife worse than a widow and his children worse than orphans, and now leaves them the sad inheritance of a drunkard—and this he does not only to one of my neighbors, but to another and another, and perhaps to me—entailing besides taxes, and pauperism and crime and misery upon society, actually beyond estimation—this man too must not be punished nor restrained by law!

Moral suasion must be applied to him more vigilantly. It would be a very foolish proceedure in the case of the first mentioned murderer. But no matter for that. It is just the thing for this one. No matter if he does laugh you in the face and mock you to your very teeth—though he does recklessly continue to scatter fire-brands, arrows and death all around, more than ten times worse than the mere cool blooded murderer could do—yes you must only be "more vigilant" in the use of "moral suasion." It won't do to talk of legal suasion. It would infringe upon personal rights. It would make the rum-seller mad—stark raving mad and desperate. This would be no argument in the case of the first mentioned murderer, but it is all conclusive here. It would be mingling Temperance with "party politics," to enact a law making rum-selling a crime, or to elect legislators who would legislate against intemperance. Will not some one send the members of this Convention some life elixir, lest in the event of their death, all wisdom as well as modesty should die with them! A. D. W.

Miscellaneous Letter.

FROM BROTHER M. F. SNAVELY.

North Bend, Johnson Co., Iowa, May 6, 1850.

Dear Brother Winebrenner:—

Grace be with you and the brotherhood. Amen.

After a much longer delay on my part in writing for the Advocate than I expected when I last wrote, I take my pen in my trembling hand, and try to compose a few lines, to inform my apparently anxious friends somewhat about matters and things in this our beautiful country. My long delay in writing depended altogether on my infirmity and inability. Two days more, and it will be six weeks since I am confined to my room. Four weeks and better I was bed-fast, and very ill, with fever. On Tuesday previous to Good Friday it was very cold and windy, and I was helping to raise a house, and took a severe cold, which laid me up the next evening. I am still very infirm, but able to stir through the house.—After me being laid up about two weeks, my better-half was also confined, and delivered of the 14th heir!—a son, who saluted my feeble ear, and, as it were, bade farewell, and in about 15 moments went to its Heavenly Father.—Now all are well save myself not yet.

On the 4th inst., our much beloved, but much distressed brethren, Funk and Bond, came to see us from Muscatine, (the proper place of landing for this place.) They are yet with us, but will leave to-morrow to go to their distressed families. They think under present circumstances of staying at Muscatine, where brother Funk wishes you to send his Advocate. You will shortly receive full details of their unfortunate journey through brother Bond.

I am still glad that I am in Iowa. I have by this time, however, one, and only one, objection to the climate: that is, it is too windy in the spring of the year. There was scarcely one whole calm day since March began; and especially this season it is rather discouraging, for several reasons. First, the "Californians," almost locust-like, came flocking into our "Bend" and surrounding settlements, and bought up, far and near, and consumed (for they laid over from three to four weeks, and some longer,) all that could be got of Corn, Oats, Potatoes and Flour, &c., (the season being from two to three weeks later than common, and the pasture backward,) so that the prices became much higher than in Pennsylvania. Oats has sold for 75 cents. Corn $1 00. Flour $6 00 per barrel. Potatoes 62½ and 75 cents per bushel, &c. Somewhere near 2000 teams have passed through the city already, and still more are coming.—I purpose sending you a few of our Iowa City papers.

Fishing.—This (and if it had been warmer, weeks before this,) is the season for fishing. However, owing to cold weather and low water, the fish seem not to be so very plenty this spring. Yet, brother Lininger has caught about a barrel, with one dip-net, in two days and one night! That will do, won't it? Neither were they altogether chubs, as you have in Pennsylvania; for brother Lininger told me that his strength was never in his life more tried than one of our Iowa Pike tried it! and he is a stout man.—Brother Winebrenner, such slender little arm as yours would have no business to take hold of the pole of a dip-net to catch fish here; for one fish would run off down stream with you, net and all, unless you would let go! One Pike weighed 23 pound, and either one or three-fourth; and another 20 or 21 and one-fourth pound. However, the two Pike weighed 44 or 45 pound! And one Cat-fish weighed 12 pound! The other kind of fish that are in our river, are as follows: Salmon, White Pearch, Buffaloes, Red Haws, Suckers, Sun-fish, (large kind.) Bass, &c.

Book Agency.—I saw a notice some time since of my appointment as Book Agent for the sale of your books. Query.—Where shall I find those books that I was to have been in possession of after the first of April? I have none, and heard of none. If anything is sent to me, in the way of freight, it must be sent by *Muscatine*—not *Burlington*. That is sixty miles too low down. But to send one single box, unless sent by some one coming out, would cost at least five times as much freight. Passengers coming from Harrisburg to Muscatine, their freight will cost about $1 25 per hundred, or not that—perhaps not much over $1 00.

Our Papers.—The brethren looked to me to write according to promise, and taking sick, throwed all wrong. I hope, therefore, that this may be sufficient apology for our money coming out of due time, and let us pass; for, be assured, April would not have been out, without our money being there, had it not been for my sickness.

Having written too long a letter already, I will come to a close by simply advising that young brother who travelled Broad-top circuit last year, to let brother Lininger and myself alone, lest he touch our combativeness—and mine is pretty large. I think it a bad plan for any one to try to raise his own reputation at the expense of any others. But such seem to be the fruits that grow on the trees of secret societyism. Farewell.

M. F. SNAVELY.

More About the Query.

TO ELDER J. F. WEISHAMPEL.

Dear Brother:—

Having recently learned a little courtesy from brothers G. U. Harn and T. Hickernell, I proceed (not in my former uncouth style, but in as courteous a manner as possible,) to notice your letter contained in the 24th number of the last volume of the Advocate. And in the first place, permit me to say, that I exceedingly regret that you have turned the keys of the kingdom against me, classing me with the world. And why? Why, merely because I could not reconcile the two ends of your conflicting solution of my baptism query.—Did you suppose, dear brother, that I was like a young crow, to swallow everything you would put into my mouth, whether poisonous or nutritious? Far be it from me. I am set for the defence of the gospel.

So far as I can perceive, Christ has imposed two conditions of membership, viz: a credible profession of faith and baptism. And where either of these is lacking, a man cannot be a legal subject of the kingdom of Christ, from the fact that he has not complied with the conditions. If in at all, they have crept in some other way, not by the door.

But the query was, "Can a Church be considered legally constituted a Church of Christ, whose members were baptized only by an unbaptized layman?" You affirm, and I deny, consequently the burden of proof devolves upon you. You will please give your testimony, chapter and verse. The query is simply this: is baptism legal and valid when administered by unqualified hands? I say no man, whether layman or clergyman, who is unbaptized, has a right to administer the rite of baptism, for this would be degrading the ordinance. It would be wrong, in the very nature of things. God is a God of order. It is a usurpation of authority, like Uzziah, who invaded the priest's office, and burned incense, and was smitten with leprosy. 2 Chron. 26: 16. And why? Why, not because it was wrong to burn incense, but because he was not consecrated for that purpose. He usurped the office of the priest: hence says the priest to him, "It pertaineth not to thee." Read the connection, if you please.

But you say that all things must have a beginning. So say I. But, you admit that the ordinance was instituted in the days of Christ and his Apostles. Surely, then, you do not want another beginning, seeing that the law was never repealed. If so, you will have two beginnings, and no end.

But, you ask, who baptized John the Baptist? John was sent from God to perform this rite, consequently God gave him the necessary qualifications. This you will not deny.

Again, you ask, who baptized the Apostles, or were they ever baptized at all? Most assuredly they were. Peter and Andrew, and others, were disciples of John, as we learn from the first chapter of John's gospel: and do you not suppose that John baptized all his disciples? He was too stringent an immersionist to admit them without. Paul was commanded to be baptized by Ananias, and he tells us that he was baptized. Rom. 6: 3, 4.

Thus you perceive, dear brother, that after a truthful research of the Scriptures, the only rational and legitimate conclusion at which we can arrive is, that they were all baptized; and they were commanded to teach and baptize others: and as many as believe and are baptized shall be saved; and they who believe not shall be damned. Mark 16: 16.

Yours, in love,

J. H. HURLEY.

Landisburg, Pa., May, 22, 1850.

Our Western Tour.

Monday, May 27, 1850.

Journal of our first week's journey.

We are now at brother Slingluff's, in Blair county, Pa. Thus far, we have been highly favored on our journey. We have had good health, good roads, good weather, and good and kind friends to entertain us along the road.

We left Harrisburg on Monday, the 20th of May, 1850. The first night we stopped with brother Jonas Rupp and family, at Mechanicsburg, where we were kindly treated. We preached before the Church there, that evening, and had a pleasant interview with the brethren.

Tuesday, 21st, we went to Shippensburg—stopped with brother Wm. Reichart and family, and preached in the Bethel, to a pretty good congregation. Among others, we had the pleasure of an interview with brothers Mackey, West, Thomas, Deshiri, Laverty, Warner, &c.

Wednesday, 22d, we journeyed on, by way of Chambersburg, to the neighborhood of McConnellsburg, Bedford county, and stayed over night with the family of brother David Sherrich, dec'd., where we met with a kind and hospitable reception.

Thursday, 23d, we proceeded on to Bedford, and stayed over night with brother Kyser and family, formerly of Shippensburg: here, also, we were kindly treated.

Friday, 24th, we left there and went to Woodbury, Morrison's Cove—stopped with brother Zook and family, formerly of Mount Joy, Lancaster county; where we were kindly received and hospitably entertained. We preached there that evening, to a pretty large congregation.

Saturday, 25th, we proceeded to Martinsburg, and held a two-day's meeting with the Church in that place. Brother D. Kyle and family reside there, and seem to be doing well. Brother K. is a sonnd and good preacher, and is laboring faithfully to spread the cause of truth throughout the Cove. The churches at Woodbury and Martinsburg are living in union and peace. They have both had, interchangeably, their evil and good days, all of which seem to be working together for their good, and we trust, will work out for them a far more exceeding and eternal weight of glory. During our sojourn there, we stopped with brother L. Slingluff and family, who received and entertained us with their accustomed cordiality and Christian kindness.

Owing to the heavy rains on Saturday and Sabbath morning, the congregations were not so large as they otherwise would have been. Nevertheless, the congregation on Sabbath morning was pretty good, and in the afternoon

and evening (when the weather cleared off) they were still better. The Lord sanctify the dispensation of his truth to the hearts and minds of saints and sinners, for his name sake. J. W. & G. U. H.

Letter from Bro. S. A. Brumbaugh.

Rockford, Winnebago Co., Ill., April 29, 1850.

Brother Winebrenner:—

Dear Sir—I herewith send to you enclosed *one dollar for the 15th volume of the Church Advocate, which is a very welcome visiter to myself and family, and with which I would not like to dispense in our Western home.

It is almost a year since we left our home and separated ourselves from many near and dear friends and acquaintances, (whose society we would yet love and like to cherish,) for the purpose of seeking a home in this Western country. After travelling about eight days, by Stage, Steamboat and Railroad, we arrived at brother Mentzer s, McHenry county, Illinois, where we were kindly and hospitably received. Here I left my family and went in pursuit of a location. I travelled through the northwestern part of Illinois, and also part of Iowa, and finally made up my mind to locate at Rockford, Illinois, which is the county seat of Winnebago county, and is situated on Rock River. It is the central point in the charter of the Chicago and Galena Railroad, which is in progress. It has about two thousand inhabitants, and is surrounded by a most delightful and fertile country. Rock River affords a splendid water power at this place, which is as yet rather temporarily improved. Steamboats have been up this river as high as this place, but it is not likely that it ever will be made navigable.

This part of the State is also very healthy. The climate is pleasant, but the atmosphere rather changeable and windy. It is certainly one of the pleasantest countries for agricultural purposes that could be wished for, the soil being easy to till and very productive, (well watered and a good proportion of timber.) The wheat crop was rather a failure for the last two years; but prior to that it always done well, yielding from 20 to 40 bushels to the acre. Corn and Oats also yield abundantly. Spring wheat is now worth 50 to 55 cents—winter wheat always about ten cents higher than spring wheat. In the winter Corn and Oats could be bought, the former at 25 cents, and the latter at 20 cents; but both will now readily bring 37½ cents per bushel. Mechanics wages rate from $1 25 to $1 50. Common laborers $1 00 per day. Land rates from two dollars to fifteen, according to improvements. Government land is principally all entered; but improved property can be bought cheaper than the improvement can be made. Money is very scarce, and a great deal of trading is done.

There is quite a good state of morals in this section of country, and a great many professors of religion, (Sectarians,) but the life and power is very low. There are five churches in Rockford: one M. E. Church, two Congregational, one Baptist, (close communion,) and one Unitarian. These churches all have preaching twice each Sabbath, and are well attended. We have been solicited by several of the Sectarian congregations to unite with them, but have thus far declined. I have not seen a member of the Church of God since we live in Rockford; and to talk to the people about the Church of God and her doctrine, seems to them like setting forth some new doctrine. But if some of the preaching brethren were to come here, they would have no difficulty in getting congregations. People in this section of country are very partial to religious meetings, and also schools.

Should any of the brethren come to this country, either for the purpose of settling, or should they be travelling through farther West, I would cordially invite them to call and see us: or if any brethren reside in this country, unknown to me, I would be happy if they would make themselves known to me. If any brethren of our old acquaintance should read this letter, we would invite them most earnestly, as well as all others, to remember us at a throne of grace. I have set up the family altar, and around that we wrestle. But, dear brethren, it goes very hard, seeming as though we were all alone. May God give us all grace to make our way through earth to the city which has foundations, whose builder and maker is God, is the prayer of your unworthy brother. Farewell.

S. A. BRUMBAUGH.

*A mistake. There was no money in this letter. J. W.

Letter from Brother Samuel Scott.

Trenton, Iowa, May 13, 1850.

Brother Winebrenner:—

I again take up my pen to inform the readers of the Church Advocate how we are getting along in the far West.

In my last I informed you of some of the good dealings of the Lord toward us. On the 7th ult. we met with the Church at Big Creek, and preached to an attentive congregation, on the subject of baptism, from Acts 2: 38; after which we repaired to the water, and buried six believers with their Living Head in the ordiuance of Christian Baptism. A young sister, who had been converted a few weeks previous, but had moved away with the family with whom she lived, came a distance of some 25 miles to obey her Lord and Master in this ordinance. The Lord owned and sanctioned his ordinance by blessing the candidates.—Thus we see the power and influence of truth over error.

At candle-light we endeavored to preach to the people on the subject of Feet-washing, from the first 17 verses of the 13th chapter of John, and then attended to doing those things which Christ commanded his followers. This was truly an interesting time, and the promise of the Saviour was strongly verified, "If ye know these things, happy are ye if ye do them." After the breaking of bread and a short exhortation, we gave an invitation to mourners, when eight came forward to the altar of prayer, only one of which professed to find peace with God. We now must leave these mourning souls, for four weeks, praying that the Lord may still follow them with his Spirit, and that ere our next meeting, they may find him to the joy and comfort of their souls.

May 4th we met with the Church at the above place again, and preached at candle-light. On the day following, (Sunday,) at 11 o'clock, the Master was in our midst, and we enjoyed a comfortable waiting upon the Lord. At 5 o'clock we met for prayer and experience meeting. This was a soul-refreshing season. The fervor with which those young converts prayed—the ardor and animated feeling exhibited in praising God—the warm emotions and humiliation manifested in speaking of the goodness of God—the strong faith and resolution to persevere in this best of causes, together with the ardent zeal and sympathetic feeling exhibited in exhorting sinners to turn to God, is seldom paralleled. May the good Lord enable them ever to prove faithful. At candle-light we again endeavored to hold forth the truth to the people, after which we gave an invitation to mourners; whereupon four presented themselves for prayer, one of which found peace in believing.

Saturday, 11th, (candle-light,) we met again at the above place, and had the happiness of meeting with brothers Vance and Landes, who lately emigrated from Westmoreland county, Pa. Brother Vance addressed the people, on Saturday evening and Sabbath, in a plain, pointed and powerful manner. At candle-light we preached again, followed by a warm exhortation, by brother Vance, with an invitation to mourners, when one came forward and obtained pardon. The Church in this place now numbers about 20 members. May the Lord carry on his well begun work. More anon. Yours, fraternally,

SAMUEL SCOTT.

Letter from Brother Jacob Miller.

Sterling, Whiteside Co., Illinois, May 2, 1850.

Dear Brother Winebrenner: —

We are still without a preacher, and I see no prospect of any one coming to preach for us, for which I am truly very sorry, and do hope it will not always be so. Are none willing to come and preach the gospel in this Western world, where it is so much needed? I still have hope that there are, and I should be sorry if I am disappointed. I sometimes think that there is no effort made to send some one. Sectarians have preachers, who have their regular appointments, and have also revivals. The United Brethren are adding to their number very fast. They hold Camp-meetings and protracted meetings: and the Evangelical Society likewise. They are increasing also. And why should not the Church of God hold forth the principles of the gospel, and see if the Lord will not raise up a people here who will be willing to obey him in all things that he has commanded? I feel confident if there is an effort made, there will be; for the Lord has said, "Come and try me, and see if I will not pour out such a blessing that there will not be room to contain it." I for one say, come and try.

It is with sorrow that I am called upon to inform you that brother Isaac is dead. He is no more with us, to help us to hold meetings, and to advocate the right ways of the Lord. His sickness was short, but severe. He lay eleven days. Myself and wife were there when he died. The day before he died, when I went to his bed-side, he stretched out his hand and asked me how myself and family were. I told him we were well, and that I was sorry to find him so sick; but I did not think he would die so soon. He could get up and set up himself. This was about 12 o'clock on Sunday, the 14th of April. He began to get worse that afternoon. In the evening brother Jones, a Methodist preacher came to see him. He put out his hand and said, "Brother Jones, are you going to preach for us?" He asked him if he should sing and pray with him, and he was very glad that he should do so. He had a prayer-meeting appointed at his house while he was sick. We have every reason to believe that he lived and died a Christian. His loss to us and his family is severe; but is doubtless his gain. He died on the 15th of April, in the 43d year of his age. About 14 or 15 years ago, he found peace with the Lord, and united with the Church of God. He was a zealous advocate of the gospel and its commandments. He left a wife and six small children to mourn his loss.—Brother Jones preached a very solemn discourse on his funeral occasion. There was a very solemn feeling in the congregation.

His widow thinks she cannot well continne the Advocate, but I dislike to have it stopped. Does he owe anything on it? If so, let me know, (after I write to you again,) and if you will let her have it for one dollar, I will send it to you when I get to Hagerstown. Give our respects to brother G. U. Harn, and tell him I would like to meet him in old Maryland, and accompany him out to Illinois.

Yours, in Christian love,

JACOB MILLER.

Letter from Bro. Thos. Hickernell.

Sidney, Shelby County, Ohio, May 22, 1850.

Dear Brother:—

There is nothing special going on on the circuit at this time. Brother Adams and myself held a three-day meeting, sometime ago, at Clintonville, five miles north of Columbus. Four were buried with Christ in baptism. A small Church has been organized there, in the winter, of 18 members, and bids fair to be a prosperous Church. I also baptized a young sister near Newport, after travelling in my buggy the distance of 28 miles. Herself and her parents, and nearly all the citizens of Newport, met me on the Laramie Shores, at 4 o'clock on the 8th of this month, (May,) to witness the scene.

I still remain yours, with affection and esteem, THOS. HICKERNELL.

Letter from Brother Wm. Booth.

May 18, 1850.

Dear Brethren:—

It is now twelve months since we left Lancaster county, Pa., the place of our nativity, and moved to this Western country, with which we are well pleased, with but one exception; that is, strange to say, brethren, in all this time we have not so much as seen or heard any of the dear brethren of the Church of God. But may we not hope to see some of them soon? As we learn, in the first number of the present volume of the Advocate, that brothers Winebrenner and Harn are making a tour through this Western country, like the ancient Apostles, to see how these brethren do, we hope, if possible, they will not pass by, but give us a call, if they can. It is true, we have Methodist and other brethren here, who are very sociable; and we are glad to say, that we believe them to be pious and zealous in the cause of religion; but we cannot be thought hard of when we say, that we feel a strong attachment to our old brethren, with whom we have worshipped and stood in connection for nearly twenty years: and more especially do we feel strongly attached to the pure and wholesome doctrines of Christ and his Apostles, taught and maintained by them.

For further information of the brethren, as a general invitation, we inform them that we have removed from Milton, three miles south, to a small place called Lockport, close to the turnpike leading from Cincinnati to Milton, The Methodist brethren have a house of wor-

ship here that could be had for preaching, unless I should be much mistaken: if so, a public school-house is convenient. Brethren, don't forget us. We are entirely alone, and know of none in this region like minded with us. Pray for us.

Enclosed you will find one dollar for the Church Advocate, it being one of the most welcome visters we have to our family. We are only sorry it does not come to us every week, bringing glad tidings of good things.

Yours, truly, WM. BOOTH.

N. B.—My Post-office address is still Milton, Wayne county, Indiana. W. B.

An Obituary Notice.

Brother Levi Clay, of Mercer county, Ohio, has at last, after a long and protracted illness, originating from an ulcer, departed this life and gone to his long sought home.—Before he left the shores of mortality, he called his friends and neighbors to his bed-side and exhorted them to meet him in heaven. What must have been the feelings of those who were unconverted, when he asked them to meet him in heaven! How anxious I feel to hear of a speedy preparation being made by them! His last moments were that of peace, as one said anciently, "Mark the perfect man; for the end of that man is peace." Death to him was but as a gate of entrance into eternal joys: and I trust that he is now enjoying the happiness of a blessed immortality, where joys immortal reign. THOS. HICKERNELL.

May 22, 1850.

A CHANGE.

BY CARLOS.

He stood on the brow of a towering hill;
But the hope that once throbbed in his bosom is still:
His features were marked by the furrows of care,
And the rigors of sorrow were visible there.
Like a cloud that overshadows some gurgling stream,
So the tortures of grief shroud his brow once serene;
And the lustre that beamed from his spirit was quelled
By the tide of affliction that crushed as it swelled.

Lean, haggard and moping his grief-stricken form,
Oppressed by adversity's cold, chilling storm,
Like the Elm that is bowed by the hurricane blast,
Its vigor was tested—it yielded at last.

Ere time had enwrapt him in circling years,
Or the fount had been opened that gushed forth in tears,
The goddess of plenty had crowded his board,
And friends thronged around him with titles of lord.
His heart was as free from vexation and care,
As the bird that unchecked soars gaily through the air;
But the friendship that proffered its varying hue,
Soon folded its pinions and bade him adieu.
Alas! when he deemed himself crowned with success,
The buds that were blooming were rife with distress;
While their freshness and beauty were ruthlessly shorn,
And each varied blossom made room for a thorn.
As long as prosperity yielded its store,
His friends thronged around him in many a score;
But alas! when misfortune came on in its stead,
They swerved at the fruits of his folly and fled.
Forsaken of friends, and despised by his foes,
He seeks the loved spot where z phyrs repose:
There, on the broad brow of that time-tested hill,
He mused on the changes time wrought at his will.

Ere sorrow had opened its chalice of tears,
And ages had hastened succession of years;
Ere grief with its anguish had been his sad lot,
In youth he had roamed o'er this still cherished spot.
But a change has come over the spell of his dream;
He sees it not now as in youth it was seen.
Then light was his spirit, and joyful: but now
The rigors of ages have wrinkled his brow.

As he peered o'er the distance, refulgent and grand,
His thoughts soared aloft to a happier land;
And he held with his spirit a converse of love,
Comparing this world with that blessed one above.

Here hope took its flight from the throne of his heart,
And friends with their friendship were eager to part:
Here kindred and loved ones, who lived at his board,
No more flocked around him with titles of lord.

There, in the loved land of the happy and blessed,
Released from its fetters, the spirit's at rest:
There friendship grows stronger, and love forms the theme
Of wonder and praise through eternity's scene.

Then seek that blest haven, the spirit replied,
Look up to the Saviour—for sinners He died:
Break the ties that still bind thee to this gaudy show,
Look aloft to that world where salvation doth flow.
He heeded that voice, as it came from his heart,
Resolving with sin and its trappings to part,
He flies to the Ark for the wretched designed,
And seeks for that pardon the penitents find.
While struggling in agony, anguish and fear,
He sees from the heavens a figure appear;
And heard a faint whisper descend from on high,
Though all men forsake thee—yet will not I.

NEWS DEPARTMENT.

The Cuba Expedition.—New York, June 7.—Three of the officers who fought at Cardenas under General Lopez, have arrived in this city, and state that many of the troops that landed at Cardenas are now in New Orleans, still organized, and recruiting, waiting for a fortunate moment to act in concert with the second division, whose "whereabouts" seems to be mysterious, and the third division in this city and its vicinity, who have not yet sailed, but who are organized and ready for action. The three officers of superior rank who arrived here from New Orleans, have joined two who were all the time keeping up the organization, and communicating with the expeditionists at a distance. These five gentlemen are holding their secret meetings night after night, and are well watched by government spies; but they in their turn know the spies and watch them as well. They have hitherto baffled the skill of the custom-house and police, and the Spaniards to boot. A craft, not long since built, has been chartered to carry provisions, arms and men outside Sandy Hook, where they are to be received by another vessel, and conveyed to their destination. On Long Island there are munitions of war secreted, and there are more in Harlem, and in boarding houses in the upper parts of the city. It is stated that Gen. Lopez is superseded in the command, and that next time it will be in the hands of an American.

Yesterday afternoon, as Mr. Currile, of No. 21 Ninth street, was trying to get into the cars at the corner of Christopher and West streets, he stumbled and fell, the hind wheels passing over his left arm, crushing it in a dreadful manner. A surgeon amputated the arm above the elbow.

More of the Cuba Expedition.—The U. S, steam frigate Saranac arrived at Havana on the 26th ult., and carried despatches to the Captain General and Gen. Campbell, our Consul at Havana. It was stated in Havana that the Saranac was put under the orders of the Governor of Cuba to assist in suppressing any armed expedition from the United States.

The U. S. ships Albany and Germantown, lying at Havana, received information that Spanish vessels of war were expected with part of the Cuba expedition on board. The American vessels intercepted these vessels a few hours' sail from Moro Castle, and demanding the release of the prisoners from the Spaniards, and they refusing, were about enforcing their release, when the Saranac came up. After an interview between Lieut. Tatnall and Commander Rundolph, the Spaniards were allowed to take their prisoners into Havana, and place them in confinement on board of a Spanish 74.

Five persons, part of the force of Gen. Lopez, who were taken at Cardenas, were afterwards shot at Mantanzas. Four of them were Scotch and Irish, and one an American—a boy, who stated that he joined the expedition under the impression of going to California. He asked permission to write a letter to Gen. Lopez, giving information of his fate—which was granted. After finishing the letter, it was torn up by the soldiers. A spectator picked up the pieces and pasted them together, with the intention of forwarding them to the parents of the boy.

Thrilling Incident.—A little before nine o'clock yesterday morning, as the train was going out for Newark, when rounding Bergen Cut, was closely upon a gentleman and lady, who were walking on the track. The locomotive squealed and they jumped across on the other track—but horror! Just ahead was another train, from Ramapo, on this track, and the next moment would hurl them into eternity. They had no room on the outsides of either track, from the embankment—and not knowing which train would pass first, were almost paralyzed! But the next moment the gentleman seized the lady, who had almost swooned—placed her on the narrow walk between the two tracks, embraced her dress in his circling arms, to keep the cow catcher from hooking it—and thus awaited their fate. The two trains passed them at the same moment, roaring and thundering on, but neither the gentleman or lady were injured—more than awful fright.—*Jersey City Sentinel.*

Advance in Flour.—A great and rapid advance has taken place lately in the price of flour in this market, and sales of Ohio were made yesterday at *seven dollars* a barrel, which is *a dollar and a half* more than it would have brought three weeks ago. The choicest brands of St. Louis flour are now held at *eight dollars a barrel*, and there seems to be every prospect of a further advance. At St. Louis the stock is unusually low; and a telegraphic dispatch of the 26th, received yesterday, stated that good brands of superfine were selling there at seven dollars a barrel.—*N. O. Delta, May* 30.

The Nashville Convention.—Nashville, June 7.—The Convention consumed the entire day in reading resolutions from different members. The committee on resolutions will doubtless make a report tomorrow, when something will be done, foreshadowing the final action of the Convention.

A Texan City.—Houston, Texas, is computed to have a population of 5,000 souls. It has four Protestant churches, with an aggregate of about 320 communicants.—Four Sunday Schools, aggregate number of scholars, 350 Number of volumes in all the Sunday School Libraries, 2000.—These are circulated weekly. Of newspapers, at least 1000 copies are circulated, of which number 400 copies are printed in the city, and 250 are devoted to morality and religion. Each church is supplied with a highly respectable pastor, to whom their respective congregations contribute a liberal support. The church buildings are all paid for. A Bible class is sustained in connection with each congregation. It contains a Division of the Sons of Temperance, numbering near 200 members, but it has no theatre.

The California Emigrants.—The St. Joseph Adventure of last Friday says:—"California emigrants continue to arrive overland, with teams, in great numbers. Those starting from St. Joseph may be set down at thirty thousand persons, from point above, to Council Bluffs, about ten thousand. The number of animals will average more than two to each person, say from one hundred thousand to one hundred and twenty thousand horses, mules and oxen, will be taken on the plains from the States this spring. Those arriving now cross the river immediately, three ferries—one steam ferry and four flats—have been constantly employed for the last four weeks."—*Ala. Republican. 22d ult.*

☞ Two cows on the farm of Mr. G. R. and N. S. Mowry, at Lime Rock, were killed by lightning during the thunder storm on Sunday evening. One of the cows was lying under the barn at the time, and the other in another part of the yard, several rods distant. Neither of them bore any marks of the electric fluid, and the barn and other cattle in the yard were uninjured. The yard gate however was set on fire, and several trees in the neighborhood were more or less injured—*Providence Post*, 28*th*.

Population of the Rio Grande Valley.—The Valley is being rapidly settled by an intelligent, enterprising population. It is now supposed to contain a population of 20,000 souls. Two newspapers are published at Brownsville. Incipient measures have been taken for the erection of two Protestant churches at that point. A well conducted male and female Seminary, and one of the most flourishing Union Sunday Schools in the State, are now in existence at Brownsville.

☞ Another Mathematical wonder has sprung up in Pittsburg in a boy ten years of age, named Theodore Hartman, who will respond to the most difficult arithmetical questions with a few moments mental operation.

Railroads.—The Railroad Journal states that at least ten thousand miles of Railroad will be built in the United States within the next ten years. Besides the iron required for the new structures, a considerable amount will be needed for relaying worn out tracks and repairs. Over 100,000 tons will be purchased annually, which at present prices will cost $5,000,000 per annum.

☞ The Pennsylvania Railroad is completed to Huntingdon and the cars running. This is 100 miles from Harrisburg. So goes on the work. We shall soon have to announce that the cars will make their first trip from Philadelphia to Pittsburg. When that happens we shall immediately drop pen and scissors to enjoy one inspiration of the smoky atmosphere of the iron city.—*Ledger.*

MISCELLANEOUS.

From the Correspondence of the New York Courier.

JERUSALEM.

I have now been more than a week in Jerusalem, and have become quite familiar with all its features. The city is about two miles square, and is surrounded by a thick wall of gray limestone, about twenty-five feet in height, built in a Saracenic style. The population amounts to about 15,000, of whom one-third are Christians, one-third Mahometans, and one-third Jews. The people, except the numerous monks and a few resident Europeans, dress in the Oriental costume, and all the native women, of every religion, go closely veiled. The houses are built of stone, and present, externally, the same black and tomb-like appearance of all Eastern cities. The streets are narrow and uneven, and are extremely slippery, since the stones with which they were long ago paved, have been worn off by the feet of innumerable pilgrims to a marble-like smoothness. The bazars are poorly built, ill supplied and thinly frequented. The pavements, instead of rattling with wheels and ringing with hoofs, or echoing with the tramp of a busy multitude, hardly lisps with the pedestrian's sandalled step, and the camel's muffled tread. The hum of business and the voice of merriment is nowhere heard. A strange melancholy stillness reigns over the once "tumultuous and joyous city."

The first object of the stranger's attention, of course, is the church of the Holy Sepulchre. It is closely hemmed in by other buildings, and for the first time can hardly be found without a guide. Its front is of pointed architecture, but of a mixed and corrupt style, and is ornamented by a few bas-reliefs much injured by time.—The church is jointly occupied by the Roman Catholics, the Greeks, and the Armenians; and, almost daily, service is performed in it in one of these rituals. Admission, however, may be obtained at any time on the payment of a small fee. The first object shown to us, on entering, was the marble slab said to cover the stone on which the body of our Saviour was anointed for burial. This is situated in the vestibule of the church, and is regarded with great reverence.—Passing into the body of the building, we at once recognized the chapel of the Holy Sepulchre. It is an oblong structure of plain white marble, some twenty feet in length, ten broad and twelve high, situated directly under a lofty dome, through whose open top the bright blue sky looked lovingly down. The thick walls of this chapel are perforated with two large holes, through which the Armenian and Greek priests on Easter Sunday miraculously receive fire from Heaven, in the presence of a pilgrim throng, frantic with excitement. The Roman Catholics despise and denounce the exhibition as a base imposture. The chapel is divided into two small compartments, in the first of which are the tombs of the heroic Godfrey de Bouillion and his brother Baldwin, and in the second the Holy Sepulchre itself. The exterior of the latter is simply a white marble platform, elevated about twenty inches above the floor, seven feet long and three wide. Its upper slab is broadly cracked through the middle. Around it were ranged many vases of flowers, and above it were dozens of splendid lamps, belonging to the different churches, kept constantly burning. The priest who attended us gave us each a flower after having first devoutly laid it on the sepulchre and sprinkled it with holy water.

Leaving this sacred place, we were afterwards shown the family tomb of Joseph of Arimathea, cut from the solid rock, the stone on which our Saviour stood when He was tried, the pillar on which He was bound, when flagellated, and the grotto in which the Empress Helena found the three true crosses. In the Greek place of worship, which was highly guilt, and ornamented with the most tawdry finery, a marble globe, inserted in the floor, was pointed out to us as the centre of the world! Ascending a flight of some twenty steps cut from the solid rock, we stood on Calvary. Here was a large chapel, splendidly decorated, near the altar of which were the three identical holes chiseled out of the solid rock in which the crosses were originally planted. Hard by was the rock which was rent! Many other places and scenes associated with our Saviour's life were also exhibited, but were too palpably spurious for sober mention.

After a personal survey of the spot, and mature consideration of all the evidence, I confess that I cannot implicitly adopt the general conclusion of the Protestant world, that the Church of the Holy Sepulchre does not cover the site of our Saviour's Tomb, and has usurped its distinction.—No arguments tending to show that the locality of this Church was anciently, as it is now, within the city walls, have been strong enough in my mind to invalidate, with anything like decisive effect, the firm assertion of tradition to the contrary. But whether this spot was or was not hallowed by the death and burial of the Incarnate Son of God, the Church that is built upon it is venerable for its extreme antiquity, venerable for its awful traditionary claims, and venerable as having been for ages the earthly centre of all Christian love and reverence, where millions have knelt with bursting hearts, after enduring battle, and toil, and fever, and want, and earthly suffering. The man who can stand here unmoved, has a heart harder than a nether millstone!

The Mahometan Mosque of Omar occupies the site of the ancient Jewish Temple, and is surrounded by a lofty massive wall, which none but Mahometans are allowed to enter. The Jews have purchased the privilege of repairing on Friday afternoons to the exterior of a very ancient portion of this wall, there to bewail the fate of their Temple. I was present on one of these occasions, and a more impressive scene I have seldom witnessed. I found collected a large number of both sexes, and all ages and conditions. Most of them were seated on the pavement, in the shadow of the wall, and were engaged either in reciting from the Book of the Law, or in repeating to themselves prayers and ejaculations. The sorrow of desolate hearts was depicted in every countenance. Soon they all joined in a dirge of indescribable mournfulness, after which they rose, and, leaning against the wall with their faces inwards, they read from the Law, repeated another dolorous chant, and then motionless and silent, all remained absorbed in their own prayers and meditations. The matron and the maid, the boy and the grey-headed man, the rich in sumptuous robes, and poor in filthy rags, all alike seemed oppressed with a sense of desertion, and burdened with misery. I turned from the spot and left them all alone with their sorrow, struck as I had never been struck before, by the history and fate of the chosen people of God.

The Mount of Olives, situated just east of the city, has been my favorite resort, not only on account of its intensely interesting historical associations, but as commanding the best of all views of Jerusalem. The city lies on a shelf, gently sloping towards you, and all its main features are discernable at a glance. On the east side of the city, nearest you, is the Mosque of Omar, covered and faced throughout with blue porcelain, and standing on a broad marble esplanade, in the midst of an immense area, shaded with trees, and ornamented with praying chapels. Though the eye perceives little elevation, this is Mount Moriah, and the Mosque stands on the very spot once occupied by the Holy of Holies. How different is the dull dusky fane of the false prophet from the Temple of the living God, that used to glitter there, like a shrine of beaten gold! High up on the south side of the city, partly within and partly without the walls, is Mount Sion. But in those vile hovels where Jews hide their wretchedness, and lepers their despair, or in those terraced and plowed slopes, where the poor Arab desperately struggles with the scanty mould for a few grains, who can discover the seat of that royal city, which was once "beautiful in situation, and the joy of the whole earth?" Away to the western extremity of the city, is the spot they call Mount Calvary, and still leading to it, is the long way up which the "Man of Sorrows" bore his cross.

At the foot of Olivet, directly between you and the city, is the Garden of Gethsemane, enclosed by a wall twenty feet in height. It contains eight olive trees of the greatest antiquity, the very scions, it is said, of the trees which shaded that fearful mysterious passion of the Messiah. The valley of Jehosaphat stretches its dismal length, above and below the Garden, entombing in its dark cliffs untold generations of the sons of Abraham. "Siloa's brook that flowed first by the oracle of God" is dry and silent now, but the pool of Siloam, encased with time-worn stones and draperied vines and flowers, still yields its pure and sweet waters. Sweeping round the base of Sion is seen the deep rugged glen of Hinnow, where were perpetrated the "dark idolatries of alienated Judah;" overhanging it is traditionary Aceldama, whose scanty herbage bespeaks the wages of iniquity and the price of blood.

The closing day is my favorite time for visiting Olivet. The city at that hour always wears a sad and almost sepulchral appearance. Not a voice is heard save the Muezzin's cry to prayer, from the distant minaret, and not a figure is seen except that of some solitary villager hurrying through the half shut gates away to his humble home. The evening breeze is just beginning to sigh over the tombs of the valleys and rustle among the hoary olives around me, and the sun is casting its last dying beams athwart spire and dome, and canopying the sunken bed of the Dead Sea with one vast pavilion of crimson and purple, and enveloping the whole landscape with a lurid glow that contrasts most strangely with the cold grey mass of the city and the deep shades of the valleys around it. If there is a spot on earth situated to pensive musings or a thoughtful mood, it is the Mount of Olives at an hour like this. SIGMA.

GIGANTIC TREE IN VAN DIEMEN'S LAND.

Last week I went to see two of the largest trees in the world, if not the very largest that have ever been measured.—They were both on a tributary rill to the Northwest Bay River, at the back of Mt. Wellington, and are here called Swamp Gums. One was growing, the other prostrate; the latter measured to the first branch 220 feet; from thence to where the top was taken off and decayed, 64 feet, or 284 feet in all; so that with the top, it must have been considerably beyond 300 feet. It is 30 feet in diameter at the base, and 12 at 220, or the first branch. We estimated it to weigh, with the branches, 440 tons! The standing giant is still growing vigorously, without the slightest symptom of decay, and looks like a large church tower among the puny sassafras trees. It measures at 3 feet from the ground, 102 feet in circumference, and at the ground, 230 feet! We had no means of ascertaining its height, (which however, must be enormous,) from the density of the forest. I measured another, not forty yards from it, and at 3 feet, it was 60 feet round; and at 130 feet, where the first branch began, we judged it to be 40 feet; this was a noble column indeed, and sound as a nut. I am sure, that within a mile, there are at least 100 growing trees, 40 feet in circumference.—*Botanical Gazette.*

QUICK DIGESTION—HEALTHY FOOD.

Of all the articles of food, boiled rice is digested in the shortest time—an hour.—As it also contains eight tenths nutricious matter, it is a valuable substance for diet. Tripe and pig's feet are digested almost as rapidly. Apples, if sweet and ripe, are next in order. Venison is digested almost as soon as apples. Roasted potatoes are digested in half the time required by the same vegetable boiled, which occupy three hours and a half; more than beef or mutton. Bread occupies three hours and a quarter. Stewed oysters and boiled eggs are digested in three hours and a half—an hour more than is required by the same article raw. Turkey and goose are converted in two hours and a half, and an hour and a half sooner than chicken.—Roasted veal, pork, and salted beef, occupy five hours and a half—the longest of all articles of food.—*Scientific American.*

☞ No man can be happy in this world who has not a well founded hope of happiness in the next.

POETRY.

WHO IS MY NEIGHBOR?

Thy neighbor? it is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow,
Thy soothing hand may press.

Thy neighbor? 'tis the fainting poor,
Whose eye with want is dim;
Whom hunger sends from door to door:
Go thou, and succor him.

Thy neighbor? 'tis that weary man,
Whose years are at their brim;
Bent low with sickness, cares and pain:
Go thou, and comfort him.

Thy neighbor? 'this the heart bereft
Of every earthly gem;
Widow and orphan helpless left:
Go thou, and shelter them.

Thy neighbor? yonder toiling slave,
Fettered in thought and limb;
Whose hopes are all beyond the grave:
Go thou, and ransom him.

When'er thou meet'st a human form,
Less favored than thine own,
Remember, 'tis thy neighbor worm,
Thy brother or thy son.

Oh! pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery:
Go, share thy lot with him.

R. F. Jones.

Wooster, Ohio, April 14, 1850.

The Child's Complaint of a Hard Heart.---7's.

Oh! my heart, it is so bad,
Oft it makes my spirit sad;
Oft I've cause for shedding tears—
Oft my soul is fill'd with fears.

I am much afraid to die,
For I know that God's pure eye
Sees the sins that I have done
When with others, or alone.

Oh! dear Teachers, pray for me,
That I may from sin be free;
That I may the Saviour love,
And his free mercy prove.

If I die in sin at last,
I shall into hell be cast;
Oh! how awful is that word!
Save me, Jesus! Save me, Lord!

Childrens' Confession of their Sinfulness.---7's.

Little children, young and gay,
Think of nothing, oft, but play;
When we're call'd God's word to read,
That's a task we often dread.

When our parents read and pray,
We would gladly go away;
We are wicked all within,
And delight in nought but sin.

Oh! that we could love God's word!
Oh! that we could serve the Lord!
Oh! that we could hate our ways!
Keep us, Lord, thy name to praise.

Then we all could happy live;
Then no more our Saviour grieve;
Then we all could happy die,
Praising God eternally.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 17th ult., by Elder J. Keller, Mr. Daniel Smith, of Mahantungo Valley, to Miss Lavina Bolich, of Machenoy Valley, Schuylkill county, Pa.

On the 18th ult., by the same, Mr. John Smith to Miss Judith Hahn, both of Mahantungo Valley, Schuylkill county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On the 17th of January, 1850, in North Bend, Johnson county, Iowa, Mary, daughter of Elder Jacob and Eliza Lininger, in the 3rd year of her age.

Her disease was of long standing—disease of the lungs, the dregs of measles.

At his residence, in York county, Pa., on the 3d of June, 1850, Frederick Ottstatt, aged 45 years, 2 months and 2 days.

Funeral services by Elder J. J. Miller.

At Linglestown, May 28th, 1850, sister Mary Garverich, aged 61 years, 11 months and 26 days.

Sister Garverich was hopefully converted to God when brother Winebrenner was first preaching at this place; since which time she was a consistent member of the Church of God, and died in the hope of everlasting life.

In West Hanover, May 30th, 1850, sister Elizabeth Perkey, aged 83 years and 2 months.

Mother Perkey embraced religion about 13 or 14 years ago, at a Camp-meeting held by the brethren, at which place God manifested himself in the conversion of many souls.—She could not avail herself of the privilege of meeting with the people of God for the last five years, on account of old age and feeble health. She is now gone to rest from her labors. Thomas Strohm.

At his residence, in Menoghan township, York county, Pa., Lewis Freysinger, in the 82d year of his age.

Grand-father Freysinger was an honorable member of the Lutheran Church for many long years, and led a very moral, civil, inoffensive and industrious life, well worthy of our imitation. He left a large number of relations, to mourn his departure. O, that our loss may be his eternal gain. A funeral discourse was preached by Elder Philip Shaw, from Job 30: 23, to a large and attentive congregation, at his residence; after which his remains were taken and buried in Filey's grave-yard, there to rest until the resurrection of the dead. May the Lord sanctify this dispensation of his afflicting Providence to all his relations and neighbors. His sickness was but of one hour's duration; after which he expired without a struggle or a groan. Disease not known.

John A. Plowman.

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1, One in the bounds of the Chester Church-Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Indiana Camp-meeting.

A Camp-meeting will be held in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

Camp-meetings for Schuylkill Circuit.

The followinging Camp-meetings will be held on the Schuylkill Circuit, viz:

One in Mahantungo Valley, on the land of brother George Hepler, commencing on Monday, the 12th of August next.

The second will be held at brother George Kimmel's, one and a half miles east of Orwigsburg, commencing on Monday, the 26th of August.

The German preachers are all invited to attend the above Camp-meetings.

J. Kelley.

PROTRACTED MEETING.

A protracted meeting will be held at Strayley's School-house, Warrington, York county, Pa., commencing on Saturday evening, the 22d of June.

Preachers and brethren are respectfully invited to attend. John A. Plowman.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	62½	*a* 4	75
Do.	Rye,	do. - -	2	50	*a* 2	50
Do.	Corn,	do. - -	2	37½	*a* 2	37½
GRAIN—Wheat, per bushel,			1	00	*a* 1	05
Do.	Rye,	do. - -		56	*a*	56
Do.	Corn,	do. - -		45	*a*	50
Do.	Oats,	do. - -		33	*a*	33
Do.	Barley,	do. - -		60	*a*	65
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	25	*a* 2	50
Do.	Flax,	do. - -	1	05	*a* 1	25
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		8	*a*	11
BUTTER,	do.	- - - - -		10	*a*	10
LARD,	do.	- - - - -		8	*a*	8
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	10
POTATOES, per bushel,		- -		56	*a*	62½
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -	1	00	*a* 1	12½
PEACHES, (Dried) per bush.			1	25	*a* 1	30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	20	*a* 1	20
HAY, per ton,		- - - - -	10	00	*a*10	00
PLASTER, per ton,		- - -	4	00	*a* 4	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	25	*a* 5	25
Do.	Rye,	do. -	3	00	*a* 3	00
Do.	Corn,	do. - -	3	00	*a* 3	00
GRAIN—Wheat, per bushel,			1	18	*a* 1	22
Do.	Rye,	do. - -		65	*a*	65
Do.	Corn,	do. - -		65	*a*	65
Do.	Oats,	do. - -		43	*a*	43
Do.	Barley,	do. - -		65	*a*	68
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	75	*a* 3	00
Do.	Flax,	do. - -	1	35	*a* 1	40
BEEF, per cwt.,		- - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

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A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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By JOHN WINEBRENNER, V. D. M., Editor.

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EDITORIAL DEPARTMENT.

☞ The acknowledgement of monies received for the Advocate will be continued in next number. Send $1 25, except it be a new subscriber.

To Writers.—We thank our brethren for their communications, and hope they will excuse the delay of their appearing in print, as the Debate on Baptism takes up so much space.

☞ Brother J. P. Weishampel, of Baltimore, Md., the patentee of the *Revolving Horizontal Coal Grate Stove*, hopes to be in Ohio about the time of holding the Camp-meetings in that State, and would like to have a letter from brother Thos. Hickernell, informing him of the best route from Pittsburg to the first Camp-meeting.

☞ Yesterday was the Sabbath of the great body of Christian people on earth—the first day of the week—the Lord's day. The people generally of our favored land are glad when the holy day comes round. In the towns, such as Harrisburg and Lancaster, all the church bells ring at the same time, and for fifteen minutes the streets are filled with young and old going to the "places where prayer is wont to be made"—whether those houses be large and costly—or more humble and plain, in outward appearance.

I love to hear those Sabbath bells—I love to see the crowd of parents and children in their best apparel entering the house of worship. I feel as if I would like to be found among them as long as I can walk the earth, and then go home at last to that rest, the keeping of a Sabbath, which remains for the people of God.

In the morning I preached from the words of Jesus, "Behold a sower went forth to sow." Matt. 13: 3.

"This is the field, the world below,
In which the sowers come to sow;
Jesus the wheat, Satan the tares,
For so the word of God declares."

In the evening I spoke concerning Stephen, the first Christian martyr, Acts 6: 15, of whom it is said, that his face appeared like that of an angel. J. F.

Stephen, the first Christian Martyr.

No. I.---J. F.

He was one of the dwellers at Jerusalem when the first Christian Church was formed there by the Apostles. He might have been one of the original disciples composing the one hundred and twenty, who believed in Jesus while he was going up and down through the land of Israel, doing good. He may have been one of the seventy, who were sent out by our Lord, two and two together, to sow the seed, the word of God—to heal the sick—and preach that the kingdom of heaven was at hand.

He was chosen one of the seven, in the Church at Jerusalem, to the honorable duty of taking care of the poor, and these were ordained by the Apostles, by prayer and laying on of their hands. Whether the laying on of their hands brought a blessing, we may judge, from the short history of Stephen.

Stephen must have been a man of honest report—that is, a strictly moral, and conscientious man, for this was one of the requisite qualifications for the office of a steward.—Another was wisdom—which means not only having knowledge—but the putting that knowledge to the best use. He had a *good head*, as well as a *good heart*, and *life*.

It is also said that he was full of faith—that is, he had faith in a large measure. O what a blessing this is. To believe in God, and in Christ Jesus, the blessed Son of God, with all the heart. To be able to pray in faith—in humble faith—lifting up holy hands, without wrath or doubting. The faith which brought peace with God through Jesus Christ—even the assurance of sins forgiven through his one precious atoning sacrifice. Stephen had faith

Holy Living.---No. 1.---J. F.

In the morning when you wake, and rise from your bed, lift up your thoughts, and voice, to God, in humble thankfulness, for his watchful care, in keeping you safe, and giving you rest, and sleep, and peace.

Consider that some have not been able to lie down at all through the night. They had to labor—or travel—or watch, or had no shelter from the cold, or the storm. Perhaps they were in pain or sickness, so that they could not bear any other than an upright position—or they had to watch the sick through the long hours of night.

Consider that some even if they did lie down, *could not sleep*, because of affliction of body, or trouble of mind. How many such there are is not known to the prosperous and happy—but the angels know where they are—and how they turn from side to side on the bed of down, or the bed of straw, and sleep comes not to them—who perhaps most need it.

Consider that some may have lain down like you, and slept—but they have not awoke—it is to them the sleep of death. Children and friends will gather as usual in the morning, but their place will be vacant, and their voice will no more be heard in words of kindness, if they were good, or words of evil, if they were in unbelief, and sin.

Therefore in the morning lift up the voice of humble prayer, and praise to God on high. His hand has kept you—his angels have watched around your bed—therefore offer up the morning sacrifice.

Burning Steamboats.---J. F.

One on the Ohio—Another on Lake Erie.

Fire in the dead of the night, when wrapt in sleep in your peaceful dwelling on land, is fearful. More so to be aroused by the smoke, or the startling cry, when on the river—or lake—or mighty ocean. Yet how frequent are these disasters in these wonderful days of improvement in art and science. The rushing steamboat carries many a soul to the ocean which has no shore.

A few weeks ago the Belle of the West was burnt on the Ohio, and upwards of —— were lost by fire or drowning. Among those who were on board, but happily escaped, were some of our acquaintances, or brethren, with their families. Let them remember what we used to sing—

"Whom Thou dost keep, O King of Kings,
No evil shall molest;
Beneath the shadow of Thy wings,
Shall they securely rest.
Thy angels shall around their beds,
Their constant vigils keep;
Thy faith and truth shall shield their heads,
For Thou dost never sleep."

And while they tremble at the remembrance of the dreadful scene, let it lead them to become better Christians, if such already, or to true repentance, if they have never yet experienced this grace. For the judgments of the Lord, and the goodness of the Lord, are both designed to bring back the wandering soul where it ought to be—that is, in the dust—with true penitence, and humble faith, before its God.

Another sad calamity occurred early in the morning of Monday, June 17, near Cleveland, on Lake Erie. The Griffith, with upwards of 300 souls on board, was on its way up the Lake, and was burned within less than a mile of the shore. Less than fifty escaped. The rest of those on board had to pass through the fire, or the water, to reach their long home—whether that be to them a better, or a more sad condition, than their earthly lot.

Well may we say in the language of the ancient burial service, "In the midst of life we are in death—of whom then shall we seek for succour, but of thee, O Lord, who for our sins art most justly displeased."

Our Western Tour.---No. 2.

Wooster, Ohio, June 10, 1850.

Journal of our second and third weeks.

May 27th.—We took leave of our friends and brethren at Martinsburg, and returned through Woodbury to Bedford, and thence to the Buffalo Inn, at the foot of Dry Ridge, where we stayed over night, and were kindly treated.

May 28th.—We journeyed on, over Dry Ridge, and across the Allegheny mountain, to the town of Somerset, where we put up with brother Davis and family, formerly of Middletown, Dauphin county, Pa., and were used with marked attention and brotherly kindness. We preached there, in the E. M. Meeting-house, and had a pretty good congregation, for the short notice. The Disciples have a congregation in that place, of more than one hundred members. The Methodists had quite a revival there last winter, and quite a number of converts.

May 29th.—We set out for Bethany, Westmoreland county, where we arrived in the evening, and stopped with Elder John Hickernell and family. They received us gladly and showed their accustomed kindness and hospitality. At candle-light we repaired to the Bethel, where we found a large congregation convened to hear the word of God, and to whom we preached with a good degree of liberty, and, we trust, with some good effects.

May 30th.—We resumed our journey and travelled on to McKeesport, on the Monongahela river, and preached in the Baptist meeting-house, to a large and respectable congregation. Here we had special liberty in ex-

plaining the right ways of the Lord to the people. The Lord, no doubt, will sanctify his truth to the good of some souls in that place. We lodged with brother Gallentine and family, and were treated with much Christian courtesy.

May 31st.—We took our departure from thence, and went to Pittsburg, where we arrived at noon, and where we remained till next morning. We stopped with brother F. Yonsling and family, and were handsomely and kindly treated. In the afternoon we visited brother Gray and others—took a bird's-eye view of the city, and attended to a little business; but held no public meeting. On our return in the fall, we intend, if the Lord permit, to spend a Sabbath there, and hold a series of special meetings. We are heartily sorry to find that the mission in Pittsburg has been abandoned, and that the Church there has gone down. A few years ago, and even before that, the prospects for rearing the Church of God in that city, were quite flattering; and with proper care and attention, we have no doubt, the efforts put forth there would have been crowned with success. But, the history of our operations in that city, furnishes another proof of the vast importance and necessity of a holy, prudent, self-sacrificing and efficient ministry, to carry forward the work of the Lord in gathering and building up his Church. Some ministers are too lazy, and others too unskillful, to perform the work of an efficient missionary. It requires a man who knows both how to plant and how to water—how to gather, and how to feed the flock of God—and how to combine the wisdom of the serpent with the meekness and innocence of the dove, in order to success, (and especially in large cities,) to build up the house or Church of God. May the Lord of the harvest increase the number of his true, wise and faithful ministers!

June 1st.—Left Pittsburg and proceeded to Old Harmony, Butler county, Pa. There we held a two-day's meeting, and had large, attentive and solemn congregations. We preached in both the Evangelical and Baptist meeting-houses, and had good liberty in preaching the word. Here we formed an acquaintance with sundry brethren from surrounding neighborhoods, and had a pleasant interview with them and the resident brethren there. Elders J. M. Klein and J. Hickernell were also with us. A Camp-meeting was there agreed on, to be held in Venango county, Pa, commencing on the 5th of September, and which we have promised to assist in holding, Providence permitting. Brother Aaron Shantz kindly entertained us during our sojourn in that place.

June 3d.—We left there and went to New Brighton, three miles from Beaver, and stopped with brother John Tinstman, who received us cordially and entertained us kindly for two days. Had no meeting on Monday evening, as we expected.

June 4th.—Stayed with brother Tinstman and family over that day. Brother Harn and Ellen took a ride up to Economy, on business, during the day. I wrote seven letters, and preached at 3 o'clock, P. M., in the E. M. meeting-house. Elder Harn preached there in the evening.

June 5th.—We pursued our journey westward, and arrived at brother Joseph Anglemyer's, near Columbiana, in the evening. With him and family we tarried over night, and were treated with much Christian kindness.

June 6th.—We set out for Canton, a distance of 40 miles—got there in the evening, through much heat and dust, and put up with brother Petre and family; who were glad to see us, and used us well.

June 7th.—We started for Wooster, but finding the road exceedingly dusty, we lay by several hours, during the heat of the day, with brother Isaac Whisler, at Dalton, and then went on to brother Jacob Bricker's, near Wooster, and stayed over night.

June 8th.—We proceeded on to Wooster, and stopped with brother J. P. Winebrenner, a nephew of mine, where we were most cordially received. During the course of the day, we had a very pleasant interview with quite a number of our old friends, brethren and acquaintances. In the evening we commenced a series of meetings, in the Baptist meeting-house, and had a good congregation.

June 9th.—We preached four times in this place. In the morning, at 10 o'clock, in the Court House, and also in the Bethel; and in the afternoon and evening in the Baptist meeting-house. Our congregations were large, and the people very attentive, but there was nothing very special, save tender and good feelings. The brethren from the surrounding churches and neighborhoods, came in quite numerously on Sabbath morning, and many of them remained with us all day. The Church of God in this place numbers about 80 members at present, some having moved off to other places. The Church seems to be in a spiritual and prosperous state. The city of Wooster has improved very much, since I was here last, six years ago. It is situated in a fine rich country, and is a place of considerable business. The Pennsylvania and Ohio Railroad is to pass through this, and is already under contract thus far—the grading on many sections being already finished.—When this road is finished, it will bring Harrisburg and Wooster within a day's ride of each other; allowing 24 hours to a day. We shall remain here, and expect to preach in the city and neighborhood, till after next Sabbath, when we hope, by the leave of Providence, to pursue our journey westward through Indiana, Illinois and Iowa. Those who write to us between this and the first of August next, must address us at Mount Carroll, Carroll county, Illinois.

J. W. & G. U. H.

CONTRIBUTORS' DEPART'T.

SKETCH

OF A

DEBATE ON BAPTISM,

BETWEEN

J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,

For the Church Advocate and Religious Telescope.

SECOND DAY'S DEBATE.

WEDNESDAY, Feb. 20.

J. KELLER'S SEVENTH SPEECH.

BROTHER KELLER.—The gentleman cannot forget the idea that I came here to prove one baptism. That seems to sting him—to be uppermost in his mind. I have no doubt it tormented him all last night. Well, I have told the audience repeatedly that that was my object in coming here. And, the gentleman said before he sat down that he acknowledged I have accomplished my end. That being admitted, he turns round and says I have proved nothing. This is the sum and substance of his remark. The gentleman says, upon his own admission, that he has come on my side, and given me an argument. Hear him! The gentleman has yesterday and to-day admitted that baptism is immersion. I have come here to prove there is but one baptism. And, I have told you the cause: there is one Lord, one faith, and one baptism. And now the gentleman says there is but one baptism. Every unprejudiced mind must be convinced that the gentleman is defeated, and that he will be buried before the present discussion is terminated.

BROTHER OWEN.—Not in the earth, I hope.

BROTHER KELLER.—Never mind. I repeat it again. I want the people to understand it. It is our great doctrine, said our opponent. So it *is* our great doctrine. I glory in it, and I am happy to say that we have got it from the Bible. Our opponent has admitted the fact. It was the great doctrine of old Peter, and while he preached on the day of Pentecost, the people became impressed with the subject of the religion of the new dispensation, and became powerfully convinced. They inquired and said, "Men and brethren, what shall we do?" Peter said, "Repent, and be baptized." This is the great doctrine—the great stepping stone. Peter established the fact that Christ had risen from the dead, and this made them so unhappy that they made the inquiry I have alluded to. My opponent has proved that immersion is the only baptism, because there is but one faith, one Lord, and one baptism. I shall hold him there. I shall tie him hand and foot there. I shall keep him there.

He referred to Dr. Spring. Now, I wish the audience to understand that he is no professor of languages. He is merely a Pedo-baptist minister. I have no knowledge of Dr. Spring, but Bishop Erb here I do know. I would ask the gentleman, when he (Owen) tried my translations, what law of grammar he violated. He said John the dipper. He wished to make it look ridiculous. He may call me Keller the dipper, if he pleases. I glory in the name. In 1843, I was a dipper in this county, and from that on for upwards of two years, during which time I dipped at least two hundred candidates. The word "baptism," to dip, to plunge, and to immerse, carries no stigma with it. I am like John the Baptist, I have no objection to being called a dipper. But, my opponent says that John was an immerser. Are there not many translations that render the expression John the immerser? But it is said that he immersed in the wilderness, and not in Jordan. He says John the *plunger*. I have not said John the plunger. John the *sinker*—I have no objection to that. My opponent poured water on my cause.

But, I think we ought to try his rule on some other passages: however, we may do it at some future time. I suppose my audience will bear with me while I take him to the Scriptures. "Know ye not, that so many of us as were sprinkled into Jesus Christ were sprinkled into his death." His practice calls for that. It is his practice. "Therefore we are buried with him by sprinkling," &c. I might go on and try the rule on many other passages, but I will defer doing so for the present.

My opponent quoted some passages in relation to Elisha, and when he comes to the winding up of the affair, he wants to know how the man was washed. The Bible tells you how. I recollect he put a query why he went and dipped himself seven times, according to the saying of the man of God. Now, I say the man was washed by thus dipping himself, as he was commanded to go and wash seven times. Why, he washed, says the gentleman, dipping himself, according to the saying of the man of God. The word "wash," according to the original, is not *bapto*. Although that word occurs frequently, there is no reference to baptize; but where the word *baptizo* occurs, there is a reference. Now, in the instance where he went and dipped himself, the word *baptizo* is used in the original, and no one is to be found objecting to it.

I came here yesterday morning for the purpose of proving that baptism was immersion, and immersion only. My first argument was taken from the meaning of the word baptize, or *baptizo*. My second argument I take from the figurative and typical use of baptism. This I shall now commence.

The first passage to which I shall refer, you will find in 1 Peter 3: 20, 21. "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

All I wish to say on this subject is, that we must here conclude that the Apostle refers to figurative baptism. I have proved that baptism is immersion, and the Apostle wishes us to understand that this is it in a like figure, or by a like figure. For instance, in baptism we are enveloped in water. Were not those in the ark closed over? Certainly: we cannot deny it.

The next figurative baptism to which I refer is, the baptism of the Holy Ghost. Here, I suppose, is my opponent's strong-hold; but, perhaps, I will be prepared to meet him.—Now, it is almost generally known that the Pedobaptists usually refer to the baptism of the Holy Ghost for the purpose of proving sprinkling or pouring, especially pouring.—For the establishment of this point, they refer to the second of Acts, where the Spirit is said to have been poured out. Now, I am under the impression that this is no proof at all of it. The gentleman, undoubtedly, is wiser than I am. There are many translations that go to show that when the words baptism of the Holy Ghost are used, the word baptism, as translated, means to immerse, or baptize in the Holy Ghost. But, I suppose my opponent will not admit it. I have something at hand on this subject. Matt. 3: 11. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire." This is all I have to say at present.

Prayer by brother Oliver.

AFTERNOON.—Met at 3 o'clock. Prayer by brother ———.

A. OWEN'S SEVENTH REPLY.

BROTHER OWEN.—I will now read the passage, to which I have already alluded, from Ernesti in reply to the quotations made from Stokius, concerning the meaning of baptism.

[This passage is from Campbell and Rice's debate, page 207.—We have not the book at hand.—ED.]

We may simply remark upon this important passage, that if my opponent can clearly prove

that *dip* was the primary and proper meaning, we would consider ourselves safe; for, here is a critic who says that the words of a country are frequently changing, and that the secondary sense oftentimes becomes the proper one, and the first and proper and primary meaning becomes entirely out of use. Therefore, if he shall be able to prove that the primary sense was to *dip*, I shall prove by Ernesti that long before the Saviour's time the word might have changed its literal and assumed its tropical meaning as its proper meaning.

The gentleman says, in his last speech, that I admitted immersion to be baptism; and he asserts that Paul says there is but one baptism, consequently he infers the one baptism must be done by immersion, and that there cannot be two ways of doing this ceremonial. I admit there is but one baptism, but I believe there is more than one way of performing it. That is the distinction between us—he contending that there is not; but he has yet to prove it. And it is a fact that he has here confounded the mode of doing it with the thing itself. It is degrading the ordinance into a mere action. He makes action baptism, and it must be this process of action of baptism, or there can be no action. Now, I say it is a baptism done in the Lord's house, in the name of the Father, and of the Son, and of the Holy Ghost; but that it is not *essentially* necessary to this one baptism that it should be by immersion. If it is, my opponent has to prove it. He remarked that I was defeated, and I suppose the congregation are astonished to find me again in the fight. I must acknowledge that in my simplicity I was not aware of it. He brought up the case of Dr. Spring against Dr. Anthon, and said that the first was nobody—was quite an unimportant man.

Keller.—I did not make use of that expression.

Owen.—Perhaps not exactly, but phraseology going to show that he was quite an unimportant man.

Keller.—I did not say that he was nobody.

Owen.—If he did'nt say that he was unimportant and of no notoriety at all, then he candidly acknowledges he knows nothing about it. Now, it could be proven, if it were necessary, that Dr. Spring is known to be as great a man as Prof. Anthon, and Campbell does not contradict Rice in that; and certainly it cannot have much weight upon one's mind, when we are told by brother Keller he knows nothing about it!

I now, Moderators, come to speak of typical baptism. I do not know whether he makes it a distinct argument, founded on one of the passages he quoted, or not, for he did not say; but he quoted 1 Epis. Peter 3: 20, 21. You know to what great event this passage refers, viz: the salvation of Noah and his family in his ark, as it is said, by water. And it appears that that was a type, held forth by Peter, of our baptism. Now, the argument is, that Noah and his family were put under water; so baptism, which is the anti-type, required that we be put under water. If that is not the idea, I know not what it is, because it brings up the idea that baptism is only when performed by immersion. Now, this idea refers to the ark—the type. If says the like figure whereunto baptism doth now, &c. Well, then, the figure and the question is—Was Noah immersed? I will show that the antediluvians were immersed, but that Noah was not. The ark floated on the water, and Noah was saved. He was saved by water. Lest I should be laughed at for that idea, I will produce some good authority.—Dr. Clarke, vol. 6, p. 862.

He says, "The ark was not immersed in water, for had it been so, they would have perished. We know that the ark was not covered with water, but was borne up and sprinkled with the rain that fell upon it." The text quoted says nothing about immersion, and how brother Keller gets immersion, I know not. If it says anything in favor of any mode, it would be more in favor of sprinkling than immersion; for, while the antediluvians were immersed in water, Noah was saved by being floated on the surface of the water within the ark. Now, if any of this congregation can see how immersion is to be gotten out of the passage, I confess they are sharper-sighted than I am. The proposition of my opponent is, then, that we must be dipped in water, as the only mode or act. Here was no dipping in water, except of the antediluvians, and the only mode by which Noah was saved was, his being carried on the water till it abated, when the ark came down and alighted on a mountain, where he got out of the ark.

The next passage was a figurative baptism—the baptism of the Holy Ghost. This my opponent quoted from Matt. 3: 11, in the language of John: "I indeed baptize you with water," &c. After the fulfilment of this prophecy he referred to the Acts. I will follow him there. Now, we will hear how Christ baptized with the Holy Spirit: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Here, then, there was a baptism of the *Holy Ghost*. Brother Keller said it was by immersion, and it is important to the argument that it should be proven. If it be found that Christ baptized by pouring, upon what ground can my opponent, who says it was by immersion, maintain his position? Why, he says the house was filled with the Holy Ghost. If he reflects, he will see that destroys his whole argument. But, it was said also by brother Winebrenner that the Holy Ghost was poured into them. Now, it appears absurd to me that the Holy Ghost was all about us, in a room, and poured into our souls. "And suddenly there came a sound like a mighty wind," &c. There was no wind there, as far as we have any knowledge. "A sound filled all the house where they were sitting, and there appeared," &c., "and it sat upon each of them. And they were all filled with the Holy Ghost"—that is distinct from the wind. Now, mark, the Holy Ghost did not fill the house. I say it was not filled with the Holy Ghost. My opponent has introduced this passage into the subject in order to prove the process of action, or dipping. How does it prove it? We will read the language of Peter when he rises up: "But this is that which was spoken of by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit." It is the specific action. "I will pour out my Spirit upon all flesh." Here, then, is one of my opponent's passages completely on my side of the argument. I believe in baptism, the way the Saviour applied it. That is *spiritual* baptism. But, mark you, this pouring of the Spirit is called baptism. "I indeed baptize you with water unto repentance; but he shall baptize you with the Holy Ghost." Now, he says baptize is to immerse; but here it is contradicted by Christ. Here is a pouring, which is baptism. It is called a baptism by the authority of my friend—that is, John the Baptist. He calls it action. This pouring of it into the heart, he calls baptism. And if he does so, what right has a man to get up and say that *pour* is not baptism? John is on our side; and Peter is on our side, for he says, "The Holy Ghost was poured out." And Peter is a jewel. Therefore they are all on our side. That is one of my opponent's passages brought forward to prove immersion. Now, the only astonishment to my mind is, how any man can twist such a passage to his own views. And, I want you to observe, clearly, this point, it is called a *baptism*, and that it was *poured* out.

J. KELLER'S EIGHTH SPEECH.

Brother Keller.—Although I have been waiting a day and a half, my opponent has not yet proved his position. I have called upon him repeatedly to prove, if he could, that *sprinkling* and *pour* is at all baptism. He seems glad to avoid answering my arguments, and instead of doing so, runs off and discusses other matters. The gentleman some time since quoted an author to show that we had departed from the primitive practice of immersion, and he wished to convey that idea to the minds of his audience. He quoted one author to prove that the primitive mode was not immersion, and then he brought up the testimony of Cyprian in support of that fact. Now, I maintain that it was immersion; and that ponring, or sprinkling, was a comparatively modern substitute for it, and therefore was opposed by many of the council who were called upon to decide in the matter. Now, if anything but immersion could be substituted, how came it that the council had to decide whether sprinkling would be by them regarded as lawful? It seems that there was a difficulty in the minds of the people; but does not brother Owen's practice contradict the testimony of his own witness? It seems, according to this witness, that when the people were sick, and could not go to the water, they sprinkled them. But was there not a dispute afterwards as to the validity of the act?—When the gentleman sprinkles a person on a sick bed, will he pursue the course that the Bishops in question did? I don't think he would. Well, it is evident that after the reformation, sprinkling was introduced, but before that event the practice was to immerse. The practice of immersion was kept up till the days of John Wesley. What was the reason he refused to sprinkle a child in the State of Georgia, when the mother refused to permit it to be immersed? Why, because the lady refused to say that the child was sick, he would not consent to sprinkle it. The custom was to sprinkle, when the ceremony of immersion might be attended, under certain circumstances, with danger. The gentleman's witnesses, then, contradict themselves. I have already told you that in Scotland the practice became general in 1311; and after this, it was introduced into England.

Brother Owen said yesterday that the word baptism may have changed, but he has not proved it; and he afterwards turned round and asked me for the proof to the contrary, when it does not lay with me to produce it. He has tried to make this respectable audience believe that this is the baptism that was practised in the days of the Saviour. Has he proved it? If he cannot, I have proved my position. I think he neither will, nor can prove his position. He tells you that the word "baptism" means, in German, to christen. I want him to give me the definition of that term, i. e. *christening*. Has he touched it? Has he approached it? I believe not, and I don't know exactly what it is, and I am upwards of forty years of age. I want to know it.

Again: Brother Owen seems still to intimate that he acknowledges there was one baptism, but there was more than one way of administering that baptism. Did he prove it? No. But have I not sustained the position that the action of Christian Baptism is immersion, and immersion only? Yet, I admit that the act of immersion can be administered in more than one way. The candidate can be baptized forward or backward, his feet foremost, or his head foremost. I care not how you immerse the candidates.

Now, having made this statement, brother Owen has no argument against me of any weight. He brought forward Dr. Spring, and he wished to make an impression upon the audience—I hope not designedly—that I regarded that gentleman as nobody. I did not intend to do that; but I simply said that he was not a Professor of Languages—that he was merely a Pedo-baptist clergyman, and as far as literature was concerned, he was, perhaps, no more than hundreds of men of our day, who make no pretensions to these matters. The gentleman then referred to the passages I quoted in Peter, and he wished to prove from them his mode, as he calls it, of the word baptizing by sprinkling. Now, does it not look a little singular in the estimation of an enlightened community, that they would have sprinkling, when water would never touch the candidates? I said that the figure was baptism, and brother Owen admits that baptism is immersion. We must next go and look at the figure, and see what it teaches; and then we look back, and if the Bible says that they were baptized, we must come to the conclusion that they were immersed, enveloped, closed up on all sides. Is this not the fact? Does not the case prove that immersion is far better than sprinkling? Certainly. Noah and those that were with him were enveloped, shut up in a huge box, closed on every side.

Next I come to a strong and powerful argument, almost as strong as the pillars upon which this earth rests. I quote from Carson on Baptism, p. 104.

"The baptism of the Spirit is a figurative expression, explicable on the principle of a reference to immersion. This represents the abundance of the gifts and influences of the Spirit of God in the enlightening and sanctification of believers. That which is immersed in a liquid, is completely subjected to its influence and imbued with its virtues; so *to be immersed in the Spirit*, represents the subjection of the soul, body, and spirit, to his influence. The whole man is sanctified. It is objected that the Holy Spirit is said to be *poured out*, and therefore, to represent the pouring of the Spirit, baptism must be by *pouring*. This is the grand resource of our opponents, and is more specious to the illiterate than anything that has been said. A very considerable part of the language of Scripture, in the representation of the gifts of the Spirit, is founded on the figure of pouring; and readers who have no discrimination, or who are under the influence of bias, at once conclude that this *pouring* is the baptism of the Spirit. This argument is drawn out in formidable array by Mr. Ewing; and is relied on with the utmost confidence by Dr. Wardlow. But it is nothing but a careless

confusion of things entirely distinct, and is founded on an egregious blunder, as the reader will perceive from the following observations.

First: The word in its literal sense must guide all its figurative applications. The explanation of the figure must conform to the literal meaning. *but the literal meaning can* NEVER *bend to the figurative.* The latter, indeed, may assist us in ascertaing the former; but when the former is ascertained, the latter must be explained in accordance with it. But the literal meaning of this word is aseertained to be *immersion*, by a strength of evidenee, and a multitude of examples, that cannot be exceeded with respect to any word of the same frequency of occurrence. This is a fixed point; and in the examination of the reference to the baptism of the Spirit, nothing can be admitted inconsistent with this. *The baptism of the Spirit* must have a reference to *immersion*, because baptism is immersion, and in its literal sense never signifies anything else. When we come to the examination of this figure, or any other of the same word, we must ground on the ascertained fact. As there is not one instance in the literal of the word, in which it must signify POURING, or anything but *dipping*, the pretensions of *pouring*, as the figurative baptism, do not deserve even a hearing. They cannot legitimately even go before a jury; because true bills are not found. There is no ground of trial, because there is nothing in the allegations that can at all excite a doubt. *Pouring cannot be the figurative baptism, because baptism never literally denotes pouring.*

Secondly: This opinion is founded on the egregious and blasphemous error which teaches that God is material, and that there is a literal pouring out of his Spirit, which may be represented by the pouring of water. Our opponents understand the baptism of the Spirit to be a literal baptism, and the pouring out of the Spirit to be a literal pouring out of Him who is immaterial. But though this is a *real* communication of the Spirit, there is no real or literal baptism of the Spirit. Let the reference in the baptism of the Spirit be what it may, it cannot be a literal baptism, because God is not material. We cannot be literally *dipped* into God, or have Him *poured* on us. *Pouring*, then, in baptism, even if *baptism* were *pouring*, could never represent the *pouring* of the Spirit, because the Spirit is not literally *poured*. Baptism, whatever be the mode, cannot represent either the manner of conveying the Spirit, or his operations in the soul. This thing cannot be represented by natural things. There is no likeness to the Spirit, nor to the mode of his operations. It is blasphemy to attempt a representation. It would be as easy to make a likeness of God creating the world, and attempt to represent by a picture the Divine operations in the formation of matter, as to represent by symbols the manner of the communication of the Holy Spirit, and his operations on the soul. If Christians were not infatuated with a desire of establishing a favorite system, such gross conceptions of God could not have so long escaped detection. This error is as dishonorable to God, as that of the Anthropomorphites. It degrades the Godhead by representing it as a *material substance.*

When the Spirit is said to be *poured*, it is a figurative exprssion, to which there is nothing resembled in the divine operations. What, then, it may be asked, is the resemblance?—Why is the Spirit said to be *poured*, if the *pouring* of water does not resemble it? The foundation of the figure is the very reverse of that supposed. The Spirit is said to be *poured out*, not because there is any actual *pouring*, which is represented by *pouring* out water in baptism, but from the *resemblance between the effects of the Spirit and those of water.* Between the Spirit itself and water there is no resemblance, more than an eye or a circle and the Divine nature. Nor is there any resemblance between the mode of the operations of the Spirit, and that of the influence of water. The Holy Spirit is said to be *poured*, because his influence or effects are like those of water, and because he is supposed to dwell above. The Holy Spirit is said to be poured out, on the same principle on which God is said to have come down from heaven, or to have hands and arms. It is in accommodation to our ways of thinking and speaking, not as expressive of reality.

The Holy Spirit is figured as water, not to represent any likeness in him to water, just as God is figured as a man. If the Anthropomorphites blasphemously perverted this language to degrade God, as supposing that it teaches that he has actually human form, it is no less a blasphemous perversion of the language in question, to suppose it imports a real *pouring out* of the Spirit. The Holy Spirit is said also to be as *dew.* Does this imply that there is a likeness to the falling of dew and the manner of the communication of the Holy Ghost? Our Lord represents the Spirit as a well, the waters of which spring up, John iv. 14. Is there also a likeness in the manner of the communication of the Spirit to *water rising up* out of the ground, as well as water *poured out* from above? The Holy Spirit is also represented as a river whose streams make glad the city of God. Is there also a likeness between his operations and the *running* of water? In all these figures, the Spirit is represented in accommodation to natural things, and natural things are not accommodated to it. *The effects of the one resemble the effects of the other; but as to manner there is no likeness.* A particular *manner* is given to the operations of the Spirit, to suit the *manner* of the communication of the natural object. Therefore it is that the Spirit has ascribed to him all the various modes mentioned above. The Spirit, in every figure, takes the *manner* of the resembling object, but the resembling object never takes the *manner* of the Spirit, because nothing is known of his manner. Of this there must not be—there cannot be any likeness. If the *manner* of the communication of the Spirit could be represented, one only of these must be employed. If his manner is *pouring*, it cannot be like *dew*, nor like *rain*, nor like a *river*, nor like a spring—well. But if the likeness be merely between the *effects* of the Spirit and the *effects* of water, then the Spirit may be represented as *dew*, or *rain*, or a *river*, or as a *spring—well*, just as the water is supposed to be applied. It is absurd to suppose an ordinance to be appointed to represent the mode of the Spirit's communication; and as it is spoken of under all these modes, each of them might claim an ordinance as well as *pouring.* Baptism might as well represent water *rising up out of the earth, distilling in dew*, running in a stream, falling in rain, as pouring out of a cup.

Each of these represents the blessings of the Spirit, by conforming the operations of the Spirit to a particular state of the water; none of them represent the mode of these operations. The Holy Spirit is said to fall; why, then, should not baptism represent falling? The Holy Spirit is represented as wind; why, then, is there no *blowing* in baptism? The Holy Spirit is represented by *fire*; why is there no fire used in the ordinance? The gift of the Spirit was represen ed by the *breathing* in baptism. The influences of the Spirit are represented by *oil*; why is not *oil* used in baptism? The reception of the Holy Spirit is represented by *drinking water*; why is there no drinking in this ordinance."

'But though the baptism of the Holy Spirit is a figurative baptism, to which there cannot be a likeness in literal baptism; yet, as respects the transaction on the day of Pentecost, there was a real baptism *in* the emblems of the Spirit. The disciples were immersed into the Holy Spirit by the abundance of his gifts; but they were literally covered with the appearance of wind and fire. The place where they met was filled with the *sound of a rushing mighty wind, and cloven tongues as of fire sat* over them. They were then completely covered by the emblems of the Spirit. Now, though there was no dipping of them, yet as they were completely surrounded by the wind and fire, by the catachrestic mode of speech which I before explained, they are said to be *immersed.*"

Thirdly: There is another grand fallacy in this argument. *It confounds things that are different.* Water is *poured* into a vessel in order to have things put into it. But the *pouring out* of the water, and the application of the water so poured out, are different things. Water is poured into a bath in order to immerse the feet or body, but the *immersion* is not the *pouring.*

Now, our opponents confound these two things. Because the Spirit is said to be poured out in order to the baptism of the Spirit, they conclude that the *pouring* is the baptism."

Can you make a picture of the Spirit of God? Do you know anything that looks like the Spirit of God? Have you known anything of the kind? There is no likeness of the Spirit, nor mode of its operation. It is blasphemy to attempt a representation.

A. OWEN'S EIGHTH REPLY.

BROTHER OWEN.—I now remember the author that I quoted relative to the history of immersion; and I want you to notice it is that Stuart my opponent spoke of so highly as furthering his views. That is the author I now quote. He says they were disrobed; but I would observe that I did not use the language, although there is nothing improper. Campbell calls Stuart the American Apostle. He brings forward the case of Cyprian and the sixty Bishops, and raises some objections, to which I need only reply and say it was considered valid baptism. Now, would my opponent consider it valid baptism, if a man were sprinkled on his sick bed? He would say "No." And, mark you, it was written by Cyprian that those sprinkled should not be rebaptized. Now, that one point overthrows the whole fabric upon which my opponent has rested that mode of his as essential to the ordinance. But Cyprian and the sixty Bishops thought it was not necessary to baptize again: hence it was thought valid. Cyprian and the Bishops, who met in Carthage, looked upon sprinkling with a more favorable eye than do our opponents at this time. They placed more stress upon baptism in that day than we do now: that is, they connected it with regeneration—that in those men allowing the sick man to be validly baptized, they allowed a great deal more than we would do under our circumstances, because they attached more importance to the rite itself. This Cyprian will be one, together with the sixty Bishops, I shall bring up in favor of sprinkling being baptism. Immersion, he says, was practised extensively in the third century. And so I read from Stuart, but I did not use his own language. When immersion was first discovered it had connected with it many superstitions and absurdities; and it is hard for us, or our opponents, to tell what was superstition, and what was descended from the Apostles. Did they go in for three immersions? No. Then it appears that the practice of the ancients was just of as much good to them as it is good to us. Why, brother Keller would just take away the two immersions, of the sign of the cross, the crism, &c., and leave one immersion; and then it is right. We allow of immersion as well as sprinkling; and in this we are supported by Cyprian and the 60 Bishops. The practice of pouring can be shown as early as is immersion, and a little earlier.—[Here Mr. Owen recapitulated several of the positions taken by his opponents, and which have been noticed repeatedly. He then proceeded.] But, suppose we allow that immersion was the primary meaning, we now ask that he shall prove that baptism is immersion *exclusively.* They must prove it was so in Christ's day—that he taught immersion.—And, if Christ taught immersion, they must prove that he added a type to immersion. This is brother Keller's duty. He quoted the first text to prove this, and he must show that Christ used it. He asks me to prove to the contrary; and it will be seen, when we get into the Bible, how the term was used by the Jews. Alluding to the different modes of immersion spoken of by his opponent, Mr. O. asked why it is there have been cases in which it was refused to baptize an individual forward? The proof of that can be given when necessary. They have refused to baptize or immerse a man forward in the water, and now my opponent gets up and says—

KELLER.—Do you wish to be corrected? It may save some trouble. I said that the act of baptism was immersion, and that it could be performed in different ways. I did not say we allowed it. I say the action could be performed in different ways; but we do not practice it.

OWEN.—Then why refuse to put a man in forward?

KELLER.—There is a man here who would put candidates in forward.

OWEN.—But, I can point to a case where a man was refused.

KELLER.—That may be.

OWEN.—My friend says, how could Noah and his family be sprinkled, if the water never touched them? I would submit how could they be immersed if the water never touched them? Because it is to be a figure, of course, of baptism. He said they must be immersed, because baptism means immersion. That is just what he has got to prove. And this congregation has to decide whether he has proved it. When a favorite theory is to be maintained, everything must bend and square itself up to that theory. He says that Carson says, the term is always literal. I will here quote a passage from Rice and Campbell, p. 68.

"A word," says Mr. Carson, "may come to enlarge its meaning, so as to lose sight of its origin. This fact must be obvious to every smatterer in philology. Had it been attended to, Baptists would have found no necessity to prove that *bapto*, when it signifies to dye, always properly signifies to dye by *dipping*; and their opponents would have seen no advantage from proving that it signifies *dying in any manner.*" Again, "*Bapto* signifies, *to dye by sprinkling*, as properly as by *dipping*; though originally it was confined to the latter."—Again, "Nor are such applications of the word to be accounted for by metaphor, as Dr. Gale asserts. They are as literal as the primary meaning. It is not by extension of literal meaning, and not by figure of any kind, that words come to depart so far from their original signification."

OWEN.—It was a hard stroke on Campbell.

KELLER.—It is not a fair quotation. I am better prepared to speak for myself than brother Owen.

OWEN.—Why, the gentleman himself has been quoting all the time from authors, many of them I have never seen. It is to be supposed that the authors were honorable men; and if the quotations were not given right, how came it that Campbell never contradicted them?

KELLER.—I don't want any charges to be made against Carson, of which he is not guilty.

OWEN.—Now, mark you, if this quotation is true, they feel it. If it is not true, Campbell would not be the man, a third time, to pass it over.

KELLER.—We don't know that he passed it over.

OWEN.—He passed it over in the discussion, certainly. My opponent says that the baptism of the Spirit was not real, but figurative.—Don't you suppose the Holy Ghost was given on the day of Pentecost? Now, it is said it was figurative. What was that figure? It was *pour.* It was figurative, given to an idea. And that figurative idea was called pouring. Therefore John, I say again, was on our side. "I will pour out my Spirit on all flesh," &c.

You may glean knowledge by reading, but you must separate the wheat from the chaff by thinking.

Leaves torn from the Scrap-book of Thought.

LEAF THE THIRTEENTH.

The End of the World.

(CONCLUDED.)

The human mind, gigantic as it is, cannot properly understand a subject without a full acquaintance with it. It is so with the great subject of the consummation of the earth's history. We have detached particles of prophecy with regard to that event, scattered plentifully through the sacred Scriptures, and as Christians we admit the truth of the predictions, and expect such an event. For the righteous, as we have remarked, it will be the most joyful period in history; and, though the mind cannot perfectly understand the tragic solemnity and momentous greatness of that time, yet we may safely conclude, by what has been revealed in the Bible, that for the wicked it will be an era of the most terrible punishment and overwhelming justice—exceedingly distant beyond the greatest stretch of fancy and the remotest line of thought. Imagination may revel in the mazes of the future and roam to its utmost limit, but it will never exceed the awful reality of that great event.

Among the immense squadrons that shall then be assembled upon the face of the earth, many will—alas!—be the trembling expectants of the fearful damnation they labored for during their lives. Of the hundreds of thousands who annually expire by the use of intoxicating beverages, oh!—what an army might be composed!—reeling, tottering to the grave, they rise from it in the same postures!—it is a fearful fact to know that God has emphatically declared—"*No drunkard shall inherit the kingdom of heaven!*"

And the *liar*—the one who speaks an untruth—who wilfully deceives his fellow—the liar—"he shall have his portion in the lake that burneth with fire and brimstone!" Are there many liars!—the lamentable fact is too true! It will swell the host of the accursed to an undistinguishable length. God has said it.

And the *proud*—oh! ye proud—haughty—conceited living sepulchres of Gomorrah!—listen—"In the day that cometh," saith the Lord God of Hosts, "all the proud, yea, and all that do wickedly, shall be as stubble," and the fire of his wrath shall burn them up with a never consuming fire! Another countless legion to double the host of the lost!

And, the murderer, fornicator, thief, and sensualist—shall all help to increase the doomed army. But they need not be particularized. All the guilty men of Christendom *know* their duty and their sin. They are acquainted with their own hearts, and are well aware of their unfitness for Heaven.

Oh! ye roaming spirits of the untombed host!—howl ye aloud, till your echoes awaken the nations from their lethargy!—and weep ye for yourselves--for the wrath of God is terrible!

In the final day, when the wicked and righteous shall be judged, the earth shall be burned and purified; after which the redeemed shall inhabit it to live forever and ever with their Saviour, and "the wicked shall be turned into hell with all the nations that forget God."—The terrors of that hell—Oh! who can describe them? The devil and his angels shall regale their new found comrades upon the bitterest cups of despair, and "the smoke of their torment shall ascend up *forever and ever!*"

"For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." "And whosoever was not found written in the book of Life, was cast into the lake of fire!" Sinner! "Flee from the wrath to come!" J. F. W., Jr.

Baltimore, Md., Sept., 1849.

Design of the Gospel.

BY M. M. UTLEY.

What is the design of the Gospel? For what purpose was it sent? Was it not to open the eyes of the blind, to unstop the ears of the deaf, and to give light to the Gentiles? Jesus Christ is the institutor of the Gospel; and he must reign till he hath put all enemies under his feet. Now, I argue that the design of the Gospel is the conversion of the world. But, says an objector, the world, or all the wicked, will not be converted before Christ's second coming. I know that; for all will not comply with the conditions, though sufficient means have been provided in the Gospel.

But again, for what did Christ come? I answer, to make an end of all sin, and to bring in everlasting righteousness; or, to make a full end of the Jewish law, and to establish the Gospel; the design of which is, to bring about a state of peace in the Church. Isaiah 2: 4. Now, I ask, when did this peaceable kingdom of Christ commence? I answer, about the time of Peter's preaching on the day of Pentecost. For a proof of this, I refer you to Acts 2: 17. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." It shall come to pass, when? Why, in the last days. When did the last days commence! I answer, again, when Peter preached. Not until then was there a full developement made of the Gospel. Now, I argue, that Christ's peaceable kingdom is on earth, and peaceable Christians are the subjects of that kingdom. Isaiah says, "Ye shall learn war no more." We live in the time in which the lion is to be changed to a lamb. See Isaiah 11: 6.

Agian, Isaiah 2: 2, speaking of Christ's kingdom, says, "And it shall come to pass in the last days, (that is the Gospel days,) that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills." This certainly has allusion to the spread of the Gospel.

I am an inquirer after truth. If I have misapplied these Scripture passages, I want some courteous writer to take up the subject, and give the true view thereof.

May 2, 1850.

The Camp-Meetings.

As brother Winebrenner has gone West, and will not be likely to return by the usual Camp-meeting season, I presume the project of holding a "model Camp-meeting," as proposed by him at the last session of the East Pennsylvania Eldership, is abandoned; therefore I would suggest that brother John Bowman's plan be tried by some of the churches this year.

Let all the families that can do so, tent out as usual. But instead of making slaves of some of our most benevolent sisters by keeping them busy all the day, cooking, &c., let there be a general boarding-tent opened on the following plan, viz: Appoint a willing committee of five responsible brethren to arrange and manage matters: Provide sufficient provisions for use, and employ suitable persons to do the work.—Let a long shed be put up for the table, and furnish meals to all who wish them, at the lowest reasonable price, so as to pay all the expenses and leave a surplus of from $25 to $50. Horse feed to be furnished in the same way. The particulars of the plan were published in the "Advocate" of last year, I think. Let those who have no tents there, and who can afford to do so, pay *their board* and *horse-feed*. And let the surplus money be divided either among the preachers, or used to defray camp-ground expenses and that together. Try it, brethren, you will find it to be a good plan. J. F. W.

Letter from Bro. Thos. Hickernell.

February 21, 1850.

Brother Winebrenner:—

Having a few leisure moments, I wish to improve the same in writing for the Advocate. I have labored in several protracted meetings since I wrote last, which wound up with the best of consequences. Believers were strengthened, mourners comforted, and backsliders reclaimed. I here give the particulars in the following order.

Whitley County, Indiana, Protracted Meeting.

This meeting was held at brother Comp's, near Columbia, and wound up in the conversion of five precious souls; and one of that number was baptized. Those who were forward for prayers, were principally of German extraction: and one of the company was a woman from Germany, a member, probably, of the Lutheran Church. Brother Thomas came to my assistance on the evening of the 9th of January. The meeting continued until the Tuesday evening following. On Tuesday morning I left to fill other appointments at brothers Philip Baker's and Latta's, while brother Thomas carried on the meeting at Comp's.

Kosciusko County Protracted Meeting.

This meeting was held in Clay township, in Rhoads' School-house, in the settlement of the Beich's and Snoak's. The meeting commenced on the 16th of February, and continued till the 18th. Some eight or nine were forward for prayers during the meeting, and six or seven professed conversion. I had brother Hood to assist me part of the time. I preached to a full house at brother John Hibschman's, near Warsaw, on the evening of the 19th inst. On the 20th I embarked for Marshall county, to preach in the neighborhood of F. N. Thompson's. I am now at brother Thompson's, and find them in good health, with their faces Zionward, and exceedingly anxious to have us to preach here. From here to Laporte it is 40 miles, by the way of Plymouth. Brother Thompson lives ten miles east of Plymouth, on the road leading to Warsaw. I relate this for the satisfaction of those that may travel through this way to Illinois. By measuring on the Atlas, I find it is one hundred miles from Laporte to Ottawa, on a straight line.

I held another three-day's meeting at brother Meloy's, in the same county above named. He lives two miles west of Syracuse. This meeting was well attended, and the word appeared to have a good effect; but the people in the vicinity of Syracuse are generally very wicked. I went from thence to Martin's, Lagrange county, and preached there several days. Two professed conversion while I was there, and one since I left, and about 25 before I came there, under the labors of J. Martin and A. Mencly. The Church there is in a prosperous condition.

Troy Township, Whitley Co., Protracted Meeting.

This meeting commenced the 2d of March, and broke up on Monday evening. Nothing special took place in the meeting. The Baptists had a four week's meeting in that place; and, if I have been correctly informed, baptized about 25 persons.

I am now holding a five-day's meeting at brother Haddix's, in the northeast corner of Decalb county. So far I have had but little success. I formed a Church last night of three members. I had brother J. Martin to assist me in the meeting up to this date, March 12th.

Yours, &c., THOS. HICKERNELL.

Letter from Brother G. U. Harn.

Foot of Dry Ridge, Bedford Co., Pa., May 27, 1850.

Brother Flake:—

Please receive my congratulations on the assumption of your new position as Editor and preacher at Harrisburg. The Elder, his daughter, and myself, are now lodging near the Eastern base of the Allegheny, seven miles from Bedford, and one hundred and sixteen from Harrisburg. The scenery amid these gigantic protuberances of nature, is truly sublime at this season of the year. The rich foliage that begins to clothe with a vesture of emerald the rock-ribbed sides and craggy clefts of nature, beautifully variegated with the snowy dog-wood umbrella, presents reviving and cheering reflections, especially when contrasted with the gloom of winter, while each hillock appeared but as a mammoth tabernacle in a tented field. Add to this the interminable roar and mumurings of the mountain rivulets, swollen by the recent rains almost to the size of young rivers, and the scene increases yet in interest. On yesterday (Lord's-day) the West Branch of the Juniata overflowed its banks, and extended in some places hundreds of yards out from the main channel. Fences in great quantities were washed away, and many corn fields severely injured, while some are nearly ruined.

Vegetation here is near three weeks later than about Harrisburg. The apple trees are just now in full bloom, and the peaches are not out of bloom. Fruit generally bids fair to be abundant. I believe I have never seen wheat look more promising at this season. If it yields as abundant as all appearances now indicate, will there not be some difficulty in saving the harvest? as so many of the young men of our country are running off to the golden regions of California.

May 30th.--On reaching the height of the Alleghenies, 2400 feet above the level of the sea, and 2000 above the level of Harrisburg, we discovered vegetation was not less than four weeks in the rear of the vallies this side, and about five of your place. The appearance was quite singular, to see the trees on the top of the Alleghenies as grey as mid-winter, and the forests below covered with a robe of the most luxuriant foliage. This suggests a question as to the reason of this difference in nature.

Fraternally,
G. U. HARN.

Letter from Brother William Vance.

Trenton, Henry County, Iowa, May 20, 1850.

Brother Winebrenner:—

This is to let you and the readers of the Advocate know that the seven families that brother Hickernell published as going to Iowa, have landed there safely. We bade adieu to our friends and native country on the 11th of March, and truly the occasion was a solemn

one, and one that will not be forgotten soon by me, as their society was pleasant to me; and I often thought that it would go hard with me, when I could no more see their friendly faces, and hear their voices, and mingle mine with theirs in celebrating the praises of the Lord. And truly it oftimes causes solemn emotions to heave within my breast, to know that we are separated far from each other in this world. But I hope the brethren and sisters with whom I labored in West Pennsylvania, will maintain their integrity in the good cause of the Lord; and while we remain here in the far Western part of the world, we shall endeavor to co-operate with them in maintaining the cause of our Lord and Master: and by so doing, I anticipate that at the farthest, in a few rolling years, we shall enjoy each other's society in a better world, beyond the confines of this unfriendly world.

But for the satisfaction of those whom it may concern, I would say, that on the evening of the 11th I arrived in Pittsburg with my family, and on the 12th the rest of my company arrived. On the 13th we all went on board of the boat called "James Millingar," and on the evening of the 16th we left Pittsburg, and on the 23d we landed at St. Louis, Mo. Here we reshipped for Burlington, Iowa, where we landed on the 29th of March. Our voyage to this place was unpleasant. Our boat was very much crowded. We had 700 passengers on board, 400 of whom were bound for California. The California fever has been very high in this Western country. Hundreds have started for that place to make fortunes; but numbers are coming back with grief and sorrow, and empty pockets. But enough of this.

We have realized considerable trouble since we left Pennsylvania. The trouble was sickness. We had it to contend with when we started, and on the river my family had the diarrhœa and cholera-morbus. Since we arrived here my youngest son has been very ill with the lung fever. He was confined to his bed for two weeks, but at this time is up again. We are all well at present, for which I feel thankful to the giver of all good gifts. All the rest of the company were well the last I heard of them, and they seem to be well pleased with the country. The spring has been very backward. The weather has been cold and unpleasant, till of late it has become warm, and things are putting forth.

All persons wishing to address me, will remember that my Post-office address is Trenton, Henry county, Iowa. No more at present.

I remain yours, as ever,

WILLIAM VANCE.

Letter from Brother A. B. Slyter.

THORN-APPLE, Michigan, June 10, 1850.

BROTHER WINEBRENNER:—

HAVING a few things to write for the Advocate, I take the present time. Since I last wrote, there have been some four converted and baptized, and about ten united in fellowship. I feel thankful to the Lord that he still is reviving his work, in spite of all opposition. When I came here last fall, there were no churches here. Now there are six churches and some 75 or 80 brethren and sisters here. A week ago last Sabbath, I preached in Paris, on Church government, and some of the people said, this is the right way. I think the prospects for a revival there are fair. Brethren, pray for us. Yours, truly,

A. B. SLYTER.

NEWS DEPARTMENT.

Burning of the Steamer Griffith.—The Cleveland Herald gives the following as the substance of the statement of Mr. Parks, one of the passengers on board the Griffith, burnt on Lake Erie:

Mr. R. G. Parks, of Beaver, came on board the Griffith at Erie. When about 14 miles below Cleveland, and about four o'clock, this morning, the Griffith was discovered to be on fire around her smoke-pipe, on main deck. She was about three miles from shore. The Second Mate, then on watch, gave orders to run her ashore. The boat was then headed for the shore, and when about half a mile from shore, she struck a bar, and before the flames burst out above. Immediately after she struck the flames burst out in forward and after cabin and Pilot house. An officer gave word to the passengers to save themselves. Captain Roby gave orders for the wood piles to be thrown over, which was done. The cabin and deck passengers were then jumping over in crowds. The Captain remained on boasd, on the upper deck, forward of wheel-house, until the last, with his family, and until the flames drove him off. He then threw over his wife, children, mother-in-law, and the barber's wife, and jumped in himself, and remained on the surface a moment with his wife in his arms, when they sank together.

No cabin ladies saved except the barber's wife. Mr. Parks thinks there were 15 ladies and children in the cabin. Mr. Parks jumped over; he could not swim; floated to wheel, got upon it, with the barber's wife, a German woman and two cabin boys, where they remained until taken off by a small boat. He counted about 40 persons in all saved. There were about 250 Steerage passengers, and from 45 to 50 Cabin passengers. He thinks in all about 300 persons were lost.

The Cleveland Herald says:

We left the scene of the wreck at two o'clock this afternoon, and at that time *one hundred and forty bodies* had been recovered, most of them those of German emigrants. The wreck of the Griffith lies about forty rods from the shore, and is a mass of ruins from which the pipes projeet. When she first struck it was in seven and a half feet of water. The emigrants, aroused by the alarm of fire, sprang overboard, and they have been found six or eight linked together in the close embrace of death. An English woman and her four children, who had been sent for by the husband, a resident of this city, had risen early and dressed themselves in their best to greet the husband and father—all were lost. The row of corses along the beach, with green leaves laid over the face of each, and the limbs distorted, was a sight we hope never again to witness—The inhabitants in the neighborhood turned out to give their aid, and when we left long trenches were receiving the unknown dead. Our townsman, John G. Stockley, was looking after the dead, and we saw the tears trickle down his cheek as he placed a mother and three children in the rude boxes prepared for them.

[*From the Buffalo Express, June* 19.]

The fire was discovered between 4 and 5 o'clock in the morning, issuing in flame from the combing of one of the smoke pipes. A strong and determined effort was made to extinguish it, but without avail. Soon it broke out below, and communicated with the cabin, which, in ten minutes time, was wrapped in flame. The alarm was sounded and the passengers waked from their slumbers and told to save themselves. The boat was headed in shore, and the crew and passengers abandoned themselves to despair, as the flames spread with such fearful rapidity as to cut off all hope of escape except by taking to the water. The scene of consternation that ensued was appalling beyond descriptionr The only place that was not pervaded by flame and suffocating smoke was forward, and there the three hundred human beings were huddled, presenting a sight that would appal the stoutest heart. When within less than a mile of shore, the boat struck, and lost her headway.

At this moment the flames were fast approaching the passengers, and soon the heat became so intolerable as to force them into the lake to save themselves from the consuming fire. Within five minutes after the boat stopped she was entirely deserted, and the lake filled with the three hundred persons struggling in the flood. Husbands threw their wives and children into the struggling mass below, and then followed to share a common fate. Mother after mother was seen to toss their offspring overboard, and then betake themselves to the waves in the vain hope of saving them. The lake was still, and the water clear, and within a few minutes nearly all this vast multitude disappeared from the surface, and could be seen on the bottom cling to each other in the cold embrace of death. The family of Mr Heth was found in a group. Captain Roby was locked in the arms of his wife—and poor Donovan, the steward, fell a victim to a determination to save the daughter of Capt. Roby, and was found with her folded to his breast.

The coolness of young Diehl, when he left the boat, is entitled to especial mention. He had been suffering fright severely, but when it really became a question of life or death—when the flames reached out toward him, he saw but one alternative. His heart was nerved in the moment, and fear disappeared. The thought struck him that he must behave as when in the lake bathing, and being a good swimmer, he might save himself. He leaped down the side of the boat, and had scarcely reached the water when one of the fender ropes burned off, and the fender fell in the lake near him. He seized hold of it, and found it capable of buoying up more than himself. At this moment his attention was arrested by the wife of the head waiter, another female, and three children, who were clinging to the side of the boat, nearly exhausted. He went to their assistance, took them on the fender, and swam to the wheel-house, where the six remained clinging to the paddles or rim of the wheel until a boat came and took them on shore.

Mr. Forsyth, Clerk of the Troy, who spent an hour at the scene of disaster on the afternoon of the occurrence, states that there were 85 cabin passengers on board, and 250 steerage, mostly emigrants, nearly all of whom were lost. He furnishes us with the following names of those in addition to what we gave yesterday morning. However, but few of the bodies found could be recognized or known by name.

The Cleveland papers give the following further particulars from Mr. Jas. Stacy, who had just returned from the wreck.

It was supposed that the most of the passengers jumped overboard—but it appears that the boat is literally covered with the bones of the burned.

The citizens in the vicinity of the disaster are doing all in their power to make the survivors comfortable.

Phenomena Attendant upon Immersing the Hands in Molten Metal.—M. Corne, in a paper submitted to the Paris Academy of Sciences, says:—

"Having determined on investigating the question whether the employment of liquid sulphurous acid for moistening the hands would produce a sensation of coldness when they are immersed in the melted metal, I immersed my hands, previously moistened with sulphurous acid, in the melted lead, and experienced a sensation of decided cold.

I repeated the experiment of immersing the hand in melted lead and infused cast iron. Before experimenting with the melted iron, I placed a stick, previously moistened with water, in the stream of liquid metal, and on withdrawing it found it to be almost as wet as before; scarcely any of the moisture was evaporated. The moment a dry piece of wood was placed in contact with the heated metal, combustion took place, M. Covlet and I then dipped our hands into vessels of the liquid metal, and passed our fingers several times backwards and forwards through a stream of metal flowing from the furnace, and the heat from the radiation of the fused metal being at the same time almost unbearable.

We varied these experiments for upwards of two hours; and Madame Covlet, who assisted at these experiments, permitted her child, a girl of nine years of age, to dip her hand in a cruicible of red hot metal with impunity. We experimented on the melted iron, both with our hands quite dry, and also when moistened with water, alcohol and ether. The same results were obtained as with molten lead, and each of us experienced a sensation of cold when employing sulphurous acid."

Steamboat Navigation above the Falls of St. Anthony.—The experiment has fully succeeded. Another link is added to the chain of navigable waters in the Great Valley of the West. The geographer of the last year stated that the Mississippi was navigable for steamboats from the Balize to the mouth of the Minnesota or St. Peter's river, a distance of 2200 miles. In his next edition, he must add another hundred miles, from the Falls of St. Anthony to the Sauk Rapids. He may also be more minute, and encroach slightly upon the grounds of the historian, by stating that during the winter of 1849–50, a few enterprising citizens of Minnesota, aided by some gentlemen of means residing at Bangor, Maine, built at the Falls of St. Anthony a light draught steamer, which they named in honor of our worthy and deservedly popular Executive, Governor Ramsey; that on the 25th of May, 1850, the Ramsey left the Falls on her first trip to Sauk Rapids, freighted, in addition to the good wishes and high hopes of the Minnesotians, with a full cargo of pork, flour, groceries, dry-goods, &c.; and that she fully succeeded in reaching her point of destination, and returned the next day without hindrance or accident. She is now making her three trips per week, going up one day and returning the next. The "Upper Mississippi" is now above the Falls of St. Anthony. Its reclamation from the bark canoe of the red man, by the appearance of the steamboat, marks an era in the history of the Northwest.—*St. Paul Chronicle, June* 3.

Foreign News.—Rome.—The Pope has published an address and explanation of the startling events of his reign, and commenting on the affairs of the Roman Catholic world. He especially stigmatized the prosecution of the archbishop of Turin by the Piedmontese government. The houses of English residents and others are being closely searched for Bibles, not even excepting the British Consul's.

Prussia.—The king is rapidly recovering. The contest of the Germans for free trade and unity proceeds, but with little prospect of a speedy and successful issue. Vast warlike preparations are said to be in progress, but they are supposed to have reference more to international than to external defence.

Austria.—The latest advices from Vienna give assurance that there is not the slightest prospect of a rupture between Austria and Prussia. The Emperor of Russia has declined to mediate between them. It is said that the Czar will visit Vienna after the conference which is being held at Warsaw.

England.—From a report recently presented to Parliament, it appeared that the largest importation of wheat and flour this year, into Great Britain, has been from France. The quantity from the United States is compartively small.

In Ireland the agitation for tenant rights of a fixation of tenure to the agricultural population is fast gaining ground. Ministers of every creed and politicians of every grade are said to be united to forward the movement.

One hundred Hungarian refugees have landed at Southampton, at Malta. Count and Countess Dembinski were among them.

MISCELLANEOUS.

HISTORIC SKETCH OF OBERLIN.

That portion of the community who are most conversant with religious polemics, and the progress of popular or unpopular reforms, have often heard of "*Oberlin*" and "*Oberlinism*," and as the currents of this world run, a certain sort of bad names and fame has attached to the people, from the fact that as a people, the community and the Institution at Oberlin have been conspicuous as earnest and thorough reformers; while as religionists they have verged in one or two particulars from the beaten track of Orthodoxy, and from the iron rail of Sectarianism.

Being in a measure, as a literary and religious Institution a contraband concern, according to the verdict of the rulers in Israel; and the great political parties in its immediate vicinity having *taboord* Oberlin, for its early and steadfast opposition to slavery, church and state have, as it were, run a muck against this "College in the woods;" and it has had to struggle and strive against the wind and tide of popular opinion for its very origin.

So general is this sentiment of opposition, or of distrust, that in our periodical journals and ecclesiastical bodies, it is scarcely noticed among the religious and educational Institutions of our country: and yet perhaps it is now, and for the last ten years, has been one of the most important and influential literary and religious centers in the Union.

Humble as was its origin—unpopular as has been its position, with its sister school; and unaided as it has been by the rank and power of Church and State: it has nevertheless done a great work, and is still exercising a potential influence upon the community, in promoting solid learning, and a pure and elevated practical religion.

A recent visit to Oberlin has impressed the writer of this article with its importance and value, to the country, and he has thought that a brief history of its origin, progress and present condition would interest our readers, and perhaps correct misapprehensions which ought in justice to them and to the Institution to be removed.

Its origin was on this wise:—About the year 1831, the Rev. Mr. Shipherd and a layman named Stewart, strongly impressed with the religious and educational wants of the Western States, and especially the defective character of female education generally, concluded to make an effort to meet these wants, and first of all undertook to interest the hearts of some others in the common walks of life, in their plans and purposes, and proposed to them to leave their homes, and plant themselves in some new country, constituting a colony of Christians who should consecrate their substance and their energies in establishing an Institution of learning, for the education of the poor, and especially for the training of minds male and female to act well their part as Christian citizens.

In furtherance of their views, the two individuals just named pushed into the woods of Ohio, and finding a tract of forest land, remote from any settlement, and unapproached by any path or highway, and possessing together less than five dollars in money which they could call their own, and having nothing else, they singled out some thousand acres of this wilderness tract, and contracted for its purchase upon credit, with reference to planting a colony, and with the understanding that the colonists should come as Christian missionaries to co-operate with them in their plan of Christian education.

In 1832, some of the colonists came upon the ground, cutting their way through the wilderness to reach the spot where they proposed to erect their temples of science and religion. The colonists were from various New England States, were fervent in piety, zealous in reform, under the deep religious impressions which had characterized the revivals of the few preceding years, and were thoroughly in earnest in their double purpose of promoting the cause of education, and in giving an illustration in practice of their ideal of a Christian community.

Facilities for education at the cheapest possible rate were furnished; manual labor was a condition of membership to the schools, and it was proposed that by the manual labor of each student the entire or a large share of his tuition and board should be paid.

At once large crowds of young men and women flocked to this new academic grove. Log cabins, temporary sheds, and the humblest shelter and plainest fare, with the forbidding appearance of stumps, burnt clearings, and a surrounding wilderness shutting them off from the world without, did not prevent the influx of great numbers of pious young persons who sought an education there, to be acquired by the sole labors of their own hands; the colonists' houses were filled with these new comers, and the hospitality of the people was stretched to its utmost capacity in giving them shelter and a home.

In 1835, or there about, the anti-slavery excitement running high, Oberlin distinguished itself for its uncompromising espousal of the rights of man, and upon the accession of some sixty recusant theological students from Lane Seminary; and the initiation as President of the Institution, of Rev. Asa Mahan, and to the chair of Theology of the celebrated C. G. Finney, it assumed a new and more imposing phase. It now became a complete and thorough Institution; comprising a preparatory, collegiate and theological department, and has gone on from year to year in a course of success, and with a power and influence, remarkable and unexampled; when it has been considered how mighty and how many have been its enemies—how few and how feeble have been its friends.

For the last ten years, its average number of pupils has been rather more than five hundred, and being generally from the humbler walks of life, their average age is perhaps something beyond that of our college students generally—although many of them have not reached the college classes.

Oberlin is one of the precious monuments of the power and energy of American yeomanry. The wise and the mighty, the ecclesiastics and monied aristocracy did not lay its foundations;—have not bid it God speed on its way;—the widow's mite, the believer's prayer, the poor man's efforts have reared its walls; have cherished its progress, have made it a blessing to mankind.

Oberlin is a little Christian republic. The Institution is a democratic and Christian school. It has been, it is, eminently useful. Its peculiarities have been exaggerated, its sentiments misunderstood, and hence misrepresented. But prejudice is wearing away, its influence begins to be acknowledged as healthful and conservative of all that is good, and even its enemies are inclined to admit that it is "more sinned against than sinning."

Oberlin is situated in the county of Lorain, State of Ohio, about 30 miles South West from Cleveland.—*Rochester Daily American.*

EDUCATION.

An education is a young man's capital; for a well-informed, intelligent mind has the best assurance of future competency and happiness. A father's best gift to his child then is a good education. If you leave them wealthy, you may assure their ruin; and at best you only leave them that which at any moment may be lost. If you leave them with a cultivated heart, affections trained to objects of love and excellence, a mind vigorous and enlarged, finding happiness pure and elevated in the pursuit of knowledge, you effect an insurance on their after happiness and usefulness. Unless you bring up the young mind in this way, you cannot with any justice, claim for its possessor independence. Your children must be virtuous, or they will not desire it. They must be intelligent to have intelligent associates, as they must have habits of industry and sobriety to make the company of the industrious and sober agreeable. It is in your power to bestow this virtue, this intelligence, and these golden habits. Present them a good model in your own life, and give them every opportunity to cultivate the heart and the understanding.—Spare not expense on your school, and put into your children's hands everything that may encourage or assist them in their mental or moral improvement.

ANECDOTE OF A NEWFOUNDLAND DOG.

A gentleman connected with the New Foundland fishery was once possessed of a dog of singular fidelity and sagacity.—On one occasion a boat and crew in his employ were in circumstances of considerable peril just outside a line of breakers, which, owing to some change of wind and weather—had since the departure of the boat, rendered the return passage through them most hazardous. The spectators on shore were unable to render any assistance to their friends afloat. Much time had been spent, and the danger seemed rather to increase. Our friend, the dog, looked on for a length of time, evidently aware of there being great cause for anxiety in those around. Presently, however, he took to the water, and made his way through to the boat. The crew supposed he wished to join them, and made various attempts to induce him to come on board; but no! he would not go within their reach, but continued swimming about a short distance from them. After a while, and several comments on the peculiar conduct of the dog, one of the hands suddenly divined his apparent meaning. "Give him the end of a rope," said he; "that is what he wants." The rope was thrown, the dog seized the end, in an instant turned round and made straight for the shore; where a few minutes afterwards boat and crew, thanks to the intelligence of their four-footed friend—were placed safe and undamaged. Was there no reason here?—No acting with a view to an end for giving a motive? Or was it nothing but ordinary instinct?—*Rev. J. Atkinson, "in The Zoologist."*

BOOKS.

"When everything else fails—when fortune frowns, and friends cool, and health forsake us—when this great wide world of forms and shows appears a "two-edged lie, which *seems* but is not," when all our earth clinging hopes and ambitions melt away into nothingness,

"Like snow flakes on a river,
One moment white, then gone forever,"

We are still not without friends to animate and console us,—friends, to whose immortal countenance, as they look upon us from Books, we can discern no change; who will dignify low fortunes and humble life with their kindly presence; who will people solitude with shapes more glorious than ever glittered in palaces; who will consecrate sorrow and take the sting from care; and who in the long hour of despondency and weakness, will send healing to the sick heart, and energy to the wasted brain."

SABBATH SCHOOLS.

What rich fruitage has this blessed system already yielded! The Sabbath school is a nursery of national righteousness. It has supplied men of integrity for responsible stations in society. It has, from year to year, replenished the Church of God with new members. It has provided the ministry of our land with not a few of its illustrious ornaments; and has given the first impulses of seraphic zeal to many of the most distinguished missionaries of modern times. And who can compute the number of dormant minds it has quickened into activity; the trailing virtues it has supported and invigorated; and the thriving vices it has withered, uprooted, and destroyed!—*John Allan Quinton.*

POETRY.

From the Knickerbocker.

THE "HOUSEHOLD DIRGE."

BY R. H. STODDARD.

I've lost my little May at last!
  She perished in the spring,
When earliest flowers began to bud,
  And earliest birds to sing;
I laid her in a country grave,
  A rural, soft retreat,
A marble tablet o'er her head,
  And violets at her feet.

I would that she were back again,
  In all her childish bloom,
My joy and hope have followed her,
  My heart is in her tomb!
I know that she is gone away,
  I know that she is fled,
I miss her every where, and yet
  I cannot make her dead!

I wake the children up at dawn,
  And say a simple prayer,
And draw them round the morning meal,
  But one is wanting there!
I see a little chair apart,
  A little pinafore,
And Memory fills the vacancy,
  As Time will—nevermore!

I sit within my room, and write
  The lone and weary hours,
And miss the little maid again
  Among the window flowers,
And miss her with her toys beside
  My desk in silent play;
And then I turn and look for her,
  But she has flown away!

I drop my idle pen and hark,
  And catch the faintest sound,
She must be playing hide-and-seek,
  In shady nooks around;
She'll come and climb my chair again,
  And peep my shoulder o'er;
I heard a stifling laugh—but no,
  She cometh nevermore!

I waited only yester-night,
  The evening service read,
And lingered for my idol's kiss
  Before she went to bed;
Forgetting she had gone before,
  In slumbers soft and sweet,
A monument above her head,
  And violets at her feet!

THE GREAT HEREAFTER.

BY OTWAY CURRY.

'Tis sweet to think, when struggling
  The goal of life to win,
That just beyond the shores of time
  The better years begin.

When through the nameless ages
  I cast my longing eyes,
Before me, like a boundless sea,
  The great Hereafter lies.

Along its brimming bosom
  Perpetual summer smiles,
And gathers like a golden robe,
  Around the emerald isles.

There in the blue long distance,
  By lulling breezes fanned,
I seem to see the flowing groves
  Of fair old Beulah's land.

And far beyond the islands
  That gem the waves serene,
The image of the cloudless shore
  Of holy heaven is seen.

Unto the great Hereafter,
  Aforetime dim and dark,
I freely now and gladly give,
  Of life the wandering bark.

And in the far-off haven,
  When shadowy seas are passed,
By angels hands its quivering sails
  Shall all be furled at last.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 23d ult., by Elder J. J. Miller, Mr. PHILIP V. DANNER, of New Cumberland, Cumberland county, to Miss ANN MAGLOCKLEN, of Perry county, Pa.

On the 11th ult., by the Rev. Chas. A. Hay, Mr. WILLIAM BROOKS, of Dauphin, to Miss ANN MARY ULRICH, of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On the 24th of May, 1850, at her residence in Highspire, Lower Swatara township, Dauphin county, Pa., Mrs. MARGARET ROOP, wife of the Rev. Jacob Roop, Sr., of Highspire, aged 66 years and 29 days.

Mother Roop was a kind and affectionate mother to all who became acquainted with her. She was always administering some good to the poor and to the afflicted. She was useful in may respects, and was always willing to lend a helping hand to whatever was in her power. She was respected by all, and beloved by many. Sister Roop was truly a mother to the motherless. O! that our loss may be her eternal gain. A funeral discourse was preached by Rev. D. O. Ferrel, from the 39th Psalm and 4th verse. Hymn sung, 328th, Common Metre.

"Thee we adore, eternal name,
  And humbly owe to thee;
How feeble is our mortal frame,
  What dying worms we be."

May the Lord sanctify this dispensation of his afflicting Providence to all her relatives and neighbors. Her sickness was but of one week's duration; after which she expired without a struggle or a groan.

GEORGE GARMAN.

Highspire, May 27, 1850.

On the 1st of May, 1850, at Johnstown, Cambria county, Penn'a., after a protracted illness, NANCY DAVIS, wife of Wm. Davis, V. D. M.

She has left a husband and three children to mourn her departure; but their loss is her gain. She embraced religion about nine years ago, and maintained her integrity until death. She was an honored member of the Church of God. About an hour before she died, she called her husband to the bed, and said, "I am going home, and when I get there, I will look for you to come, and to bring the three children along," and then closed her eyes in peace.

WM. DAVIS.

June 10, 1850.

RELIGIOUS NOTICES.

Camp-meetings in Ohio.

1, One in the bounds of the Chester Church-Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Indiana-Camp-meeting.

A Camp-meeting will be held in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

Camp-meetings for Schuylkill Circuit.

The followinging Camp-meetings will be held on the Schuylkill Circuit, viz:

One in Mahantungo Valley, on the land of brother George Hepler, commencing on Monday, the 12th of August next.

The second will be held at brother George Kimmel's, one and a half miles east of Orwigsburg, commencing on Monday, the 26th of August.

The German preachers are all invited to attend the above Camp-meetings.

J. KELLER.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT,	per barrel,		$4	62½	*a* 4	75
Do.	RYE,	do. - -	2	50	*a* 2	50
Do.	CORN,	do. - -	2	37½	*a* 2	37½
GRAIN—WHEAT,	per bushel,		1	05	*a* 1	10
Do.	RYE,	do. - -		56	*a*	56
Do.	CORN,	do. - -		45	*a*	50
Do.	OATS,	do. - -		36	*a*	36
Do.	BARLEY,	do. - -		60	*a*	65
SEEDS—CLOVER,		do. - -	3	50	*a* 3	50
Do.	TIMOTHY,	do. - -	2	25	*a* 2	50
Do.	FLAX,	do. - -	1	05	*a* 1	25
BEEF, per cwt.	- - - -		5	00	*a* 5	50
PORK, do.	- - - - -		5	00	*a* 5	25
HAMS, per pound,	- - -			8	*a*	11
BUTTER, do.	- - - - -			10	*a*	10
LARD, do.	- - - - -			8	*a*	8
TALLOW, do.	- - - - -			8	*a*	10
HARD SOAP, (Dried)	per lb.			6	*a*	7
EGGS, per dozen,	- - - -			10	*a*	10
POTATOES, per bushel,	- -			56	*a*	62½
ONIONS,	do. - - -			75	*a*	87½
APPLES,	do. - - -		1	00	*a* 1	12½
PEACHES, (Dried)	per bush.		1	25	*a* 1	30
FEATHERS, per pound,	- -			37½	*a*	45
WOOL,	do. - - -			30	*a*	50
SALT, per sack,	- - - -		1	20	*a* 1	20
HAY, per ton,	- - - - -		10	00	*a*10	00
PLASTER, per ton,	- - -		4	00	*a* 4	00

PHILADELPHIA.

FLOUR—WHEAT,	per barrel,		$5	25	*a* 5	25
Do.	RYE,	do. -	3	00	*a* 3	00
Do.	CORN,	do. - -	3	00	*a* 3	00
GRAIN—WHEAT,	per bushel,		1	18	*a* 1	22
Do.	RYE,	do. - -		65	*a*	65
Do.	CORN,	do. - -		65	*a*	65
Do.	OATS,	do. - -		43	*a*	43
Do.	BARLEY,	do. - -		65	*a*	68
SEEDS—CLOVER,		do. - -	3	50	*a* 3	50
Do.	TIMOTHY,	do. - -	2	75	*a* 3	00
Do.	FLAX,	do. - -	1	35	*a* 1	40
BEEF, per cwt.,		- - -	7	00	*a* 8	75
PORK, do.	- - - - -		7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	-	5 00
Isaac Miller, -	-	-	10 00
J. H. Hurley,'	-	-	5 00
Geo. U. Hain,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller, -	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	-	-	5 00
James Casey,	-	-	5 00
Samuel M. Hoover,	-	paid	5 00

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Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

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☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.
JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fifteen.

Names	Am't. paid	Names.	Am't paid
Adams Samuel K	$1 00	Hatton Mary Ann	$1 00
Anglemyer Joseph	1 00	Hartman Peter	1 00
Bollinger Jacob	1 25	Kline John	1 25
Brown Wm	1 00	Keller Wm	1 00
Cope Mary	1 00	May Jacob (in full)	3 75
Crossman Wm L	2 00	Pence Isaiah	1 00
Carberry J D	1 00	Pickett P G	1 25
City Wm	1 25	Reeme Benjamin	1 25
Fuss Jeremiah	1 00	Strock Joseph	1 00
Gates Jacob	1 00	Senseney Washington	1 00
Goodwin Jacob	50	Taylor Lewis	1 00
Himes Henry	1 25	Wagner Wm H	1 00
Hollinger Seth	1 25	Warren D	1 00
Hollinger Joseph	1 00	Wagner D for H Wagner	1 25

☞ The continuation of the report of the debate on Baptism did not come to hand; and so there is none of it in this number.

☞ Those who are indebted to brother W. for the Advocate, or for books, will confer a favor on him, and his family, by remitting what they owe. Do it quickly.—Editor *pro tem.*

☞ The Germantown Telegraph says: "Our patrons must not permit the warm weather to interfere with settling their little accounts for subscription, advertising, &c. Warm weather is a capital excuse for not going a sleighing, or filling an ice-house; but none in the world that we can see to withhold "the supplies" from the "editor, publisher, proprietor" of a newspaper."

A Trance.

In the present number of the Advocate there is an exceedingly interesting account of one who lay for some time in what is called a "trance." It is written, and testified to, by a respectable Methodist missionary, and is to be believed, however strange it may seem, if sustained by good testimony.

I remember hearing of, and reading an account concerning Doctor Thomas Say, of Philadelphia, I think a pious Quaker, who was favored with a somewhat similar insight concerning spiritual things, which are hidden from mortal eyes. I think I yet have the little book giving the account. And the trance, or vision, of William Tennent, of New Jersey, a very devout, and useful Presbyterian minister, of former days, will be remembered by many who have read of him.

It seems to be with these, as with St. Paul, whether in the body, or out of the body, they cannot certainly tell, but these things they saw, and heard, and felt. It seems as if the spiritual world were not so far off from us as some imagine, and that the transition from the visible, to the invisible, is very quick, and easy. It is to very few persons, and very seldom, that these solemn scenes are opened; but when our friends do return, and tell us what they have seen, and heard, beyond the curtain of mortality, let us not reject as "idle tales" these glimpses of a spirit world; but more than ever labor, and strive, to have our robes washed white in the blood of the Lamb, and our souls sanctified by the indwelling of the Holy Spirit, so that we may be prepared to mingle with the holy, and the happy, through the long ages of an immortal life in heaven. J. F.

A Solemn Question.---J. F.

"Lord, are there few that be saved?"—Luke 13.

It seems an easy thing to ask a very trying and solemn question. Children sometimes surprise, and embarrass us, by the questions they ask—and we ought to be prepared to answer. Many questions were put to our blessed Lord; some prompted by curiosity, some by yet better motives, and sometimes to ensnare him in answering.

It is with *us* at times the best to be silent, and not attempt to answer, unless we can do so truly, and for edification. But our Saviour's wisdom equalled every call, although he gives not, in this instance, a direct answer, but yet a solemn and impressive response to the inquirer.

Are there few that be saved? that is, are there few or many souls that find their way to paradise when the body dies, and who will come forth with Jesus when he comes at the resurrection of the just. Do you think it would add to your comfort, and happiness, to know whether you, and your friends, and acquaintances, will be among the happy number?

As it regards yourself individually, if you are a true believer, you may, through grace, be satisfied on this point. For true religion tends to assurance, and certainty--not doubt. Your faith may become strong, like that of Paul, who speaking of himself and his brethren says, "We know that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

This strong faith—this knowledge, and assurance, was not peculiar to Apostles, and primitive Christians, but it is the privilege of all true believers to have the same confidence. You may know that you are going to heaven yourself, but as to whether there will be few or many saved at last, it is better you should not know at present.

Our Saviour says, *"Strive to enter in at the strait gate."* There is a great work for every one to do—each one for himself must *enter*—and also do what you can to assist those around you to *enter in*, while the door is open. In order to this we must *strive—pray—watch—labor.*

To be sure salvation is by God's free grace; for *He has opened the door*, and gives the gracious call, and lends a helping hand; but *we* are to yield obedience to that call, and enter in, while yet it is the day of our merciful visitation.

The World around us, in the Summer of 1850.—J. F.

The world rolls on quietly, from day to day, considering that we live in the nineteenth century—in the age of movement. Congress has not yet settled the conflicting claims of North and South, as to whether we shall, or shall not, have more slave territory.

There is no war on our continent, and every land on the face of the earth just now, seems to be taking time to breathe, and think; and the mighty armies of the European nations, have a short time to rest from their fearful work of taking human life. On the fourth of July, 1850, there was no war going on all over the world, that we know of—let it be remembered—and let us rejoice.

In the meantime, the skill and energy of our countrymen is exerted in spreading over the land the iron railroad, with the fiery locomotive, and the handsome car holding fifty, who are comfortably seated, and urged onward, over hill, and valley, and stream, at a speed of fifteen, or thirty miles an hour. And what the locomotive does on the land, is also done by the steam vessel on the water. But a fearful risk is still attending these results of human ingenuity and power. How imperfect are all the works of man.

And every where throughout our wide extended land the fields are covered with grass, and grain, and fruits, and flowers, and in the Northern States the free laborer gathers in the harvest, working in the hot sunshine with strong limbs, and a willing mind. And in the South, the poor black slave also toils—but he does not even own his own limbs—and his wife and children are not his property. God sends rain, and sunshine, and fruitful seasons, to the just man, and also to the unjust, for the goodness of God is intended, if possible, to lead the sinner to repentance.

Almost every one is busy; employed in trade--or farming--or mechanics--or in the cotton factories, springing up all around--where hundreds and thousands, especially young women, find employment, and help to support aged parents, or orphan brothers and sisters. In Harrisburg, they are just about to open a fine and large cotton factory, which is the first, but we hope it will be followed by other similar establishments, for the good of the whole community.

And so the world rolls on--many taking a long or short journey from home, for pleasure, or health, or business--and some few can say, like John Newton said,

"From pole to pole, let others roam,
And search in vain for bliss;
I am contented still at home,
The Lord my portion is."

So that in our land, at the present time, it seems to be the day of prosperity--the nation feels its strength--and if the union of the States can be preserved--no danger from abroad is feared.

And only think of the constant stream of emigration which is pouring on our shores, especially from Germany and the British Islands. I think it is at least a quarter of a million souls every year who come to find a better home in our land than they had in Europe, where the rich and noble rule, and live in luxury, while the poor millions toil hard for a scanty living.

Such is, and has been, the state of the world; so unequally divided in consequence of man's fallen, and sinful condition. But let us hope that the curse will after a while be removed, and men learn war no more; but the law of Jesus which he taught will be obeyed, and men every where love one another, even as they love themselves. But this will not be until the Saviour comes the second time.

☞ With great regret we announce the death of Gen. Zachary Taylor, President of the U. States. He departed this life on Tuesday evening, July 9th, between 10 and 11 o'clock, after an illness of a few days. His complaint at first was Bilious Cholera-morbus.

Our Western Tour.---No. 3.

June —, 1850.

JOURNAL OF OUR FOURTH AND FIFTH WEEKS.

June 10th.—Finished out, and sent on for publication, a two week's journal. Wrote a letter to my wife. In the afternoon we visited some of our relations and old aequaintances, in Wooster, dined with my sister-in-law, Eliza Winebrenner, and took supper with Mr.——, who is married to Catharine, a niece of mine. They have one child, a sweet little girl, and seem to be doing well, at least, so far as this world is coneerned. In religion, they might, perhaps, do much better, and hope will ere long. In the evening I preached again, in the Baptist house, whilst brothers Harn and Megrew went to Moreland, six miles south of Wooster, to hear a Mr. Parker, a Methodist minister, preach on the subject of baptism; and who, in his sermon, denied baptism by immersion in toto. Brother Harn has agreed to reply to him on Thursday evening, the 13th inst.

June 11th.—Wrote several letters in the morning—dined at brother Smith's, who is married to Elizabeth, also a niece of mine, brother Jacob's second daughter—took a walk to the country, about a mile from town, to see brother —— Crainer, formerly from Linglestown, Dauphin county, Pa., and returned in the evening and took supper with Elder A. Megrew, who is *Pastor loci*, at Wooster, this year. At candle-light brother Harn preached to quite a respecable congregation, in the Baptist meeting-house. We feel to award a just tribute of praise to the Baptists at Wooster, for the handsome manner in which they treated us, in giving us the use of their house.

June 12th.—We visited Elder J. Funk and family, in the morning—had a pleasant interview with sundry brethren, and dined with brother Spink, who is intermarried with Charlotte, another niece of mine, brother Jacob's third daughter. In the afternoon we left Wooster and went to brother Isaac Tate's, near Moreland, six miles south, where we took supper and stayed over night. In the evening we preached in Moreland, where the brethren have a snug Bethel, to a large congregation, and showed the *house* to the house, i. e. the *Church* to the *people*; from Eze. 43: 10, 11.

June 13th.—We visited Fredericksburg, nine miles south of Wooster—took a view of the Type Manufactory in that place, and dined with brothers H. and P. Cramer, formerly of Elizabethtown, Lancaster county, Pa. In the afternoon we called to see brother E. Rice and family, near Moreland, took supper with them, and then went to meeting again in Moreland, where brother Harn preached, and according to previous notice, replied to the arguments made use of, a few nights previous, by a certain Mr. Parker, a Methodist preacher, in favor of baptism by *sprinkling*. Mr. Parker had just preached two sermons in Moreland, one on the evening of the 10th, on the *mode* of baptism, and one on the following evening, on the subject of Feet-washing. In his sermon on baptism, he took the ground, that *immersion* was not baptism, but that *sprinkling* or *pouring* only were valid modes of this ordinance.—Brothers Harn and Megrew had heard his sermon, and had noted down his arguments. To these arguments brother Harn replied, in the presence of Mr. Parker and a large congregation. And, if any man ever had the fallacy of his arguments shown up, to a Belshazzar's trouble, I think Mr. Parker had that night. A more triumphant refutation, of any man's arguments, I believe, I never heard.—Yet, after all, Mr. Parker had the audacity, at the close of the meeting, to rise in the congregation and challenge brother Harn or myself to a public debate, either on the subject of Baptism or Feet-washing. This, he was told, was merely done for effect, as he knew we were on a journey through some of the Western States, and had a chain of appointments already out, so that it did not suit us to take up the challenge. But, had it suited us to accept his challenge, I for one, should have been very loth to waste my time, in public debate, with a man like Mr. Parker. For I verily believe, that no man, who will venture to assert, in the light of the 19th century, that *immersion* is not Christian Baptism, is, properly, entitled to belief on any subject. I hold such a man to be hopelessly crooked and perverted. And any man that will so lightly and irreverently ridicule the ordinance of Feet-washing, as Mr. Parker did, is hardly entitled to the honor and respect of a public compeer in the arena of debate. I trust we are not ignorant of satan's devices so far as to suffer ourselves to be drawn aside from the path of duty, by vain babblers. We have not come to this Western country to spend our time in unprofitable debate; and especially not with "men of corrupt minds." No, we have come hither for nobler and better purposes. We have come to do our Father's business, in building up the house or Church of the living God. In doing this, we shall not shun to declare the whole counsel of the Lord Jesus.—We stand for the defence of the Gospel, and all the right ways of the Lord. We invite the people to come and hear us, and to hear us patiently. If our doctrine is not according to the "law and testimony," we ask no man to receive it; but, if it is the doctrine of Christ, no man can overthrow it, and no one should gainsay or reject it.—After meeting we went home with brother S. Metzler and stayed over night.

June 14th.—We returned to Wooster—did some writing—and went to brother C. Huff's for dinner. Brother Huff lives about two miles east of Wooster, and is doing well, temporally and spiritually. After dinner we visited brother P. Eberly and family, a few miles from Smithville, and took supper with them. They are doing well and prospering. After supper we went to Smithville, a thrifty village seven miles east of Wooster, and stopped with brother John Zimmerman and family, formerly of Churchtown, Cumberland county, Pa. In the evening we preached to a pretty good congregation.

June 15th.—We had a fine rain during the morning. After the rain we visited brothers Jacob Beelman and family, David Shrom and family, John Myers and family, and John Bricker and family, all of whom we found well and striving for the kingdom. We dined at brother Bricker's, who lives on a fine farm near the town. In the afternoon we went to Madison, a small town four miles north-east of Wooster, on the clay turnpike leading to Cleveland. We stopped with young brother Hollinger—preached in the Bethel in the evening, and after meeting went home with brother Miller, who is married to a daughter of brother Glover's, of Middletown, Dauphin county, Pa. They were well.

June 16th.—This being a fine Lord's-day morning, the brethren and people gathered in from the surrounding neighborhoods in large numbers. We had prayer-meeting at nine o'clock and preaching at 10, A. M., and again at 3, P. M. The congregatinns were large and interesting. We dined with brothers Selby and Tawney, formerly of Carroll county, Md., who reside near the village. About noon we had another fine shower of rain. In the afternoon, after services, we returned to Wooster, and preached in the Bethel, at candle-light, to a crowded house.

June 17th.—Having heard of a two-day's meeting at brother Thomas Hickernell's, near Mendon, Mercer county, Ohio, we took leave of our friends at Wooster, and set out for said meeting. We stopped and dined at brother Remley's, near Jeromesville, and then went on to Ashland, the county seat of Ashland county, where we preached in the Court House, in the evening, to a large and attentive audience. We stayed over night with our old friend and brother, Jacob Myers, who resides there, and has a large practice as a Homœpathic physician. Here also we saw brothers Jacob Burgoyn, Fisic and others.—We hope and pray the Lord will soon raise up a people for his name in that place!

June 18th.—We went as far as Bucyrus, the county seat of Crawford county, and stopped with brother Peter Worst. Here we expected to have an appointment, but brother Worst not having received our letter authorizing an appointment, there was none given out for us. Brother W. and family were well, and treated us well.

June 19th.—We stopped and saw brother Sleighbauch, at the edge of the town, and at whose house the brethren preach. We then journeyed on by way of Wyandot, (10,) Little Sandusky, (15,) Brownsville, (22,) Burlington, (25,) to Kenton, the county seat of Hardin county, and stopped at a tavern. Here we were informed that there was a great revival in progress among the people in Kenton, and that the Methodists, Baptists, and New School Presbyterians were holding protracted meetings. The Methodist meetings had been going on for four weeks, and about 150 had joined their society. How many conversions had taken place among them, we could not ascertain. We attended Methodist meeting that evening. They had a full house and a feeling time.—Some ten or a dozen forward to be prayed for. I saw there brother John Soule, one of the Soule's family, formerly near Linglestown, Dauphin county, Pa.—He told me he had a sister living in the place.

June 20th.—Called to see Soule's sister, married to a Mr. Holmes, the present Sheriff of Hardin county. She seemed very glad to see me, and told me she got religion in one of our meetings many years ago. Her husband, Mr. Holmes, professed to be a subject of the work of grace now in progress in Kenton. The Lord bless them both, and all the young converts in that place! From thence we went that day to Lima, the seat of justice of Allen county, Ohio, where we lodged at a tavern.

June 21st.—We set out for brother Hickernell's, near Mendon, in Mercer county, where we safely arrived in the evening, and found them all well. Brother H. had just got home from a preaching round, on his circuit in Southern Ohio. He lives on a nice little farm of 80 acres—having about one half cleared, and in a good state of cultivation. He seems to be doing well, temporally and spiritually. We tarried with him and his kind family over night.

June 22d.—Brother Harn borrowed a horse and went to the town of St. Mary's, about 15 miles distant, to see some of his relations. I remained at brother H.'s and spent the day in reading and writing. In the afternoon we went over to brother Jas. Anderson's, where the two-day's meeting was appointed. Here we met a number of old friends, brethren and acquaintances. The meeting commenced in the evening, and was held in the barn. The people turned out well, and paid good attention to the word preached. We tarried with brother Anderson and his Christian family during the time of the continuance of the meeting. They have a pleasant home on a good farm, a few miles north-west of Mendon.

June 23d.—This day was remarkably fine. We had three sermons—preached to large, attentive and solemn congregations. Prayer-meeting commenced at 9 o'clock and preaching at 10, A. M. At about 1 o'clock, P. M., the second sermon was preached. Then the meeting closed till evening. After preaching in the evening, we had several mourners and one or two converts. The meeting lasted till after midnight. The Church at Mendon appears to be doing well, and the prospects for a revival are growing brighter. We shall not be surprised to hear of a speedy and large harvest of souls, into the kingdom of God, in that neighborhood. J. W. & G. U. H.

CONTRIBUTORS' DEPART'T.

Letters on the Wing.---No. 4.

Mr. Editor:—

In my last I gave an account of my journey up to my arrival in New York city. Well, I stopped there several days, and went to see a little of the much to be seen; and the following are among the interesting objects that presented themselves to my view in that tremendous city.

The first that I shall notice is Trinity Church, (Episcopalian,) on Broadway, erected in 1841 to 1845. It covers ground about 200 feet long and 80 wide—Besides the main steeple, which is 284 feet high, there are about 50 pinnacles on the building—In the steeple is a chime of nine bells—Some seats are free—House seats about 1000 persons—The organ cost 15,000 dollars—They are going to have another smaller organ for week service—Cost of building $400,000! I admired the grandeur, but lamented the immense extravagance.—There are about 225 churches in the city—many very costly, but none as much so as the above. Among the rest are four floating Bethels for the use of seamen—one of them a very large house with a high steeple.—Episcopalian 2—Methodist 2.

The Post Office is kept in an old Dutch church (150 years old.) Barnum's Museum was undergoing repairs and enlarging—when finished will seat 3000 persons!—There are 1000,000 curiosities in it. The "Sailor's Home" is a large boarding-house on the Temperance principle. The "Pearl Street House" is a large hotel, six stories high, is built on the ruins of the great fire in 1835, when 650 houses were burnt—loss $20,000,000! I visited the "Anatomical Museum." Here I saw much to instruct; and the moral and reflective mind finds much for reflection; while the licentious have ocular demonstrations of the curse God has placed upon their wickedness. Among the curiosities therein was a wax figure of a woman 80 years of age, in France, out of whose forehead a *horn*, one foot long, had grown, and another shorter one out of her cheek.—I saw one sugar house *nine* stories

high. Many of the houses are six stories, and a great many five and four. I visited the printing offices of the New York "Sun," "Tribune" and "Herald," and saw the latest improved Printing Presses in operation. No one, not even a printer, could have a correct idea of these monster machines without seeing one. They print from 10,000 to 14,000 sheets per hour; and the "Sun" is getting one made to print nearly double that amount! Faustus and Franklin! what would they say to see the operations of printing in these days?

I saw several iron steamships, which have their hulls boarded up with sheet-iron about three-quarters of an inch thick. On one steamship they were building, they intended to put four tremendous boilers, each occupying as much space as a small house. New York being located on the point of land between the Hudson or North, and East rivers, at their confluence, and both rivers being navigable for large vessels, both sides of the city are literally lined for miles, with vessels and steamboats. The streets are very narrow—Broadway being only of ordinary width. They are paving that thoroughfare with square blocks of stone, cemented, so as to be smooth like a brick pavement. The markets there are every week day alike, and resemble meat, garden and fish shops, more than, at least, one of our Baltimore or Philadelphia markets.

Many of the business men reside in the neighboring towns and out in the country; and going into the city in the morning, they dine at the eating-houses, (of which there are great numbers,) and return home in the evening by railroad or ferry boat. Some live 10 to 20 miles out of the city, and travel that distance daily, and live cheaper than if they resided in the city. The ferry boats bring in immense numbers at their early arrivals, from Brooklyn, Williamsburg, Hoboken, Jersey City, and other neighboring towns. O what a place that New York is! What a city of bustle!

Leaving New York, I came over to Jersey City, (opposite, and in the State of New Jersey.) This is quite a large town, with many manufacturing establishments, and some splendid churches. From thence I came to Newark, N. J. This is a lovely city, with thirty-three fine churches, many manufactories and much other business; there being at least 30 leather tanning and dressing establishments. It has a town library of over 3500 volumes; and I presented them with a copy of Winebrenner's Treatise on Regeneration. There are three German churches, and many Germans in the place. The streets are wide and the town is like a garden. Here I was met by Elder Moses Cummings, of Honesdale, Pa., who had invited me to attend the New Jersey Christian Conference, to be held three miles off, in the village of Camptown, commencing on the 18th of May.

In company with Elders M. Cummings, O. Barr, D. Millard, and W. Lane, I rode to Camptown, where we met a considerable number of ministers and delegates, ready to commence business. It being Saturday morning, after organizing, the Conference adjourned till 3 o'clock, P. M., to hear the opening Address by Elder Austin Craig, a young College educated brother, of no ordinary mind. His Address was very searching, and aimed at the destruction of denominational sectarianism and the furtherance of practical piety. When it is published you shall have a copy sent you. On Monday Conference met again and during the day considerable business was transacted, and the session closed in the evening. I was invited with others to participate in the proceedings. During the day I presented, through Elder Cummings, a copy of Winebrenner's View of the Church, his work on Regeneration, and our Hymn Book to the Conference, when he offered a resolution of acceptance, and calling for the appointment of a committee of three to peruse the first two books and report the character of their contents to the next Conference—Adopted. Elder J. C. Goff was President, and Elder A. Craig Secretary of Conference.

Elder Goff is a man something like our Keller in point of moral and constitutional make;—Barr is of that amiable, loving disposition, like our Flake;—Lane is much like (formerly) *our* West, both in appearance and talent;—Millard (the Author of Travels in Palestine, &c.,) is an old-fashioned man like our Mackey, about his age;—Craig is younger, but gifted similar to our Mooney, and speaks much like him.

From Conference I returned to New York, where I spent a night with Elder Barr, and found a true Christian spirit breathing in all he said on the subject of religion. Leaving New York again, I came on to Morrisville, Bucks county, Pa., (opposite Trenton,) and stopped with Elder P. J. Hawk, Christian minister, residing there, who treated me very kindly—preached in the village that evening; and spent next day and Sabbath at Tullytown, five miles off, among the same people, and preached for them on Sabbath evening. Monday I came on to Bristol, and thence to Philadelphia. Stopping over night there, I "sailed" next day in a steamboat for Baltimore, where I arrived safely on the 29th of May, after a journey of almost four months; during which time I endeavored to preach 38 times in 21 different places, and hope I have done some good.—I am at home at present, but expect to leave again soon; and may write some more letters on the wing. Should any of your readers *take no* interest in reading these descriptive letters, they will please remember that others *do;* and if they appear long to them, they will please remember they cover a good deal of ground.

J. F. WEISHAMPEL.

Be Active.

"Press on! there's no such word as fail;
Press nobly on! the goal is near—
Ascend the mountain! breast the gale!
Look upward, onward—never fear!
Why shouldst thou faint? Heaven smiles above,
Though storm and vapor intervene;
That sun shines on, whose name is Love,
Serenely o'er life's shadow'd scene."

Activity is necessary for the success of every cause; nothing succeeds without it. A decline is sure to follow lethargy. For, however brilliant prospects may appear under active movement, no sooner does inaction pervade affairs, than the lustre begins to fade, and things begin to topple to their fall. But to become active we must first become interested; for, to become deeply concerned in any cause, is to work, and with the working comes success. Here, probably, we have a clue to the reason that many persons in every calling are mere drones, parasites and burdens, that will not work themselves, and their example influences others to act similarly. Not feeling interested, they care but little whether things prosper or not, and if they begin to flag, they quickly turn from the cause, and go to something more congenial to their peculiar bent of mind, for they love to swim lazily in the popular channel.

If to be active in business constitutes a good business man—and activity in politics makes a good and true politician, so the person active in religion, is the only good and true Christian. This may seem strong ground. And so it is. But if the assertion holds in one case, it does in the other. If a citizen was in imminent danger of the loss of life or limb, what would the community do? Every person would haste to his aid, and every exertion made to save him unhurt. Would any sane person stand quietly with his arms folded at such a crisis? I opine not. Again, say but that a house is on fire, and scores are in a moment on the spot, and with untiring industry the ravages of the devouring flames are stayed. Here is activity manifested, and how beautifully it commends itself to our best consideration. If there is a scheme of wickedness to be advanced, say war, and with an activity worthy of a better cause, it need only be named to be accomplished; thousands are ready to flock to the standard, and give their time, and money, and sacrifice their lives at the bayonet's point, or cannon's mouth.

But we come to religion, that best of causes, and find the least activity prevailing. Now, in any Church in which the members are active, prosperity reigns, and the flock increases; but let that Church lose its warmth of action, and anarchy and luke-warmness will hurry not a few of its members to ruin. What will make the Church active? Piety. And the more we have of it, the greater will be our desire to see its advancement, and hence exert ourselves to this end, and conversely. To make this more clear we need but observe how energetic Church members are to advance God's cause during a revival of religion; and then, because all are firmly, and actively engaged, and pulling together, how smoothly, easily and gloriously affairs move onward; then none complain about trifles, each one minds his own business, and lends his assistance, and thus the structure is nobly reared.

We profess the religion that makes active Christians. But are we active—are we using all our energy to further the cause we have espoused? If we we have not been trying to advance God's cause, is it not time to begin to do so? If a burden is very heavy, the more that help to bear the weight, the lighter it becomes; if a few only in a given Church must do all the labor, are there not a few other noble spirits, that will come to their rescue, and lighten the toil? For when we come to leave this world, how transporting the thought will be, that we did our whole duty, and, besides, did much labor that others ought to have done, and knowing that our lives have been well spent, our consciences will be clear, and we can die in peace. But how differently must be the feelings of the mere idler, at that solemn period, being conscious that he did nothing, but acted as a barrier; his example keeping others from their duties. He must feel guilty of great neglect of duty, and too late for amendment.

Moreover, how soothing is the thought of giving our little mite of influence to so great a cause; it takes away the pain of toil, and animates us to renewed efforts in this way. The active Christian leaves this world, like a bright star, just set, his sterling splendor is remembered, and a gap is left not easily filled again; but the indolent character is as a blank while he lives, and so he dies; none regret his demise, and the space he occupied is soon filled by a more worthy being, and he is scarcely missed.

G. R.

Elizabethtown, Pa., June 26, 1850.

On Reading the Scriptures.

The Bible is the book which all men should value above all other books in the world, because of its holy origin, and the glorious doctrines it contains. "All Scripture," says the Apostle, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Hence we see that the Scripture is not of a human, but of a Divine origin. Its author is the everlasting God. Hence, by a candid, prayerful and serious perusal of the sacred volume, we will certainly not be led into error. If those that read the Scriptures go astray, it is not because the word of God is not explicit, but it is because they do not search it in the right way and manner. The Scriptures, if searched in a proper way, are calculated to enlighten our mind, "enlarge our views:" and if we obey its precepts, it will gently and safely lead us along in the path of duty from beginning to the end. It also affords comfort and consolation to the persecuted and afflicted follower of Christ. Like the weary traveller joyfully stops to quench his burning thirst and refresh himself at the crystal fountain that issues forth its waters along his road, so the Christian pilgrim gladly comes to the fountain of all true wisdom, comfort and happiness, there to refresh his drooping spirit. There are many good books now in circulation that may occasionally be read with profit; yet the Scripture is the best reading—it is the fountain; other books are streams, and streams are seldom entirely free from the quality of the soil through which they flow.

As there is a right and a wrong way to read the Scriptures, permit me therefore to suggest a few ideas, showing in what manner we should search the Scriptures.

1st. We should read it with reverence. Many people read the Bible without any esteem for it whatever. They read merely to pass away time, as though they read some other historical book, giving an account of some great men, or of war and bloodshed: though it must be confessed that the Bible contains many historical accounts of nations and individuals. Yet the Bible claims our special regard; and in order to gain a special veneration for it, we should consider, 1st. The character of its author. 2d. The holiness of its doctrines and precepts. 3d. The end to which its doctrines and precepts tend. Any person who can consider these things, and not gain a special regard for the Bible, is worse than a heathen.

2d. We should read it often. What man, travelling to a distant place, would not often inquire after the road that leads to that place, for fear of going astray? Is the Christian exposed to less danger of straying from the path that leads to heaven? Verily not.—Therefore let him, like David, "Meditate in the law of God, day and night." Let it be the "rule of his faith and practice," and it will safely lead him through the gates into the city of the living God.

3d. We should read it with attention. Sometimes people run over several chapters and when they are done, they perhaps have forgotten what they have read, and perhaps are not able to explain a single passage. To understand what we read, we must, 1st. Read slow. 2d. We must pry into the meaning of the passage we read. In order to do so, we must sometimes compare passage with passage. There are passages that we may not easily understand their meaning by reading the single passage; which, if we compare it with other passages, we may at once get the meaning of it. 3d. To understand the Scriptures right, it is not good to read too much at one time. A person may gain more light by reading one paragraph with attention, than by carelessly running over large portions.

4th. We should read the Scriptures with candor. We should deal honestly with the Bible; and to do so, our minds must be open to conviction. Many people who read the Scriptures are not honest before God, especially with regard to some subjects. Now, we must not first form our opinions upon a subject, and then try to twist and turn the word of God to suit our own pre-conceived opinions. We must suit our opinions to the word, and not the word to our opinions. And if we do thus, we may be sure that the word will be a light to our feet.

5th. We should read it with prayer. Our constant prayer to God should be, "Oh! Lord, teach me what thou wilt have me to do; and let thy commandments be continually before me." And when we pray thus, we must, 1st. Feel an ardent desire to have our request granted. 2d. Our minds must be open to receive the instructions of God's Spirit and his word. And 3d. Be willing to follow the Spirit and word of God in all the commandments, from the greatest down to the least.

Thus I have suggested a few ideas of what I believe to be the manner in which we should read the Scriptures, hoping that they will receive a serious and candid perusal by those into whose hands they may come, and have their desired effect.

Fraternally yours,

A. SNYDER.

Matamoras, Dauphin Co., Pa., June, 1850.

Church at Baltimore.

BALTIMORE, June 26, 1850.

To the Churches of God throughout Pennsylvania, and elsewhere.

DEAR BRETHREN:—

WE, the undersigned, Elders of the Church of God in Baltimore, feel constrained through our circumstances to call upon our brethren at a distance, to give us their aid in helping us to liquidate the debt of the Church in Baltimore, which is about two hundred dollars, including ground rent. Dear brethren, we are few in number; and besides, we are all poor, or nearly so. We only number about thirty-five members, of which number there are only fifteen that can give any thing at all, and the most of those that do give, have large families and heavy house rents to pay, which renders them unable to pay any more than what they have been paying the two past years. But the Church believes that if they can be set square, that through the exertions of Elder McFadden and the brethren, they can sustain themselves and keep the house clear of debt. Therefore we call upon our brethren to assist us, so that our little Bethel will not be sold. There must be something done by the first of August next, or we will be without a place to worship, which we do hope and pray will not be the case.

But, that our brethren may know whether we deserve their sympathy or not, we will lay before them a true statement of the Church, and what she has been doing the two past years, while brother J. C. Owens was with us. The Church at present, we believe, bids fair. Since brother McFadden has been among us, the congregation has improved very much, and we believe if we can only be set square, we can get along without any or much difficulty. Therefore, dear brethren, we hope you that feel interested for the cause of God, will remember us poor, despised, persecuted Nazarenes, who have been struggling hard for the cause of God, and the principles of the Church, here in Baltimore, and cannot bear the idea of having our little meeting-house sold. So, my brother, do what you can for us, and may God help you. We feel assured that if our preaching brethren who have congregations, would only bring our case before them, they would lend us some aid. And if such of the brethren or sisters as have a dollar, or as much as they can spare, will forward it either to brother Ross, Middletown, Pa., or to brother McFadden, No. 66, Ross street, Baltimore, Md., it will be most thankfully received.

And now we will show you what the little number has been doing the two past years, for fear there might be an impression upon the minds of some, that the Church does nothing, and then we will leave you to judge whether we deserve your sympathy or not. During the two years that brother J. C. Owens was with us, the Deacon received and paid out the following sums:—

Received from the brethren and sisters, as monthly contributions, during the two years, - - -	$275 88
Received from public collections, -	79 11
Total, - - - - - -	$354 99
Paid out as follows:	
To brother J. C. Owens, the 1st year,	$121 37
Do. Do. the 2d year,	107 63
For ground rent and other expenses,	112 46
Total, - - - - - -	$341 46
Balance on hand, - - -	$13 43

With the above statement, we hope you will come to our relief; and may the Lord bless you, is our prayer.

WM. M. LEONARD, H. W. GIBSON, } *Elders.*
GEO. MCCONNELL, *Deacon.*

Doings of the Standing Committee.

THE Standing Committee met at Harrisburg July 2d, and agreed to the following arrangements:—

1. A Camp-meeting for Dauphin Circuit, to commence on the 19th of August, on the land of brother John Felty, about four miles from Harrisburg, and three from Linglestown. The preachers and brethren are invited to attend.

2. A Camp-meeting for Landisburg Circuit, to commence on Tuesday, August, 27th, on the old camp-ground in Germany, about four miles from Landisburg. The preachers and brethren are invited to attend.

3. A Camp-meeting or a Woods-meeting will be held near Churchtown, to commence on Saturday, August 10th. All the preachers and brethren are invited.

The Standing Committee recommend that the Church at Baltimore appoint brother McFadden to collect all he can immediately toward the payment of their debt. And they request brother McFadden to release brother Price, and take his place in regard to the property.

E. H. THOMAS,
A. SWARTZ.

Letter from Brother A. H. Kauffman.

GRANDVIEW, Louisa Co., Iowa, June 1, 1850.

BROTHER WINEBRENNER:—

AFTER returning home from a long tour over the rich Prairies of Iowa, I take my seat to inform you and the readers of the Advocate, that we arrived safe on the banks of the upper Mississippi, well and hearty, after a journey of three weeks. We landed at a town formerly called Bloomington, but of late Muscatine, and remained there five days. We would have stayed at Muscatine, but the emigration to this land of the setting sun has this spring been beyond description, so that every house and room was taken up. We then came to Grandview, where we shall remain for some time.

I cannot give my Eastern friends a full description of this country, owing to the short time I have been here; yet I have been roving considerable for the last week. I have been up towards Linn county, and out on the great Prairie, where there is nothing to be seen as far as the eye can reach, but one unbroken green sheet, with here and there herds of cattle feeding thereon. I have also been through the Muscatine bottoms for 16 miles, and permit me to tell you, that better land the sun never beamed down upon. I have also been over to the forks of the Iowa and Cedar rivers, and kept down through the Iowa bottoms for some distance. This land is indeed hard to be beat. In short, I have seen no poor land in Iowa yet. It matters not where you go in the State, the land is as black as a coal-pit; and for Corn, Oats, Potatoes, and all summer crops, it cannot be equalled.

But this is speaking all about good land, and leaving all inconveniences out of the question, which are not a few. And I would say to my Eastern friends, those who contemplate emigrating to this country, do not expect to find things *cut* and *dry*, as they are in old Pennsylvania, for if you do, you are widely out of your reckoning. Indeed, it will be like the turning of a great picture, for you must put yourselves down to hardships and inconveniences, and become as the Patriarch, who was a plain man, and dwelt in a tent. Yet, I cannot say that I am sick of the country; not at all. Neither would I endeavor to discourage my Eastern friends in coming here. I would like you to come on and till the rich soil of this new country of the setting sun. Yet, I would say, come out and pay us a visit before you move your families. It will cost but a trifle; and indeed it is a pleasant route. As you pass along up the beautiful valley of the Juniatta, and through the romantic mountains of the Alleghenies; and as you arrive at Pittsburg, take a view of the smoky city. And, again, as you glide along down below Cincinnati, take a seat on the hurricane-deck and enjoy the cool breezes of the evening, while the majestic steamer plunges along, pushing his way onward towards the father of waters; and as you put your feet upon the rich soil of Iowa, judge for yourselves.

I would not wish to bring an evil report on the land. There is plenty to eat and to drink here; and a finer people I would not wish to live among. Yet we did not feel ourselves at home at first; but the neighbors tell us we shall have patience, and all will come right. And I am sure if some of our Eastern preaching brethren would come along and give us a sermon occasionally, it would add considerably to our joy. No more at present.

Yours, in Christian fellowship,

A. H. KAUFFMAN.

Letter from Bro. F. Swentzell,

A PREACHER IN THE P. METHODIST CHURCH.

PHILADELPHIA, June 19, 1850.

BROTHER FLAKE:—

YOU will please accept this as an expression of an attachment created in former years. I congratulate you upon your newly assumed position, hoping that you will be enabled, by your own acquirements of knowledge, by study, observation and experience of many years, to furnish your readers with a rich variety of wholesome instruction, found in the wide and unexplored fields of literature, where many, by their industrious and studious habits, have been crowned with scientific honors, based upon their attainments and usefulness in training their pupils for the various callings and professions in life. Much, however, depends upon the observance of a simple rule, "that our progress in science should be measured by the practice of virtue." The expanding faculties of a well trained and cultivated mind, longs with burning desire to comprehend the intricacies and mysteries locked up in the deep vaults of nature. With these perplexities the mind is often startled, and for a moment shrinks, and then suddenly its gigantic powers are aroused and fired with the hope of success, until all its attributes resolutely *grasp* and unravels these mysteries, in the explosion of error, to possess and enjoy the truth.

Without multiplying words on this topic, you will please favor me with your company, to walk a few moments through nature's wide domain, as the bland and beautiful spring has now approached, with its dew and incense, birds and flowers. Here we may gaze with profound amazement and transporting delight, upon the mysterious principle of life, and loveliness of nature; the variegated coloring spread over the face of creation; the towering mountains, and valleys, with rich and pleasant fields, carpeted by the God of nature; the streams gently flowing, with their borders fringed with many willows; the leaves, mechanically formed, appear, and the youthful branches growing daily, "and once beautifully expressed, but no sign of toil, no visible hand to fashion, no model to imitate," forcibly impressed that in the beginning of time, "touched by the finger of Omnipotence," how brightly the wisdom of the Creator shines in vegetable physiology. What thoughts do these scenes awaken in the contemplative mind! Here we stand as living witnesses of the work of our Father; and shall I now inquire, where is your God, ye Christians, where? There is an eloquence unutterable in the early voice of spring, which thrills the heart with joy; but ah! many loved ones, around whom our hearts have fondly entwined, are now sleeping quietly and undisturbed in the silence of the grave, that the fresh opening of joyous spring cannot awake to life and beauty: but, thank God, we hope to hail them in the spring of a blissful immortality, where leaves, nor flowers, shall never decline.

Lest I should occupy too much space, we bid adieu to the physical world, and briefly

remark, that there is another subject equally beautiful, and infinitely more important, including the attributes and perfection of the Deity. The dispensation of religion, disclosing the scheme of human redemption, through the death and mediation, resurrection and exaltation of Jesus Christ our Lord; the agency of the Holy Spirit in the regeneration and perfection of the soul; the final glorification of believers, and condemnation of the impenitent; upon these revealed truths we predicate our faith, and reject every thing that is new in religion as false; for it must be remembered that the Apostle of the Gentiles, in the abundance of revelation that he received, obtained no additional knowledge above that which Christ previously taught the Evangelists; and we must not conjecture that the wisdom of the present age, with its boasting metaphysicians and refined philosophers, whose nature is adverse to religion, are capable of restoring long exploded theories, at the expense of the Christian economy. The elements of salvation are like those of our being, "simple in their character, easy of access," and summed up "few in number." Let us be watchful, for many foes our camp surround; and as we have received the Christian science, with its privileges, blessings, and joyous hopes, let us canvass the boundless sea of theological research, the gates of which are accessible to all intelligent beings, to enter and gather the flower, whose fragrance alone can sweeten the air inhaled into our spiritual existence. Have we not hearts to appreciate and minds to maintain them, that they may be perpetuated to the latest generation, until the last weary pilgrim shall be guided to the harbor of rest, and enter with the shouts of angels and the triumphs of the redeemed.

I conclude by wishing you success in your editorial chair, wielding the *sword* in defence of the truth, and in the proclamation of the Gospel of Christ, and when our warfare is ended, we shall lay our armor by, and be crowned kings and priests unto God and the Lamb forever.

Affectionately yours in Christ,

F. SWENTZEL,

Pastor of the B. M. M. P. C.

OBITUARY OF HENRY BOLINGER.

Died, on the 22d of March, 1850, in Rockland, Venango county, Pa., at the residence of his son, Jacob Bolinger, Henry Bolinger, aged upwards of eighty years.

He had borne arms in defence of his country at the time of the last war between the United States and Great Britain—afterwards lived in the enjoyment of liberty—saw many changes of times and seasons—heard of the dethroning of kings, the downfall of kingdoms and empires: but after spending many years in the service of the prince of darkness, he at last enlisted under the blood-stained banner of Prince Immanuel, which took place about eight years previous to his death, under the labors of T. and J. Hickernell, at the time of their planting the Church in Rockland.—His Christian life was a life of warfare, at times somewhat in doubt, then again expressing great joy in serving God.

For two or three years before his death, he was somewhat childish and doting, his mind being weakened by affliction and age: but for some days before he died, his mind became strong and fully able to reason, expressing a great desire to be absent from the body and to be present with Christ, exhorting his son and family to live the life of the righteous; "For," said be, "heaven is mine, and I wish to meet you all in the kingdom of glory." Thus continuing till about 9 o'clock of the above-mentioned day, the frail bark, which had been driven and tossed by many adverse winds over the ocean and tide of life for many long years, sunk to rest, while the spirit went up to God, to live in the enjoyment of the blest. Funeral services by the writer.

JOHN HOVIS.

June 3, 1850.

OBITUARY OF Father ANDREW BURD.

ANOTHER REVOLUTIONARY SOLDIER GONE.

Departed this life on the 3d of May, 1850, in Greenwood township, Perry county, Pa., father Andrew Burd, aged 87 years, 8 months and 18 days.

He enlisted in the American army in 1776, between the ages of 14 and 15 years; and from the time of his enlistment to the end of the war, he continued an active and faithful defender of his country's cause, the noble freedom and liberty which we now enjoy. He had the privilege of hearing the cheering news of Liberty and Independence proclaimed before the time of his enlistment had expired. Notwithstanding, he bore a large portion of the dangers and fatigues of the war. He was engaged in the bloody conflict of Brandywine, Paoli, and likewise in Baltimore, at the time Cornwallis was taken.

About 17 years ago father Burd enlisted under the banner of King Immanuel, and obtained the evidence of his sins forgiven; and from that time on to his end, he had the evidence that he pleased God. Shortly after his conversion, he was "buried with Christ by baptism," in a creek called Cockelamas, and walked in all the ordinances of God's house. After his conversion, he associated and communed with the Church of God in Greenwood; and to his end he continued a liberal supporter of God's cause. His disease originated by a pain in his left side, which threw him into a continual fever. His sickness was of short duration. He took sick on the night of the 24th of April, and died on the 3d of May.

Thus another veteran of Christ, and our country, has gone to his eternal rest. He has left behind a large circle of friends and relatives to mourn his departure; but they mourn not as those who have no hope, for his end was calm and peaceful. On the 5th of May his mortal remains were conveyed to their final resting place, on which occasion an address was delivered by brother David Grubb, from 2 Tim. 4: 7, 8. A. SNYDER.

Matamoras, Pa., June 29, 1850.

Agents Wanted.

Brother J. F. Weishampel, at Baltimore, wishes to employ a few good, trusty and industrious Agents, to sell the Patent Right of his Revolving Coal Grate Stove, in Western Pennsylvania, Ohio, Virginia, and Western Maryland. Apply for particulars, post-paid, without delay.

New Invention.—Mr. Weishampel, of Baltimore, Md., has been in our place with his patented *Revolving Horizontal Coal Grate Stove*, which seems to us to be a very convenient article in the Stove line. Mr. W. is a brother printer, and we wish him success in his travels selling his Patent Right.—*Pottsville Miner's Journal.*

NEWS DEPARTMENT.

Confession of Professor Webster.—Boston, July 2d.—At the meeting of the Council this morning the case of Professor Webster was referred to a Committee. Before the Committee, at 12 o'clock, appeared the Rev. Dr. Putnam, the spiritual adviser of the condemned, with a petition for a commutation of punishment, together with a confession that he killed Dr. Parkman.

The Rev. gentleman prefaced the statement by a few remarks relative to the manner in which the confession was made to him. He stated that he had no previous acquaintanceship with Prof. Webster, before being called to act in the capacity of his spiritual adviser. In the first few weeks of his visits, he sought no acknowledgement of the prisoner. At length, on the 23d May, he visited him in his cell, and demanded of him, for his own well-being, that he should tell the truth in regard to the matter, and he acceded to the request, by making a statement which was now submitted for the consideration of the Council. The following is an extract of the confession:

On Tuesday, November 20th, I sent a note to Dr. Parkman; it was handed to Littlefield, and was unsealed. It was to ask Dr. Parkman to call on me, as he had become quite importunate about his debt. I wished to gain time. I did not expect to be able to pay him on Friday.

My purpose was, if he should accede to the proposed interview, to state to him my embarrassments and utter inability to pay him at present—to apologise for those things in my conduct which had offended him, to throw myself upon his mercy, to beg of further time and indulgence for the sake of my family, if not for myself, and to make as good promises to him as I could have any hope of keeping. I did not hear from him on that day, nor the next, (Wednesday,) but I found on Thursday he had been abroad in pursuit of me without finding me. I imagined he had forgotten the appointment, or else did not mean to wait for it. I feared he would come in upon me at my lecture hour, or while I was preparing my experiments for it, therefore I called at his house that morning, (Friday,) between 8 and 9, to remind him of my wish to see him at the College at half-past 1, my lecture closing at 1. I did not stop to talk to him, for I expected the conversation would be a long one, and I had my lecture to prepare, for it was necessary for me to have my time, and also to keep my mind free from other exciting matters. Dr. Parkman agreed to call on me as I proposed. He came accordingly at half-past 1 and 2 o'clock, entering at the lecture-room door. I was removing some glasses from my lecture-room table into the room in the rear, called the upper labratory. He came rapidly down the step, and followed me into the labratory. He immediately addressed me with great energy, "Are you ready for me, Sir? Have you got the money?" I replied, "No, Dr. Parkman," and was then beginning to state my condition and my appeal to him, but he would not listen to me, and interrupted me with much vehemence,—he called me scoundrel and liar, and went on heaping on me the most bitter taunts and approbrious epithets. While he was speaking, he drew a handful of papers from his pocket, and took from among them my two notes, and also an old letter from Dr. Hossack, written many years ago, and congraulating him on his success in getting me appointed Professor of Chemistry. "You see," he said, "I got you into your office, and now I will get you out of it." He put back into his pocket all the papers except the letter and the notes. I cannot tell how long the torrent of threats and invectives continued, and I cannot re-call to memory but a small portion of what he said. At first I kept interposing, trying to pacify him so that I might obtain the object for which I sought the interview—but I could not stop him, and soon my own temper was up—I forgot everything and felt nothing but the sting of his words. I was excited to the highest degree of passion, and while he was speaking and gesticulating in the most violent menacing manner, thrusting the letter and his fist into my face,—in my fury I seized whatever was handiest;—it was a stick of wood—and dealt him an instantaneous blow with all the force that passion could give it. I did not know, or think, or care where I should hit him. It was on the side of his head, and there was nothing to break the force of the blow; he fell instantly on the pavement; there was no second blow; he did not move. I stooped down over him and he seemed to be lifeless; blood flowed from his mouth and I got a sponge and wiped it away. I got ammonia and applied it to his nose, but without effect; perhaps I spent ten minutes in attempts to recusitate him, but I found he was absolutely dead. In my horror and consternation I ran instinctively to the doors and bolted them,—the doors of the lecture-room and of the labratory below—and then, what was I to do? It never occurred to me to go out and declare what had been done, and obtain assistance. I saw nothing but the alternative of a successful movement and the concealment of the body, on the one hand, and of infamy and destruction on the other. The first thing I did, as soon as I could do anything, was to draw the body in the private room adjoining; then I took off the clothes and began putting them in the fire which was burning in the upper labratory. They were all consumed there that afternoon, with papers, pocket-book, and whatever they contained. I did not examine the pockets nor remove anything except the watch. I saw that or the chain of it hanging out. I took it and threw it over the bridge as I went to Cambridge.—My next move was to get the body into the sink, which stands in the small private room, by setting the body partially erect against the corner, and by getting up into the sink myself, I succeeded in drawing it up there; it was entirely dismembered. It was quickly done as a work of terrible and desperate necessity.

He then proceeded to state his proceedings after the dreadful deed was done in trying to avoid discovery. We have not room for all. The account closes thus:

After Dr. W. had stated the acts recorded above, on the 23rd May, this question, with all the earnestness, solemnity, and authority of tone that Dr. P. was master of, he thus addressed him: Dr. Webster, in all probability your days are numbered; you cannot, you dare not, speak falsely to me now; you must not die with a lie in your mouth; so prove to yourself that your repentance for the sins of your past life is sincere; tell me the truth then, a confidence to be kept secret during your life time and as much longer as my regard for the happiness of your family shall seem to me to require, and the interest of truth and justice to permit,—search the bottom of your heart for the history of your motives, and tell me before God, did it never occur to you before the decease of Dr. Parkman, that his death, if you could bring it to pass, would be of great advantage to you, or at least that personal injury to him might possibly be the result of your expected conference with him? As a dying man I charge you to answer me truly and exactly, or else be silent, had you not such a thought. "No, never!" said he, with energy and feeling. "As I live, and as God is my witness, never! I was no more capable of such a thought than one of my innocent children; I never had the remotest idea of injuring Dr. P. until the moment the blow was struck. Dr. P. was extremely severe and sharp, the most provoking of men, and I am irritable and passionate; a quick handed and brief violence of temper has been a besetting sin of my life: I was an only child, much indulged, and I have never acquired the control over my passions that I ought to have acquired early, and the consequence is all this." But you notified Dr. Parkman to meet you at a certain hour, and told him you would pay him when you knew you had not the means? 'No,' he replied, I did not tell him I would pay him, and there is no evidence that I told him so, except my own words spoken after his disappearance, and after I had determined to take the ground that I had paid him; those words were of the miserable tissue of falsehood to which I was committed from the moment I had began to conceal the homicide—I never had a thought of

injuring Dr. Parkman. This was accompanied by the statement which Professor Webster attempts to explain as to his seeing Littlefield sending for blood and of inquiring about gases from the vault—after receiving the statement, Doctor Putnam proceeded to argue its truthfulness, saying that it was made when the writ of error was still pending. Also that Professor Webster's estate was worth several thousand dollars, and that he was not in such a straight as to commit such a crime deliberately. The previous petition from Professor Webster, protesting his innocence and praying for absolute pardon, he said, was got up by his family, who were unwavering in the belief of his innocence, until his confession was communicated to them about a week since.

He concluded in asserting his belief that the confession was true. Members of the Council have retained a copy of the petition previously presented and withdrawn by the advice of Dr. Putnam, which will probably be published.

Destruction of the Temple of Nauvoo by a Storm.—The Temple of Nauvoo, erected by the Mormons, finished in 1845, partially burnt in October, 1848, having but its four walls left—all its timber works having been consumed by the flames—was destroyed by a hurricane on the 27th ult.

On arriving at Nauvoo, in March, 1849, the Icarian community bought this Temple with a view to refit it for schools, studying, and meeting halls, &c., and many men were employed in adapting the building to those uses, when a frightful hurricane burst suddenly on the hill of Nauvoo, with lightning, thunder, wind, hail, and rain, completely prostrating the walls. P. Bourg, Sec. of the Icarian community, in a letter to the St. Louis Republican, says, "they will begin again, on the place of the Temple, provisional and urgent constructions, that will serve until they build another large and fine edifice."

Locomotive Boiler Explosion.—Springfield, June 30.—The boiler locomotive Erie, one of the freight train on the Western Road, exploded at Clappville Depot yesterday afternoon. The engineer, John Madigan, was blown some distance into the air and fell dead fifteen rods from the spot, minus one leg, which was blown the other direction, and all his clothing. The fireman was severely scalded, and will probably lose an eye. The wood in the tender was blown high in the air and fell like hail. The cause of the explosion is unknown. It is the first accident of the kind that has occurred on the Western road, and the second on record in New England.

The Cholera in Cincinnati.—Cincinnati, July 3.—The Board of Health report for the 48 hours ending last evening, forty deaths by cholera.

The Cincinnati Board of Health on Monday last, reported twenty deaths by cholera, during the past 36 hours, and says not more than half the deaths have been reported. The deaths on board the boats daily coming up the river, are said to be very numerous.

The cholera is subsiding at Nashville, but increasing at Louisville and St. Louis.

☞ The Detroit Free Press, speaking of the tide of travel on the lakes, says: "Every upper lake boat that touches here, comes up crowded with passengers, reminding one, as they jostle one another in their efforts to get a view of the city from the boat, of an immense beehive, the bees just swarming. The Central Railroad line also brings up remarkable crowds of passengers. We think that travel has never been better than it now is."

MISCELLANEOUS.

The Entranced Female;

Or, the Remarkable Disclosures of a Lady Concerning Another World.

BY THE REV. ROBERT YOUNG, WESLEYAN MINISTER, ENGLAND.

From the twenty-fourth London Edition.

RECOMMENDATORY NOTICES.

Extract of a letter to the Author, from the Rev. Richard Treffray, dated Institution House, Hoxton, June 19, 1841.

"I think you do well in publishing the narrative which you kindly submitted to my perusal. It is altogether of an extraordinary character; and while it makes a large demand on our credulity, it can scarcely fail to awaken serious thoughts and devout desires in the minds of all who read it with attention. Infidelity is fearfully prevalent; and the opinion that the whole of a man dies with his body is so widely disseminated, that every means to check its progress, and to convince men of the existence of another world, should be called into requisition,"

Extract of a letter from the Rev. John Crofts, dated Manchester, August 3d, 1841.

"Being a few days since in company where your interesting little book, 'The Entranced Female,' was the subject of conversation, a remark was made which led me to mention that I was in the place where the young person resided, about the time the extraordinary occurrence took place; and not only recollected the excitement it produced, but some additional circumstances not stated by you."

ADVERTISEMENT.

The disclosures of Miss D———, contained in the following pages, are thus made public by the repeated and urgent request of several valued friends. If they should excite a more diligent attention to eternal things, the writer will greatly rejoice, and the design of their publication be fully accomplished. R. Y.

London, July, 1841.

The word *trance*, as explained in the London Encyclopædia, signifies a temporary absence of the soul; a rapture; a state in which the soul is wrapt in visions of future or distant things. And according to the learned Parkhurst, the word means a sacred ecstacy, when the use of the external senses being suspended, God reveals something in a peculiar manner to his servants, who are then taken and transported out of themselves. This is a phenomenon full of mystery, and the reality of which some persons have doubted; but, I think, without due consideration. Balaam is said to have been in a trance: and having "his eyes opened," we are told that he "saw the visions of the Almighty, and knew the knowledge of the Most High." Peter was also in a trance upon the house top, to which place he had retired for prayer, and received symbolical instructions relative to his future proceedings with the Gentiles. And Paul is supposed to have been in a trance, "but whether in the body or out of the body he could not tell; God only knew:" but he "was caught up into paradise and heard unspeakable words, which it was not lawful for a man to utter." Since that period there have been well-attested instances of individuals who have been in a similar state; some of which are on record in several highly respectable publications:* and the following singular relation is intended to add to their number.

While residing in a British colony, as a Christian missionary, I was called one evening to visit Miss D———, who was said to be dying. Mrs. Young, by whom she was met weekly for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage, exceedingly ill, but confiding in the merits of Jesus; and after spending some time with her in conversation and prayer, we commended her to God, and took our departure without the least hope of seeing her again in this life. Soon after we left she seemed to die; but as the usual signs of death, which so rapidly develope themselves in that country, did not appear, her friends concluded that she was in a trance, and anxiously waited to see the end. She remained in this state for several days, during which period we repeatedly visited her; and the only indications we could perceive that life was not extinct, were a slight foaming at the mouth, and a little warmth about the region of the heart. She was watched with great interest both night and day; and after being in this state for nearly a week, she opened her eyes and said, "Mr. C——— is dead." Her attendants, thinking that she was under the influence of delirium, replied that she was mistaken, as he was not only alive, but well. "O no!" said she, "he is dead; for, a short time ago, as I passed the gates of hell, I saw him descend into the pit, and the blue flames cover him. Mr. B——— is also dead, for he arrived at heaven just as I was leaving that happy place, and I saw its beautiful gates thrown wide open to receive him: and heard the hosts of heaven shout, 'Welcome, weary pilgrim!'" Mr. C——— was a neighbor, but a very wicked person: and Mr. B———, who lived at no great distance, was a good old man, and for many years had been a consistent and useful member of the Church of God. The parties who heard Miss D———'s startling and confident statements, immediately sent to make inquiries about the two individuals alluded to, and found, to their utter astonishment, that the former had dropped down dead about half an hour before, while in the act of tying his shoe; and that about the same time the latter had suddenly passed into the eternal world. For the truth of these facts I do solemnly vouch. She then went on to tell them where she had been, and what she had seen and heard.

After being sufficiently recovered to leave the house she paid us a visit; and Mrs. Young, as well as myself, heard from her own lips the following account of what she had passed through. She informed us that, at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of eternity. He took her first to heaven: but she was told that as she yet belonged to time, she could not be permitted to enter into that glorious place, but only to behold it, which she represented as infinitely exceeding in beauty and splendor the most elevated conceptions of mortals, and whose glory no language could describe. She told us that she beheld the Saviour upon a throne of light and glory, surrounded by the four-and-twenty elders, and a great multitude which no man could number; among whom she recognized patriarchs, and prophets, and apostles, and martyrs, and all the missionaries who had died in that colony, besides many others whom she mentioned; and although those parties were not named by the angel that attended her, yet she said that seeing them was to know them. She described those celestial spirits as being variously employed; and although she felt herself inadequate to convey any definite idea of the nature of that employment, yet it appeared to be adapted to their respective mental capacities, and spiritual attainments. She also informed us that she heard sweet and most enrapturing music, such as she had never heard before; and made several attempts to give us some idea of its melodious character, but found her notes too earthly for that purpose.—While thus favored, the missionaries already referred to, and other happy spirits, as they glided past her, sweetly smiled, and said they knew whence she came, and, if faithful to the grace of God, she would in a short time be admitted into their delightful society. All the orders of heaven were in perfect and blessed harmony, and appeared to be directed in all their movements by a mysterious influence proceeding from the throne of God.

She was next conducted to a place whence she had a view of hell, which she described in the most terrific language; and declared that the horrid shrieks of lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it; but she felt herself safe under the protection of the guardian angel. She recognized many in the place of torment whom she had known on earth, and even some who had been thought good Christians.—There were princes and peasants, rich and poor, learned and unlearned, writhing together in one dreadful and unquenchable fire, where all earthly distinctions and titles were forever at an end. Among them she beheld a Miss W———, who had occupied a prominent station in society, but had died during the trance of this young woman. She said that when Miss W——— saw her approach, her shrieks were appalling beyond the power of language to describe, and that she made a desperate but unsuccessful effort to escape. The punishment of lost souls she represented as symbolizing the respective sins which had occasioned their condemnation. Miss W———, for instance, was condemned for her love of money, which I had every reason to believe was her besetting sin; and she seemed robed in a garment of gold, all on fire. Mr. O———, whom she saw, was lost through intemperance; and he appeared to be punished by devils administering to him some boiling liquid. She said there was no sympathy among these unhappy spirits, but that unmixed hatred, in all its frightful forms, prevailed in every part of the fiery regions. She beheld parents and children, husbands and wives, and those who had been companions in sin, exhibiting every mark of deep hatred to each other's society, and heard them in fiendish accents upbraiding and bitterly cursing one another. She saw nothing in hell but misery and despair; and heard nothing there but the most discordant sounds, accompanied with weeping, and wailing, and gnashing of teeth. While she gazed upon this revolting scene, many souls arrived from earth, and were greedily seized by innumerable devils of monstrous shape, amidst horrid shouts of hellish triumph, and tortured according to their crimes.

*See the well known account of the trance of Rev. Wm. Tennent, a learned and eminently pious minister of the Presbyterian Church.

This fearful view of the state of the lost agrees with the testimony of S. T., whose case is on record in Mr. Wesley's Journal.* She tells us that while in her trance, the place of the condemned was unveiled, and she "saw a vast number who stood up cursing and blaspheming God, and spitting at each other. And many were making balls of fire, and throwing them at one another." She also "saw many others who had cups of fire, out of which they were drinking down flames; and others who held cards of fire in their hands, and seemed to be playing with them."

From the gates of hell Miss D——— was conducted to another position, whence she had a view of heaven, and hell, and earth: and she described earth as appearing like a vast stage crowded with human beings, and full of devastation and blood. From this stage persons were continually stepping off; and others were rapidly approaching its edge, and would very soon disappear, amongst whom was Mrs. L——, an intimate friend of ours, who died a fortnight afterward. Other persons whom she named, were represented as near the edge of the stage; and although quite well when she made this communication, did in every case shortly afterward leave this probationary state. One of the days in which Miss D——— lay entranced was the holy Sabbath; and she told us that she knew where I and my colleagues preached on that day; and from each chapel she perceived holy incense rise, which she described as mingling together and coming up before the throne; then taken by the Saviour and presented to the Father, while angels and all the company of heaven rejoiced together. She also stated, that during one of Mrs. Young's visits to the house where she lay entranced, she saw her sitting by her bed-side, reading to the family a chapter out of St. John's Gospel, and then saw her kneel down and pray with them. She likewise gave us to understand that *matter*, under none of its forms or modifications, is any interruption to the vision or movements of spiritual beings.

She was next taken to a place where she saw the moral state of the world symbolized. A female, holding a prominent situation in the Church, was represented as sitting under a tree of most luxuriant and beautiful foliage, with a long tube in her mouth, by which she was drawing people to her; and the conducting angel informed Miss D——— that the tube indicated the power of this female's persuasive language, the foliage of the tree her religious profession, and its trunk the state of the heart. On looking at the trunk, she beheld that its core was rotten, and full of venomous reptiles. Miss D——— told this to the female in question; and from the unchristian temper she manifested on the occasion, and her subsequent conduct, she fully proved the correctness of her representation. Another female, a professor of religion, highly respected for her apparent piety, was represented to her as having yielded to temptation, and withdrawn her heart from God; and when her backsliding was announced in the world of spirits, Miss D——— looked towards the Saviour and thought she perceived the appearance of blood trickling from his wounds, as if "crucified afresh." (Heb. vi. 6.)* When Miss D——— was at our house, she sent for this female, and in the presence of Mrs. Young and myself told her the above: and, according to her penitential acknowledgement, but to our utter astonishment, it was a correct view of her spiritual state. Miss D——— had likewise the moral condition and perilous circumstances of a young man brought before her. He was in possession of religion, was represented as assailed by a very plausible temptation, and would make shipwreck of faith if he did not resist it. She made this disclosure to him also in our presence; and after some evasion on the subject, he appeared greatly agitated, and declared that such was his temptation, although he had not mentioned it to any one. For some time he resisted, but finally fell into the snare; and his experience proved the correctness of Miss D———'s communication. A lady whom she named was represented to her as attired in the purest white, and surrounded by a number of little children, whom she was striving to wash in pure water, that they too might be white and clean; and the angel told her that the lady's robe was indicative of her purity of heart, and holiness of life, and that her employment symbolized the nature and effects of her exertion in the Church of God. I was well acquainted with this lady, and could bear witness to the correctness of this picture; for she was, in my opinion, one of the holiest of women, and was exceedingly useful to children and young people; indeed, the honored instument of bringing many of them to God. Another lady she described as standing at the entrance of the path leading to eternal life, with a book in her hand, and crying to the giddy multitude,

"Come back, this is the way,
Come back, and walk therein."

This lady, who was well known to the writer, had made many sacrifices for the cause of Christ, and was, I believe, doing what she could to bring poor wanderers back to God.

Many other things were mentioned by her, but which I cannot now so distinctly remember, as to warrant my making any record of them here. There was a strange unearthliness about this young woman, after this remarkable event. Previously her disposition was rather sullen, and there was an impression of sourness on her countenance; but the change produced by this occurrence was manifest to all who knew her. Her temper became the most amiable, and her countenance was lighted up with more than ordinary joy. But, strange to say, in a few months she allowed herself to be exalted above measure through the abundance of the revelation, and consequently lost much of her glory; but the rod of affliction led her to recover her forfeited enjoyment, and in about three years after this trance she died happily in the Lord.

No person is perhaps more disposed to scrutinize and to reject the disclosures of what are called trances and visions than myself; yet, when they furnish so many marks of genuineness as those of Miss D———, I think they should be allowed their proper weight and influence in confirming and illustrating the doctrines of revelation. There is nothing in Miss D———'s disclosures inconsistent with that Book which is to be a light unto our feet, and a lamp unto our paths, and by which we are to regulate our faith and practice; but, on the contrary, there is the most perfect accordance. The Word of God informs us that there is a world of spirits, into which men enter on quitting this life, and are happy, or otherwise, according to their moral character; and if the Lord should, in some cases, for reasons best known to himself, lift the veil which conceals from our view that spiritual region, we ought not to reject the light thus let in upon us, but rather avail ourselves of its assistance for the better understanding of the Word of God, and the realities of another state of existence.

With respect to the locality of the world of spirits, conjecture has been busily and fruitfully employed. Some suppose that it is in the sun; others that it is in the centre of the vast universe, attracting and governing all the celestial bodies in their revolutions: but the opinion which to me appears most plausible is that of its being in the atmospheric region, and consequently all around us. It is true we perceive it not, because our "senses are holden."—Our physical nature is supposed to be the veil separating between us and the invisible world: but when this veil is removed by the hand of death, our souls will at once find themselves in that world and discern things which, though now present, are not seen, because spiritually discerned. This view of the subject seems to be countenanced by the Scriptures. The mountain appeared covered with spiritual beings when the Lord, in answer to the prayer of the prophet, opened the eyes of his servant, or drew aside the veil. (2 Kings vi. 17.)—Stephen, at the time he was about to suffer martyrdom, "saw the heavens open, and Jesus standing at the right hand of God." Believers are to be "caught up to meet the Lord in the air;" and the ministering spirits which "minister for them who shall be heirs of salvation," "do always behold the face of our Father who is in heaven." They do not leave the spiritual world to perform their ministrations, but are in heaven, it would seem, at the very time they are "encamping round about them that fear the Lord." It is true that this view, as well as others, relative to the abode of separate spirits, involves difficulties not to be solved in this imperfect state; but it nevertheless appears to receive some sanction from the Word of God, and is, in my estimation, more consistent with the condition of being entranced than any other opinion held on the subject.

It is also a very generally received opinion, that spirits know each other in the invisible world. The rich man knew Abraham and Lazarus; and the Apostle, referring to a future state, tells us that "then shall we know as also we are known." According to the testimony of Miss D——, she knew, without being informed, the various beings she met with in the world of spirits. It appears to be a region of knowledge intuitively obtained, without any laborious effort or inquiry. This view of the subject is calculated to strike terror into the hearts of those who, by their neglect or influence, destroy souls, as it supposes they will know their victims when they shall meet them in the world lying beyond the tomb; but it is a view well adapted to excite pleasurable emotions in the breast of those who "turn many to righteousness," as it encourages the hope of their recognizing their "spiritual children" as their "crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

There is another opinion, entertained by some persons, which does not appear to be without foundation in the Word of God; that the inhabitants of eternity know what is taking place in this world. The temptations presented to the mind by wicked spirits, the guardianship of angelic beings, the cloud of witnesses represented by the Apostles as looking from their place of rest upon Christians running the race set before them, and the joy felt in the presence of the angels of God over one sinner that repenteth, certainly very strongly countenance the opinion. This also agrees with Miss D——'s statement; for she told us distinctly that the state and circumstances of the population of our globe were fully known to the inhabitants of the other world. How startling is the thought? What manner of persons ought we to be, in all holy conversation and godliness? If earth is without a covering to eternity, with what circumspection ought we to walk!

Now, if these things be so—if there be a state of future rewards and penalties, on which we must enter on leaving this state of trial, how important it must be for eternal things to exert their due weight and influence upon us, that when we fail on earth we may be received into everlasting habitations! Were we to judge of the relative claims of time and eternity by the general deportment of men, we should conclude that the former were far more imperative than the latter; the perishing body more valuable than the immortal soul; and the pleasures of sin, which are but for a season, more to be desired than those unfading joys which are at God's right hand in heaven.

One of the persons that Miss D——saw in torment, had been in the habit of violating the Christian Sabbath by matters of worldly business. I more than once reproved her for it, warned her of her danger, and exhorted her to flee from the wrath to come. She acknowledged the propriety of my remarks, but, like many, pleaded her secular engagements, and expressed a hope, that, at no very distant period, she would be able to retire from business, and attend to her soul. Unhappy woman! Procrastination has ruined many a soul, and it ruined hers; for, while she was about to realize all that her earthly mind had long anxiously desired, the messenger of death suddenly and unexpectedly blighted all her hopes, abruptly put an end to her mortal life, and Miss D—— saw her in hell lift up her eyes, being in torment. "O that mortals were wise, that they understood this; that they would consider their latter end!"

Reader, are you prepared for another world? If *impenitent*, you are not; for, "except ye repent ye shall all likewise perish." If *unbelieving*, you are not; for, "without faith it is impossible to please God," and "he that believeth not shall be damned." If *unregenerate*, you are not; for, "except a man be born again he cannot see the kingdom of God." If *unholy*, you are not; for, "without holiness no man shall see the Lord." Such is the testimony of God. "He that hath ears to hear let him hear!"

*Vol. iii, pp. 374—376, Amer. Edit.

*She was now in the place of Symbols.

"FATHER DOES IT."

Then it is no wonder if sons do it too. If father reads the newspapers on Sunday, John will be likely to read his toy-book. If father drinks a dram, or bolts out an oath, the little ones are in a fair way to do the same. If father defiles his lips with an ugly word, it will go down in regular course to the barn and kitchen. On the other hand, if father reads his Bible every morning before he opens his newspaper, his children will never forget it.—*American Messenger.*

POETRY.

HAPPINESS.

BY ADAM FRIESE.

True happiness is sought in vain
Amid ambition's airy halls;
For earthly pleasure is but pain,
And all its pump and honors frail.
The charms of fortune, wealth, and power,
Are all allurements vain and void;
And flatt'ries in a prosperous hour,
Like bubbles on the stream of time.

Is happiness found in the gay
And mirthful scenes of youthful life,
'Amidst hours of music, dance, and play,
In healthful smiles and rosy cheeks?
Ah no, though all seems joy combined,
There lurks within the human breast,
A secret sigh—a troubled mind—
Of discontent and not of rest.

The *miser* with his hoarded treasure,
With his goods of silver and of gold,
Can never taste of real pleasure—
He lives for *self* and dies a *fool*.
'Tis reason that it should be so,
For we are but probation'rs here,
And as through life we pass, should lay
Up treasnre in a brighter sphere.

Though in our pilgrimage through life,
We chance to meet some fountains clear,
To quench our thirst, and cool our strife;
Yet as we pass they disappear.
Then let us place our hopes above,
On things beyond this vale of tears,
Where *perfect happiness* and love
Do flow, in streams that never dry.

"WHO IS A GOD LIKE UNTO THEE?"

BY H. J. BEYERLE, M. D.

How wondrous great is He
Who made the earth and sky!
Come, mortal, bow thy knee,
And worship Him on high.
'Tis He made all that is,
He reigns supreme o'er all;
The universe is His,
And answers to His call.

He casts a gracious glance
Upon the earth and skies,
And all the great expanse
His glory magnifies:
The twinkling stars above,
Which stud the firmament,
Proclaim their Author's love
Throughout the sky's extent;

The rippling, crystal brook,
Which wanders through the vale,
Replies to His kind look,
Prolongs the wondrous tale;
The flower in the field,
The foliage on the tree,
And all the earth doth yield,
In praise to Him agree.

O man, why should'st not thou
Throw in thy humble mite,
And to thy Maker bow,
And in His love delight?
Lift up thy voice in praise,
Bestow a grateful heart,
And pray that in thy days
He may not from thee part.

Without His helping hand,
Without His love and care,
Thou never canst withstand
Wicked temptation's snare.
'Tis God that watched o'er thee
When evil did impend,
And if thou'lt faithful be
He'll guard thee to thy end.

'Tis He that gives thee food,
And clothes thy body frail;
'Tis He, the Great and Good,
That doth all things so well.
Then dedicate thy soul,
Thy strength, and heart, and mind,
Unto the Lord of all,
The Lord who is so kind.

In Him place all thy trust,
And let this be thy cry;
"In life I will be just,
And happy when I die!"
And when beyond the grave
Thy blood-bought soul shall land,
His blessings thou'lt receive
From His parental hand.

Linglestown, 1849.

THERE'S LIGHT BEHIND THE CLOUD.

In the lone and weary nights, my child,
When all around is pale and drear,
When the moon is hidden by the clouds,'
And grief and pain are near--

O, never think, my gentle boy,
In that gloomy, trying hour,
That thou art not protected still
By a kind Almighty Power!

Soon will those dark clouds roll away,
And the glorious stars appear;
And the pensive moon, with her calm, pale light,
Will shine in beauty clear.

There is an eye above, my child,
That slumbers not, nor sleeps:
There is a Friend in Heaven, love,
Who still His vigil keeps.

And though in trouble's darkest hour,
His face He seems to shroud,
Believe--remember--O, my child,
There's light behind the cloud!

Chambers' Journal.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 27th ult., by Elder J. C. Owens, Mr. Jacob Appler to Miss Margaret Cover, both of Carroll county, Md.

RELIGIOUS NOTICES.

West Pennsylvania Camp-meetings.

The following Camp-meetings will be held within the bounds of the West Pennsylvania Eldership, viz:

One in Marshall county, Virginia, commencing on the 9th of August.

One in Brush Valley, Indiana county, Pa., commencing on the 22d of August.

One in Irvin township, Venango county, Pa., commencing on the 5th of September.

Brothers Winebrenner and Harn will be in attendance at the last meeting.

Also, a Protracted meeting at Bethany, Westmoreland county, Pa., commencing on the 20th of September.

Brothers Winebrenner and Harn will attend. *By order of the Committee.*

J. M. Klein.

Camp-meetings for Schuylkill Circuit.

The followinging Camp-meetings will be held on the Schuylkill Circuit, viz:

One in Mahantungo Valley, on the land of brother George Hepler, commencing on Monday, the 12th of August next.

The second will be held at brother George Kimmel's, one and a half miles east of Orwigsburg, commencing on Monday, the 26th of August.

The German preachers are all invited to attend the above Camp-meetings.

J. Keller.

Camp-meetings in Ohio.

1. One in the bounds of the Chester Church-Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Indiana Camp-meeting.

A Camp-meeting will be held in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	62½	*a* 4	75
Do.	Rye,	do. - -	2	50	*a* 2	50
Do.	Corn,	do. - -	2	37½	*a* 2	37½
GRAIN—Wheat, per bnshel,			1	05	*a* 1	10
Do.	Rye,	do. - -		56	*a*	56
Do.	Corn,	do. - -		45	*a*	50
Do.	Oats,	do. - -		36	*a*	36
Do.	Barley,	do. - -		60	*a*	65
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	25	*a* 2	50
Do.	Flax,	do. - -	1	05	*a* 1	25
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK,	do.	- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		8	*a*	11
BUTTER,	do.	- - - - -		10	*a*	10
LARD,	do.	- - - - -		8	*a*	8
TALLOW,	do.	- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	10
POTATOES, per bushel,		- -		56	*a*	62½
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - -	1	00	*a* 1	12½
PEACHES, (Dried) per bush.			1	25	*a* 1	30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	20	*a* 1	20
HAY, per ton,		- - - - -	10	00	*a*10	00
PLASTER, per ton,		- - -	4	00	*a* 4	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	12½	*a* 5	25
Do.	Rye,	do. -	3	00	*a* 3	00
Do.	Corn,	do. - -	3	00	*a* 3	00
GRAIN—Wheat, per bushel,			1	18	*a* 1	22
Do.	Rye,	do. - -		65	*a*	65
Do.	Corn,	do. - -		65	*a*	65
Do.	Oats,	do. - -		43	*a*	43
Do.	Barley,	do. - -		65	*a*	68
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	75	*a* 3	00
Do.	Flax,	do. - -	1	35	*a* 1	40
BEEF, per cwt.,		- - -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *duo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -	paid	$10 00
William Reichart, -	paid	5 00
Isaac Miller, - - - -		10 00
J. H. Hurley, - - -		5 00
Geo. U. Harn, - - -		5 00
M. F. Snavely, - - -		10 00
Jacob Miller, - - - -		10 00
James Miller, - - -		5 00
S. A. Brumbaugh, - - -		5 00
Thomas Strohm, - - -		5 00
J. B. G. Kinsloe, - - -		5 00
Abraham Sherich, - -	paid	7 50
Abraham Swartz, - - -		5 00
A Liberal Brother, - -		20 00
A Liberal Sister, - -	paid	2 00
David Strickler, - - -		5 00
James Casey, - - -		5 00
Samuel M. Hoover, -	paid	5 00

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Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

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The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

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☞ No letter will be taken from the office unless post paid.

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JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa. AUGUST 1, 1850. NUMBER 7.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

☞ Some brethren in Schuylkill county wish to hear of brother Strawbridge's welfare.

☞ The Harrisburg Cotton Mill, it is said, will be ready for operation on the first of September.

☞ The death of Sir Robert Peel, by falling from a horse, is announced in the late foreign news.

☞ A Post-Office has been established at Auburn, Schuylkill county, Pa. J. Hofmaster, Post Master.

☞ Those who are indebted to brother W. for the Advocate, or for books, will confer a favor on him, and his family, by remitting what they owe. Do it quickly.—Editor *pro tem.*

☞ The Christian Pearl is a beautiful literary and religious monthly published in Philadelphia, by Geo. F. Gordon, corner of 12th and Wistar streets. One dollar a year. The plates alone might to some be worth the dollar. Twenty-four pages of pleasant and edifying poetry and prose are in each number.

One Day's Calamity.

Read the account in another page of this paper concerning the last illness and death of the lamented President, General Taylor. He was a native of Virginia—had been in the army forty years—was in the sixty-sixth year of his age—and had been President sixteen months.

Read also of the terrible fire in Philadelphia which happened on the same day, and in which sad calamity forty lives were lost, and upwards of one hundred wounded and hurt, by an explosion in one of the stores on fire, containing large quantities of saltpetre and brimstone—though some think there was gunpowder also. Says the Prophet, "Is there evil in the city, and the Lord hath not done it."

J. F.

Israel of Old---America Now.---J. F.

"In the day of prosperity be joyful, but in the day of adversity consider." So says the Old Testament, and it may well apply to us who live in the clearer light of Gospel days.

There is a time of prosperity for a nation. Israel of old had its day of prosperity. First, while a commonwealth, or republic, governed by the prophets from Moses and Joshua, until Samuel, the last of these righteous rulers.—The people sat under their own vine and fig-tree—none were vastly rich, and none were very poor, for every family had its inheritance in the land, and if they had to part with their land because of misfortune, the law was, that in the fiftieth year, called the year of Jubilee, then the inheritance reverted back again to the original possessors. O what a good law.

They had prosperity also under the reign of Saul, and David, and Solomon, so far as frequent wars would permit a nation to prosper. They had good laws—good religious institutions—and all they needed was good rulers. In the days of Solomon's son they were divided, and became two nations. Ten tribes revolted, and Samaria became their chief city instead of Jerusalem.

Our nation from its birth has been in outward circumstances as prosperous as Israel of old ever was. For a long time Israel had no King—and we have never yet had any, wish for one. Our land spreads far and wide, from the cold regions of the North, down to the sunny South—and from the Atlantic coast on the East, to the Pacific on the West, three thousand miles across. And whether the Indian tribes are descendants of the ten lost tribes of ancient Israel or no is uncertain—but some writers lately contend, that the Anglo-Saxon race—especially the English, are descended from the lost tribes of Israel.—If so, the most of us have an honorable root from which we sprung, and are Israelites by nature, if not by grace. Who would not wish that it were so?

But our land has had great prosperity. Washington was not a Moses, but he was a true patriot. And so with the most of our chief magistrates. We acknowledge it after they are gone to the grave, that their *intentions* were good, and to promote the welfare of their country. The bitterness of party feeling gives way—the mind is softened down—and when the hand that held the reins of government lets go—and the voice of authority is hushed in death—we overlook the errors, and remember the virtues, of the departed ruler of a great and mighty nation.

So it has been lately among ourselves. Zachary Taylor stood very high in the esteem of the American people. Friends politically, or opponents—all considered him honest, and patriotic, and with moral courage enough to do what he thought was best for the country. But just at the time when a strong arm was needed to hold the helm, and guide the ship, he is called away, and the news of his death strikes solemnly and sadly on every heart. A few days illness, and in the midst of family, and friends, and wise physicians, and the rulers of the land around him, he departs to that strange world of spirits to which we all hasten. And the whole nation mourns his death, like ancient Israel used to mourn, when their great men slept with their fathers, and were buried in their sepulchres. We only wish that he had, living and dying, given a more decided evidence of faith, and hope, in Him who is the resurrection and the life. The summons came suddenly—like it did to his predecessor, James K. Polk—"arise and depart, for this is not thy rest."

Holy Living.---No. 2.---J. F.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—St. Paul.

Human life is mostly made up of small things, common every day occurrences.—Great events in our experience seldom come. It therefore becomes us to make every day, and all we are engaged in, pleasing and acceptable to God.

Who is it spreads the table for us with our daily bread? Many think their own industry and prudence sufficient to secure for them, and theirs, a full supply. But these are they who have no true and saving faith. Jesus tells us that there is an eye that watches over us, and a hand that supplies the returning wants of every day. He who has been taught of God has learned this lesson, and delights to bear it always in remembrance, that earthly blessings—food and raiment—house and home—come from the same hand which gives liberally in spiritual blessings to the soul.

To you then it is no hardship when you sit down to your table first to offer thanksgiving unto God who spreads it for you—sometimes in the midst of danger or of death. Let parents and children sit down quietly, and then let the head of the family himself, or some one else at his request, offer up a few words of humble and devout thanks.

I have heard it said that in England the children sometimes sing a verse appropriate to the occasion—and it is perhaps sometimes done among the pious German people in our land—I think the Dunkers. Be it then a short prayer of a few words—or a verse of a hymn—sitting as some do—or standing as others—it is no doubt well pleasing unto Him whose gracious providence has spread the board.

Western Tour.---No. 4.

Mount Carroll, Ill., July 9, 1850.

JOURNAL OF OUR SIXTH WEEK.

Monday, June 24th.—We left brother Anderson's, in company with brother Sands, one of the preachers of the Indiana Eldership, who kindly went with us, to show us the road, as far as Monmouth, where he left us to return to his home. We travelled that day 36 miles, and stopped over night with brother Croup, formerly of Lancaster county, Pa. He lives 13 miles south of Fort Wayne, in a rich and fertile country. The Lord reward him and his family for their kindness toward us.

Tuesday, June 25th.—We went to Fort Wayne, the county town of Allen county, where we stopped a little space, and called on our old friends and brethren, George and David Hartman. We found them both well and hearty, but no longer members of the Church of God. I regret that so many of our old brethren go out from the Church and unite with the sects. Christian brethren, among the sects, ought to come over to the Church of God, as they did anciently, and not *vice versa*. The days, however, I trust, will soon come again when it will be so, and not otherwise. May the Lord hasten that glad and auspicious day!

Fort Wayne is a handsome town. It is situated on the Maumee and Wabash Canal, and contains about 6,000 inhabitants. The Northern Indiana Conference of the E. M. Church have established a Female College there, which is beautifully situated, and in a prosperous state. I greatly admire this noble and praiseworthy enterprise. May similar institutions soon spring up and bless every State, and every denomination, in this great Republic!

After looking round and mailing several letters, for home and elsewhere, we passed on 12 miles further, and stayed over night at P. Keller's Inn.

June 26th.—We went on to my cousin, John Winebrenner's, in Noble county, near Wolf

Lake. With them we tarried over night, had some repairs done to our carriage, and held meeting in the evening. The congregation was large and attentive. The people, and cousin Andrew especially, want brother Geo. Thomas to call and preach for them. Go, brother Thomas, and make it a preaching place.

Cousin David Winebrenner has been living in that country some 10 or 12 years. He has opened up a very handsome farm, and his crops were promising and good. Cousin John and Andrew live near to David, and each have bought fine farms, at four dollars per acre, and are beginning to improve them. The land is good, and part of it Prairie. There are fresh water Lakes near them, and throughout that country, which abound with Pike and other large and excellent fish. We had them served up in great plenty during our sojourn with them. They were excellent. We were treated very kindly. Whilst there we had a fine rain. Hay-making had just commenced.

June 27th.—We left there and passed thro' Wolf Lake, to the town of Benton, in Elkhart county, where we fed and took dinner, with brother Gross, a member of the Christian connexion. After dinner we journeyed on, over Elkhart Prairie, to Goshen, the county seat of Elkhart county, and thence to brother Nickodemas', married to my cousin, about six miles from Goshen, on the road leading to Elkhart. In that neighborhood there has lately been a revival of religion, and some 30 or more were hopefully converted. Brother N. formerly lived in Martinsburg, Blair county, Pa. Aunt Winebrenner, from Morrison's Cove, lives with them. She was glad and over-rejoiced with our visit. The old lady is happy and steadfast in religion.

The land through that country is excellent. Something, perhaps, like the ancient land of Goshen in Egypt. Elkhart Prairie is exceedingly handsome and fertile. It cannot well be beaten. It is equal to any part of Lancaster county, in point of beauty and fertility. We saw the best fields of Corn and Wheat here of any along the road we travelled, since we left Harrisburg. The best farms, well improved, in that handsome country, can be bought at from 20 to 30 dollars—common farms at 8, 10 to 15 dollars.

June 28th.—We took leave of aunt, brother N. and family, and passed through the town of Elkhart, situated at the junction of the Elkhart and the St. Joseph rivers, to E. L. Harn's, cousin to G. U. Harn, a few miles west of Elkhart. Here we stopped a little space. Then we journeyed on westward, down the river St. Joseph, through Mishawaka, to South Bend, the county seat of St. Joseph county, Indiana. Here we dined, and met several old friends and acquaintances from Pennsylvania. Among them we saw D. Sherborn, from Cumberland county, Pa., and son-in-law of old Mickell, formerly of Churchtown. Old Mickell is dead. He died at his son-in-law's, near Mishawaka, some time last winter. Sherborn is doing well temporally, and I hope may do so spiritually also. From thence we travelled on to Carlisle Hill, 14 miles further west, where we stayed over night.

Mishawaka and South Bend are manufacturing places, of some considerable note. At the latter place there is great water power, which is used for milling purposes, and for propelling Woollen Manufactories, and various other machinery. At Mishawaka there are several large Iron Works, which do a heavy business.

June 29th.—We started for New Buffalo, on Lake Michigan, and present terminus of the great Michigan Railroad, leading from Detroit westward, by way of Kalamazoo, and where we arrived about 3 o'clock, P. M. Here we tarried till 8 o'clock in the evening, when we entered, horses and all, on board of the splendid steamboat Julius D. Morton, and crossed the Lake to Chicago, where we safely landed about 2 o'clock that night, and put up at the Sultana House.

Sabbath, June 30th.—We attended public worship three times.—In the morning at the First Presbyterian church; in the afternoon at the Baptist; and in the evening at the Methodist. The several congregations were large, and the preaching plain and practical. However, the worship seemed cold, heartless and formal. The custom there in all the churches is, to sing standing, and pray sitting. The former is well enough, but the latter, in my judgment, is both unreasonable and unscriptural. When men honor and reverence but an earthly prince or monarch, they usually stand up, or kneel down: how unbefitting, then, is it, irreverently to sit down when we call upon and worship the God of heaven!

The city of Chicago is a great business place. The lumber bought and sold there annually, amounts to 70 or 80 millions of feet. There are also many New York and Boston Branch Stores, doing a large and heavy wholesale business. It is likewise a great place for mechanical business—for machine-shops and factories. The city is rapidly improving, and contains at present about thirty thousand inhabitants. Some of the streets are beautifully planked, and others are to be planked soon. Several plank roads, leading to different points, are in course of construction. The Chicago and Galena Railroad is finished and in operation as far as Elgin, a distance of forty-two miles.

J. W. & G. U. H.

CONTRIBUTORS' DEPART'T.

HISTORY
OF THE
Church of God in Uniontown, Md., and its Vicinity.

In the year 1830 there was no Church in this place or its vicinity, designated by the appellation, "Church of God." The German Reformed and Protestant Methodist were the only organized churches in Uniontown. Of the Reformed, the Rev. Mr. Hobbleston was at that time pastor. Many of the members under his charge enjoyed the indwelling of Christ's Spirit, and felt a longing desire to conform more to the will of God in all things, as far as they understood it: and notwithstanding many, with great tenacity, held to the traditions of the Elders, and looked upon them as their only sure guide, yet there were a few of the more spiritual, who were not satisfied with anything short of a knowledge of Divine truth, as taught by Christ and his Apostles, and believed and practiced by all the faithful members of the Churches of God in Judea. These brethren, among whom was Abraham Appler, and others, whom we deem it not necessary to mention, to the great dissatisfaction of many, began to entertain doubts about the validity of Infant Baptism, and also about the different modes by which the Divine ordinance was then said to be performed. In reading the commission, they saw that Christ only authorized the baptism of believers, and in tracing the history of the Apostles, they found that believers were the only ones whom they baptized; and as they could only read of the baptism of believing men and women, they were (at first) at a loss to know from whence originated the practice of Infant Baptism. But when the rays of historical truth began to illuminate their minds, they clearly saw that it was a human tradition, and detrimental to the spiritual welfare of mankind. The various modes by which the Divine ordinance was said to be performed, was no less doubtful to them than the infantile subjects. In reading the New Testament, and noticing the places chosen for the administration of the ordinance,—the manner they proceeded at those places,—in connection with the expression of the Apostle, (Rom. 6: 4, Col. 2: 12, &c.,) they were constrained to believe that baptism was nothing less than a burial, or an immersion of the body under water, in the name of the Father, Son, and Holy Ghost.

These views, when entertained, gave rise to private discussions, which caused no little excitement. Those few who wished to know the word of God fully, met with great opposition from those who had formerly been their warmest friends; but this only drove them the nearer to Christ, and incited them to make further inquiries after the good old way. And as they had heard of Elder J. Winebrenner, a dissenter from the German Reformed Church, and one who professed to have relapsed back upon Apostolic principles,—thinking that through him they might be enabled to learn the way of the Lord more fully,—they came to the conclusion to renew the Macedonian cry, and send for him to come over and help. But as other calls prevented him from complying with this request, he solicited Elder Walborn (who was then in good standing) and Elder Andrew Miller to come over in his place.—They having accepted of the invitation, came over, and, like sons of thunder, poured forth the unvarnished truths of God in all their original purity and simplicity; which truths, being attended by the Spirit of their Author, were gladly received: yea, they found a happy lodgment in many good and honest hearts. At that time Abraham Appler and wife, Nancy Senseney and Charity Hollenberry were baptized. Soon after fifteen others were baptized; and under the labors of different preachers who came here from time to time, the work of the Lord rapidly advanced. Many who made no profession of religion, in connection with those who had a mere name to live, saw the necessity of a change of heart, and a life spent in conformity to the revealed will of God.

About this time the Church was organized. Abraham Appler, who for some years past has been a member of the Eldership, was by the Church elected and set apart as their Elder, and Isaac Appler Deacon. As the number of believers increased, others, namely, George Shreiner, Matthias Hollenberry, (who has since dropped the curtain of mortality,) Geo. Bean, (who now lives at Bainbridge,) Henry Fleagle, Geo. and Abraham Garner, were elected and set apart for the same purpose, who, having served for a few years, gave place to others. At present Abraham Appler, John Gore and Washington Senseney are the Elders of the Church. Abraham Appler has served from the beginning, John Gore about twelve years, and Washington Senseney about eight. The present Deacons are Ephraim Garner, Andrew Sloanecker and John Chew. These brethren also have served the Church for several years past.

The first preacher who was sent to this place by the East Pennsylvania Eldership, was Elder West. He was succeeded by Elder Maxwell, who commenced his labors in the year 1834, and preached with some success for two years. While here he preached at Frizzlesburg, a small village about three miles north-east of Uniontown, and about that time organized a Church at that place. Simon Fleagle, who is now a member of the Eldership, was elected and set apart as an Elder of the Church, and Henry Fleagle Deacon. These brethren have been succeeded from time to time by different members, who (by the Church) have been set apart for the same purpose. For several years past Benjamin Fleagle has been their Elder, who is also at this time a member of the Eldership.

Although this Church, from her commencement, has been but small, yet, in the hands of the Lord, she has been instrumental in the conversion and salvation of many; some of whom have died in the triumphs of faith.—Many others have gone to distant lands, where we trust they are endeavoring to walk in conformity to the perfect law of liberty. But, alas! some have made shipwreck of their faith, and brought a stain upon the cause which they once espoused. At present the Church at Frizzlesburg numbers about twenty members; and if it had not been for the devices of satan, she might have numbered thrice that many. Brother Maxwell, while here, faithfully discharged his duty, and to this day his memory is dear to all who knew him. He was succeeded by Elder William Miller, who for two years endeavored to hold forth the doctrine that he then believed, and for which he was willing to make any sacrifice.

In the year 1838, Joseph Adams, being sent by the Eldership, came and took charge of the Church, and for a year or more success attended his labors; but in consequence of some difficulty which arose between him and the Churches, he was rejected as their pastor: after which the Churches had no regular preaching (with the exception of the six months that Elder McElroy preached for them,) until the year 1841, at which period Elder McFadden, being sent by the Eldership, came and took charge of the Circuit. These difficulties, which so unexpectedly arose, gave rise to great persecution. The enemies of the Church, seeing the embarrassments under which she had to labor, seemed to realize and predict her overthrow. Others, who were impartial, took no part either for or against the Church, but stood aloof, and with increasing interest watched to see what would become of the little flock. But seeing that every member maintained their integrity, and that all their opposition only had a tendency to incite them to greater zeal, perseverance and stability, they were constrained to believe that they were truly the people of God, and upheld and sustained by Him; in consequence of which many were brought under conviction, and after having experienced a change of heart, were baptized and added to the Church.

Elder McFadden, who succeeded Joseph Adams, remained here three years. He was greatly beloved, and his labors were abundantly blessed. Many were converted, baptized and added to the Churches. He succeeded in opening several new appointments. Brother Joseph Bamberger, who, in the prime of life, has since been called to a better world, was his assistant. He also was highly esteemed. His piety, ministerial ability, and unwearied

zeal and perseverance, secured to him the affections of nearly all who knew him. These brethren, while here, visited Baltimore, and were instrumental in the establishment of the Church of God in that city. They also preached at Waterloo, twelve miles from Uniontown, where, through their instrumentality, many were happily converted to God, made recipients of his Spirit, and heirs of immortality and eternal life. About that time the Church of God at that place was organized. Aquilla Pickett was elected and set apart as an Elder of the Church, who, to the present time, has faithfully discharged his duty as such. This Church, from her commencement, has met with great opposition, both from the irreligious and sectarian world. Yet she has continued to move onward, and the members, with but few exceptions, have endeavored to maintain their integrity. Mr. Crawford, although destitute of experimental religion, has ever been a warm friend of the Church at Waterloo; and his friendship has been exhibited by opening his house for the free reception of preachers and people, who, from time to time, have gone there to hold forth the word of the Lord and labor in his cause.

At the expiration of three years brother McFadden left the Circuit, and was succeeded by Elder J. Lininger, who only preached here one year. His labors were well received; but owing to some difficulties in the Uniontown Church, which resulted in the expulsion of one of her principal members, he became somewhat discouraged; and although the Churches desired him to remain with them the second year, yet, thinking that he would be more useful elsewhere, he would not give his consent to stay. Brother Lininger was succeeded by Elder Jacob Keller, who commenced his labors in 1845, and continued to serve the Churches for three years. His labors were highly appreciated. His piety and Christian-like deportment secured to him the affections of the more pious. Many experienced a change of heart, were baptized and added to the different Churches while he was here: and if it had not been for the fact, that upwards of a dozen of backsliders were retained in church-fellowship, who were living in the entire neglect of their duty, and yet without being looked after or visited from one year's end to another, double the good might have been accomplished under the labors of so faithful a man.

In the year 1848 the writer, being sent by the Eldership, came and took charge of the Circuit, and for two years past has endeavored to preach the Word and serve the Churches, according to the best of his ability. Last fall a year there was a Church organized at Oregon, four miles from Uniontown, of twenty-eight members, the most of whom, up to that period, were members of the Church at Uniontown. Abraham Garner and Samuel Bean were elected and set apart as the Elders of the Church, George Garner and James Mahanna Deacons; and thus far peace and unity have marked her history.

Last October a year, the Church at Uniontown rejected from her communion all those who had so far backslidden as to give no evidence of their acceptance with God: since which time she been on the increase. A goodly number have been received into church-fellowship, and at present the Church numbers about eighty, who, with a few exceptions, are endeavoring to walk worthy of their profession. The Church at Waterloo at present numbers between twenty-five and thirty.—There is also a good prospect of a Church being established at Sandy Mount, (12 miles from Uniontown.) at which place there are ten, or more, who are endeavoring to follow the Lord in all his appointed ways.

Having noticed the different Churches on the Circuit, their present membership and standing, we will glance back to the time when the first Camp-meeting was held in Maryland, by the Church of God. This was in August, 1833, and held on the ground of Jacob Appler, who has since departed this life. Since that time there have been fifteen Camp-meetings on this Circuit, (including that,) and as far as I can learn, they have all been attended, more or less, by the displays of God's convicting and converting power. Several who embraced religion at the Maryland Camp-meetings, are now upon the walls of Zion, preaching the everlasting Gospel of Prince Immanuel; and eternity will only bring to light the amount of good which has been accomplished at these meetings. As brother Winebrenner, from the commencement of the Uniontown Church, has, from year to year, attended many of her Protracted meetings, and the most of her Camp-meetings, I think, if called upon, would bear evidence to the above; and also give his testimony in favor of Camp-meetings, Woods-meetings, and every protracted effort to promote the cause of God. To these protracted efforts the Churches in Maryland, as well as elsewhere, may attribute their prosperity.

In conclusion I would say, as the Church has kept no record of past events, that in writing the fore-going sketch, I have been entirely dependent upon what I could glean from the recollection of those, my aged brethren, who have lived to see the year 1850. These brethren, who have borne the heat and burden of the day, will soon be called hence; but God grant, (if time continues,) before fifty more years shall have passed away, that instead of one, there may be an hundred, and instead of ten, there may be a thousand, who, to the exclusion of all human creeds, shall take the Word of the Lord as their rule of faith and practice, and who in all things shall endeavor to comply with its Divine requirements, is the prayer of the writer. C. PRICE.

Uniontown, Feb. 15, 1850.

My Last about the "Query."

Mr. Editor:—

Brother Hurley asks: "Is baptism legal when administered by *unqualified* hands?" and answers the question by saying: "No man, whether layman or clergyman, who is unbaptized, has a right to administer the rite of baptism." In *ordinary* cases I would agree with him; but he has based the strongest point in his "Query" on an extraordinary case, to wit: a number of persons in a far off country, being converted by simply reading the Bible; after which they demand to be baptized, when there is no baptized minister there, nor within many hundreds of miles. The point to decide here is, would it be better to let those persons all live and die unbaptized, than that one of their number should baptize the rest? Brother H. says *yes*—and *I* say yes too, *except* it happen that there should be one among the converts, whom God should *call to preach the Gospel*, in which case I say, *that man* would, under those extraordinary circumstances, have a right to administer baptism. To destroy this conclusion in my mind, brother H. must prove that Luther and Wesley, with many others of the Reformers, (men he dares not say were not called and blessed of God in the ministry,) were all ungodly pretenders, and unqualified ministers, *simply* because they were not immersed by an immersed immerser.

He calls on me to prove by Scripture what I here think would be acceptable to God.—When he asks a Scriptural question I will answer him according to Scripture. When I tell him that all things *must have a beginning;* and that, as his extraordinary case pre-supposes the impossibility of his California brethren being baptized for a long time, perhaps not at all while they lived; and that, if in that case *the Lord should raise up one of their number to preach the Gospel*, he, although not baptized, would be justified, in my opinion, in baptizing the rest, and that their baptism would be valid under such *providential* and extraordinary circumstances: And when I ask him, Who baptized the twelve Apostles, to qualify them to administer valid *Christian* Baptism? He answers that baptism *had its beginning* in the days of Christ and his Apostles, and needs not another beginning; and that the Apostles were *most assuredly baptized by John.*

I did not ask him whether John, the Forerunner, baptized them. I wish to know who baptized them with the *Christian* Baptism, in order to qualify them to administer *valid* Christian Baptism? He will surely not say that John's baptism *unto repentance* was the same baptism Christ commanded the Apostles to administer. Read Acts 19: 1-7, where, under Paul's preaching, twelve men, who had been baptized with John's baptism, were baptized *again*, in the name of Jesus Christ. *John's baptism was not Christian Baptism*, and brother H. cannot show where the twelve Apostles were baptized with Christian Baptism. Christ baptized none himself; but as the institution had to have a beginning, and he had *all power*, his commission to them to preach the Gospel *and baptize* too (although themselves unbaptized) was all-sufficient to authorize them to go forth to the work. The necessity of the case required it; and although the ordinance was then established, that does not prove that there might not possibly a case occur where another commencement might be required to be made, as in his California brethren case. And I have only said, that if the Lord, in such a case, should it ever occur, would favor those Bible-converts with a ministering servant from among their own number, he would also empower him with authority to baptize; for God has no *half-way* preachers, men who are permitted to *preach* the ordinances of the Gospel, but not to *administer* them—as some churches teach.

As it is barely possible but not probable that such a case will ever occur, I think it is not a Scriptural point. Where converts have opportunities to be baptized it would, of course, be improper and inconsistent for them to teach and administer to others what they refused to obey themselves. The Reformers named above, had probably been sprinkled in infancy, and took that for baptism, consequently, in the view they took of it, they were not inconsistent when they "baptized" others, even if by immersion. In relation to Uzziah, the king, offering incense, that was strictly forbidden to be done by any but the sons of Aaron; and Uzziah, when his heart was proud, he undertook to violate God's command; and when the chief priest, Azariah, withstood him (Uzziah) he was wroth—angry—and then it was that he was struck with the leprosy. My unbaptized Bible-convert, who had no possible chance to be baptized, and who feels the movings of the Spirit to preach the blessed Gospel, breaks no command if he also baptizes. So I think.

In Christian friendship, I am, &c.,
J. F. WEISHAMPEL.

Uniontown Selection.

"They opened their treasures and presented unto him gold."—Matt. 2: 11.

Presenting gold to Jesus is not a new thing. It has been the practice of the benevolent and good in every age. It is what the liberal are now doing by their contributions to support his disciples who go forth to preach the Gospel, although it is feared that some for gold or silver bring copper. David the king dedicated to the Lord thousands of gold. The Queen of Sheba came also with gold. The chief of the fathers gave their thousands to the Lord; and wise men from the east came unto Jesus, not as the manner of some is, leaving their treasures at home, but to fall down and worship him, open their treasures and present unto him gold.

Not to give is to disobey a command which we find recorded on almost every page of the Gospel, and to sin in the same sense as to break the command, thou shalt be baptized; for the same Jesus who has said, thou shalt be baptized, and if I, your Lord and Master, have washed your feet, ye also shall wash one another's feet, has also said, give. Nor has he said or done less to encourage giving than he has to discourage disobedience. Give, he says, and it shall be given unto you good measure, which with us is seven per cent., pressed down, which is eight, shaken together, which is nine, and running over, which is ten. How strange that so many professing to believe the Gospel, will sooner trust their money on a promise from men, of five, six and seven per cent. increase, than on a promise from God of ten. Of all the precepts of God, we do not know that one is more important to the Christian than that which says, give. It is written to meet the supreme selfishness of the natural heart. Regeneration leaves the remains of this selfish nature in us, to be overcome and carried off by obedience to this great and important precept. Not to obey it, therefore, is to foster that wicked spirit.

To give is to imitate our Heavenly Father, who maketh his sun to rise on the just and on the unjust; who giveth to all men liberally and upbraideth not: to be like the Saviour, who loved us, and gave himself for us, that we, having by him freely received, might to him freely give, and to manifest our love to God and his people. Those who love in word and tongue only, while their hearts go after their covetousness, are condemned as heartless, worthless hypocrites; but exceeding great and precious promises are made to all who show their love for Christ in their sacrifices and services. The quantity and quality of gifts show the strength of our love.

When we see persons giving cast-off clothing or fragments of food to the poor, we infer that they love them less than they do their own families, to whom they give the best. So when we see one less cheerful, less bountiful, and less constant in presenting his gold, silver or produce to Jesus than in using it for himself, his family or the world, we do not see how the love of God can be in him; for he who gives not his first affection and noblest sacrifices to God, gives nothing.

Obedience to this command promotes our happiness. Who doubts that the wise men were happier after opening their treasures and presenting unto Jesus their gold than they would have been had they only rendered lip service and return. The reason why so many have little or no enjoyment in religion is, that they seldom if ever open their treasures and present unto the Lord gold, silver, or current bank bills. They withhold more than is meet, and it tends to poverty. But liberal souls are made fat. They contribute to the happiness of others, and thus bless themselves. The more benevolent they are, the more they are like God; and the more they are like God, the happier they will be. And yet many are never more wretched than when their preacher or some friend is urging them to give. They will listen with apparent interest to the doctrine of Christ, contend earnestly for Gospel ordinances as they were delivered unto us, safe and sound; but you must not ask them to open their treasures and present unto Jesus that which Paul declares the love of which is the root of all evil. Like one with a broken limb, they can bear to be touched any where and every where save where they need most of all to be touched, and where they must be touched and healed, or go halting to their graves, and be saved as by fire, (suffering loss,) if saved at all.

I leave this selection for those who may read to make the application, greatly desiring that they may abound in this grace also.

SPICER.

Moral Retribution:*
As Evinced by the Analogy of Nature.

(CONTINUED.)

V. MORAL RETRIBUTION PROPER.

It has been seen that physical retribution is a certain and unavoidable result, or, if you please, a dire and unescapable consequence, of physical perversion. Every where so far as can be discovered does this relation hold good. It farther appeared that analogy indicates that intellectual retribution is to be expected as resulting from intellectual perversion, and even that its conditions demand imperatively that such retribution should follow. It has moreover been seen that this indication and demand of analogy find an actual verification in the records of mental experience. In other words, that the violation of intellectual law actually receives a just punishment as certainly as does the violation of natural or physical law.

And this analogical indication and demand was based principally upon the intimate association of mind with matter, and the obvious fact that organized as we now are the former is manifested only through the medium of the latter. Hence they must necessarily act in harmony, and while retribution is confessedly predicated of the one, its opposite, impunity, could not therefore be predicated of the other. But one or the other must be true of all action, and consequently as impunity cannot be affirmed of either, retribution as certainly must be predicable of both. But the same argument as conclusively evinces the demand of moral retribution consequent upon moral perversion, when the still more intimate connection of our moral nature with both our intellectual and physical natures, is considered, and also the still clearer necessity of these as media for the manifestation of moral character. Notoriously moral qualities can be developed only in connection with mental action, and hence only through the medium of physical organism. Another link is thus added to the chain of our argument, and so clear is the connection that if a corresponding manifestation is not found to exist in fact, all our ideas of the unity and fitness of things will be most grossly and manifestly outraged.

But in the inquiry whether moral retribution resulting from moral perversion does actually exist there is no need of being long detained. Universal consciousness, as well as the unmistakeable evidences of every day experience, cries out in language that none can dispute that it does exist. There are indeed theories as various and fancies as wild as is easily conceivable in relation to the manner of its manifestation and its ultimate extent, but all agree that it *is* retribution. The consciousness that feels the smart not only writhes under it, but invariably perceives, or at least admits, its connection with moral perversion. Here then are two points conceded upon all hands, and from which it is safe to start.—First, suffering, and second, this suffering the result of moral perversion; or, in other words, the consequence of doing wrong.

The next question is, does all wrong doing, or every perversion, merit and demand a consequent retribution or suffering? It will be perceived that the argument for retribution in morals is general, and its application to one perversion is as legitimate as to any other. If therefore it proves moral retribution at all, it proves it as consequent upon any and therefore upon every perversion. And this alone is a sufficient and an unanswerable reply.—But there is another method of determining this point, which perhaps is still more clearly conclusive. Natural Theology always goes, and always must go, upon the supposition of a Deity, infinitely wise, just and good. But it is impossible to reconcile infinite goodness or justice with partiality in the connection of retribution or punishment with perversion or wrong. In fact it is as evident as any thing can be that God cannot be just, humanly speaking, to say nothing of infinite justice and goodness, and yet maintain the relation of wrong and punishment, of perversion and retribution, in some cases and not in all.

Upon this point indeed there is an abundance of the most conclusive and satisfactory evidence. If all other were wanting, man's own instinctive consciousness would be amply convincing. The language of revelation that to the sinner there is a "fearful looking for of judgment," is but the expression of every person's conscience. With the startling vividness of fast hastening reality it causes us to feel, as nothing but conscience can do, that retribution is hastening upon the step of every wrong. And this consciousness is so universal and so powerful that all confess its sway. Nothing is able to evade it or entirely to silence its voice. Seared and callous, and to a great degree insensible, it may become; but extinguished it never is. Hardened though the sinner be, unfeeling wretch though he may have become, until he can wantonly and hellishly gloat over outraged justice, ravished innocence, and insulted but infinite mercy, yet something of this "fearful looking for of judgment"—of coming retribution ever remains. And the conviction of its certainty is not unfrequently perverted to lead him with fiend-like daring to rush more precipitately and hastily upon the consummation that seems so certain and so dire.

And this consciousness, this fore-boding and fore-warning of conscience, it must be confessed, follows the knowledge of all and hence of any wrong. The moment the wrong is perceived, that moment the "fearful looking for" commences, and while the consciousness of the wrong remains the fore-boding continues, without any prospect or rational hope of extinction. Nor is it to be supposed that this consciousness of coming retribution is deceptive. To do so would be to charge the most sacred and cherished element of human existence with falsity and unmitigated diabolism. If human consciousness be false, man himself is a falsity.

These three points being substantiated—suffering, suffering as the result of moral perversion, and that all moral perversion induces suffering—the way is now open to inquire concerning the nature of this suffering.

A. D. W.

(TO BE CONTINUED.)

*"*The Demand and Demonstration of a Future Retribution, in Natural Theology.*" REV. G. B. CHEEVER, D. D., in the Biblical Repository for Jan. 1850.

Knowledge and Zeal.

God, our merciful Creator, has given the human race two means by which it may be restored to that position from which it fell in consequence of the transgression of the first parents. These means are, first, the Scriptures, to enlighten the understanding; and secondly, the Holy Spirit, to purify and sanctify the heart. He who would be a Christian, must avail himself of both these means to attain to that desirable station. There are a number of people who depend solely upon the former alone to prepare themselves for another world. Such are what they generally profess to be, *poor sinners;* but the pity is, unless they also apply for the other means, they will remain *poor* sinners all the days of their lives, and *also in eternity!* They know all about religion, but are no *doers.* They may be compared to a horse that will not draw when in harness: the perfect animal is here; its eyes and limbs are sound, but it will not pull, and just because there is no inward motive to induce it to go along! The well-read professor of religion knows the duties of the Christian; the way of righteousness is clear before him; but his *heart* not being in the cause, there is no impelling motive to push him along, and he will be lost in spite of his knowledge of the Scriptures.

There is a second class who avail themselves of the second means, but *not enough* of the first:—I say *not enough* of the first, because without possessing some knowledge of the truth, they would not and could not be purified and sanctified by the Spirit. They are convinced that they ought to have religion; and they will seek it, and procure it too; but when they have obtained it, they cease to search the Scriptures for further light, and rather depend upon their feelings, or some notions which they inherited from their ancestry, and the certain consequence is that they will soon fall back into sin, from the fact that they do not possess light and knowledge enough to avoid and conquer it. They may be compared to a blind horse, that will run into the harness with great cheer: he is very willing to draw, and will get along right smartly so long as no obstacles present themselves. But as he cannot see his way, he will soon run against a fence or a tree, and be ruined. Paul speaks of such professors when he says, "For I bear them record that they have a zeal of God, but not according to knowledge."—Now this class of individuals labor under a most fatal error. They *feel* that they are right, and *feel* that they ought to do this, or do that. If any people of this character shall happen to read this, let me tell them that the days of *revelation* are pretty much over. Zeal must come through faith in Jesus, but knowledge is derived from the Scriptures. God has there revealed his will, and the rules which ought to govern you. If you lack for knowledge, (and who does not?) read the Bible with prayer, and God will let the light shine into your hearts. He has made nothing in vain; and therefore it is preposterous to think that he gave you the Bible to lay it on the shelf, and that you should request him to let you *feel* what is right; and that he gave you understandings, and then permit you to let them remain unimproved, while the very life of the mind consists in its expansion.—Knowledge and zeal must go together. One is the *locomotive*, and the other the *steam* to propel it. One shows you the way, and the other will give you strength to "resist unto blood, striving against sin." And both together will so establish you in the service of God, "that you be not soon shaken in mind, or be troubled, neither by spirit, nor by word," and they will "let no man deceive you by any means."

H. J. B.

Linglestown, Pa., 1850.

Friendly Questions.

BROTHER J. FLAKE:—

As I recently had the privilege of listening to an address delivered by the Rev. Bishop Erb, of the United Brethren Church, on the qualification of persons admissible to the communion table of their Church, and as I was considerably struck with the latitude he gave, (though in the main the address was good,) I have thought with your permission I would state to the readers of the Advocate one of his positions, and ask two or three pertinent questions, hoping the Bishop, or some one else equally skilled in the usages of said Church, will not think it beneath their notice to consider and answer them through the same medium, i. e. the Church Advocate.

The Bishop stated that no person expelled from another Church for immoral conduct, would be permitted to commune. Now, so far as this prohibition is concerned, it is founded on correct principles; for no immoral persons, whether expelled or not, have a right to the Lord's table. But the questions I propose to the Bishop and his brethren are—

1st. Is this the only ground for a prohibition to the Lord's table?

2d. Would the United Brethren Church expel members for heresy, sedition or insubordination?

3d. If the above sins be sufficient cause for expulsion, after every conciliatory measure has been employed to restore such, would it be right for another Church to receive such to their communion, after such expulsion had taken place?

These questions are respectfully submitted for the consideration of the Rev. Bishop Erb, or any regular minister of the United Brethren Church, by an

OBSERVER AND INQUIRER.

THE friendship of some people is like our shadow, keeping close while we walk in the sunshine, but deserts us the moment we enter the shade.

The Hypocrite's Task.

The hypocrite, refusing to comply entirely with the requirements of the Gospel, thinks he will pursue an *easier way* than the true Christian, by taking upon himself the outward forms, and making a profession of *religion*. He fancies it will be an *easy* task for him to convince the world and the Church that he is a Christian, by his outward performances—while at the same time he *knows himself not to be in possession of the "pearl of great price," or a regenerated heart*. But see how greatly he is mistaken and deceived by the devil. He has to do all the good works of the true disciple of Christ, to keep up the appearance: and this he must do, not because he loves to do it—not because he feels the love of God impel him to do it, but solely to hide his hypocrisy. It goes hard with him to pay money to support a cause he does not love, but only espouses for an impure purpose. But the true Christian gives for the love of giving, and to a cause he sincerely loves above all causes.

Again—The hypocrite has to walk circumspectly or he will soon be detected. This too is hard work. He would like, at times, to give vent to his passions and morbid appetite; but he dares not, lest his cloven foot be seen. So, you see, he has to fight against his evil heart all the while, to conceal his hypocrisy, and all this *without the least particle of grace or help of God:* such as he offers his *children in their trials and troubles*. His way is a hard one—harder than the avowed sinner, and harder than the persecuted Christian. The open sinner seeks not to dissemble, and therefore needs no cloak to hide his sins; and the Christian has the sustaining grace of God, and God's Spirit to guide and uphold him. Who would be a hypocrite with all this difference against him, besides the certainty of damnation in the end? "Fearfulness has surprised the hypocrites." "The hope of the hypocrite"—if he has any—"shall perish." J. F. W.

Iowa Again.

North Bend, Johnson Co., Iowa, June 20, 1850.

My good Brother Flake:—

Grace be with you, and peace be multiplied. Having a few leisure moments, I will improve them by writing once more a little about Iowa.

The weather now is very warm, yet pleasant. The Prairie is all decked over with her beautiful green summer mantle. All around us are droves of horses and colts, flocks of sheep and herds of swine, pasturing at their leisure. The fields in general are richly spread over with Fall Wheat, Rye, Spring Wheat, Oats, and Corn, all promising an abundant harvest. Husbandmen all around are busy cultivating the Corn. Two days ago there were within two miles of my dwelling, five teams in operation breaking Prairie.—Some have five and six yoke of oxen in one team: those break daily from 10 to 12 acres per day:—one of them is now breaking for me. Within 15 months time there were entered about 3000 acres of land in our settlement, within four or five miles distance.—Buildings are going on in almost every direction. Mechanics are busy. Seven or eight buildings have been raised since some time in March last. Six more are making preparations to put up between this and next fall.

Of the brotherhood there were none emigrated to our "Bend," but brother Jos. Orris, formerly of Lisburn, Cumberland county, Pa., and brother Samuel Watsabaugh, brother-in-law to Elder David Kyle. Inasmuch as time is precious to the farmer, and nights are short, I must be brief—so farewell.

M. F. SNAVELY.

A Sectarian Spirit.

Is there a body of believers organized any where in the world, who have not a sectarian spirit among them to a greater or less degree? I think not. We often hear persons calling others *sects* and *sectarians*, conveying the idea that they are not sectarian themselves. This is probably in most cases a mistaken view of their own hearts. It is altogether natural that we should have a preference for those who are in communion with us; and were the Church of Christ *what* and *as* she ought to be, it would be necessary for her members to have a good warm sectarian spirit. Don't be startled, kind reader! I mean if the people of God were all one—all united together, they must needs have a corresponding love for and attachment to each other; just as strong as we now have for the members of our own favorite denominations. We should then be the Sect of Christ or God, and all the rest of the accountable family of man would be the Sect of the world or the evil one—and we should then want as little to do with the ways of the wicked sect as we now sometimes want to have to do with our neighbors of other churches. It may as well be owned up to, that all have a sectarian spirit—and where it is founded on the love of the true doctrine of Christ and his disciples, but not mixed with hatred, it is not sin.

J. F. W.

York County Camp-meeting.

Shelly's Island, July 24, 1850.

Dear Brother Flake:

There has sprung up a Camp-meeting spirit in the brethren and sisters of York county, though after the time of meeting for the Camp-meeting Committee. We trust they will bear with us for coming out now. We contemplate holding one on the lower end of York county, about one mile from Newberry, on the road leading from Newberry to M. Crull's, and about one and a half miles from the river, on the land of Tacy Keister, to commence on Friday, the 16th of August.

We wish to hold a union Camp-meeting. We invite all that can come with their tabernacles, far and wide, from Bainbridge, and Elizabethtown, Middletown, Highspire, and elsewhere, to come to the help of the Lord. We also hope to see a goodly number of our preaching brethren in attendance.

The brethren will meet on Saturday, August 10th, to prepare the ground. No huckstering allowed. MICHAEL SHELLY,

In behalf of the Church.

Death by Drowning.

On the 25th of June, at Lockport, Wayne county, Indiana, Henry Austin, eldest son of Wm. and Elizabeth Booth, aged 9 years and 24 days. Funeral services by brother Beaherrel, a Methodist minister.

Sleep on, my dear son, till the last trumpet sound,
To call forth the dead that sleep under ground;
When they who in Jesus have fallen asleep,
Come forth, quick as thought, to meet Christ in the air.

WM. BOOTH.

July 4, 1850.

A Query.

Brother Flake:—

Will you, or some of your courteous patrons, please and give a satisfactory answer to the following Query, and remove a difficulty from my mind, (and probably from the minds of some of your readers:)

Query.—If an individual has been converted and immersed, and after all this, falls entirely back into sin; and again turns from his backsliding to God, is his baptism, after his second conversion, valid, as though he had never fallen back? If it is, how doth it appear so?

This query has not been propounded for the sake of cavilling, but to gain information.

Yours, affectionately,

A. SNYDER.

Matamoras, Pa., July, 1850.

Letter from Brother S. B. Howard.

Bainbridge, Pa., July —, 1850.

Brother Flake:—

In compliance with the request of my father, I present to you, for publication in the Advocate, a synopsis of his letter lately received from Joilett, Will county, Illinois: the object of which is, to acquaint the Churches generally, and the ministerial brethren especially, with the favorable and inviting fields for missionary labor in some sections of the Western country. My father goes on to say:—

"I left home about five weeks ago—came on to Toledo, Ohio—preached twice to very large and attentive congregations, and no doubt from the interest manifested could establish a very large Church there. The people seemed anxious to have me tarry still longer; but, wishing to see my children in Michigan and Illinois, and also having started on an exploring expedition, to search out ground for future operations, I was obliged to decline their kind solicitations.

"From thence I came on to Adrian, Michigan, where I remained two weeks, preaching constantly to large congregations. The Baptist Church there, to which you formerly belonged, had just received 199 members by immersion. From there I came on to Chicago—obtained the use of the City Hall from the Mayor and Council, and continued five days, preaching to good congregations. I wish brothers Winebrenner and Harn were here to assist in a protracted effort—much good might be accomplished. Since then I have visited Lockport, Joilett, Stars Grove, &c., &c., where I not only found children according to the flesh, but also many whom "I had begotten in Christ Jesus through the Gospel"—many from Nova Scotia and York State.

"There is indeed a fine opening in this section for the planting of Churches of God; *and now is the time to strike!* It appears to me there will never be a more favorable opportunity.

"The country is most delightful, and so far transcends my highest expectations that language is inadequate to express my delight.—The rolling Prairies, from 5 and 10, to 15 and 20 miles in length and breadth, spotted with beautiful groves, and refreshed with crystal streams, enriched and beautified by the diligent and untiring hands of Western yeomen, and the innumerable flocks and herds swarming the untenanted and seemingly unlimited common, all conspire to make one fancy themselves, if not in the promised land, yet in a land of promise, flowing with an abundance of milk, if not quite so much honey.

"Tell brothers Winebrenner and Harn thro' the Advocate to write to me, and direct to Joilett, Will county, Illinois. I feel desirous to know where they are."

BENJAMIN HOWARD,
per S. B. HOWARD.

Letter from Brother David Shriner.

Upper Sandusky, Ohio, July 4, 1850.

Brother Winebrenner:—

I write you these few lines to inform you that I am still trying to blow the gospel trumpet in this Western world, endeavoring to invite poor sinners home to God. While travelling through these Western woods, I find some of my Father's children, who are still striving to make their way to that rest that remains for the people of God. Although we frequently meet in cabin-houses, yet we find the Lord with us, and that to bless. We still beg an interest in the prayers of all God's people. No more at present.

I remain yours in the Lord,

DAVID SHRINER.

OBITUARY OF Sister JANE CLELLAND.

Died, on the 30th of June, 1850, at Pisgah, Pa., of Pulmonary Consumption, sister Jane Clelland, consort of brother James Clelland, aged 44 years, 5 months and 23 days.

It thus becomes my painful duty to record the departure of one of earth's noblest spirits. Sister Clelland embraced the Saviour in the morning of life. Seventeen years ago she cast in her lot with the Church of God at Pisgah, Perry county, Pa., which, by emigration, apostacy and death, has become almost extinct. In it she lived and died. She was one of its purest spirits and brightest ornaments, living so devoted to her Master's cause, that her praise was in all the Churches of God in this region. She was confined to her room for one year, during which time she evinced all the patience and resignation of a deeply devoted child of God. She frequently told me that there was but one thing that could induce her to stay here, (was it optional with her,) viz: to take care of her children, eight in number, some of which are very tender in years; but she felt conscious that the Lord would provide. The nearer she approached the verge of eternity, the stronger became her desire to be with Christ, which was far better. She now sleeps in Jesus. She left an example to her husband, children, and all who knew her, worthy of imitation. Oh! how calm and how peaceful her release. How precious in the sight of the Lord is the death of his saints. Oh! let me die the death of the righteous, and let my last end be like hers.

Her mortal remains were committed to the dust in the Lutheran burying-ground, connected with the Mount Pisgah church, followed by a large concourse of weeping friends. The occasion was improved with a discourse by the writer, from 1 Cor. 15: 26. "The last enemy that shall be destroyed is death."

J. H. HURLEY.

Landisburg, Pa., July 23, 1850.

OBITUARY OF Sister LUCY ANN HINNY.

Died, at Mechanicsburg, Cumberland county, Pa., on the morning of the 5th inst., of Pulmonary Consumption, sister Lucy Ann Hinny, aged 22 years, 5 months and 29 days.

The subject of this notice was born January

7th, 1828, and in her infancy brought into the family of her grand-parents, brother and sister Hinny. By them she was called Lucy Ann. Afterward she adopted the name in full, and called herself Lucy Ann Hinny.

She embraced the religion of Christ at the age of 14 years. Soon afterward she was baptized, professing her faith in the burial and resurrection of her Lord and Saviour Jesus Christ. She identified herself with the Church of God at Mechanicsburg, of which she continued a zealous and consistent member until death ended her earthly pilgrimage, in the triumphs of a living faith.

Sister Lucy was very dutiful and affectionate from her childhood, and appeared to be beloved by all who knew her. She was especially beloved by her grand-parents, with whom she lived, and they looked up to her for comfort and solace in their declining years.

In the death of our beloved sister, the family, the Church, the Sabbath-school, and the Bible-class, have lost a pious and devoted member. But we trust our loss is her eternal gain. Such is human life. The young, the middle-aged, and the aged, must all die. Oh! may we all prepare for that solemn event, so that we may be ready, like our sister, to enter into the marriage supper of the Lamb.

The following hymn was sung at her funeral:

1. "My father calls me to his arms,
And willingly I go:
With cheerfulness I bid farewell,
To every thing below.

2. My tender parents, kind and dear,
I bid farewell to you;
Though nature feels, and I can find,
'Tis hard to say adieu.

3. My friends and kindred loved me much,
Ye hold me near your heart;
And I still feel that I can love,
And find it hard to part.

4. But do not weep or grieve for me,
You know I must go home:
I was upon a visit here,
And now I must return.

5. Now I rejoice to leave this world
Of sorrow, sin and pain;
I know I'm washed in Jesus' blood,
And shall a crown obtain."

J. HAIFLEIGH.

Mechanicsburg, July 8, 1850.

NEWS DEPARTMENT.

The Great Fire in Philadelphia.

PARTICULARS OF THE DISASTER.

The Philadelphia Bulletin of Thursday evening, the 11th ult., gives the following particulars:

The greatest fire known in Philadelphia for years, occurred on Tuesday. It broke out at a quarter past four o'clock, in the upper part of the large store house on the south side of Water street, below Vine, owned by John Brock, grocery and commission merchant. The part of the building where the fire originated was occupied by Gordon & Burger, flour and hay merchants. The flames spread with rapidity, and the firemen and an immense crowd of people were soon assembled. Suddenly a terrific explosion took place in the building, destroying the building, causing a great panic among the crowd, and disastrous loss of lives. This explosion, which was understood to be from a quantity of saltpetre stored in the building, was followed by a number of other explosions of more or less violence. The consternation among the people, the rushing of firemen, shrieks and groans of women and children, the crashing of timbers, the rush of horses and drays, and the fall of timbers, bricks, &c., made a most frightful scene. A great number of persons who were standing on the wharf, either leaped in or were blown into the river. Most of these were rescued, but it is believed that three men and several boys were drowned, and there may have been many more.

This frightful scene diverted the attention of the people and the labors of the firemen, and the flames began to spread with fearful rapidity. A large girder, blown from the scene of explosion, fell upon a house in Front street. Other timbers in flames were blown upon other buildings, speedily setting fire to them and spreading the conflagration. The Vigilant Engine was working in front of the scene of explosion, and was considerably injured and for a time disabled.

The scene become now magnificent, though appalling. The flames, aided by a strong wind, spread to the West and North. The buildings were most of them old, though substantial, and the currents of flame among the courts and alleys were fearful. The firemen were some time in recovering their places, and many persons were frightened from the scene by the recent explosion and the wild rumors circulating that other buildings contained powder and other explosive matter. In a little while, all the buildings along the wharf, from the commencement of the fire up to Vine street, and West, across Water and Front streets to Second, and up Second to Vine, were a mass of flame. The buildings comprised many of them fine warehouses, as well as a large number of good dwellings on Front and Second, New and Vine streets, numerous buildings on Water street, occupied by great numbers of poor families, and many other dwellings in the alleys and courts that abound in that vicinity.

The fire raged till past midnight, and towards morning it was checked, but not until it had destroyed all the property in the following limits—from the wharf below to Vine street, west across Water and Front to Second, up Second to Callowhill, down Callowhill to the river, including several houses on the north side of Callowhill, and five ware-houses on the wharf above Callowhill, thence down the wharf to the place of beginning.

THE HOUSES DESTROYED.

It is almost impossible to estimate the number of houses destroyed, the ground being so cut up by courts and alleys, which were all thickly populated. An approximate estimate, makes the whole number in all the streets, alleys and courts, three hundred and fifty, which we think will not be far from correct. Many of them, however, were very narrow, inferior buildings.

THE KILLED, WOUNDED AND MISSING.

After the most diligent inquiry, we have been unable to obtain a complete list of the killed, wounded and missing. From all the information in regard to the most melancholy part of the story of yesterday's disaster, we feel safe in stating the number as follows—killed 50, wounded 100, drowned 9, missing 17. Total 176.

☞ President FILLMORE's daughter, aged about eighteen years, is engaged in the honorable employment of teacher in a public school in Buffalo.

The New Cabinet.—After various surmises and numberless arrangements of the Cabinet by the newspapers, it has at last been formed by the President, and consists as follows:

Secretary of State—Dan'l Webster, of Mass.
Secretary of Treasury—Mr. Corwin, of Oh.
Secretary of Interior—Mr. Pearce, of Md.
Secretary of War—Mr. Bates, of Missouri.
Secretary of Navy—Mr. Graham, of N. C.
Postmaster General—Mr. Hall, of N. Y.
Attorney General—Mr. Crittenden, of Ky.

This is considered a strong Whig Cabinet, being composed of three Northern and four Southern men. It is said that the exclusion of Pennsylvania from the Cabinet does not please the delegation from that State, but, if the men appointed are unobjectionable in other respects, this displeasure will soon give place to a better feeling. The appointment of two such men as Mr. Webster and Mr. Crittenden, both moderate men and both deeply impressed with the value of the Union, will give force and dignity to the Cabinet, and create a confidence in the public mind which, in the present condition of national affairs, may lead to the best results.

Professor Webster's Death Warrant Signed.—Prof. Webster is said to have been fully prepared for the decision of the Executive Council—at least, when he learned it from the evening papers, he did not appear to be disappointed. His wife and three daughters; also, Mr. Sohier, one of his counsel, had an interview with him in jail yesterday.

It is understood that Professor Webster had expressed a wish that if he were to be executed, an early day might be fixed; and that his family might be kept in ignorance of the time. For a long time the family have abstained from reading any newspaper whatever.

The prisoner was visited this morning by High Sheriff Eveleth, who found him calm and apparently resigned. Professor Webster had probably long before abandoned all hope of the favorable action of the Governor and Council. His Excellency, the Governor, has affixed his signature to the "Death Warrant," which has been duly transmitted to the High Sheriff. *Boston Transcript, Saturday, July* 20.

Crossing the Atlantic in Five Days!—The citizens of Portland, Me., have petitioned their Legislature to ascertain the most practicable route for a Railroad from Bangor in the direction of St. John, New Brunswick, to some good harbor at Nova Scotia or Cape Breton, best fitted for a terminus for a line of trans-Atlantic navigation. From Cape Canso, Nova Scotia, to Galway Bay, in Ireland, the distance is said to be 2,000 miles. Assuming the speed of steam vessels to be 17 miles an hour, the ocean will thus be crossed in *five days time.*

Accident.—As the morning train on the Baltimore and Ohio Railroad was passing over a small bridge, five miles below Wrightsville, the bridge gave way, and the engine and tank were precipitated into the stream below. We are sorry to add that the engineer, Mr. Charles Duncan, was drowned.

☞ The York Gazette says:—From every section of the County we have the most cheering accounts of the Harvest—a finer and more productive crop was never gathered than will be housed this season by the farmers of York county. Fruit, in all its varieties, will be abundant, and every thing indicates plenty and prosperity.

MISCELLANEOUS.

LAST ILLNESS AND DEATH OF GEN. ZACHARY TAYLOR, PRESIDENT OF THE U. STATES.

[*Correspondence of the Phila. Evening Bulletin.*]

WASHINGTON, July 10, 1850.

The capital is shrouded in mourning. President Taylor is no more. He breathed his last at thirty-five minutes past 10 o'clock yesterday evening, and lies in state this morning at the executive mansion, surrounded by his grief-stricken and afflicted family. It is impossible to convey to you in words the effect the appalling news had upon the minds of all classes here, and the same sympathy will be manifested by all classes elsewhere. Few men, irrespective of his exalted station, as President of the United States, have borne with them higher claims to a nation's sorrow, and few, whether in his day or ages past, have achieved mightier triumphs to render that name immortal.

HIS LAST ILLNESS, &C.

I yesterday stated that his indisposition began on the Fourth. On the morning of that day he was, to all appearances, sound in health, and in excellent spirits. In company with his family, and several of the heads of departments, he attended at the National Monument, to hear Mr. Foote's Independence oration, and even up to five o'clock exhibited no symptoms of illness. However, while upon the ground, he partook freely of water; and then, after considerable exercise in walking, and exposure to the sun, he drove home. Arrived at the mansion, he "felt," as he expressed himself to Dr. Weatherspoon, "very hungry," and without reflecting that he was in an unfit condition to indulge freely in fruits, &c., he called for some refreshments, and ate heartily of cherries and wild berries, which he washed down with copious draughts of iced milk and water. At dinner, he applied himself again to the cherries, against the remonstrances of Dr. Weatherspoon, and in an hour was seized by cramps, which soon took the form of cholera-morbus. His physician prescribed the usual remedies, but for a time he resisted, deeming the attack only temporary, and that it would yield finally to his naturally strong constitution. Towards midnight, instead of relief, the attack increased in violence, and threatened desperate results, if not speedily arrested. He continued in this condition, without much change, until the evening of the 6th. It was then deemed advisable to call in other physicians. Accordingly, Messrs. Hall and Coolidge were invited, and promptly responded; but they thought it farther advisable to send for the assitance of Dr. Wood, of Baltimore. That gentleman attended immediately, and in the same cars came Colonel Taylor, the brother of the General, and his family, who had likewise been telegraphed for. By this time, (the morning of the 8th,) the disease had made rapid encroachments on his frame; but by the united skill of these practitioners, the visible stages of the cholera-morbus were soon after checked. However, fever ensued; and from a remittent character, it took the form of typhoid. Anxiety now began to manifest itself, not only among the exalted patient's family, but among the physicians themselves. His chances of life hung upon a thread.

Meanwhile, there were other causes, besides merely eating and drinking, that operated fatally upon his system. To his medical attendant on the 8th he said, "I

should not be surprised if this would terminate in my death. I did not expect to encounter what has beset me since my elevation to the Presidency. God knows that I have endeavored to fulfil what I conceived an honest duty. But I have been misrepresented. My motives have been misconstrued, and my feelings most grossly outraged." He alluded doubtless to the slavery question, and the manner in which he had variously been assailed. Even the sanctity of his sick chamber had been invaded by certain Southern ultraists, who came to warn him, that unless he took some necessary step to protect the South, *they would vote a resolution of censure on his conduct in the Galphin business.* I repeat merely what I know to be true. On the 5th, Messrs. Stephens and Toombs waited upon him as a committee appointed by an ultra caucus, to remonstrate upon the same subject; and according to facts since developed, the inverview concluded with a threat similar to the above. It was not until after his illness of the 4th, and the conference of the 5th, that the mind of the President seemed so sadly oppressed, and which called forth the remarks just given. From this time forward, his mental sufferings were equal to his physical.

But to proceed. Toward the evening of the 8th, the chronic type of dysentery which had set in, disappeared, and vomiting ensued. Dr. Joubron, of Philadelphia, who is eminent in these branches of treatment, was telegraphed, and a reply received from him that he would arrive last evening; but alas! too late to be of service.

The condition of the patient was now in its critical point. The sick chamber was restored to solemn silence, attendants placed on the outside, and none permitted to enter except the physicians. The family of the President, with Colonel Bliss, and other relatives of the deceased, occupied a room adjoining, where they remained overwhelmed with grief, and refusing even the indulgence of necessary repose. Bulletins were hourly sent out, to inform the masses of the changes observable in the patient; but these so slightly varied for the better, that all hope of his safety was dispelled at 11 o'clock. From that period until daylight, the utmost anxiety prevailed.

The ninth dawned, but gloom still surrounded the Executive mansion. Thousands began to flood the avenues leading thither, and throughout the day a messenger was kept posted at the main door to answer the interrogatories that were incessantly poured upon him. At 10 o'clock, A. M., a report circulated that the President had rallied—at 1, P. M., that he was dead. The consternation created by the latter rumor was happily relieved by an official bulletin at half-past three, that the crisis had been passed, and that he was then beyond immediate danger. Bells rang for joy, and even the boys in the streets lit bonfires, and shouted in childish gratulation. The stream now to the White House was greater than ever, but about seven in the evening the pall of gloom again shrouded all faces, for it was announced that the illustrious hero was dying.

I will not attempt to describe the commotion that ensued. Mrs. Taylor thrice fainted from excess of apprehensions, and Colonel Bliss, who had never shed a tear, perhaps, on the battle plain, wept like an infant. At five—two hours previous—the physicians refused to administer any more medicine—considering his case hopeless, and in the hands of God. The Heads of Departments, corporate authorities of the city, diplomatic body, and officers of the army and navy, paid their respects often during the day, and seemed to entertain lively feelings of solicitude for his safety. Everything that could contribute to the comfort of the sick thenceforward, was extended; but the sands of life had run out, and his hours were numbered.

An nine, the vomiting partially ceased, as all pain had disappeared about four in the afternoon. But the system had wasted under the shock, and gradually sunk beyond recovery. Green matter was thrown from his stomach at intervals until twenty minutes past ten—that peculiar coloration of bile that indicates the dissolution of patients thus seized. At thirty-five minutes past ten, his wife, and other members of his family, were called to his bedside, to receive his last earthly adieu—a farewell that the stoutest could not gaze on without a tear. It must be remembered that his was a domestic life; and his beloved partner, ignorant as himself of those fashionable formulas which sunder the husband from the wife, felt for the first time the loneliness of a bereaved heart, and understood nothing of that rigid discipline that would have dictated to her, "Go and weep in solitude—society decrees it." Her abandonment and grief were truly heart-piercing.

THE LAST MOMENTS.

At a few minutes past ten, as I have said, it became apparent that the soul of the hero and conqueror was about taking its rest. The medical yielded to the spiritual agent, whose office it was to prepare for the King of Terrors. But there was nothing in the conduct of the sufferer to indicate that he feared the mortal leap. In the secret communion of his heart with heaven, who can say that he died not a Christian? After prayer, he seemed refreshed, and called for a glass of water. It was given him, and he drank sparingly. He then inquired of Dr. Weatherspoon how long he thought he would live, to which the latter replied, "I hope, General, for many years," but, thinking this a useless deception, he added, "I fear not many hours." "I know it," was the response; then, after musing a moment, he asked for his family. They were sent for, and soon entered. The interview was indescribably affecting—Mrs. Taylor prostrating herself at the bedside, and her children clinging around her with sobs and groans expressive of their agony. The pain, which afflicted the patient in the side of his chest, ceased; and attended by other symptoms of ease, it was thought he might endure till morning. But he himself knew better, and so declared in a quite audible voice. He was asked whether he was comfortable. "Very," he replied, "but the storm in passing has swept away the trunk." Finally he adverted to the subject of his previous broodings—the slavery question—and observed, "I am about to die—I expect the summons soon—I have endeavored to discharge all the official duties faithfully—I regret nothing, but am sorry that I am about to leave my friends." These were his last audible words. He essayed to speak to his wife a few moments before his demise, but his voice failed him. Dr. Weatherspoon administered a stimulus, but it was powerless in reviving the functions. The soul of the hero had fled:

"The lightnings may flash, and the thunder may rattle,
He heeds not, he hears not, he's free from all pain;
He sleeps his last sleep, he has fought his last battle.
No sound can awake him to glory again."

Congestion of the stomach and brain began at half-past eight o'clock, so that no earthly power could stay the fatal result which has plunged the nation in mourning. The unwearied attention of his medical advisers deserved credit, and their skill is unquestionable. It is believed, however, that had the mind of the President not been laboring under embarrassment and affliction, proceeding from causes named, the disease could have been checked, and his life saved. But now that he is gone, it is vain to speculate. One succeeds him, whose sensitiveness is not quite so keen, because intimate with all the trials of politics, and therefore possessing fortitude sufficient to withstand them.

Those surrounding the dying President at the moment, were his own family, including Col. Bliss, Col. Taylor and family, Jefferson Davis and family, Vice President Fillmore, several Senators and Members, several members of the diplomatic corps, the Cabinet, Benton, Hale, Wood, Coolidge, and Weatherspoon; and a number of intimate friends. Without the mansion, the grounds were literally covered with an immense multitude, who continued to linger in groups until after midnight, scarce crediting the intelligence, though officially announced.

General Taylor died without a struggle. It was a kind of sinking into eternity, without feeling its pain, or experiencing its horrors. When all was over, the chamber was cleared, until the undertakers had concluded their duties. The body was encased in ice, and ordered to remain where it was until this morning, when it was finally robed for the grave, and laid out in state in the East Room. Thus ended the melancholy siege of disease against the strong bulwark of nature.

ACTION OF THE CABINET.

The Cabinet, immediately after the death of the President, held an informal meeting, at which a paper was drawn up, and signed by the members, in which his decease was set forth, and officially communicated to Mr. Fillmore, as his constitutional successor. Mr. F., in return, thanked them for their courtesy, and in a brief epistle, deplored the event that had just taken place. He further invited them to a council this morning, for the purpose of executing such measures, as under the circumstances appeared advisable. These proceedings terminated the night.

SIGNS OF MOURNING TO-DAY.

At sunrise, this morning, the national colors, shrouded in black, were disclosed at half-mast. All the public offices were closed, and arrayed in the same sable colors, even to the national monument. The Executive mansion was literally covered with black, and the badge was worn on the housings of the horses attached to the Secretary's carriages. Business of all kinds was suspended, and a stream of living objects kept pouring into the President's grounds, and besieged the edifice until as late as 11 o'clock. From the War and Navy and State Departments, orders were transmitted to stations abroad, communicating the awful tidings, and directing appropriate honors in consequence. The Executive mansion was open until 2, P. M., during which time the public availed themselves of the opportunity to visit the remains.—They were contained in one of Fisk and Raymond's metallic coffins, encased by a plain mahogany coffin, and exposed on a bier in the East room. The body is greatly emaciated, but the lineaments of the face are preserved tolerably perfect. It is proposed to embalm the remains; but the consent of Mrs. Taylor has not yet been obtained. It is presumed, however, that she will raise no objections—the General himself never having said or expressed aught against the practice.

Perhaps the death of Washington did not inspire more real sorrow and regret than that of President Taylor. Every face wears a mournful shade, and none are so poor in charity as to deny him the tribute of a sigh. The churches commenced ringing their bells last night, and have kept up the melancholy concert ever since. Groups beset the corners of the streets, and not a passing vehicle but what contains a countenance of grief. The Mayor of the city has ordered appropriate honors, and truly, it may be said, we live "with the Willow and Cypress waving around us."

PROCEEDINGS IN THE TWO HOUSES.

At 11 o'clock the Senate was called to order by Secretary Dickens, who stated he had received a letter from Mr. Fillmore, late Vice President of the United States, enclosing a communication to the Senate, which he would read. The letter was simply an announcement that he had been called upon to exercise the duties of President of the United States, and that he would be ready to take the oath of office, in the Hall of Representatives, at 12 o'clock, M. After the reading of the letter, a committee was appointed, in conjunction with a committee from the House, to receive the President, and to escort him to the Chamber in conformity with the above. This done, the Senate took a recess until 12 o'clock.

The House also met at 11, and passed similar proceedings. At 12 the Senate, as a body, appeared at the bar of the Chamber, and took seats in the area front of the Speaker's chair. In a few minutes the President was announced, who entered, leaning upon Mr. Soule on his right, and Mr. Winthrop of the House on his left. Behind him followed Judge Cranch, of the United States District Court, and after him came Gen. Taylor's Cabinet. The President, passing up to the Clerk's tribune, accompanied by Judge Cranch, took the Bible, and in a clear, distinct tone of voice, declared, "I, Millard Fillmore, do solemnly swear, that as President of the United States, I will protect, defend, and observe the Constitution of the United States, and so help me God;" and then immediately left the Hall, the Cabinet following in the order described. The Senate next proceeded to its Chamber, where beautiful eulogies were delivered by Messrs. Webster, Cass, Downs, King, and others.—That by Mr. Webster was deeply impressive, and a splendid production of oratory. The Senate then adjourned.

In the House, eulogies were delivered by Messrs. Conrad, Winthrop, Baker, Bayly, Hilliard, J. A. King, M'Lane and Marshall. The House then also adjourned, after appointing a committee consisting of thirteen, to co-operate with a Senate committee of three, to prepare and conduct the funeral obsequies of the deceased. This latter ceremony will take place on Saturday.

REVERENCE.—Reverence God's name, and never use it thoughtlessly—God's book, and bow to its decisions—God's house, and frequent it prayerfully, punctually, and constantly—a brother's character, and vindicate it if truth will allow—the acts and sayings of the wise and good, and endeavor to imitate them.

POETRY.

THE PARABLE OF THE SOWER.

BY M. J. BEYERLE, M. D.

The language of the following poem might have been rendered more *poetical*, but the writer preferred to preserve, as much as possible, the simple language of the Scriptures.

Behold, a man went forth to sow,
And as he cast his seed
Some fell upon the hardened road,
On which the fowls did feed.

And other seed fell on the stones,
Where not much soil was found,
And soon it sprung up unto life,
Since earth did not abound:

But when the sun, in majesty,
Poured down his scorching ray,
The rootless plants upon the stones
Soon withered away.

Some of the sower's seed did fall
Among the thorn and tare:
The thorns sprung up:—the seed soon died
For want of light and air.

Some other of this precious seed
Fell into fertile earth,
From which good and abundant fruit
Was in due time brought forth.

THE MORAL.

If any fail to understand
The word of life they hear,
The wicked one will come, and soon
The seed will disappear.

But others hear the word of life,
And drink it with delight,
Yet as there is no root nor ground,
Its doom will be to blight:

When persecutions show themselves,
Or sorrows once commence,
(As ev'ry child of God will have,)
This seed will take offence.

He, also, that receiveth the seed
Among the thorns and tares,
Will hear, but, ah! the word is choked
By wealth and worldly cares.

But he that gets the precious seed
Into a fertile ground,
Is he that hears and understands,
And fruit will soon abound.

Linglestown, Pa., 1849.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 17th of July, 1850, by Elder T. Strohm, Mr. BENJAMIN H. LINGLE, of Linglestown, Dauphin county, to Miss MATILDA WEAVER, of Lehigh county, Pa.

On the 2d of July, 1850, by Elder D. Kyle, Mr. JACOB HEAGY to Miss CATHARINE SHIMER, all of Martinsburg, Blair county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On the 28th of June, 1850, at the residence of her father, near Bucyrus, Crawford county, Ohio, of fever, MARIAH, eldest daughter of brother Jacob aud sister Margaret Shroll, aged 12 years, 2 months and 10 days.

Brother and sister Shroll have lost a promising child; but we trust their loss is her gain. Funeral discourse by the writer, from John 5: 25, 28, 29. DAVID SHRINER.

At his residence, in Fairview township, York county, Pa., on the morning of the 6th ult., brother JOHN BARTEN, aged 47 years, 11 months and 25 days.

Thus has been taken from our midst a worthy member of the Church of God. He was confined to his house for about four months. His disease was of a pulmonary nature. He bore it with patience, was sensible to his last, and calmly fell asleep in Jesus. He has left a wife and six children (four sons and two daughters) to mourn his loss; but their loss doubtless is his eternal gain. Funeral services by the writer, from Job 14: 14.

July 8, 1850. M. M. UTLI.

Departed this life, on the 10th of July, 1850, in Wooster, Ohio, Mrs. CHARLOTTE S., wife of Julian Spink, and daughter of the late Jacob Winebrenner, aged 29 years, 2 months and 10 days.

She died after an illess of a few hours, and left a husband and two children to mourn their loss.

On the 15th of July, 1850, in Bridgeport, Cumberland county, Pa., Mrs. MARY WILLS, aged upwards of 70 years.

Funeral services by Elder J. J. Miller, from 2 Peter 3: 14.

In Harrisburg, on the 23d of July, 1850, CATHARINE ANN, infant daughter of Jacob and Catharine Walters, aged 2 months and 23 days.

RELIGIOUS NOTICES.

East Pennsylvania Camp-meetings.

1. A Camp-meeting for Dauphin Circuit, to commence on the 19th of August, on the land of brother John Felty, about four miles from Harrisburg, and three from Linglestown. The preachers and brethren are invited to attend.

2. A Camp meeting for Landisburg Circuit, to commence on Tuesday, August, 27th, on the old camp-ground in Germany, about four miles from Landisburg. The preachers and brethren are invited to attend.

3. A Camp-meeting or a Woods-meeting will be held near Churchtown, to commence on Saturday, August 10th. All the preachers and brethren are invited.

A Camp-meeting will be held by the Church of God, near Newburg, Cumberland county, Pa., commencing on Friday, the 16th of August. The brethren from the surrounding Churches are invited to attend, and as many as can will please bring tents and encamp with us. The preaching brethren also, far and near, are invited to attend.

E. H. THOMAS.

A Camp-meeting for Broad Top Circuit will commence on the 23d of August, to be held near Mr. John Hoover's, on Broad Top. The preachers and brethren are invited to attend.

The followinging Camp-meetings will be held on the Schuylkill Circuit, viz:

One in Mahantungo Valley, on the land of brother George Hepler, commencing on Monday, the 12th of August next.

The second will be held at brother George Kimmel's, one and a half miles east of Orwigsburg, commencing on Monday, the 26th of August.

The German preachers are all invited to attend the above Camp-meetings.

J. KELLER.

West Pennsylvania Camp-meetings.

The following Camp-meetings will be held within the bounds of the West Pennsylvania Eldership, viz:

One in Marshall county, Virginia, commencing on the 9th of August.

One in Brush Valley, Indiana county, Pa., commencing on the 22d of August.

One in Irvin township, Venango county, Pa., commencing on the 5th of September.

Brothers Winebrenner and Harn will be in attendance at the last meeting.

Also, a Protracted meeting at Bethany, Westmoreland county, Pa., commencing on the 20th of September.

Brothers Winebrenner and Harn will attend. *By order of the Committee.*

J. M. KLEIN.

Camp-meetings in Ohio.

1, One in the bounds of the Chester Church, Chester township, Wayne county, commencing on the 15th of August.

2. One in Summit county, near East Liberty, commencing on the 22d of August.

3. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Indiana Camp-meeting.

A Camp-meeting will be held in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—	WHEAT,	per barrel,	$4	62½	*a* 4	75
Do.	RYE,	do. - -	2	50	*a* 2	50
Do.	CORN,	do. - -	2	37½	*a* 2	37½
GRAIN—	WHEAT,	per bushel,		95	*a* 1	00
Do.	RYE,	do. - -		56	*a*	56
Do.	CORN,	do. - -		45	*a*	50
Do.	OATS,	do. - -		36	*a*	36
Do.	BARLEY,	do. - -		60	*a*	65
SEEDS—	CLOVER,	do. - -	3	50	*a* 3	50
Do.	TIMOTHY,	do. - -	2	25	*a* 2	50
Do.	FLAX,	do. - -	1	05	*a* 1	25
BEEF, per cwt.		- - - -	5	00	*a* 5	50
PORK, do.		- - - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		7½	*a*	19
BUTTER, do.		- - - - -		10	*a*	10
LARD, do.		- - - - -		8	*a*	8
TALLOW, do.		- - - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		10	*a*	10
POTATOES, per bushel,		- -		56	*a*	62½
ONIONS,	do.	- - -		75	*a*	87½
APPLES,	do.	- - - -	1	00	*a* 1	12½
PEACHES, (Dried) per bush.			1	25	*a* 1	30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - - -		30	*a*	50
SALT, per sack,		- - - - -	1	20	*a* 1	20
HAY, per ton,		- - - - - -	10	00	*a*10	00
PLASTER, per ton,		- - -	4	00	*a* 4	00

PHILADELPHIA.

FLOUR—	WHEAT,	per barrel,	$5	12½	*a* 5	25
Do.	RYE,	do. -	3	00	*a* 3	00
Do.	CORN,	do. - -	3	00	*a* 3	00
GRAIN—	WHEAT,	per bushel,	1	15	*a* 1	20
Do.	RYE,	do. - -		65	*a*	65
Do.	CORN,	do. - -		65	*a*	65
Do.	OATS,	do. - -		43	*a*	43
Do.	BARLEY,	do. - -		65	*a*	68
SEEDS—	CLOVER,	do. - -	3	50	*a* 3	50
Do.	TIMOTHY,	do. - -	2	75	*a* 3	00
Do.	FLAX,	do. - -	1	35	*a* 1	40
BEEF, per cwt.,		- - -	7	00	*a* 8	75
PORK, do.		- - - - -	7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, -	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller, -	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	-	-	5 00
James Casey,	-	-	5 00
Samuel M. Hoover,	-	paid	5 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa. AUGUST 15, 1850. NUMBER 8.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fifteen.

Names	Am't paid.	Names.	Am't paid.
Anderson Richard	$2 25	Koch Jacob	$1 25
Attucks Peter S	1 25	Lux Henry	1 00
Ash Josiah	1 25	Miller David F	2 00
Andrews A A	1 00	McCroskey Henry	1 25
Bolton Emily G	1 00	McClintic James	1 00
Bender Elizabeth	1 00	Millard Isaac	75
Rauders Wm	1 00	Mountz Jacob	1 25
Buffington Solomon	1 00	Mentzger Peter	62
Cumbler Wm	1 25	McCartney John	1 00
Conner Lavinia	1 00	Miller James	1 25
Dietrich Isaac	1 00	Neidig Jonathan	1 00
Fasig Wm	2 10	Oren Jesse	1 00
Fasig Henry	1 35	Pence Wm	1 00
Fasig Christian	1 35	Ramberger Simon	2 50
Gher Mathias	1 25	Ritzbaugh Ann	1 25
Gier Samuel	1 25	Soule Jacob	1 00
Hecht John	1 25	Stubbs Wm	2 50
Hollinger Geo	1 00	Sweenar Jonas	1 00
Hollar Henry C	1 00	Slough Elizabeth	1 00
Hicks Amos	75	Wilson Robert	1 00
Hunsecker John Z	1 00	Whitnight Edwin H	1 25
Kauffman John S	1 00	Wagoner Joseph	1 00

Camp-meeting near Churchtown, Cumberland County, Penn'a.

Instead of the Woods-meeting, there will be held (the Lord permitting) a Camp-meeting near the village of Churchtown, commencing Friday, August 23d.

The brethren far and near are invited to bring their tents—also all the preachers who can make it convenient are invited to attend. Boarding can be had at or near the camp.

☞ Those who are indebted to brother W. for the Advocate, or for books, will confer a favor on him, and his family, by remitting what they owe. Do it quickly.—Editor *pro tem.*

☞ This is the *Camp-meeting month*, in which many set up their tents for a few days in the woods, and employing their time in solemn religious worship, endeavor to bring their souls nearer to the Lord, and to heaven.—Many unbelievers and sinners have at these gatherings in the woods been awakened and renewed—the backslider has been reclaimed, and the weary pilgrim strengthened and encouraged.

The Doomed Man.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

And yet the doomed man's path below
Like Eden may have bloomed;
He did not, does not, will not know
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Oh! where is this mysterious bourne,
By which our path is crossed;
Beyond which God himself has sworn,
That he who goes is lost!

How far may we go on in sin!
How long will God forbear!
Where does hope end, and where begin
The confines of despair!

An answer from the skies is sent:
"Ye that from God depart!
While it is called to-day, repent,
And harden not your heart."

I do not know who is the author of the foregoing impressive and solemn lines. They have been attributed to one of the Professors at Princeton College, and seem to partake of the stern and fearful views belonging to that school of Theology. I am not sure that the doctrine of these verses is altogether correct—and yet possibly it may be true in fact. The dealings of the Lord are wise and merciful, whether we understand them or not.

Doctor Adam Clarke held that the *whole* of human life is a state of probation, in any part of which a man might turn from sin unto the Lord. He however carried his Arminian views very far. The extremes of theology hardly can be sustained by Holy Scripture, and while there is encouragement for us to labor until a sinner's last moment to bring him to repentance, yet there are fearful warnings concerning those who neglect their souls' salvation. Reader, think of this, and yield at once to God. J. F.

Chapter of Miscellaneous Items.

No. 1.

Iowa City, July 15, 1850.

Dear Brother Flake:

We are now here in the far West, more than 1000 miles from home and our loved ones there, by the over-land route. We arrived in this city on Saturday last. Yesterday we preached in the North Bend settlement, about eight miles from the city, in the fore and afternoon, and at night in the Baptist house in this place. The brethren here and in the Bend are all well and in good spirits.

I had thought of sending you another number or parcel of my journal from this place, but as you have already received more, perhaps, than you can find room for at present, I shall send you in this letter a column or two of miscellaneous items, and the journal in my next.

The Season.—The spring was very dry throughout the West. In most places they had no rain for six, seven and eight weeks. The summer months, thus far, have been more seasonable. There have been some fine rains latterly.

The Crops.—These are short, but reasonably good. The Wheat will yield a fair average crop. The Hay and Oats crops will be short in most places. The Corn and Potato crops may yet turn out pretty well.

The Roads.—These, on the whole, are unusually good this summer thus far, the weather being dry. But, O! the miserable Corduroys, or Cross-ways, over the sloughs: these are vanity and vexation of spirit. Yet, we made out to get over them all without much damage, though not without joltings terrible.

The Land.—This is cheap and good. The soil, generally, is rich and fertile. The prices of lands vary, in proportion to the quality, situation and extent of improvements. In Indiana, Illinois and Iowa, improved farms, of the best quality, can be bought from five to twenty dollars per acre. Government and unimproved lands can be had from one to five dollars.

The Markets.—Owing to sundry causes, the prices for grain and other products have been unusually high. Flour is six and seven dollars a barrel. Corn one dollar a bushel; and Oats 50 and 75 cents.

Wages.—Mechanical and other employments are ample, and wages high. Day laborers get from 75 cents to a dollar a day—and mechanics of all kinds receive better wages than in the East. This, therefore, is the land for the industrious poor.

Health of the Country.—The general health of the people, throughout the Western country, has been very good. The Measles and Cholera prevail, to some extent, in a few places. The latter chiefly in the towns and cities situated along the rivers.

The state of Religion.—This, on the whole, is rather in *statu quo*. There are but few revivals in progress among the people. Yet, the people respect religion, and turn out well to preaching. We have had good congregations.

The Sects.—These exist throughout the length and breadth of this land, and like those in the East, they hold and propagate their various errors and peculiarities with an ardor and zeal worthy of a better cause. The encouragement given to, and the almost universal custom of sinner membership, is one of the worst features of the whole craft. When will the sects learn to see the folly and hurt of this baneful practice!

The Church of God.—Elements of the Church are scattered far and wide through this beautiful country; but they are, in many places, like sheep without a shepherd. The time, however, has come when something more efficient will and must be done. The fields are now white for the harvest, and the sickle must be thrust in. In some places there are fine prosperous churches. More of this anon.

Yours in Christian love,
JOHN WINEBRENNER.

☞ The Sabbath-school at North Bend, near Iowa City, may look for a Library of Sabbath-school Books, which was sent on to me from the American Sunday School Union in Philadelphia, and which I have forwarded on toward its destination, packed in a box, and marked, "M. F. Snavely, near Iowa City." It has a long route by Railroad—Canal—Steamboats—Wagon—but I hope it will come safe to hand, and be a blessing to the boys and girls dwelling in the Prairies of Iowa. I do not know who pays for it—possibly it may be a donation—if so, be thankful, and do what you can, to help on with the work of God, that in some small measure "the wilderness may rejoice and blossom like the rose."

Western Tour.---No. 5.

Iowa City, July 15, 1850.

JOURNAL OF THE SEVENTH AND EIGHTH WEEKS.

July 1st.—Having crossed over Lake Michigan, as stated before, and so gained a day's travel, we intended to take the Northern route from this to Mount Carroll, by way of Richmond, in Henry county, where brother Geo. Mentzer lives; thence to Rockford, in Winnebago county, where brother S. A. Brumbaugh resides; thence to Freeport, in Stevenson county, where brother Stubbs formerly lived; and thence to Mount Carroll. But, in consequence of the heavy rain on Sunday night, we were advised to take the Southern or Dickson road, and so pass the wet Prairie around Chicago on the Plank road leading to Napiersville. We accordingly did so. When we got to Napiersville, we inquired for H. Gable, formerly of Lancaster county, Pa., with whom we intended to lodge. But, finding he had left his family at Napiersville and gone to California, we passed on about six miles further, and stayed over night with a Mr. Strong, a respectable farmer, from New England.

Here we were informed that a great many had left that part of Illinois for California; and among them a great number of heads of families, as well as young men. How foolish and sinful it seems to be, for men of families to leave their wives and children, and undertake the long, expensive and hazardous journey to California, in quest of a little gold dust. Christian men, especially whose great business it is to lay up treasure in heaven, and not on the earth, ought by all means to resist the temptation to go in search of such sordid gain, at so great a sacrifice.

Napiersville is the seat of justice of Dupage county, and is a smart little place, situated in a fine country, about 30 miles from Chicago.

July 2d.—We resumed our journey and passed on through Aurora, on the Fox river, in the direction of Syracuse, and in sight of Sycamore, the county town of Decalb county. We stayed over night at Union Grove, one mile from Syracuse. There are large rolling Prairies, skirted and dotted over with small strips of groves, or timber lands, through that section of the State. But, a large portion of the land is yet unimproved and unentered.—The soil is good, and the improved lands produce well.

July 3d.—We passed over a very large Prairie, some twelve miles, without meeting a single house; then passing a small grove we arrived in a sparsely settled neighborhood, where we fed and took dinner. In the afternoon we entered the Rock River settlement—crossed the river at Oregon City—passed on through the city a few miles and stopped over night with Jos. Wagoner, formerly of Washington county, Md. Here we were well received and hospitably treated. There is a large settlement of Marylanders in that part of Ogle county. The land is excellent, and a good part of it well improved. Crops good.

July 4th.—This being the glorious anniversary of our National Independence, the people here and there turned out, according to the time-honored custom of American citizens, to celebrate the day, some politically, some morally, and some religiously. We, however, travelled on through Mount Morris to brother Phillips', formerly from Broad Fording, in Washington county, Md. He has a beautiful farm, on a handsome Prairie, with a fine spring of water in his yard. He and his family were much pleased to see us, and treated us with much kindness. After dinner we set out across an open and trackless Prairie, to brother James Miller's, with whom we stayed over night. Brother M. and family live pretty much alone, on a large, open and handsome Prairie, where they had a fine crop growing, with no fence or enclosure of any kind, and seem to be happy and contented.—They gave us a very cordial reception, and entertained us courteously.

July 5th.—Brother Miller took his horse and rode with us a few miles, to put us on the road across a wide and splendid Prairie, to Cherry Grove, where we stopped with brother Strickler and dined. Brother S. and family emigrated from Welsh Run, Franklin county, Pa., and seems to be happy and prosperous in his new home at the aforesaid place. After having fed and dined, and enjoyed a pleasant interview with them, we went on to Mount Carroll and stopped with our old friend and acquaintance, David Emmert. With him and his kind family, and among the friendly people and acquaintances of Mount Carroll, we spent several days very pleasantly.

July 6th.—We visited among our acquaintances, dined with Dr. A. Hostetter, and took supper with brother Irvin, formerly of Fayetteville, Pa. In the evening we commenced a series of meetings in the Court House. The congregation was good, considering the hot weather and busy season. Some brethren had gathered in from the country.

July 7th.—This was the Lord's-day; and I might perhaps add, the great day of the feast in Mount Carroll. The people gathered in from all quarters, so that the Court House was thronged all day, during the public services. There were four sermons preached that day—one in the morning, two in the afternoon, and one again at night. The congregations were solemn, feeling and attentive. I think there are some indications for good in that place. But there are some adverse influences there, which will require supernatural power to annihilate, viz: Infidelity and Swedenborgism. Yet, God can even destroy these false principles, and make grace to abound where sin and irreligion has abounded. O! that he may hasten the glad day!

July 8th.—We visited among our friends, dined with Dr. John Hostetter, and took supper with his brother-in-law, Mr. Haldeman. In the evening we had preaching again in the Court House. The audience was again large and solemn, and two persons requested to be prayed for. May the Lord make them the first fruits of a glorious revival!

Mount Carroll is the county town of Carroll county, and is a place of considerable business. The people are kind, industrious and humane. They treated us, during our sojourn among them, with marked attention and commendable courtesy. May the Lord reward them for their love and kindness.

July 9th.—Tuesday, the second day of the eighth week, we left our friends at Mount Carroll, and went to brother Jacob Miller's, in Whiteside county. On our way we called and took dinner with Joseph Gorgas, one of our old friends from Cumberland county, Pa. He owns a large and beautiful farm, on the road leading from Mount Carroll to Dixon. Joseph was very glad to see us, and treated us kindly. After dinner we proceeded on to brother Miller's. We found his family at home and all well, but he himself was absent on a journey to his old home in the East. We tarried with them over night, and found them, as in former days, in old Maryland, full of love and hospitality.

July 10th.—We travelled on down along the Rock River through Sterling, the county town of Whiteside county; then through Como, Lyndon, Little Rock, &c., to the Fording Inn, where we tarried over night.

July 11th.—We resumed our journey down the Rock River to Mr. Shrom's, (brother to David,) in Rock Island county, where we fed our horses and took dinner. Whilst there we had a heavy shower of rain, which was much needed, there having been little or no rain, in that region, for two months previous. Yet the crops looked pretty well, and the people were beginning to harvest. There is a great deal of fine country all along through the Rock River Valley. Improved land can be had at 5, 10 and 12 dollars per acre. Government land, of the best quality, at $1 25. After the rain, in the afternoon, we travelled on two miles further, when we reached the great father of rivers, the Mississippi. We took down on its banks about eight miles, to Stevenson, (or Rock Island,) the seat of justice of the county bearing the same name. This is a handsome and smart town, containing a population of some 3000 or upwards. Here we crossed the river to Davenport, the county town of Scott county, Iowa. This town is a fine looking place, and has a population of about 1800. Having landed on the Iowa shore a little before night, we concluded to go on five miles further, to a place called Rockingham; but finding we could neither get Oats or Corn for our horses there, we went on one mile further, to Mr. Bankers's, a Pennsylvanian, who formerly lived near Middletown, in Dauphin county, Pa.,—and likewise, a time, near Elizabethtown, Lancaster county. With him we stayed over night, and were used well.

July 12th.—Started down the river for Muscatine, (alias Bloomington,) where we arrived about 2 o'clock, P. M. Here we met with a number of former friends and brethren from Pennsylvania. Among these were the Hersheys and Neidigs. Benjamin, Isaac and Jonathan Neidig reside there, and are doing well. After stopping and visiting among them a few hours, we took supper with brother Isaac and then went on to brother Abraham Funk's, with whom we tarried over night. Brothers Funk and Bond live together on a fine farm, about three miles from Muscatine, on the road leading to Iowa City. With all their bad luck and misfortunes, which befell them and others, on their way out, on board of the Belle of the West, they have, nevertheless, been able and lucky in buying a handsome and cheap farm. We hope they will do well, and maintain their integrity as members of the Church of God.

Muscatine is the seat of justice of Muscatine county, and is a thrifty business place. The city is favorably located in a great bend of the river, which gives it a central proximity to the country, and makes it the trading out-let of a great portion of Iowa. The site or ground upon which the city is built, is rather unsightly, being rugged and hilly; but the buildings are generally good, and business of all kinds very active. The public buildings, such as the Court House, several churches and school-houses, are spacious and costly. There are some 15 or 20 stores, several steam Saw-mills, and one Grist-mill, which manufactures, or is capable of manufacturing, 500 barrels of flour per day. Muscatine is destined to become, at no distant day, a place of considerable note.

July 13th.—We took leave of brothers Bond, Funk and family, and started for Iowa City and North Bend. The country between Muscatine and Iowa City is but thinly inhabited, except along Cedar river and the Groves. The open broad Prairies lying between the two points, are mostly uninhabited. We arrived in Iowa City some time in the afternoon—took supper with brother Brechtel and family, and then started for brother Snavely's, in North Bend, where we arrived about 10 o'clock at night. We came in upon them somewhat like a thief in the night, unexpectedly and unlooked for. Yet, being informed who we were, they received us gladly and treated us kindly.

July 14th.—We preached twice in a neighboring School-house, in the morning and in the afternoon. The congregations were good and the people solemn and feeling. North Bend is a very pretty neighborhood, and is filled up mostly with Pennsylvanians. There is a Church of God there, consisting of some 20 members or upwards. The brethren and acquaintances, residing there, were nearly all out at meeting, and seemed well and hearty. We felt glad to see them, and they seemed glad to see and hear us. But we were all sorry because we had to part so soon. Having an appointment in the Baptist Meeting-house in Iowa City, in the evening, we were obliged to leave them after the afternoon service. The Lord bless the Church and people of North Bend.

The congregation in Iowa City was large and attentive. The Baptist Church there is small, but they have a good house. Indeed, the most of the public buildings in the city are extra good.

The Capitol is a fine looking building, situated in a public square, on elevated ground, in the midst of the city, and is built of handsome white lime-stone. The building is two story high, 60 feet in width and 120 in length, with a well proportioned cupalo, of good taste and finish. The offices and committee rooms are on the first floor, and the halls on the second.

The city proper is handsomely situated and well laid out, but the buildings, with few exceptions, are quite ordinary. The population I should judge to be some 20-odd hundred. A number of Pennsylvanians and some Harrisburgers live here. Wm. Crum, Berryhill and others, formerly of Harrisburg, have gone to California, with thousands and tens of thousands from these Western States. The love of money, how strong, and how dangerous!

J. W. & G. U. H.

CONTRIBUTORS' DEPART'T.

The Local Preacher.

After you have enumerated a long list of the various orders of the clergy in Christian Churches, you at last come *down to the foot of the list*, and there you will find a class of *gap-men*—men who are a sort of foot-ball for every body—men who generally support themselves and families by some secular business—men who stand ready, generally, at any moment to be sent to fill any gap occasioned by either the sickness, laziness, or any other hindering circumstance connected with the pastor in charge of the station or circuit—I mean the poor *Local Preacher*.

From some cause or other the Local Preacher has no particular charge. He may not be so situated that he can devote his entire time to the labors of the ministry—business,

family, ill health, or some other cause may forbid it; or, his talents may not be quite as good as some others, yet so good as to secure him license to preach. Under these circumstances he, like Paul, makes tents, to pay his way through this world, and preaches *freely* a *free* Gospel, *free* of expense to the hearer. For this labor of love he is rewarded in this life after the following manner. But perhaps you had better not read it.

The poor Local Preacher. The first thing that he is rewarded with (of men) is that of being looked down upon by some of his brethren in the ministry, who may be filling stations or serving circuits, with a *cold indifference* and *sort of contempt*. This is the case often with young men in the ministry, who feel thus towards, and speak of the Local Preachers, within the bounds of their charge, in very light or perhaps depreciating terms; while, if the facts were sometimes known, the local man may be in every respect the better of the two. If any young preacher should read this, I hope he will examine himself, and see whether he has not often been guilty of this base conduct. Young man, know thyself.

Another of the bitter cups he has to drink is, that the people, among whom the Local Preacher lives and labors, whenever opportunities offer, having caught the spirit of the regular preacher, (above mentioned,) they too depreciate and treat with contempt his labors of love. When the pastor is sick or absent, and no stranger can be had to fill his place, then he is called up to preach. The word goes out that ———, the *Local Preacher*, will preach the next appointment. Now listen to the talk: A says, I shan't go to hear him; I know all he can tell me. B exclaims, O! I can't bear to sit fifteen minutes under his preaching! C thinks the church might just as well be kept shut as open for his preaching. D, trying to think of all the imperfections of the man, concludes that he has no confidence in him and won't hear him. E goes to church, but when the text is read he thinks the preacher can't preach from *that text;* and, instead of praying ardently that God might help him, he leans his head back or forward, and goes to sleep. F keeps awake, and watches every movement and word, to find all the faults he can, that he may take the preacher to an account after sermon, and reward him with a string of uncharitable criticisms. G goes home from service dissatisfied, and thinks the church is now nearly broken up on account of the, perhaps, unpolished preacher's discourse. All these, and others of the same class, get to talking the matter about, and at last it reaches the poor Local Preacher's ears. What are his feelings! What would be yours under similar circumstances! He preaches for nothing and finds himself; he does the best he can, and stands ready to keep up an unbroken chain of operations of the church; and for this disinterested work he receives such thanks—*such* encouragement—such a reward.

Again. The Local Preacher feels it just as much his duty to preach as the stationed or the itinerant preacher; and when he is so situated that he cannot leave his home and go abroad, where his labors are highly appreciated; and when he is under the charge of a selfish, illiberal preacher, who puts a lock upon his brother's mouth; then, should he, under such circumstances, complain that he has no liberties given him to exercise; why then he is set down for a froward, vain, officious, conceited man, and is told that if he can't be head all the time he is dissatisfied; and a hundred other hard things are said against him to put him down. This is a part of his reward, received from some pastors and people.

Is it to be wondered at, that the Local Preacher, under such discouraging circumstances, should be so disheartened, that if he does undertake to preach, he should not have any liberty and freedom of speech? No.—Look at him. He stands before a people who *profess* to have come to *hear the word of God;* but *he knows* they have come *prejudiced against him*, looking upon him with *indifference* and *contempt.* Is this treatment in accordance with the Apostle Paul's instructions, to give those who labor in word and doctrine *double honor?* What if he *is* a Local Preacher? why he is entitled to just as much respect as other preachers; and as he labors from no other motive than to do good, at his own expense, free of charge, he is deserving of a consideration that others have no claim to. O! how ungrateful such conduct! how unkind! how unchristian!

It is not necessary for me to admit that some objections to the labors of some Local Preachers may be well founded, for the guilty disrespectors of the preachers will have prepared their minds with all the uncharitable arguments they can to withstand the effects of this defensive epistle. They will leave no stone unturned to justify themselves in their wicked course toward God's disinterested, volunteer, and *free* laborers. I have only to add, that such had better consider what they are doing—God says: "Whatsoever ye do to one of these, my disciples, ye do it unto me." I write partly from experience and partly from long observation; and I know that but very few Local Preachers can be found who have not experienced the same kind of treatment.—Brethren, let us try to bear up, and look for a better reward, from the Captain of our salvation, who sent us to preach in his name. He is no respector of persons.

A LOCAL PREACHER.

Duties of Women.

Want of intelligence on our part, we are fully convinced, is not owing to a want of natural abilities. For God created us rational and intelligent; and also gave us reasoning powers, and the same capacity of intellect which he gave to man. Why, then, should we, to whom God hath entrusted the same talents and abilities, wilfully neglect to improve them, and still abide in the tents of ignorance? Nay; but let us arise and throw off the mantle of indolence and neglect, and look to our interest, privilege and calling, and from henceforth try to improve our time and talents, remembering that ignorance is a blank sheet, on which we may write, but error is a scribbled one, which must first be crased. It is a lamentable fact that many a poor female has been seduced into the grossest error respecting this subject, having been erroneously taught, probably from infancy, to believe that the station or calling of a female does not demand much intelligence, and consequently wilfully neglect to improve the talents committed to their care, or to accomplish the end for which God in his wisdom designed them. This, with many other erronenus ideas and principles, many have imbibed from the teaching of their parents, and the negligent and indifferent examples which they set for their children to imitate: and those principles which are inculcated whilst in youth, we see them manifest themselves throughout all the paths of life.

Seeing, therefore, that very often the happiness or woe much depends upon the examples parents set, and the instructions they impart, it is highly important that parents fear God, in order to give suitable and beneficial instructions—that so soon as the mind is susceptible of improvement, parents should use their utmost exertions to inculcate the principles of piety contained in the Gospel of Christ, ever keeping in view the admonition which the wise man has given, "To train up a child in the way he should go, and when he is old he will not depart from it." Again, "Cast thy bread upon the waters, and thou shalt find it after many days hence." This admonition should sink deep into the heart of every mother. They are to be brought up in the way they should go. God has given us the rule—the Bible: it contains the commandment; it points out both the duty of parents and children; the obligations which one owes to another. Therefore children should be taught to read God's word whilst young; and parents should never neglect to explain to their children the meaning or design of that Book, and likewise that God is the author:—that He, as the Omnipotent ruler and governor of heaven and earth, sustains and supports all things that do exist, and upon Him we are dependant for the preservation of our existence day by day. The volume of nature is also a very useful book, and should be pointed out to children. It however contains many mysteries which we cannot fathom; but many of its beauties can be comprehended, and should be contemplated and explained. By pursuing this course, children will get their curiosities excited and their minds drawn out after useful knowledge. One amongst the many important duties is, that parents should not neglect to pray with their children, both night and morning; and when Sabbath morning comes they should be sent to Sabbath-school, if one is convenient, and not suffer them to run all the day long after their own fanciful amusements, and thus violate God's holy day.

We have frequently seen mothers doat upon their daughters, and bestow all the vanity upon them which their carnal appetites seemed to crave, without reflecting that they are setting a snare to entrap their daughters, and are pointing a most woful dagger to their own poor hearts. Let us consider the great responsibility we are under to God for the rearage and training of our children; for, as the twig is bent the tree will naturally incline. Whenever we see an evil propensity or inclination manifest itself, curb it when young.

Should mothers not have the pleasure of seeing the first fruit of their labor in this life, let them not be discouraged, but consider that the bread cast upon the waters may be found after many days hence. And if your daughters have been lovers of pleasure more than lovers of God, and have refused to adhere to your admonitions, and you have gently glided down the steeps of time with declining years to the silent mansions of the tomb, then, whilst the whistling winds, with pitiless fury, shall blow over your lonesome and snow-covered grave, if not now, then, perhaps, after revolving years, when you have returned to your mother dust, perhaps your silent grave will speak in tones of thunder to their guilty souls, and bring them back to God to pursue the ways of wisdom and intelligence. Therefore let us not be discouraged, but diligently explain and point out the path of duty to them, knowing that the path of duty is the path of safety. For there is no trait in the human character so potential for weal or wo as firmness of purpose. It is wonderful to see what miracles a resolute and unyielding spirit will achieve. Before its irresistible energy the most formidable obstacles become as cob-web barriers in its path. Difficulties, the terror of which causes the pampered daughters of luxury to shrink back with dismay, provoke from the woman of lofty determinations only a smile. Indeed, all nature teems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

It is not because things appear difficult that we dare not undertake them, but it is all for a want of resolution and perseverance. Let us, then, be bold in spirit, and indulge no doubts, for doubts are traitors. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance, but always be found walking in wisdom's ways, and strive to set examples for the rising generations that may be worthy of imitation. For a child in a new world learns something every day. His eye is quick to observe, and his memory active in storing up. His ear is greedy to hear, and his mind plastic as soft wax. Beware, then, that he hears what is good, and is not fed on evil maxims; for the seeds of early instructions are dropped into the deepest furrows. That which custom has sanctioned always seems right. Therefore give them good precept and example. These will form his character.

ISUPHENA BIGHAM.

Uniontown Selection.---No. 2.

"It is my conviction," says a writer in an English periodical, "that more will have to be done through the press than by any other means. Lecturing and preaching are great things, but they are not the greatest. They can do something which the press cannot do, but the press can do much which they cannot do. Printed leaves can go everywhere. They never blush—know no fear—never stammer—never stick fast—never tire—never die. They can be multiplied without end by the press. Books and tracts can travel at little expense. They want nothing to eat. They require no lodgings. They can run up and down like the angels of God, blessing all, giving to all and asking no gifts in return. You can print them of all sizes, on all subjects, in all places, and at all hours. They can talk to one as well as a multitude, and to a multitude as well as one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the foot-path through the fields; and they dread no noisy or tumultuous interruptions. They take no notice of scoffs, or jeers, or taunts of noisy folly or malignant rage. They bear all things, suffer all things, and take harm for nothing. They can talk even when the noise is so great as to drown all other voices, and they stop when they are bid, or at least when they are done. No one can betray them into hasty or random expressions. And they will wait men's time, and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they broke off. And though they will not always answer

questions, they will tell their story twice or thrice or four times over, if you wish them. And they can be made to speak on every subject. They can, in short, be made vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands."

We want our friends to give this subject their attention. We feel persuaded that the importance of the press, as a means of spreading simple Gospel truth, is too much undervalued by the ministers and people of the Church of God. Were it not so, would there not be provided for, and have tracts published and sent abroad, on such subjects as would be a blessing to the Churches and to the community?

If some of our sharp-shooters, who fire through the Advocate, would, in place of exchanging shots at each other, turn their field-pieces upon the enemies of God and the Church, would it not effect more good?—Doubtless, in order to the accomplishment of any good, it is all important that there be peace and union within the household of faith, for a house or a kingdom divided against itself cannot stand. SPICER.

Query: Who may Baptize?

LANDISBURG, Pa., Aug. 1, 1850.

DEAR BROTHER FLAKE:—

THE Advocate, bearing date of to-day, has come to hand, in which I perceive that the lean solution of my baptism query, as given by Elder J. F. Weishampel, has finally breathed its last. You will therefore indulge me once more in giving it a parting word.

You perceive that the affirmative does not suit my friend. He soon gets out of breath. To deny is easy, but to prove goes hard. I expected something in the shape of an argument: but your readers have heard the head and front of his proof. He has nowhere produced a "thus saith the Lord"—one preeedent from the Bible in proof of his position, consequently has left me nothing to answer.—But, by way of a parting word, and in order to elucidate my position more fully, I appeal once more to the law and testimony. The commission given by our Saviour to his Apostles, confines baptism and preaching to them and to those of their successors ordained after them to the ministerial office. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them," &c., &c. Matt. 28: 19, 20. We perceive that the commission given by the Founder and Head of the Church, invests the Apostles with the most important and responsible office ever conferred upon man. They were authorized to appoint others equally qualified to the same office.—Now, it is a principle universally recognized, that where an office is established, and certain duties specified, that no one but he who has been properly appointed to fill that office, can discharge any of its duties. This principle is recognized by all civil government. By way of illustration, suppose brother Weishampel, in a flight of phantasy, would imagine that he is a jurist, and come here to our County Court and take the seat of the Judge, although for a time vacant. What, I ask, would be the consequence? Why, in the first place, his acts would all be pronounced null and void. Not a single citizen would be bound to observe them. And in the second place, he would be punished as a violator of the laws of the Commonwealth—a usurper of authority, &c. Yet, there is no law forbidding him to do what we suppose him to have done. The very fact of such offices existing, with certain specified duties assigned to those that fill them, is a prohibition to all other persons from interfering, as in the case of Uzziah, who invaded the priest's office, to burn incense, not being consecrated to that purpose.

The same principle must be recognized in the Church or Kingdom of Christ. The sacred office of the ministry has been established by Him, for the building up of the Church and to administer her ordinances. They are invested with important duties pertaining to their office, on the proper discharge of which depend both the purity and prosperity, if not the existence of the Church. These duties are connected with the office, and most solemnly enjoined upon those that fill it. Is it not, then, as clear as a sunbeam, according to the universally admitted principle laid down, that the Great Head of the Church intended that the discharge of these duties should be confined to those to whom they were committed, viz: the office-bearers. Now, sir, the very fact of Christ's appointing the office, and men to fill it, with the solemn command to those invested with it to preach and baptize, as well as to exercise in all the sacred functions of the Gospel ministry, constitutes a law against lay baptism, or the rite being performed by unqualified hands. As in civil government, so in the Church of Christ: he who, without being invested with the office, presumes to exercise its functions, performs acts null and void, and makes himself a transgressor of the laws of high Heaven. Or, does brother W. mean to say that the King of Saints was less wise in his legislation than civil legislators are, who, in order to preserve the union and dignity of the nation, assigned to each man his proper office. It would be an aspersion upon the character of the Great Law-giver, who wills that both the purity and the dignity of the Church should be vindicated, preserved and maintained; although brother W. thinks otherwise. But his theory has had its day. It has been suicidal to itself. It has breathed its last. Yours, fraternally,

J. H. HURLEY.

"A Sectarian Spirit."---Strictures.

MR. EDITOR:—

IN looking over the 7th number of the Church Advocate, I saw a communication from the pen of J. F. W., entitled "A Sectarian Spirit." By your permission, I wish to make a few remarks, and correct a few things which appear erroneous to my mind, at least.

In the first place he asks: "Is there a body of believers organized anywhere in the world, who have not a sectarian spirit?" He thinks not. This may be; but does that make it right in the sight of the Lord? I trow not. Men are disposed to judge others by their own feelings in these things.

In the second place he says: "It is altogether natural that we should have a preferenee for those who are in communion with us; and were the Church of Christ what and as she ought to be, it would be necessary for her members to have a good warm sectarian spirit." He speaks of something that is not in existence, "a good sectarian spirit." A sectarian spirit is from the devil, and I am sure nothing good comes from him.

In the next place, he makes the terms, preference and sectarian spirit, synonymous, which is not the fact, in my humble opinion. We all have our preferences. This arises out of various circumstances, and is not materially wrong if kept in proper bounds; but a sectarian spirit is contrary to the spirit and teaching of the Gospel of Christ. I agree with your correspondent, that if all the people of God were united, they must needs have a corresponding love and attachment to each other. This is the holy bond that unites the happy spirits in the upper sanctuary. Why should it not unite kindred spirits together here? "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34.

J. F. W. thinks that if the people of God were all united in one Church, they would then be the "Sect of Christ." A strange idea indeed. The term sect literally means a part split or cut off from the main body, &c. Now, if we are one body, as Paul says, and that in Christ, I ask, from what other body can we be split or cut off? Which we must be, if we are a sect, according to the etymology of the word.

I have made these few remarks, not for the sake of controversy, (for I am an enemy to controversy, especially such as we have had for some time past,) but because I think such things need correction.

Yours, respectfully, ALPHA.

Cumberland Co., Pa., Aug. 2, 1850.

Sabbath-schools Recommended.

DEARLY BELOVED BROTHER FLAKE—

THE Sabbath-school, though opposed by a few, and thank God, only a few, has proved itself to be good, and very good too. I, with thousands besides, believe it to produce great good. It is, I believe, a nursery in the great field of nature, where flowers are cultivated for the garden or Church of God. Many eminent worthies have risen in the Sabbath-school, that have adorned the Church of God, and been very useful, that perhaps never would have risen had it been otherwise, and at their death date their first impressions for good to the institution of Sabbath-schools. In Sabbath-schools the teaching and books are all adapted to the young and tender minds of children.

Here I might try to answer some frivolous and lame objections that are made to Sabbath-schools. One objection is, that there is no authority for it in the Bible. When we ask them what authority they have for Camp-meetings, they tell us that the Bible gives us authority to hold meetings, and that Camp-meeting is also a meeting. I wonder where they find the Bible bidding them to hold meetings, so called by name. I think if they search closely, they will find few places that the Bible calls an assembly of people to worship God by the name of meeting. So that we cannot know by the name of an assembly the nature or object of that assemblage. So if they will have the name meeting to be Scriptural, call it Sabbath-school childrens' meeting, and they have it in their own title.

But again: Another objection is, that the Bible commands parents to train up their children in the way they should go, and when they are old they will not depart from it. But if they would carefully examine this passage, they would find no mention of parents raising up their children any more than of guardians or Sabbath-school teachers raising them up.

Again: They say, as we read in Ephesians 6: 4, that parents are to raise their children in the nurture and admonition of the Lord. Here, I believe, is as much allusion to our example as our teaching by word, to raise them up in the right way. But the only infallible rule for us to judge by, of the validity of institutions, is to inquire what is the good effect produced by them, or the good fruit growing on them. I know of no bad fruit growing on or out of Sabbath-schools, when rightly conducted; and if the fruit be good, the tree of course must be good.

Likewise, another objection is, that we often have to take unconverted people for teachers of classes. The first remedy for this would naturally be, that these objectors or opposers should, of course, come and do their duty, and teach the classes, so as not to put the friends of Sabbath-schools to the necessity of taking the unregenerate for teachers. But more than this: Have we no good right to choose the unregenerate for teachers? Has not God chosen in the same way things to appearance inadequate? Did God choose a turtle dove or pigeon to carry bread and meat to his Prophet? No, to the contrary, a raven, that the excellency might be of God, and not of that winged fowl. As the Apostle expresses himself, "We have this treasure in earthen vessels, that the excellency might be of God, and not of us." But we believe that teachers are in the same sense taught as the scholars, and many have been bettered, themselves being judges, and many more may be profited thereby. May God grant it may be the case.

For my part, I would be afraid to oppose an institution of this kind, for fear I might be found fighting against God, and his good cause. Consider, you that oppose Sabbath-schools, what good you are doing—setting yourselves against wise and good men in that which God has sanctioned and blest—lest you find yourselves on the rear in duty. For, I believe that the love of God constrains a rightly instructed mind and heart, if impressed aright, to love both saints and sinners, and especially children. Talk not of parents doing the whole work of teaching and training, for many parents are yet unconverted; and because they are so, and do not teach their children aright, shall we that have the light of the Spirit of God, refuse to teach such dear children? May God, the author of the Sabbath and Sabbath-schools, help and assist us in doing our duty. No more at present.

I remain yours in love,

ISAAC MILLARD.

Brotherly Love among Preachers.

IT is said of singers that they are the most jealous class of beings of our race—consequently they frequently are known to hate each other. And if you would judge the conduct of some preachers towards others, you would think jealousy moved them to pursue a very different course than is pursued when *brotherly love exists.* How often do we hear them speak lightly and disparagingly of one another! How often do we find disputes and misunderstandings among them! and very often the cause is jealousy, lest one be more popular than the other, or get a few dollars more than his brother! Men who ought to be examples to the flocks over which they are appointed shepherds, fall out by the way, and while they stop to quarrel, the wolf comes and devours the sheep. What an awful account will such men have to give for their want of fidelity and stability. "Let brotherly love continue;" yes, "be kindly affectioned one toward

another," "each one esteeming the other greater than himself;" and let the flocks see, that neither money, honor, nor anything else can sever the tie of brotherly love among you, who ought to be lights to the world and the Church.

SYMPATHY.

Letter from Brother George Schroll.

Macon County, Ill., June 27, 1850.

Brother Winebrenner:—

As I have promised a goodly number of my brethren and old acquaintances a letter through the Church Advocate, I now state to you that we are all well at present, hoping that these lines may find you all enjoying the same blessing. Also, stating to you a little about our journey to the far West.

We left Pennsylvania on the last day of April, on our journey to the West, and arrived in Illinois, with my brother, on the 28th of May. We all stood the journey well, but I was unfortunate in losing two horses on the road. My expenses on the journey were, as near as I can tell, fifty-seven dollars, beside the loss of my horses. Yet, we are well satisfied with the country. I expect some of our brethren have been looking for a letter before this time. Brethren, you must excuse me for my delay, as I was looking round for some time for a location for us, but have found none yet, as land is somewhat higher than I expected it would be. Grain is high at present, on account of the crops failing last season; but the Wheat crops are good at present. The Wheat crop is almost fit to cut. The Corn crop looks promising at present, although the weather has been very dry; but we have reason to believe that drought does not affect this country as much as the East.

But we must confess that we feel the loss of our well beloved brethren and sisters in the East, as religion runs at a low ebb at present here. We have been three times at preaching since we live in this new country. We heard one of the old-fashioned sermons last night, by an old Baptist preacher, which revived us considerably. We think if some of our good brethren in the ministry would venture to come out here to the West, they would find large fields open here to labor, and we verily believe that many of them could do more good here than in the East; and we do not doubt they would not be long here till they would perhaps get a better support than some do in the East. We do not say this in the way of boasting; but we must say that the people in this new country, as far as we have yet been, far exceed the most of people in the East for conduct and behaviour at places of religious worship. But I would say, brethren, if you come to this country, you must not look for as convenient places of worship as you generally have in the East, as the country is new and but few meeting-houses. The preaching is generally in school-houses or private houses.

We invite the brethren in the ministry, who visit this country, to pay us a visit, and send us an appointment through the Advocate. We would be very glad to see them. If you wish to find us, we live in Macon county, Illinois, four miles west of Decatur. We still feel encouraged to make our way from earth to glory. Brethren, pray for us.

Yours in the bonds of love,

GEORGE SCHROLL.

The life of a pious clergyman is visible rhetoric.—*Hooker.*

OBITUARY OF Bro. FREDERICK HOOVER.

Dien, on the 23d day of April, 1850, brother Frederick Hoover, of South Middleton township, Cumberland county, Pa., aged 73 years, 1 month and 18 days.

My kind, affectionate and indulgent father was a pious, devout and God-fearing man. To this he gave ocular demonstrations by a godly walk and chaste conversation through a long and extensive career of eminent usefulness, from an early age to a high advanced stage in life; and even down to his very last moments, he glorified God through the atonement of our blessed Lord and Saviour Jesus Christ, for the glorious victory over death, hell and the grave vouchsafed to the unwavering, faithful and dying Christian. He embraced religion when he was about the age of twenty years, in Derry township, Dauphin county, Pa., about fifty-three years ago. His out-set in Christianity was peculiar, on account of scarcely any religious instruction being afforded to the mourner in Zion, pertaining to the new birth, a thorough renovation and change of heart. Thus he prevailed with God to meet his holy favor and Divine approbation, or die in the conquest, and from that day to the day of his death, he was truly a worthy example, inherent of all the Christian graces set forth in the ever-blessed Gospel of the Son of God.

His heart was ever open to the dispensation of the necessary means requisite for the advancement of the glorious cause of our Divine Lord and Master; in support of the Gospel, and contributing to the support of its ministers and people, under various and diversified emergencies; to the alleviation of suffering, privation and distress visible in many forms.

His house was ever a happy retreat from the furious storms and adverse winds of a perverse and gain-saying generation, and to the welcome resort and cheerful entertainment of the wayfaring man, of the Christian pilgrim from earth to heaven on his journey through this thorny maze. But more especially was his house a frequent and much sought for home of the forlorn, destitute, (and almost despairing,) persecuted and much despised ministers of the Gospel. [Blessed, yea, ever blessed, is that man who has a heart to feel, eyes to weep, and a bosom to yearn with inward emotions of sympathy, compassion, and God-like pity, on the poor and disconsolate ambassadors of Jesus.]

His mansion was not only the preachers' home, but also the frequent house of God, and the gate of heaven, to many weary souls, in the promulgation of the Gospel of the unadulterated Word of God. He delighted much in the worship of God, and in the observance of his holy ordinances, was frequently in attendance at Camp-meetings, and other protracted meetings; besides, the holy Sabbath-day was observed by a strict attendance at the house of God.

His Christian experience was remarkable, for the exhortations and admonitions of his family, and especially in calling them invariably around the family altar for worship, in the morning and evening, where he would pray and supplicate the throne of sovereign mercy, in behalf of his much beloved family, for their temporal and eternal welfare. And as his days began to draw to a close, and even to his last moments, he was exhorting his strictly pious and God-fearing companion, and all his children, to prove faithful and meet him in heaven, whither he was going! And while they were weeping around his bed-side, he told them not to weep, that he would soon be free from pain.

Thus he fell asleep in Jesus, his departure being most triumphant. He left a wife and seven children, to mourn the loss of a very kind, loving husband and father. But while they mourn his sudden departure, they all appear to be fully resolved to meet him again, upon the sunny banks of final deliverance, with palms of victory in his hands and a crown of rejoicing on his devoted and venerable head. His funeral was attended by a large concourse of people and weeping friends, and the occasion was improved by Elder J. C. Seabrooks, from Heb. 10: 19–23. Truly it was a solemn and long to be remembered time. We thus met to pay our last tribute of respect to one who was much beloved and highly esteemed by kindred, friends and neighbors. But, blessed be God, they mourn not as those who have no hope, but with the blessed assurance that their irreparable loss is his ceaseless and eternal gain; and while we still remain on earth, he is doubtless an inmate of Heaven.

Death came to our aged sire and worn,
  And whispered—follow me;
Away to the bright, celestial bourne,
  I have come to summon thee.

From all time's sorrow, and pain, and strife,
  I bring thee sweet release;
Thou shalt drink of the cup of eternal life,
  Whose waters are joy and peace.

The angel smiled on our true sire there,
  And the light of his radiant wing,
Silvered the threads of his snowy hair,
  Just stirred by the breeze of spring..

And he breathed in accents soft and clear,
  Thou'lt find when earth's chain is riven,
That the joy and light of ages here,
  Make an endless bliss in Heaven.

MY FATHER.

My father was a parent kind,
  And loved his children dear;
And when his hour of death drew nigh,
  We shed full many tear.
We wept, but not in bitterness,
  For well we knew that he
Enjoyed throughout the shadowy vale,
  The smile of Deity.

He had a pleasant word for all
  Who came within his way;
A smile was ever on his face—
  A kind, benignant ray.
Whene'er he roamed he made him friends,
  Of high or low degree;
The charming birthright that he owned,
  Was sterling integrity.

Resignment to his pilgrimage,
  Upon his latter years:
We marked with grief his failing strength,
  And turned to hide our tears.
At length an angel messenger,
  Commissioned from the sky,
Approached my father with a smile,
  And bore his soul on high.

We laid him in a quiet grave,
  A rural, soft retreat,
And turned our faces from the spot,
  With slow, unwilling feet.
We raised a graven monument,
  Above his humble sod:—
My father was a holy man,
  The noblest work of God.

SAMUEL M. HOOVER.

Carlisle, Pa., July 24, 1850.

NEWS DEPARTMENT.

The California Trail—Cholera on the Plains.

The *St. Louis Republican* publishes a number of letters from the Plains, chronicling the progress of the trains to California. We make the following extracts:

Sunday, June 9, 1850.

110 Miles West of Fort Kearney.

We left Fort Kearney on Monday evening, (June 3,) about 3 o'clock, and had proceeded about three miles, when one of those prairie thunder storms broke upon us and we were forced to halt for the night, completely drenched, no wood, and obliged to retire, with a cold smack, to our lodgings upon the cold and wet ground. It continued raining all night, with violent wind and most terrific thunder, for a new country. About 12 o'clock two of our largest tents yielded to the wind, and a portion of one landed upon a mule, which so frightened him that a general stampede ensued.

The next morning we got off in good season, and that day reached Plum Creek, and found several trains awaiting a fall in the creek, to enable a safe ford. At this point we were unfortunate enough to lose one of our party, (Lucius C. Mason,) the particulars of which I wrote you on the 6th, and sent the letter by a gentleman on his return, who promised to mail it at St. Joseph. Hall's train were also encamped a few miles from us, and also lost a man—young Allen. Since then, until to-day, we have had good weather and good roads; but we have witnessed most horrible havoc of that dread disease, the Cholera. That disease broke out about the same time in every train that was in Plum Creek Valley from the 1st to the 7th of June. I have endeavored to ascertain all the particulars, but in a great many instances I saw graves with not even a name left, and in others the name only given. Up to this time I have counted forty graves, in sixty miles travel, and we have passed several trains where from one to six were sick, and probably two-thirds of them are dead ere this.

The following particulars were given me by a gentleman who overtook us yesterday, and I have every reason to believe them true, although he neglected to state everything of interest. He states, on the 7th, about 15 miles west of Plum Creek, he found a small train of three wagons, about a half mile from the main road, and but one man able to sit up; that there were originally twelve men in the train, but six were already dead and buried; four were dying of Cholera, one had the measles, and the other well, but so fatigued from nursing, that he could scarcely stand.

Now, Messrs. Editors, you will please call on Dr. McDowell, and others who contend that Cholera is contagious, and who also believe the disease is caused from a lack of electricity in the air, and ask them to account for this disease breaking out in some fifty or one hundred trains, about the same time, in the centre of a vast prairie, at least a thousand miles from any city, and immediately following severe thunder storms. And bear in mind, the trains in which the disease first disappeared were from healthy counties—Cedar, Ray, &c.—and only two of the trains were from St. Louis, (ours and Hall's.) and we had left St. Louis before a single case had occurred, more than a month ago. It strikes me that the doctrine that Cholera is contagious is fully exploded, and that it is merely infectious.

Since Mr. Mason's death we have had some few cases, but Dr. Knox soon checked them, and now every man, woman and child in our train enjoy the best of health.

SUNDAY, June 15, 1850.

240 MILES WEST OF FORT KEARNAY.

During the past week we have witnessed a great amount of sickness and distress in different trains. In fact, I have not yet heard of a train that has escaped sickness, and in nearly all the monster Death has taken one or more victims. To give you some idea of the sickness on the Plains this year, I will only mention a few cases that have come under my own personal observation. I visited a train on Tuesday last. Of the 17 men composing it, 16 were sick. Another train I passed buried seven at one time, five or six more sick, and one dying as I passed. In two instances I have passed trains where *all but one* had died. In one instance I saw at an encampment one tent left standing and another 'struck,' but lying on the ground; also a barrel of crackers, several blankets, six or eight pairs of boots, hats, coats, shirts, &c., &c., and near by five graves. It was a sad spectacle.

Several gentlemen have passed us who left Fort Kearney four days after we did, and one has counted 150 graves, but he neglected to take names. From all I can learn I have no doubt that at least 250 emigrants have died within the last 15 days between here and Plum Creek.

FORT LARAMIE, June 17, 1850.

The heavy tide of California emigration is passing this post at this time. About 10,000 have passed within the last four or five days. The whole number registered here as having passed this spring stand as follows:

Men, - - -	30,934	Horses, - -	10,880
Women, - -	430	Mules, - -	6,471
Children, - -	503	Oxen, - - -	18,233
Wagons, - -	7,113		

The registration is in the main correct, as the officers take great pains in endeavoring to make it correct, though some trains have passed without registering their names. As near as I have been able to estimate the numbers, I think one-half the emigration is from the State of Missouri.

Jerome & Co.'s train, from your city, passed here on the 15th inst. Alexander & Hall's train, also from St. Louis, passed here to-day.

There have been some cases of severe diarrhea, and a few deaths in several of the larger trains. It is not the Cholera, as some of the emigrants assert it to be. The physicians say it is brought on mostly by drinking too much water and exposure, such as wading rivers and creeks, and change of habits of life.

The grass on a portion of the route has been very scarce, especially between the crossing of the South or Loupe Fork of the Platte and Chimney Rock. Horses, mules and oxen suffered for the want of food. Stock from Missouri suffered less than from other portions of the Union, for the reason, I suppose, they had not travelled so far as the others and were less tired.

☞ In Ohio most of the peach trees are really breaking down with the abundance of the fruit. The apples are nearly as abundant; the fruit crop appears to be everywhere good. What prospers the wheat is generally good for fruit. As to wheat there is no diminution of the good accounts received from every quarter.

The Pennsylvania Railroad.—The Pittsburg Gazette, alluding to the state and prospects of this great work, gives some facts relative to its progress, which are interesting. The line from Philadelphia to Huntingdon is in exeellent order, and doing a good business. From Huntingdon to Hollidaysburg the line will be finished probably by the 15th of September next. There is, therefore, a certainty that by the first of October there will be continuous railroad communication from Philadelphia to Johnstown, using the Portage Railroad across the mountains, which is in good order. This will render but one transhipment necessary, at Johnstown. From Johnstown west to Bolivar, some 22 miles, the work will be finished early next season, and to the Monastery, in Westmoreland county, some time next summer.—This brings the road into connection with the southern turnpike. It is contemplated, also, to build a branch from the line to Blairsville, and it is highly probable that it will be done next season. This will connect the line with the northern turnpike. It is not probable that the line will be entirely finished to Pittsburg, so as to be in continuons use, before the spring of 1852. This is owing to the very heavy work in Westmoreland county. The Gazette says:

"But by the means of the Canal to Johnstown, we may expect to do a good business this coming fall, and, by means of the canal and the two turnpikes, a heavier business the fall succeeding.

"We presume, however, that the line from this city to Turtle Creek will be finished this fall, or by next spring.

"Eight miles of the mountain section, commencing at Johnstown and going east, have been put under contract. All the work on the western end of the line is being performed in the most satisfactory and durable manner, the streams being crossed by stone arched bridges, and every pains taken to make the work a credit to the State. It will, doubtless, be one of the very best railroads ever built in the country."

Singular Case.—The following, which we take from the Louisville Journal, shows how much the mind has to do in producing, or warding off cholera attacks. Great depression of spirits and fear are strong predisposing causes of the disease. They invite attacks, as every well informed physician knows. Firmness and cheerfulness are great preventives, and should be constantly cultivated:—On Tuesday, the wife of a man named Jacques, in the lower part of the city, was attacked by cholera. Dr. Knight was called in, and by his direction, Jacques went for medicine. On his return, he inquired anxiously of the Doctor how his wife was. He was informed that she was in a collapsed state and could not possibly live. Thereupon he calmly took out his watch, and, handing it to his brother, said: "My wife is going to die, and I cannot live without her; I shall die too."—He seemed in perfect health at the time, but all the symptoms of cholera made their appearance immediately, and he died in three hours.

The Cholera in Cincinnati.—CINCINNATI, Aug. 5—The Board of Health report, for the twenty-four hours ending last evening, sixty interments, of which ten were from Cholera, and 31 children under five years of age.

Wonderful Preservation—A Noble Lad.—On Friday, a lad about 13 years of age, was driving his mother, (Mrs. Humphry,) and five small children, with the nurse, and when at the lake, this side of Torryburn, the horse rushed into the water, the bank being very steep, and they were all engulphed beyond their depth. The mother, with her infant in her arms, supporting herself for an instant, but sank, when feeling her foot touching something, by exertion she rose to the surface, and grasped a branch held out by some men who providentially by this time were present. The lad seized two of his sisters, but finding them too heavy called for help, when a plank being thrust out, he was dragged on shore, he being the only one who could swim.

He again struck out, and seeing another of his sisters in the wagon, at the bottom of the lake, went down and caught her by the bonnet, and rescued her in time, though she was insensible, to preserve life. One more child was still floating on the water, supported by its clothes; the noble boy again dashed in and succeeded in restoring his fourth one by his courage and exertions. The nurse was saved by grasping a stick held out by the men on shore. Thus, a lad thirteen years of age, save the lives of four children. What a reflection for after life! A couragcous and spirited youth, truly. The horse was drowned.—*St. Johns (N. B.) News, July 29th.*

Sad Accident by Lightning.—CHESTER, Delaware Co., Aug. 4, 1850.—MESSRS. EDITORS: A lamentable accident occurred in Aston township, in this county, yesterday, at 4 o'clock. A dwelling-house, on the tenure of John Cook, at which a vendue was being held, was struck by lightning, and three pessons were instantly killed and a number wounded. The names of the killed are Mrs. R. Dutton, wife of Jonathan Dutton; her son, Nathan, a young man recently married, and a Richard P. Slaughter, an industrious young man, a carpenter by trade, who leaves a wife and two children. John McCoy, who was standing by Dutton at the time of his death, was struck in the back. The electric fluid passed down both his legs, taking off the skin all the way down, and tearing his shoes into fragments. A sad calamity has befallen the families of the deceased individuals, and much sympathy is felt for them.—*Ledger.*

The Cholera in Pittsburg.—PITTSBURG, Aug. 5.—The prevalence of the Cholera in this city is beginning to create much alarm. From some unexplained cause we have no sanitory committee to report a correct list of deaths, though the cholera is evidently increasing. An undertaker told me this morning that there were as many as 30 interments on Sunday, (yesterday.) This is perhaps a slight exaggeration.—The fatality appears to be confined principally among the Germans and poorer classes. The intemperate use of vegetables is the principal cause. There are now six feet water in the channel.

☞ A planing machine has been invented in St. Louis, which, the Republican says, is destined to supersede all others. With one-fifth of the power required to propel Woodsworth's machine, it will turn out, planed on both sides, tongued and groved, ONE HUNDRED AND TWENTY per minute.

Crops in Western New York.—The editor of the Albany Evening Journal, who has lately taken a trip to Rochester, says:

"Never has the teeming earth yielded her treasure with a more bountiful hand. Never did 'seed time and harvest' promise more abundant reward to the husbandman. Onondaga, Cayuga, Seneca, Ontario and Monroe are in a truly high and palmy condition. The growing crops, of every description, are healthy and vigorous. Fruit promises to be excellent and plentiful.—Ontario and Monroe resemble the richest and best cultivated portions of England and Belgium. We have never seen, in that portion of our State, so many acres promising a larger yield of better wheat. This wheat, ripening early, invited the cradlers several days since, and, blessed with good harvest weather, most of the crop has already been secured.

MISCELLANEOUS.

THE following notice of Prof. Finney's labors in London, will be read with interest by his numerous friends in this country. We trust it will elicit much prayer for the blessing of God upon the great work to which Bro. Finney has so exclusively and earnestly devoted himself. The artiele is taken from the "*British Banner*," an able religious paper, of London, and one of the principal organs of the British Congregationalists.—*Oberlin Evangelist.*

REV. C. G. FINNEY.

"Some six weeks back, we intimated that arrangements were made for a visit of the Rev. Mr. Finney to the metropolis, and that he would on the 12th of last month, commence a course of services at the Tabernacle. In a subsequent notice, we also gave a slight sketch of that gentleman's history and labors in the land of his nativity, the United States. To meet the extreme difficulty of making any great impression upon the Metropolitan population, it was deemed expedient to pioneer his way, not so much in the city generally, as in the immediate neighborhood of the chapel in which he was to commence his evangelical efforts. In some cases, it is not very difficult to gather together a vast number of those whom Mr. Jay properly designates "religious vagabonds," the chaff of professors, itinerant hunters after new things and new men, who are carried about from place to place by the ever-flowing, ever-changing currents of novelty. To bring such people under the influenee of a pungent, searching and powerful ministration of the word, is, doubtless, a point of no inconsiderable moment; but this class are among the most hopeless hearers on the face of the earth; they may be amused, moved, and led to utter the loudest strains in the praise of the idol of the hour; but, in general, the matter ends there. Conversion amongst this class is very rare.—They are one Great Ear, which is never satisfied with hearing, while their heart is shrivelled into a muscle, bloodless and impassive! It was considered that if much good was to be done by the visit of Mr. Finney, new ground, as far as possible, must be broken up, and the great question was, how to do this. As one of the best of the various means available, some eight or nine thousand copies of a copious Address were circulated by a body of the young men of the congregation on the morning and afternoon of the previous Lord's-day.

"Mr. Finney began on the 12th, accord-

ing to arrangement; and from that time to the present he has gone on regularly preaching in the Tabernacle, Lord's-day morning and evening, and on the evenings of Tuesday, Wednesday, and Friday. As we understand many of our readers are looking for some intimation on the subject of the acceptance with which he may have met, we have pleasure in intimating that from the first, the attendances have been very great on all occasions, both on Sabbath and week days. Sabbath-day audiences in houses with large regular churches and congregations are but an inferior test; the true test is the week-night meetings in this great, busy, and dissipated metropolis, which it is always difficult to move by any spiritual instrumentality, whatever be its originality or power.

"As to the ministrations of the Rev. Mr. Finney, suffice it to say, in general, that their merits are very great. It is enough, meanwhile, to remark, that there is every reason to anticipate from his services great spiritual good. It is too early to affirm any thing special, or to report individual cases. For the first time, last Sunday, he requested parties desiring to be further and more specifically addressed, on the breaking up of the congregation to repair to the great adjoining school-room, when probably from seven to eight hundred persons were speedily congregated. It is not meant that, in the strict sense of the word, these individuals were convinced and avowed penitents, but the fact showed, at any rate, that there was a sufficient measure of interest felt to lead them, after one very lengthened service in an oppressively crowded house, to repair to another. It was also obvious, there were many who, at least for the moment, were pierced with the arrow of conviction. Time will tell the real character of the incipient movement. We rejoice to say, that appearances are to a very high degree encouraging.

"It may be proper to correct a mistake, which we regret to find somewhat general, more especially among the leading ministers and leading men of many of the churches, a number of whom heard Mr. Finney at the outset. On that occasion, it was felt, lamented, and noised abroad, that there was no gospel in his ministration. It has grieved us to find that very much has been made of this report. We, therefore, rejoice in being able to meet it with a statement, which, we doubt not, will prove satisfactory to those who are interested in the case.

It must, then, be conceded, that Mr. Finney has his peculiarities—peculiarities very strongly marked both as to his manner of address, and the matter with which he opens his Commission. Avowedly, at the outset, his object is not so much to pour gospel truth on those who have been already saturated with it, and who are slumbering or dead under it, as to awake the sleepers—to quicken the dead—to drive the Churches from the rut of their formality—to prompt reflection—to work conviction—to excite a sense of short-comings, guilt, weakness, and insufficiency for any great spiritual service in the salvation of the world. Such is the object, and his instrumentality is of a corresponding character. It is rousing and lacerating in a very high degree; but, having done this, he preaches the Gospel in all its length and breadth of grace and privilege. This he has done in the Tabernacle with a power that we have never seen surpassed in that pulpit—a pulpit which has been graced by nearly all the first ministers of the by-gone and of the present generation. On this ground, therefore, there need be no solicitude. At the request of the London Christian Instruction Society, Mr. Finney preached a special sermon to the visiters, last Wednesday evening, and we hesitate not to say, that never before were the claims of the city brought before that body with such vividness, such vigor, such fidelity, and power. So great was the interest, and so copious the subject, as it presented itself to his mind, that, after having preached an hour and a half, he was requested by the Secretaries to continue the subject, a request with which he at once complied, and, accordingly, he will resume it this evening.

We, in our previous notice respecting Mr. Finney, made a mistake, or rather we had been misinformed, when we stated that he had his expenses guaranteed to and from the United States, by a gentleman in England; it is not so; that excellent person simply pressed his acceptance of £50 towards that object.

We cannot close without making a communication which may save much trouble to others as well as to Mr. Finney. He is continually assailed by applications to attend this meeting or that, to preach for this object and the other, in the city, and in the suburbs, and in the country. Of course, the answer in every case, is a negative. His hands at present are so full, and he is so borne down by the oppressive labors of the sphere he occupies, that any addition is out of the question. He has come to England for the performance of multifarious labor, but for one special object from which nothing can detach him; and to that object he is giving himself with an uniformity, a devotion, and an energy, which leave neither time nor thought for anything else.

A fortnight back, Mr. Finney presented us with a written notice for the *Banner* to this effect, which, however, we withheld, deeming it better that the statement should come directly from ourselves.

1800 AND 1850—THE CONTRAST.

Since the commencement of the present century not far from 2,000 missionaries have been sent forth to different heathen countries, and upwards of seven thousand native assistants have been employed in teaching and preaching the gospel; about four thousand churches have been organized, whose aggregate members amount to very nearly or quite two hundred and fifty thousand, and three thousand missionary schools have been established embracing two hundred and fifty thousand children. And all this where fifty years ago, there was not a single school, nor a single scholar, a single church, nor a single convert, a single missionary, nor a single native assistant, to be found.

At the commencement of the present century it is computed that there were in the whole world about 4,000,000, copies of the Bible, where as now there are more than 30,000,000. Then the scriptures had been published in less than *fifty* languages, now they exist in nearly *two hundred* languages and dialects! Then they were accessible in languages spoken by about 200,000,000, now in tongues and dialects spoken by 500,000,000!

Fifty years ago, not a dollar was given through any of the channels referred to in this review, expressly for the object of sending the living preacher to the heathen, now considerably more than *two millions* of dollars is contributed annually to the Foreign Missionary Societies alone.

Within the same period whole islands and groups of islands, inhabited by the lowest savages in the North and South Pacific, have been Christianized; the work of illumination has begun in some of the darkest parts of Africa; China with its teeming millions, has been thrown open to our labors; India throughout all its borders has become fully accessible, while in Turkey, where but lately the government visited with instant death all apostates from the national faith, the principle of religious liberty is now interwoven with the fundamental laws of the Empire!

The past half century has been marked by such improvements in science and arts as are stupendous in themselves, and well adapted, as they are by Providence designed, to be subsidiary to the still more stupendous moral and religious enterprise achieved, or in prospect.

Fifty years ago we had no steam-ships traversing either ocean or river; no railroads binding the different sections of our extended country together, and making the inhabitants of its extreme borders next-door neighbor; no telegraphic wires upon which to send living and burning thoughts flying through the air with lightning speed. There has also been going forward a new distribution of political power in the world, so that at this moment more than one-half of the population of the globe is subject to Christian governments, and full one-half of those fall to Protestant powers! Nor are we yet able to speak of the final results of the late upheavings of the masses in Europe, now temporarily quieted by external pressure; though who can doubt the connection between these widely extended movements and the ultimate establishment of truth and justice in the world. *Journal of Missions.*

WONDERS OF THE ATMOSPHERE.

There is, in a late number of the London Quarterly, a well written and instructive article on Humboldt's *Kosmos*, from which we copy the following description of the wonders of the atmosphere:

"The atmosphere rises above us with its cathedral dome arching toward the heavens, of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the Apostle John saw in his vision, 'a sea of glass like unto crystal.' So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests like snow-flakes to destruction before it; and yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass; yet a soap ball sails through it with impunity, and the thinnest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blast braces into new vigor, and hardens the children of our rugged climate.

The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, and the clouds that cradle near the setting sun. But for it, the rainbow would want its 'triumphant arch,' and the winds would not send their fleecy messengers on errands round the heavens; the cold either would not shed snow feathers on the earth, nor would drops of dew gather on the flowers; the kindly rain would never fall, nor hail storms nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the evening sun would in a moment set, and without warning plunge the earth in darkness.—But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and to nestle to repose. In the morning the garish sun would at once bound forth from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and like man, she goeth forth again to her labor till the evening."

THE MISSIONARY'S DEATH-BED.

The gospel of Christ is not only the missionary's comfort in the house of his pilgrimage, but his support and joy as he crosses the Jordan. Mr. Medhurst describes, in a very affecting manner, the closing hours of Rev. Benjamin Southwell, of the London Missionary Society, who died October 5th, 1849, at Sanghai, China. He says:—"With glowing rapture he repeated the whole of the beautiful hymn, 'Jerusalem, my happy home;' and so excited was he in his gladness that, feeble as his voice was, he sang one of the verses to a tune with which he was familiar. Even when sleeping, blissful dreams visited his pillow, which, in a continued stream of words, lasting about forty minutes, he described to those about his bedside as full of the most ecstatic views of heaven, of the preciousness of Christ, of the conviction of that much as he felt he had sinned, Christ regarded him as one of his own, to whom were destined the fullness of joy, even perpetual pleasures."

A NOBLE BOY.

A touching incident occurred recently at a steamboat sinking, in the Missouri river, near St. Louis. Among the persons who were swept overboard were a woman, and a boy about twelve years of age. A man on the steamer seeing the boy, buffeting the waves just beyond the boat, threw him a rope, and called to him to take hold of it. The little fellow replied—"Never mind me—I can swim—save mamma." They were both rescued. Such a boy, in now-a-days of selfishness, should swell his parents' hearts with pride.

SEEK the Lord and his face continually; let this be the business of your life and strength; and let all things be subservient and in order to this. You cannot find nor behold the face of God but in Christ; therefore labor to know God in Christ—which the Scripture makes the sum of all, even life eternal.—*Cromwell.*

POETRY.

CAST IN THY MITE.

He who gives but little from his store,
If little be his means,
Treads on as far the heavenward shore,
As he who gives ten times the more,
If ten times more his gains.
He may be useful here who would,
And walk within a zone of light;
There is a treasury of good—
Cast in thy mite!

Thou mayst not have one piece of gold
To bless the poor man's palm;
But angels will with joy behold,
If thou hast words that can be told,
His troubled heart to calm;
For kind words are as honied streams,
And he, the walker of the sod,
Who gives them to his brother, seems
A messenger from God!

There are abuses deep and loud—
Hoarse voices shrieking "Bread!'
Yes, there are noble spirits bowed
And forms that flit among the dead.
Crush but one atom of abuse—
Stay but one particle of sin—
Thy God will sanctify the use
Of all thy powers therein.

And if thy brother weaker be,
If folly mark his path;
If thou art from that folly free,
If knowledge clingeth unto thee,
Give not contempt nor wrath;
But from the garner of thy worth,
And from thy store of truth and light,
To serve thy brother's wants on earth,
Cast in thy mite!

BLESS GOD FOR RAIN.

BY GEO. W. BUNGAY.

"Bless God for Rain," the good man said,
And wiped away a grateful tear—
That we may have our daily bread,
He drops a shower upon us here.
Our Father, Thou who dwell'st in heaven,
We thank Thee for the pearly shower,
The blessed present Thou hast given
To man and beast and bird and flower.

The dusty earth, with lips apart,
Looked up where rolled an orb of flame,
As though a prayer came from its heart
For Rain to come; and lo, it came.
The Indian corn with silken plume,
And flowers with tiny pitchers filled,
Send up their praise of sweet perfume,
For precious drops the clouds distilled.

The modest grass is fresh and green—
The brooklet swells in songs again;
Methinks an angel wing is seen
In every cloud that brings us Rain.
There is a rainbow in the sky,
Upon the arch where tempests trod:
God wrote it ere the world was dry—
It is the autograph of God.

Up where the heavy thunders rolled,
And clouds on fire were swept along,
The sun rides in a car of gold,
And soaring larks dissolve in song.
The rills that gush from mountains rude
Flow trickling to the verdant base—
Just like the tears of gratitude
That often stain a good man's face.

Great King of Peace, deign now to bless;
The windows of the sky unbar;
Shower down the rain of Righteousness,
And wash away the stain of War;
And let the radiant bow of Love
In beauty mark our moral sky,
Like that fair sign unrolled above,
But not like it to fade and die.

THE TREASURE IN THE FIELD.

A man while going o'er a field,
In which a treasure was concealed,
Perceived the gem:—he hid it well,
And, filled with joy, he went to sell
All that he had, then bought the field
Which did such worthy treasure yield.

H. J. B.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun.
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 14th of July, 1850, by Elder Jacob Keller, at the house of Elder John Hepler, Mr. Daniel Snyder to Miss Magdalena Hepler, both of Mahantungo Valley, Schuylkill county, Pa.

On the 25th of July, 1850, by the Rev. J. F. Mesick, Mr. Henry Barkneys, of Swatara township, to Miss Margaret Wonnemacher, of Londonderry township, Dauphin county, Pa.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following Protracted Meetings are to be held, Providence permitting, on the Matamoras and Juniatta Circuit, viz:

One in the Red Hill Bethel, near brother William Kumbler's, opposite Newport, Perry county, to commence on the 6th of September.

One at Matamoras, Dauphin county, to commence on the 13th of September.

One near brother Joseph Cameron's, in Turkey Valley, Juniatta county, to commence on the 27th of September.

One near brother John Grubb's, in Wild-cat Valley, Perry county, to commence on the 11th of October.

We do most earnestly solicit the preaching brethren to attend the above meetings.

A. Snyder,
Preacher in Charge.

East Pennsylvania Camp-meetings.

1. A Camp-meeting for Dauphin Circuit, to commence on the 19th of August, on the land of brother John Felty, about four miles from Harrisburg, and three from Linglestown. The preachers and brethren are invited to attend.

2. A Camp meeting for Landisburg Circuit, to commence on Tuesday, August, 27th, on the old camp-ground in Germany, about four miles from Landisburg. The preachers and brethren are invited to attend.

A Camp-meeting will be held on the lower end of York county, about one mile from Newberr,, and about one and a half miles from the river, on the land of Tacy Keister, commencing on Friday, the 16th of August.

A Camp-meeting for Broad Top Circuit will commence on the 23d of August, to be held near Mr. John Hoover's, on Broad Top. The preachers and brethren are invited to attend.

A Camp-meeting will be held at brother Geo. Kimmel's, one and a half miles east of Orwigsburg, Schuylkill county, commencing on Monday, the 26th of August.

The German preachers are all invited to attend the above Camp-meeting.

J. Keller.

West Pennsylvania Camp-meetings.

The following Camp-meetings will be held within the bounds of the West Pennsylvania Eldership, viz:

One in Brush Valley, Indiana county, Pa., commencing on the 22d of August.

One in Irvin township, Venango county, Pa., commencing on the 5th of September.

Brothers Winebrenner and Harn will be in attendance at the last meeting.

Also, a Protracted meeting at Bethany, Westmoreland county, Pa., commencing on the 20th of September.

Brothers Winebrenner and Harn will attend.

By order of the Committee.
J. M. Klein.

Camp-meetings in Ohio.

1. One in Summit county, near East Liberty, commencing on the 22d of August.

2. One on the old camp-ground, one and a half miles West of Reedsburg, Ashland county, commencing on the 29th of August.

Indiana Camp-meeting.

A Camp-meeting will be held in the bounds of the Church in Decalb county, in the neighborhood of brother Joseph Walters', five miles southeast of Auburn, commencing on the 23d of August.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	62½	a 4 75
Do.	Rye,	do.	2	50	a 2 50
Do.	Corn,	do.	2	37½	a 2 37½
GRAIN—Wheat, per bushel,				95	a 1 00
Do.	Rye,	do.		56	a 56
Do.	Corn,	do.		45	a 50
Do.	Oats,	do.		36	a 36
Do.	Barley,	do.		60	a 65
SEEDS—Clover,		do.	3	50	a 3 50
Do.	Timothy,	do.	2	25	a 2 50
Do.	Flax,	do.	1	05	a 1 25
BEEF, per cwt.			5	00	a 5 50
PORK,	do.		5	00	a 5 25
HAMS, per pound,				7½	a 19
BUTTER,	do.			10	a 10
LARD,	do.			8	a 8
TALLOW,	do.			8	a 10
HARD SOAP, (Dried) per lb.				6	a 7
EGGS, per dozen,				10	a 10
POTATOES, per bushel,				56	a 62½
ONIONS,	do.			75	a 87½
APPLES,	do.		1	00	a 1 12½
PEACHES, (Dried) per bush.			1	25	a 1 30
FEATHERS, per pound,				37½	a 45
WOOL,	do.			30	a 50
SALT, per sack,			1	20	a 1 20
HAY, per ton,			10	00	a10 00
PLASTER, per ton,			4	00	a 4 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	12½	a 5 25
Do.	Rye,	do.	3	00	a 3 00
Do.	Corn,	do.	3	00	a 3 00
GRAIN—Wheat, per bushel,			1	15	a 1 20
Do.	Rye,	do.		65	a 65
Do.	Corn,	do.		65	a 65
Do.	Oats,	do.		43	a 43
Do.	Barley,	do.		65	a 68
SEEDS—Clover,		do.	3	50	a 3 50
Do.	Timothy,	do.	2	75	a 3 00
Do.	Flax,	do.	1	35	a 1 40
BEEF, per cwt.,			7	00	a 8 75
PORK,	do.		7	00	a 7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *duo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller,	- - -	-	10 00
J. H. Hurley,	- - -	-	5 00
Geo. U. Harn,	- - -	-	5 00
M. F. Snavely,	- - -	-	10 00
Jacob Miller,	- - -	-	10 00
James Miller,	- - -	-	5 00
S. A. Brumbaugh,	- - -	-	5 00
Thomas Strohm,	- - -	-	5 00
J. B. G. Kinsloe,	- - -	-	5 00
Abraham Sherich,	- -	paid	7 50
Abraham Swartz,	- -	-	5 00
A Liberal Brother,	- -	-	20 00
A Liberal Sister,	- -	paid	2 00
David Strickler,	- -	-	5 00
James Casey,	- -	-	5 00
Samuel M. Hoover,	-	paid	5 00

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Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits,

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

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☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

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NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa. SEPTEMBER 2, 1850. NUMBER 9.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

☞ Read the strange account in another page concerning the "Mysterious Knockings."

☞ The acknowledgement of monies received on the Advocate will be continued in next number.

☞ Those who are indebted to brother W. for the Advocate, or for books, will confer a favor on him, and his family, by remitting what they owe. Do it quickly.--Editor *pro tem.*

☞ The Camp-meeting five miles above Harrisburg is going on pleasantly and profitably. A number of the preachers are there, and will I hope give us an account of the meeting from first to last. Our Harrisburg Church has six tents there, and form one large family, all sitting round the same table under the trees. May it be a blessing to their souls.

I remember when they used to sing at the Camp-meetings below Philadelphia,--

"This night our souls have caught new fire,
We feel that heaven is drawing nigher."

J. F.

"The Summer is Ended."---J. F.

Very warm and very pleasant have been these summer days. It has also been a fruitful season. Seed time and harvest--summer and winter have come on with wonderful regularity, and go to show that there is a hand Divine that turns the wheels of nature, making every thing subservient to the convenience and comfort of man.

The whole year, and every day thereof, belongs unto the Lord, and to those who have received grace from above, it is no hardship to spend the whole year round in the worship and service of the God in whom they trust, and who is to be supremely loved. Such as these have spent these pleasant summer days in trying to live to God--in resisting sin--and seeking for a greater conformity to the image of the Saviour.

And with some it will be the last summer they will see on earth. The rose and lily may bloom again---the fields and trees again be clothed in green--but their eyes will be gazing on the strange beauties of the land which seems now very far off--but yet can be quickly reached.

"There everlasting spring abides,
And never withering flowers;
Death like a narrow sea divides,
This heavenly land from ours."

———"And we are not saved."

So said the Israelites of old on one occasion, and so it is with some who might be numbered among the spiritual Israel of God--but they would not.

A Sabbath-School at Camp-Meeting.—J. F.

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad cast it round the land."

Yesterday I was at the Camp-meeting about five miles above Harrisburg. We found it in a very pleasant piece of woods—a large congregation (for the place) was gathered, the morning services had commenced, and one of the young brethren (brother Howard) was preaching. They had sitting in front of the stand a large number of children, comprising the Sabbath-school of the neighboring village. There they were in the early morning of life—a number of boys and girls—listening to a discourse addressed to children and parents and all.

After the sermon brother Keller followed with a plain and feeling address, in the course of which he related an account of a little girl, and her mother, in Ohio, which was very affecting, and which I wish he would write out in the same words he told it, and send it to me.

When he was done, the writer spoke a little while from the words of the Egyptian princess to the mother of Moses, when the child was found in the little ark of bulrushes, lying in the brink of the river Nile. She said, "Take this child away and nurse it for me, and I will pay thee thy wages." Exodus 2: 9.

The Lord says to every father and mother—"take it"—a gift to thee, from the Lord—"take it" thankfully. Take "*this child.*" To be sure it is *only a child*--but it has a precious soul, and this soul may expand, and brighten, and live in blessedness through everlasting years, if it can be prepared therefor in this mortal life. It must be renewed and sanctified.

Therefore take this child and *nurse it for me.* It is the Lord's property, and you are to nurse it for Him. Do it all the good you can as to the body, and bring it up in the nurture and admonition of the Lord. Talk to the child of the things of God--teach it to pray, saying "Our Father"--let it join with you every day in family worship, and go with you every Sabbath to the house of prayer, and also to the Sabbath-school. Encourage the child to learn verses from the Scriptures, and also the sweet and solemn Hymns and Songs of Zion. And let your daily walk in holiness and love be an example that your child may follow.

"And I will give thee thy wages." You may not have your reward here, but may have care, and toil, and be none the richer in worldly things. You perhaps will not die rich in silver, and gold, or houses and lands. But suppose your children follow you to Paradise, and after a while you, and they, form a part of that great family whose names are written in heaven—this will be your wages.

"Then when the glorious end,
The day of God is come;
The angel reapers shall descend,
And heaven sing harvest home."

Western Tour.---No. 6.

Indianopolis, Indiana, July 31, 1850.

JOURNAL OF THE NINTH AND TENTH WEEKS.

Monday, July 15th.—Visited the Capitol in Iowa City, and some old friends and acquaintances. Received a letter from my daughter Ellen, at Wooster, Ohio. Left for Columbus City, in Louisa county, where we arrived in the evening, and stopped with Wesley W. Garner, formerly of Carroll county, Md., who entertained us with great kindness. We come down on the Iowa river road, where we passed through a very handsome and fertile country. There are some splendid Groves and Prairies along this river, on both sides of it; and a great deal of the land can still be had at government price, $1 25 per acre.

July 16th.—We left Columbus City and started for Mount Pleasant, the county town of Henry county. After passing over several large Prairies, and through a heavy rain and thunder storm, we arrived there in the evening and stayed over night with brother Joseph Barton, who lives near the town. We had intended to preach there that evening, but arrived too late to get out an appointment.—There was a revival in that neighborhood last winter, and a goodly number were converted. The young converts and Church there seem to be doing well. We deeply regretted the want of time to stop and preach for the Church and people in that place. We felt particularly anxious to see brothers Scott, Zentmyer and others, but were obliged to come away without seeing them, having some appointments to meet in Illinois.

Mount Pleasant is quite a fine looking town, containing, I suppose, some five or six hundred inhabitants. A Plank Road is being made from this place to Burlington, on the Mississippi, a distance of 28 miles. They have excellent crops this season through that part of Iowa, the weather having been very seasonable.

July 17th.—Started for Burlington—had a wet, heavy road, but a pleasant day. Arrived at Burlington in the evening and stopped with brother Mellinger, formerly of Millerstown, Lebanon county, Pa. Brother M. has bought property in Burlington, and intends to make that his home. There are several other brethren living in that city and neighborhood, who would be glad to have preaching from some of the preachers of the Church of God in Iowa.

The city of Burlington is one of the largest and finest places in the State of Iowa. Its location is not very handsome, but it is rapidly increasing, and is a place of great business. Its public buildings are large and commodious, and the houses generally are neat and substantial.

The Cholera had been quite bad there for about two weeks, but was abating when we were there. About 1000 of the inhabitants had fled from the city into the country, to escape the desolation of this dreadful scourge.

July 18th.—We left Burlington about noon, crossed the Mississippi, and took the direct road towards Peoria, through New Lancaster, Burlock, Abington, Harrisonville, Uniontown, Farmington, Trivoli, &c. The first night we stayed at New Lancaster, 20 miles from Burlington. The land-lord at whose house we stayed over night, like many other foolish people, had left his wife and children and gone to California in quest of gold. May the Lord have mercy on him and forgive him his folly.

July 19th.—Leaving New Lancaster, we crossed a large and fine Prairie, in the direction of Butwick. Here we saw more Prairie Hens than in any other part of the West.—They were quite numerous along this road. This day we passed through an exceedingly fine country—saw the best Corn and largest

herds of cattle in all our route. In one place I counted about 200 head of cattle grazing on the Prairie. We stopped over night with a Universalist, near Uniontown, in Knox county. With that gentleman we had a sharp controversy till about 11 o'clock at night. In that neighborhood and about Farmington, we understood, there were a good many Univernalists. What a pity that this false doctrine is spreading so far and wide through our happy and beloved country, and shedding its blighting and withering influence over the hearts and minds of so many of our beloved countrymen. O! that truth and pure religion may soon prevail over error and vice of every form, and bless our goodly land from North to South, and from the Atlantic to the Pacific!

July 20th.—We started early, passed on through Sterling to Trivoli, where we fed and took breakfast. After breakfast we set out for Peoria, where we arrived early in the afternoon. Our old friend and brother, Daniel Brestel, and his kind family, received us with open arms, and with them we went in and out during our abode there. Here, also, we had the pleasure of seeing several more old friends, brethren and acquaintances. Among them we may mention brother Christian Long and family, brother Geo. Miller, son of Jacob Miller's; also, sister A. Howard, E. Slough, Joseph Keller and family, Mr. McClure and others, formerly of Harrisburg Pa. Brother Brestel, according to our request, had given out preaching for us, on Saturday evening and on Sabbath. For Sabbath he had procnred the use of both the Methodist and Baptist Meeting-houses. We accordingly preached three times in the Methodist, and twice in the Baptist Church. The congregations were large and attentive. General Reily, the celebrated lecturer on Temperance, also happened to arrive in the city the same day we did. We heard him lecture twice on Sabbath; once in the street, and once in the Court House. All the friends of Temperance who have ever heard the General lecture, will always be glad to hear him again. He is truly a master workman in the Temperance cause, who needeth not to be ashamed, because he rightly divideth the words of truth and soberness, so as to make them tell on the minds of liqnor dealers and drinkers, like nails driven in a sure place. May the Lord speed him in his labor of love!

The city of Peoria is the seat of justice of Peoria county, Illinois, and is a large and beautiful place. It is situated on the West bank of the Illinois river, about 200 miles above St. Louis, by water, and 160 by land. It is surronnded by an exeeedingly fine, rich and fertile country, which makes it a place of very considerable business. It is, also, one of the handsomest towns in the Western States. I wish we had a good missionary there.

Monday, July 22d.—We took leave of the brethren at Peoria, and started for Springfield, the capital of Illinois. We travelled that day through a remarkably fine country, about 45 miles, to a small town called Middletown, where we stayed over night.

July 23d.—Started for Springfield, where we arrived about noon.—Stopped at the City Hotel. Inquired for Daniel Barns and John H. Manawether. The latter we fonnd, but the former had left, abont a year ago, and now resides at Jacksonville, in Morgan county. Here we intended to remain till next day, but after looking ronnd for several hours, and viewing the city, pnblic buildings, &c., we agreed to travel a piece further, in the cool of the evening. We accordingly did so, and put up at a house of entertainment kept by a Mr. Geiger, about 11 miles east from Springfield.

The city of Springfield is quite a good looking place, situated on a fine Prairie, and contains about 6,000 inhabitants. The Capitol is a large and handsome edifice, built of white lime-stone, and is situated in the centre of a public square, in the midst of the city. It is a two story building, 90 by 140 feet in size, with a dome in the centre. The offices and committee rooms are on the first floor, and the halls on the second. The interior of the building is not yet entirely finished, but they are working at it, and expect to get it all finished by next summer. The offices and committee rooms are finished, and the halls partly, so that they can be occupied. The external architecture and appearance of the building is pretty good, but the internal plan and arrangement is rather inferior and unskilful.

The Court House and Bank of Illinois are two handsome buildings, situated on the north-east corner of the public square. The Bank is defunct.

July 24th.—Started early and went to Mt. Auburn, a distance of 12 miles: there we fed and took breakfast. After breakfast we crossed a large and handsome Prairie, said to contain 40,000 acres, and owned by one man in Philadelphia. The same gentleman, we were told, owns several other large tracts, amounting in all to 150,000 acres. This wretched system of land speculations, and land monopolies, is all wrong, in my judgment, and ought to be arrested and put down by statute law.

Some four miles south of Decatur, in Macon county, we passed the residence of brother George Schroll, from York county, Pa., but did not know it till in the evening, seven miles off where he lives. There we stopped over night, with a gentleman by the name of Edward Edwards--a clever and good host—and where we heard about brother G. Schroll, and many other York county folks, who all live through that part of Macon county. Land through there is good and cheap. Brother S. has bought a farm of 240 acres for $1600, with 100 acres under improvement, and 40 acres of timber. Government lands can yet be had at the usnal price in that region.

July 25th.—We pursued our journey Eastward, in sight of Sullivan, the seat of justice of Moultrie county, to a village called Nelson, where we fed and dined: then went on to Charleston, the county town of Cole county, where we stayed over night. Charleston is a pretty place. The country around there, however, is only ordinary.

July 26th.—Set out for Martinsville, on the National road, in Clark county, where we arrived about 2 o'clock, P. M. Stopped with brother Rupp, formerly of Jefferson, Wayne county, Ohio. With him and family we remained till next day, and were kindly treated. Brother Rupp has a pretty farm of 80 acres, which he bought for $150. Land is very cheap in that neighborhood, though a little too heavily timbered to open a farm without much toil and expense.

July 27th.—Went over to brother H. Fasig's, who lives about a mile from brother Rupp's. They were all glad to see us and entertained us with much kindness. In the evening we held meeting in Martinsville, in the Methodist meeting-house.

Sabbath, July 28th, we held a Woods-meeting, at brother Wm. Fasig's. We preached in the morning, afternoon and evening. The congregations were good and quite attentive to the word. There is a small Church of God in that neighborhood, numbering some twenty-odd members. They seem to be doing well.

I hope, if possible, that provision will be made for the supply of the Church and people of Clark county, Illinois. There is a fine band of brethren in that region, and if a wise and faithful minister is sent there, he will be sustained. It is said there is a great field open through that country, and that a large and fine circuit could soon be formed. Perhaps we might spare one of our good brethren from the East, to labor in the vineyard there, provided the Indiana Eldership find themselves unable to provide a man for that destitute field. Who will say, "Here am I, send me?"

J. W. & G. U. H.

CONTRIBUTORS' DEPART'T.

SKETCH

OF A

DEBATE ON BAPTISM,

BETWEEN

J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,

For the Church Advocate and Religious Telescope.

SECOND DAY'S DEBATE.

WEDNESDAY, Feb. 20.

J. KELLER'S NINTH SPEECH.

BROTHER KELLER said—Brother Owen has referred to Cyprian concerning a man who was sprinkled when lying on a sick bed.—Now, I recollect reading that there was some objection raised afterwards as to his baptism. If his baptism was valid Scriptnral baptism, and all understood it so, why had the council to decide? If I were sprinkled in my infancy, and afterwards felt the Divine influence operating upon me and moving me to go and preach the Gospel to the people, and simply because I was sprinkled, and some members of the Church were not willing to listen to me—if that sprinkling was valid withal—why should I go to a council to decide whether my baptism was valid or not? If, as my opponent says, sprinkling was a common practice in the days of the Apostles, why call a council to declare whether that kind of baptism was valid, or not? Strange idea, indeed! If immersion has been in use from the days of the Apostles to the present day, why, I repeat, take the opinion of a council whether the baptism be valid or not, when I deem it my duty to preach? Brother Owen says he does not know what we would do with a man who was sick and not baptized—whether we would sprinkle him, or not. I can tell him that if a man were sick and had the renovating influence of the Holy Spirit, and had the faith of our Lord Jesus Christ, what we would do with him. And, I suppose he does know; but he simply intimated this for the purpose of qnizzing me, or something of that sort. I may be wrong, and if so, beg his pardon.

[Here brother K. related two instances of sick persons, coming under his knowledge, who, being sick, and desiring to be baptized, were taken from their beds and immersed, and afterwards recovered.]

This (said he) is what we do under the circumstances. We cannot break the Divine command in order to conform to that which may be advisable in the sight of men.—We deny that christening was in common use in the third century. But, supposing that was the case, is that a proof that christening is baptism? Why does not the gentleman show, if he can, that it was the practice of John the Baptist, of Christ the Messiah, and of the twelve Apostles, to sprinkle? Can it be shown that they ever sprinkled a single man, woman, or child? Will he do it? No; he has never made the attempt, and he won't do it if this discussion were to last for twenty years. I would just state here what I purpose to read, and shall endorse as setting forth my views of the subject. I contend that it degrades the God-head by saying it is a material substance. When the Spirit is said to be poured out, it is a figurative expression. And farther to explain this, I would again quote from Carson. With respect to Acts 2: 17; 11: 15, 16, he says:

"The gift of the Spirit is spoken of under the figure of *pouring* and *shedding forth*, but the pouring and shedding forth are not called baptism. The gift of the Spirit may be spoken of under any mode of the figurative object. *But there is no* MODE *in the operation of the Spirit.* The likeness of the figure is always in the effects. The gift of the Spirit is spoken of under all the *modes* of the motion of water. Does this imply, that any one of these motions is the same as the other? Or, that there is any real motion of the Spirit like that of water? Moses says, 'My doctrine shall drop as the rain, my speech shall distil as the dew.' Is the dropping of rain the same figure with the distilling of dew? And is there any likeness in mode, between doctrine and the thing referred to?"

A. OWEN'S NINTH REPLY.

BROTHER OWEN, after noticing the points touched by his opponent, said, my friend does not admit that sprinkling is valid baptism, and he would rather take an individual from a sick bed and immerse him in water, than resort to a harmless and equally efficacious and valid mode of baptism by sprinkling. He wants me to prove a case of sprinkling; but has he proved a case of immersion in the Scriptnre? He came here to prove that precise thing. I came not to prove sprinkling positively. But, as I cannot give a "Thus saith the Lord" for sprinkle or ponr, they say any thing short of immersion is not baptism. He says that Noah was enveloped. He certainly was not enveloped in water. The ark was snnk deep into the water, 11 or 12 feet, but the greater part of it was above the surface. Does my opponent believe he was immersed in the ark?

KELLER.—Yes; he was surrounded by the ark, just as we are by this house.

OWEN.—How was Noah plunging in the ark? My opponent is still hard run, and still he holds on. There was then not real, but figurative baptism. What is the emblem?

KELLER.—Carson says, real but not literal baptism.

OWEN.—It is a figurative baptism, that is certain. You know John says, "I baptize you with water, but he shall baptize you with the Holy Ghost." Now, the term *baptizo* being a verb, is action. He says it is a specific action. It must be confined to dip. I say—not so. But, then, suppose we allow it is a specific action, baptism means a specific action. Now, if action is to be the gift of the Holy Spirit—what is it? Carson says, it cannot be pouring, bnt it is said it was ponring—that it was given by pouring. Well, this action of pouring is a figure. That is the action in the case. In this way they were baptized—that is certain. John says, "He shall baptize you."—What kind of action is it? Why, he says

there is no real, but only a figurative representation? Well, the history says, it is "pouring out;" but Carson says it is to immerse. The figure is sprinkling or pouring, instead of immersion. He quoted from Carson, and I could not get the quotation concerning baptism and sanctification. If my opponent will lend me the book, I will try and find out the figure. Carson says:—[See the quotation at close of brother Keller's ninth speech.]

Carson says there is no resemblance between pouring water and the gift of the Holy Spirit. Here he directly contradicts inspiration—for it is chosen as the emblem—for, the pouring out of the Spirit of God is called baptism. There Carson is ignorant of inspiration. Now, if I am below, and water falls upon me, it falls on my head. Well, it falls upon those receiving it, and it is illustrated very well by being called baptism.

I will now bring forward the case of Origen, the most learned of the Christian fathers. His language is as follows:

"How came you to think that Elias, when he should come, would baptize, who did not, in Ahab's time, baptize the wood upon the altar, which was to be washed before it was burnt, by the Lord's appearing in fire? But he ordered the priests to do that; not once only, but says, Do it the second time: and they did it the second time: and, Do it the third time; and they did it the third time. He, therefore, that did not himself baptize then, but assigned that work to others, how was he likely to baptize, when he, according to Malachi's prophecy, should come."

Now mark, the wood was baptized upon the altar.—Origen calls that baptism. "And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood," &c.

Now, here is a baptism, mark you, and Origen calls it a baptism, that is done by *pouring*. The action is, the *pouring* of water upon wood. It does not say the altar was baptized; but this will still come out in the same way,—the water did not cover the altar, it only filled the trench around it. "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the wood. And he said, Do *it* the second time. And they did *it* the second thime. And he said, do *it* the third time. And they did *it* the third time. And the water ran round about the altar; and he filled the trench also with water." And so the trench was full of water. Origen says, the altar was baptized. Baptized—with what? What was the action in this baptism? It is said, it was *pouring*. Now, can we believe it if Carson were to get up? This man was one of the Greek fathers, and well understood his native tongue. He did not understand immersion as meaning *baptizo*, for he used that word himself for pour. Carson and others make it immerse, and immerse *exclusively*. But most of the modern critics say, it means to pour in this case.

Prayer by brother SWARTZ.

THIRD DAY'S DEBATE.

THURSDAY, Feb. 21.

Prayer by brother ———.

J. KELLER'S TENTH SPEECH.

BROTHER KELLER said—Gentlemen Moderators: Before I proceed to answer some of the remarks that my opponent made yesterday, *First*, I ask whether the testimony of a single writer of the first or second century records the fact that pouring or sprinkling were ever practised as a mode or action of baptism. *Second*, whether a single, solitary case of baptism was ever performed by any, or either of these ways. *Third*, I ask emphatically for one passage or text in the New Testament where the word *rantizo*, to sprinkle, or *chee*, to pour, is used in reference to the ordinance of baptism. *Fourth*, I have shown that the literal import of the word *baptizo* is to immerse, and the derivative, *baptisma*, is immersion. This fact I have corroborated by the testimony of the Greek Church, and by a number of the Fathers, and by the testimony of modern authorities, eminent for Greek learning, on both sides of the question. Now, if my opponent will furnish me with one-half as much proof from the same source in favor of his mode of baptizing by sprinkling, or pouring, under the circumstances, I will compromise the question with him. But, if he cannot find and produce one-half of the testimony in favor of his position that I have given in proof of mine, then I hope that he will do me the honor, and candor, and credit to yield to me justice. I have frequently asked my opponent the day before yesterday, and yesterday also, what baptism meant. He yesterday said that it meant the application of water in the name of the Father, and of the Son, and of the Holy Ghost. Then, first, if this be true, I ask, did Naaman apply water in the name of the Father, and of the Son, and of the Holy Ghost? Second, if this is the case, when Josephus speaks of the ship being baptized, I would ask whether water was applied in the name of the Father, and of the Son, and of the Holy Ghost?

The gentleman said that the ancients are not with me in immersing those that are on sick beds. I would simply ask if the ancients are with him on Episcopacy? I contend that Noah and his family were saved by the ark, as we are saved figuratively by baptism. As eight sonls were saved in the ark, so baptism will save us, as the figure. And it was therefore necessary that they should go into the ark before they could be thus saved; so it was necessary that we should get into baptism before Christ could figuratively (as its anti-type) save us. If I take a candidate down to the water this afternoon, my doing so does not make it baptism; but the act that follows after I am in the water is baptism. And is not this the case under your consideration? The gentleman referred to the 3rd chapter of Matthew to show you that John told the people that when Christ should come, he would baptize them with the Holy Ghost and with fire. Now, in that passage in the original, you find the word *baptizo*, but in Joel not *baptizo*, but *ekkeo*. Is it not strange that Joel should have forgotten to make the matter plain? I set out to prove that immersion only is baptism.—[Mr. Keller here recapitulated almost every authority he had produced during the present discussion to sustain his position, and he commented, as he proceeded, as he had hitherto done, upon the testimony adduced by his opponent.] I say that brother Owen has no positive proof to sustain the position he has taken in reference to pouring and sprinkling. It is presumptive evidence alone. Now, I want positive proof. I call for it. Whitby says that immersion was practised over 1300 years; and I think sprinkling was first introduced into France, and made its way across the channel into England.

A. OWEN'S TENTH REPLY.

BROTHER OWEN.—I wish to know from the gentleman whether he has adduced an argument on Romans vi.

KELLER.—I wish to know what you mean?

OWEN.—I wish to know whether I am to answer the burial argument, as the witnesses he has quoted, viz: Wall, Tennyson, Whitby, &c., are all connected with the argument?

KELLER.—Do as you think proper.

OWEN.—I will answer the burial argument, and the witnesses he produces on the Pedo-baptist side will be attended to. I will remark that a Pedo-baptist is one who believes in infant baptism. He may be then an immersionist as some of these, at least, which he has quoted, were. He quoted Wall. We shall give Wall another face after a time, but not just now. Mr. O. here took a general review of the arguments and authorities advanced on the part of his opponent, and then he proceeded to say—Now, I will give a lexicon he has quoted with great favor. Bretschneider—Properly often to dip, often to wash. This lexicographer does not say properly to dip, and then figuratively to wash. No such thing. And then, again, he says, simply to wash, to cleanse, used in the New Testament. And, here is another one I never gave before.

Snedat defined *baptizo* not only to sink, to plunge, to immerse, but to wash, cleanse, purify, &c. Now, there I have proved by one of his own lexicographers that the meaning of the word *baptizo* is not only to dip properly, but to wash properly. He cannot contradict this lexicon, and they are all the same in amount, but not so plain. If, then, I know that cleanse and wash is the proper meaning, how is he going to prove that immersion is the only proper word? You will see the object he had in view: he wanted to prove that *baptizo* means immersion exclusively. He next quotes a number of commentators, Pedo-baptists who were favorable to immersion. I shall bring in those same individuals in favor of our manner of pouring, or immersion. In connexion with my first speech, I told him to produce, as he had come for that purpose, a warrant, a "Thus saith the Lord" for immersion. Bear that in mind. He has made a strong effort out of this argument; and I said it was particularly proper that he should discard all human authority and go to the Bible exclusively. I think it proper my opponent should give us a "Thus saith the Lord." He should have given us the language of our Lord Jesus Christ, and given us the word "Immerse" only. Has he done it? He has not—you know he has not. He brought up the language of our Saviour, "Go teach all nations," &c., and the burial of Christ, but I wanted him to show me by the Bible where one man was immersed. Then I said give me an example in the New Testament where a man was immersed in water. Don't you infer him in, but give us one put in, and then we would acknowledge that we had lost our cause. If they can find one man immersed and put him in fairly, we will give it up. And this I ask of a man who says the doctrine is as clearly taught as Christ's death. I asked him to produce testimony that one of the Pedo-baptists he had cited was ever immersed.—And how do you think he answered that? Why, he brought up some testimony to prove that sprinkling was only *instituted* about the twelfth century.

KELLER.—I beg your pardon, as a general thing.

OWEN.—Did you not bring it up to prove that it was introduced by Pope Stephen?

KELLER.—As a general thing.

OWEN.—But I brought this up to show there was sprinkling in the case of Cyprian and the sixty-six Bishops, and that it was called valid baptism. Hence I proved that sprinkling was earlier than the twelfth century. My opponent wants to make the world believe that the Pedo-baptists he has quoted were on his side. They were in favor of immersion, as we are, but not as the exclusive mode of baptism. If there was one man, let him be brought up. The case might have been this: the Church of England immersed infants, and it may be that some Pedo-baptists have been immersed. But does that meet my demand at all? I want my opponent to show that they believed in the doctrine. I want them to show their faith by their works, but they have not done it. He has not yet proved that baptism is immersion. He has yet to do it, and as long as he fails to do that, he fails to sustain himself. Mr. O. here, again, cited the celebrated case of Origen, Now, if there should be such a quotation from Carson, it sweeps their ground from under them. He is their favorite Baptist author. But I will give you another quotation from Carson; and, mark you, this Carson is the man they have read so much from in regard to baptism. He contends that *baptizo* always means to immerse. He acknowledges that all the lexicographers and commentators (Slicer, p. 24,) are against him. Is not that the very thing? And still he sets himself up against all commentators and lexicons! That is the man who has made the beautiful remarks upon spiritual baptism. My opponent has quoted Professor Stuart with much admiration, as being on his side. Now, I want to show what this Professor thought of Carson:

"As this critic, Carson,—[We have not this quotation at hand.]

I will not reply. As to these small matters, I shall not notice them any longer.

J. KELLER'S ELEVENTH SPEECH.

BROTHER KELLER.—The gentleman has repeatedly made it ring in your ears, almost like a trumpet, that I have come here to show that immersion was exclusively the action of baptism. Has he given one translation for 1800 years to prove that the word *baptizo* had ever been translated sprinkle or pour? I have told the congregation frequently that if you immerse any one, they will get wet. The gentleman has proved it himself. He has shown how Naaman was washed. He dipped himself seven times, &c.

OWEN.—What was the original of wash? It was not *baptizo*.

KELLER.—No, he (Elijah) bid Naaman to go and wash, and he did it by dipping himself. My opponent still wants me to show from the Bible that every one was immersed, or buried. Well, I have shown it—I have established the point. I have walked up like a man and met the question fairly and unshrinkingly, and I think successfully. But of that the community will judge, and all I care for is, that I have a conscience void of offence.

I shall now turn your attention to the baptism of the Holy Ghost. My opponent made quite a display on this point. He thinks Carson and myself are against Peter. I hope, however, to be able to show you that myself,

Carson, and Peter are harmonious. My opponent told you, yesterday, in the course of the debate, that he could not furnish positive proof of pour or sprinkle. How does he conclude that the argument in relation to the Holy Ghost is pouring, when his proof is only presumptive! It is not so clearly proved that baptism really means, in its proper sense, *pour*. I want him to come and prove his position—to lay his corner stone before he attempts to build. I desire him to show that baptism is pouring, and then when he has done it, let him build his house. If he can give one rational argument that the pouring out of the Holy Ghost is what is meant by the baptism thereof, I will surrender the whole discussion of the first question, and proceed to discuss the second. I have repeatedly endeavored to enforce the fact, which I have proved, and that is, that the literal import of a word must guide its figurative meaning. I contend that a word which defines another, will translate it. John, indeed, says, I pour ye all in water, but Christ shall pour ye all in the Holy Ghost. Christ says, John, indeed, poured you in water, but ye shall be poured with, or in the Lord, or in the Holy Ghost not many days hence. Bear in mind, it was the disciples to be poured in the Spirit in this case. I shall baptize or pour ye. Why, I ask, does my opponent make choice of the action or mode, as he calls it, of baptism, which represents the communication of the Spirit, but in one way? He says that Peter declares that the out-pouring of the Spirit on the day of Pentecost was a fulfilment of the prophesy of Joel. No one denies it. We say the Spirit was figuratively poured out.—But, was Joel's prophesy the only one fulfilled on that memorable occasion? No. Our Saviour's, also, that it should be a well of water springing up; that it should be a river of living water flowing out of them, and that they should be baptized with the Holy Ghost not many days hence, was also fulfilled. Now, methinks if there were rivers of living waters, they might have been plunged with all their souls into them.

I say to you again, I believe, and you believe, and the gentleman before me believes, the moral man was buried, submerged, overwhelmed in the gracious influence of the Spirit in order to their sanctification. This we all believe. We do not believe the Holy Spirit touched but one part of the body—the upper part. I will let you see that I am not singular in the position I have taken. I refer you to numbers of my opponent's side of the house. I know that he will find fault with me for pursuing this course; but, I am going to show you that a few Pedo-baptist friends go with me, and that I am not alone on the subject. Here, I quote a few Pedo-baptists in support of my position:

[We have not the quotations at hand.]

A. OWEN'S ELEVENTH REPLY.

Brother Owen.—The first demand my friend makes upon me is, to show one person in the first or second century that was sprinkled. To this I would reply, show me one that was immersed.

Keller.—I have done it.

Owen.—I can prove that the first immersion was in the third century. Now, I wonder if it is not in his place to show that a man was immersed in the first or second. If he can show evidence to the contrary, he is welcome. He also asks for the passage in the New Testament where *rantinzo* is used in reference to baptism. This, perhaps, I cannot do; I do not know that I can. It is not necessary to my case at all. He says that Christian Baptism is taught in the New Testament as clearly as the death of Christ. Now, I wish him to show me one passage in that book where the word *baptizo* is translated immerse, or to dip, and nothing else. If he cannot, he loses his cause. And, if they should be able to find such a passage, I will produce a translator who translates the word to read by *sprinkle*. He says the ancients are not with us on Episcopacy. I did not claim them; but he claims the ancients to be with him, therefore he ought to show them. I can, however, show that some of them were with us on baptism. Mr. O. again went over the subject of typical baptism in relation to Noah, his family, and the ark, and then he noticed Mr. Keller's observation that (he) I had said I had no positive proof for sprinkling. I am candid enough to admit it. And I replied that he had no positive proof for immersion being the exclusive mode. He knows it, and it is not. If he fails to prove his position, then mine is established, for it shows there are other terms than immersion. But, I say there is as much proof for sprinkling as immersion.—Mr. O. next referred to Athanasius and Clemens, of Alexandria, and Origen, as to the meaning of the word *baptizo*.

Keller.—Did Origen say that the wood was baptized by pouring?

Owen.—Yes, Sir. I will refer to the passage. [Reads it.]

Keller.—Father Origen lived nearly 200 years after the Saviour. Now, the gentleman does not see that the wood could have had water poured on it, and be baptized; and Origen has not told us of pouring of water on the wood, but he says the wood was baptized. I think I could see distinctly how a number of barrels of water may be poured on one after another, so as to immerse them till the whole are buried in the water. My opponent has not attempted to prove to you what the size or height of the altar was, or whether the wood was not in the concavity of the altar. Twelve barrels of water would have been amply sufficient to immerse the wood. Don't you think so? But, it is only said by Origen that the wood was baptized, or immersed. If any gentleman can get twelve barrels of water on his candidate for baptism, he will be pretty well buried in water. This was an extravagant figure of Origen. He was well aware of the literal meaning of the word being immersion. Now, after using such a figure as that, would any one be so ignorant as to consider it any thing else but to dip? Mr. K. then proceeded to speak of Carson and Rice in regard to the word *bapto*, and as to the one or the other having made an erroneous quotation. He next entered upon his third argument in favor of immersion, basing it upon Matt. 3: 5, 6, viz: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." He contended, as before, that Christian Baptism is immersion, and he quoted in support of his opinion that of Mr. Tomlinson; but before concluding his argument, his time expired.

Brother Owen, after reverting to numerous points in various arguments, *pro* and *con*, and re-stating, or contradicting, or both, the questions in issue, said—I believe, in all candor, that this case of Origen, with the Greek quotations I have given, sweeps my opponent entirely off his feet. Origen was a Greek and understood his own language, and in giving a description of this case of Elias, he uses the term baptize, and he uses it in a literal sense, and the action was *pour*. [Here brother O. read the extract from Rice and Campbell's debate.] Now, do you suppose that the trench was higher than the altar, and the water ran over the altar, and the trench was filled. Then, it being done, he called upon his God, and fire came down and sucked up the water. Therefore, you see there was no immersion; and the very action of pouring Origen calls baptism.

The gentleman said that Origen made use of an extravagant figure. Not at all. Was the water not really poured? The fact is, my opponent is hard run, and is figuring about, and this extract from Origen sweeps away his whole superstructure. He has come up here to prove that baptism means only to immerse; now does this case not sweep that position away, supposing that you believe with him? Can you believe that Origen was ignorant of his own language, and he lived when it was a living language? I cannot think so. [Here Mr. O. enumerated several works in his possession to sustain his position.]

Keller.—My Bible (said he) shows that John baptized *in* Jordan, and yet my opponent hunts up authorities to show that I am incorrect. And he proves it by saying that I went to a set of sprinklers to prove my position. I thought he would prove himself to be a Universalist, and he has. He is worse than a Universalist. I hope it is an error of his head and not of his heart. Now, can it be believed that John would take all these people to the river Jordan to sprinkle them in it, when he could with a quart or two of water have sprinkled the whole of them? It is altogether improbable. Why should he take all these people from their daily occupations, and travel with them a distance of many miles to baptize them, when the ceremony could be performed at home and in infinitely less time? Besides, the pool of Bethesda was in the city, and it could have been resorted to. I hope my worthy opponent will confess that he did not wish to make the impression anywhere that John did not baptize *in* Jordan.

Owen.—He says I contradicted the Scriptures. I deny it. I only try to explain them. They are made up of terms, the meaning of which I tried to explain. I take up propositions, translated from the Greek, try to show their meaning, and that it is impossible to prove that John was *in* Jordan. Here is Watson, Scott, Henry, Clarke, Dearborn, Dwight, Dick, all of them pious men, and some learned, and every one take the same ground. Will my opponent dare to get up and say that any one of these men deny the Scriptures? The whole Pedo-baptist school believe that doctrine, and they have given reason to believe it. Now I wish to say that my belief is that immersion, pouring, and sprinkling are all modes of baptism, and if my brethren are dissatisfied, they can just name it, and I can get a home elsewhere. Let my opponent point me to a passage where it is said John immersed one man. He thought it would be a ridiculous thing for John to take a crowd into Jordan, and sprinkle them.

Prayer by brother G. U. Harn.

The Christian minister should endeavor to turn the eyes of every one of his hearers upon themselves.—*Hall.*

General Conference

Of the Free-will Baptist Denomination.

This body is composed of delegates from all the Yearly Meetings or Annual Conferences in the denomination, and assembles triennially. Its next session occurs during the present year, and will convene at the city of Providence, R. I., on the first Tuesday of October. From the favorable location, and the character of the topics which it is expected will then be discussed, it is anticipated that the session will be one of more than ordinary interest. It is earnestly hoped that several of the brethren of the "Church of God" will attend; and they will undoubtedly be received with the utmost cordiality and Christian regard.

The Anniversaries of our several benevolent Associations will be held in connection with the Conference, when the Annual Reports of their respective Secretaries will be read, and a number of Addresses delivered in relation to several objects contemplated. Among these objects are those of Sabbath Schools, Missions, (Home and Foreign,) Education, Anti-Slavery, and the like. These exercises never fail of eliciting a very great degree of interest, and it is expected that at this session this will be very much heightened by the presence of Rev. Amos Sutton, for some twenty years a missionary from the English General Baptists to the Hindoos. Brother Sutton is now in this country.

Though,—except so far as excluding from membership in its own body,—our General Conference has only advisory power; yet the condition, wants, peculiarities, and resources of the denomination all come under review; and each contributes considerable to the interest of the occasion. A meeting will also be held to consider the propriety of issuing a Quarterly Review. With all these conspiring elements of interest, with a number of others, it is no wonder that the session of our General Conference is contemplated with considerable anxiety and earnest anticipation.

An engagement will probably be made with the Stonington line from New York to Providence, by which persons attending the Conference will be charged but half the usual fare. Any one by saying that he is going to the Free-will Baptist General Conference, and paying the usual fare for a single trip, ($3,00,) will receive a ticket by which he can return free. I trust this will induce several of the brethren to attend.

The appointment of brethren Winebrenner and Harn as corresponding messengers to the General Conference was announced in the Morning Star of June 19th ult., by the publication in its columns of the following:

"'THE CHURCH OF GOD.'

Deputation to our General Conference.

"The readers of the Star will probably remember an account which some time since was given in its columns of a people styling themselves 'The Church of God.' That account represented them as nearly if not entirely agreeing with the Free-will Baptists in doctrine, and only differing in some minor points of usage and ecclesiastical polity.—These differences were perhaps sufficiently explained at that time."

"Last fall the writer enjoyed the privilege of attending the 'East Pa. Eldership' of that people, which is by far the largest Annual Eldership in the body. There are four or five other Elderships, scattered over West Pa., Ohio, Indiana, Illinois, and Iowa; but all together probably do not embrace so many communicants as the East Pa. Eldership alone. These Elderships, it will be remembered, correspond very nearly to our Yearly Meetings

or Annual Conferences, except that there is no body corresponding with our Quarterly Meetings, and the travelling ministers are members *ex officio*."

"The session was a very interesting one, and was held at the village of Washington, in Lancaster county, Pa. Among other matters, a special committee of correspondence was appointed, which subsequently reported the following, which was unanimously adopted:"

"WHEREAS, There seems to be a similarity between our sentiments and those of the Free-will Baptist donomination, and inasmuch as Christian acquaintance and intercouse tend to strengthen the bonds of Christian fellowship—an object in the highest degree desirable by all the followers of Christ—Therefore,

Resolved, That we send two corresponding messengers to the next General Conference of that denomination, to promote the above named objects, by an interchange of Christian views, and the offices of Christian fraternity; and that brothers JOHN WINEBRENNER and GEORGE U. HARN be those messengers."

"It is almost superfluous to add that there is a very friendly feeling toward us as a denomination, and many of their ministers have expressed a wish that the two bodies might ultimately become one. In all, they number some ten or twelve thousand members. It may not be improper to add that the reason why these brethren are sent from an Annual instead of their General Eldership, is simply because their General Eldership does not hold another session until after our General Conference. At its last session, they were not sufficiently acquainted with our denomination to desire it."

Brethren Winebrenner and Harn, no doubt, will be received by our Conference and people in the same spirit of love and fraternity with which they come.

A. D. WILLIAMS."

This article was accompanied by the following responding notice by Bro. Burr, the editor of the Star:

"It will be seen by a communication from Bro. Williams, in another column, that our brethren of the denomination called 'The Church of God' have appointed a deputation to our next General Conference. They will meet with a hearty reception, we doubt not."

This response is but the expression of the universal feeling on the subject. Any of the brethren who may attend will be heartily and cordially greeted. Shall we not see a number of them?

A. D. W.

Baptismal Query Again.

AUGUST 20, 1850.

BROTHER FLAKE:—

AFTER accepting my compliments, you will please indulge me in the use of a short space in your columns. It has been very seldom that I have occupied any portion of them to a like purpose; but, the turn of the late discussion between our ex-editor, Elder J. F. Weishampel, and our excellent YOUNG *Elder*, J. H. Hurley, has induced me to offer a few thoughts for the reflection of both.

First, I heartily coincide with the *former* in his conclusions, as to the validity of baptism in the case he supposes; but not in his premises, nor some of his admissions, before he arrives at his conclusions. With the admissions he has made, what other conclusions could any lover of law and order in the kingdom of God arrive at? But, I beg the privilege of dissenting from the views both take of the point from which they start. On this I understand them to be agreed--of one mind, and yet they do not advance two steps a piece ere they are perfectly antipodes!

Brother Hurley, in his last, says, "The commission given by our Saviour to his Apostles confines baptism and preaching to them and to those of their successors ordained after them to the ministerial office." Again, says he, "They were authorized to appoint others equally qualified to the same office." Now, I ask,—

I. Where is the proof that the commission (so called) delegates authority exclusively to Apostles and their successors to teach and baptize? Where is the proof that it was more to them than the hundred and twenty endued with power on the memorable Pentecost to speak forth the wonderful works of God? Or the five hundred brethren who saw him at one time (most likely his ascension) after his resurrection? Sir, I think the whole grounds are here *assumed* that the commission was to the *Apostles* as such.

II. In that commission, where is the "Thus saith the Lord" that the Apostles were to appoint their successors in office? Or, in the language of our worthy young Elder, "Others equally qualified to the same office?" Was Saul of Tarsus, although an Apostle, appointed by them? He truly had the SIGNS of an APOSTLE.

III. If that commission was a delegation to Apostles and their "successors in office" exclusively, where is the man who dares to appropriate the authority delegated in it to himself, unless he can prove his appointment by Apostles? If that commission was to them and their successors in office exclusively, then *he is an Uzziah* who presumes to invest himself with the habiliments of the Priest's office, unless he can *prove* that the *special* grace of God has flowed from the hands of the Apostles or their successors in office, through the reprobate elbows and fingers of a thousand Judases, upon *his* skull, however fractured it may be; or, has received that appointment by some other regular mode of succession.

IV. Again, if the authority to baptize is indissolubly or inseparably connected with the inalienable functions of Apostolic office, how could Paul say, "Christ sent me not to baptize, but to preach the Gospel?" Was preaching and baptizing inseparably connected here?

V. But, in the last place, for the present, if the validity of baptism depends on the qualifications of the administrator, as declared in this strange CANON of our esteemed brother, viz: Apostolic succession and Apostolic immersion, I ask for the proof of a legal baptism in the world since the longest lifed Apostle stepped his last foot-step on this sin cursed earth. Can there ever *be* one, without the resurreetion of Apostles or a new commission from Christ to restore it? Upon that principle, where is the Christian that dares to say, "My baptism is legal?" Surely our *young* Elder cannot! I cannot!! Nor do I believe the senior can, who takes similar grounds, at least in part. What a new moral change would these sentiments, generally adopted, introduce into the present distraction of the theological world!!!

Sir, Apostolic successors are those who act as did Apostles. Follow us, said they, as we follow Christ. This is true Apostolic succession, although a people never saw an Apostle, or one of their self-constituted successors in office.

With the greatest esteem for both of the contending brethren, I am your brother in affiictions, THEOPHORUS.

CHOOSE rather to teach than to charm, to convert than to be admired, to force tears rather than applause. Give up every thing to secure the salvation of your hearers.—*Gilbert.*

Letter from Brother Benj. Howard.

CHICAGO, Illinois, July 30, 1850.

DEAR BROTHER WINEBRENNER:—

I HEREBY take the liberty to drop a few lines for the Advocate, that the brethren may know my whereabouts and what I am doing.

After my return home and tarrying a few weeks, I started for the West. I stopped in Toledo, Ohio, and preached to large congregations in that city. The people gave great attention, and were exceedingly anxious that I should tarry, or that some of the preachers of the Church of God should come there. They concluded that we were on the right ground as to name and order.

I then proceeded to Adrian, in Michigan. The Baptists had just concluded a protracted meeting, and had immersed 199 converts. I tarried here and preached about two weeks, and was very kindly received and helped after a godly sort. Here I found my eldest daughter and her husband, whom I had not seen for many years, in the enjoyment of religion; also, their eldest daughter had been converted and baptized.

From thence I proceeded on to Chicago, in Illinois, and was kindly received by the Mayor and Common Council of the city, and granted the free use of the City Hall, which would contain about 1500 people. I tarried here about two weeks and preached, though my congregations were small in this place. I found the people here quite under a sectarian influence. However, towards the last the people began to come out more and the congregations to inerease.

I then left and pursued my journey by Packet to Lockport, 32 miles, where I found some old acquaintances; and from thence to Joilett, six miles, another village, where I obtained the Court House and left appointments for the next Sabbath. Then proceeded to Stark Grove, 12 miles—found my two daughters and their families well.

Here I was so delighted with the country, that I purchased a small farm and went to work and broke up five acres of Prairie, for wheat—more ploughing than I had done before in 30 years. I finally have engaged a man to sow and fence it, and after next Sabbath shall be on my way home. I expect to call on my way in Ohio and attend the Camp-meetings, and shall probably visit Pennsylvania and Maryland this fall and winter for the last time, as I find a great field open in this country. I shall, the Lord willing, bring on my family in the spring, and make my home the rest of my days in Illinois.

I have preached but little since I left Chicago, except three times each Sabbath, as it has been a busy time, and people are engaged through the week. I have not attempted to establish any Church, and concluded that I would not till I could come on and attend to it, although there are in one neighborhood here nine that I baptized in Nova Scotia.—The prospects here are good, and I have no doubt that if I could stay, and had one or two good preachers here of the right stamp, free from sectarian shackles, we might see a powerful work. In Lockport the Baptist preacher, brother Ingmire, kindly received me and invited me to preach for him; but the others were so much afraid of water that they done what they could to prevent, and finally some of them told brother Ingmire that I was a Winebrennerian, and that the Winebrennerians in Indiana broke up one of their meetings, stoned the meeting-house, broke the windows, &c., &c. But still my congregations are large and increasing, and I am sorry to leave; but, then, I am compelled to at present, as money is scarce here at present, and I have a family to support; and besides, I must raise money to move on in the spring, and my travelling expenses are considerable.

Had I known where to have found brothers Winebrenner and Harn, I should have tried to get them to come here to Chicago or Joilett, to hold a protracted meeting.

Finally, I must conclude by saying that there is a great field for laborers in this country, and I hope that our rich brethren down East and South will think of it, and pray the Lord of the harvest to send out some faithful laborers into the harvest, and not forget in the meantime to supply them and their families with plenty of bread and cheese. With good will to all the Churches of God scattered abroad, I remain yours truly,

BENJ. HOWARD.

P. S.—I remember with gratitude the kindness of the brethren in Pennsylvania and Maryland. May the Lord bless and prosper them.

B. H.

Letter from Brother William Bond.

MUSCATINE, Iowa, July 29, 1850.

BROTHER FLAKE:—

I TAKE my pen in hand to drop a few lines for the Advocate, and likewise congratulate you as editor and preacher at Harrisburg.

Thank God, this still finds us in good health, hoping that this blessing may likewise attend our brethren and friends at Harrisburg. Although death is in the land, yet in this part of the country it has been in general healthy. But in the small towns along the river that dreadful disease, the Cholera, has been hurrying mortals from time into eternity. With the poet we may say—

"How careful, then, ought I to live,
With what religious fear,
Who such a strict account must give,
For my behaviour here."

On the 12th of this month brothers Winebrenner and G. U. Harn paid us a visit, and we were truly glad to see them. They stayed over night with us, and next morning started for Iowa City. We hope that the blessing of God may go with them, and that much grace may attend the word that is spoken by them.

The place where we are now living I like pretty well. The soil of this country is good. All I have to complain is, I have not the privilege of worshipping as I had in Pennsylvania. We live between three and four miles from Muscatine, and there is very seldom any preaching in the country. Likewise, I feel the loss of a Sabbath-school here, and I hope that the brethren and sisters in Harrisburg are still engaged in the good work of the Sabbath-school. May the Lord bless them for their labor of love. Please to give my best respects to the friends and brethren in general.

Fraternally, WILLIAM BOND.

Uniontown Camp-meeting.

A Camp-meeting will be held on the Uniontown Circuit, on the land of brother Benjamin Bennet, one mile west of Waterloo, commencing on Friday, the 13th of September.

Preachers and people are respectfully invited to attend.

J. C. OWENS.

Michigan Standing Committee.

The Standing Committee of the Michigan Eldership of the "Church of God" met at brother Kilmer's Mill July 27th, 1850.

It was agreed that the time of holding the Michigan Eldership be extended from the third Monday in October to the 11th of November, so as to allow time to attend the Indiana Eldership. A. B. SLYTER,

On behalf of the Committee.

TO A. B. SLYTER.

There is two dollars credited to you in No. 4 of the Advocate.—Your letter was received by brother W.—(Editor *pro tem*)

Extract of a Letter from Brother Samuel Scott.

Trenton, Henry County, Iowa, July 29, 1850.

Brother Flake:—

We understand that brothers Winebrenner and Harn passed through Henry county, Iowa, a few days ago, consequently a few had the pleasure of seeing them pass along the road. "As for these men, we wot not what is become of them." We hope they are well, and on their journey Eastward.

We are still endeavoring to blow the Gospel trumpet. Peace and harmony exists in the Churches generally. Sinners are getting harder and harder, the harvest is great, and the laborers are few.

The people here are done gathering the harvest. The crops are good, for which we feel thankful to the great fountain of all our blessings. Pray for us.—Amen.

Yours, fraternally,

SAMUEL SCOTT.

Letter from Brother J. Stomm.

Hinkletown, Pa., Aug. 20, 1850.

Brother Flake:—

I drop a few lines for the Advocate, to let you and the friends know that we are still trying to work for the Lord. Since brother Keller left us, a few have been converted, and our meetings are good. Myself and brother Sandoe are trying to preach to the people as well as we know how. The circuit preachers cannot find Hinkletown any more. Well, brethren, if you think you are doing your duty, then be it so. The Lord has been with us hitherto.

Our Sabbath-school is doing well. Some of our young men and young women are taking an active part in the school; and with all the discouragement and persecution we meet, we feel to go on and stand in the defence of the Gospel. I remain yours, &c.,

J. STOMM.

OBITUARY OF GEORGE SIPE.

Died, at his residence, in Lewisberry, York county, Pa., Mr. George Sipe, son of Philip Sipe, and intermarried with Anna Hickernell, in the 26th year of his age.

He took his bed in the beginning of March last, from a bleeding of the lungs, which resulted in the Consumption, and brought him to his death on the 23d day of June. His body was conveyed to the house appointed for all living now on earth, and a funeral discourse was delivered by Elder Jacob Kister, and a short exhortation by the writer, from Exodus 32: 23, "Who is on the Lord's side?" to a large and very attentive congregation.

Mr. Sipe had a lengthy tour of affliction, but he bore it with Christian patience. During his sickness he strove to make his calling and election sure, by seeking the pardon and forgiveness of his sins, and finding an interest in our Immanuel's blood; which it is to be hoped he sought not in vain. I asked him a few days before his death if he felt prepared to die and go to rest; to which he replied, "I believe I'll go to heaven when I die;" and with this hope he fell into the long sleep of death, without a struggle or a groan. He left his dear companion and two sweet little children to mourn his irreparable loss, with many other relatives and friends, who mourn not as those who have no hope. May the Lord sanctify this afflicting Providence to the good of all his friends, and the people of Lewisberry in general, is my sincere paryer to God.

JOHN A. PLOWMAN.

OBITUARY OF CAROLINE M. SINGISER.

Died, on the 27th of July, 1850, at Mechanicsbug, Cumberland county, Pa., sister Caroline M., consort of brother Andrew Singiser, aged 21 years, 9 months and 26 days.

It has fallen to my lot to record the death of one of God's dear children. Sister Singiser embraced religion about six years ago; but, as is the case with too many, grew cold in the service of her God. Last fall or winter, at a meeting held at Churchtown, she sought and found renewing grace.—At which time if I mistake not, her husband was happily converted to God. At our protracted meeting at Mechanicsburg last spring, she united with the Church. But, alas! she is gone. How inscrutable are the ways of Providence!

When the time of her dissolution drew near, and her physician had given her up, she told her husband she desired a blessing before she died, and asked him to pray for her. He did so. She realized her desire and said she was now ready to go. Sister Singiser was a tender and an affectionate companion, and a pious and devoted Christian. In her death we have another exhibition of the power and reality of the religion of the Bible. "Let me die the death of the righteous, and let my last end be like his."

Her mortal remains were consigned to their mother dust on Sabbath afternoon, followed by a large concourse of weeping friends. Funeral services by Elder E. H. Thomas.

J. HAIFLEIGH.

Shiremanstown, Pa., Aug. 17, 1850.

NEWS DEPARTMENT.

Death by Drowning.—The Rev. Mr. Chesney, of the Baltimore Conference, while bathing in the James River, near Fincastle, Va., on the 15th ult., was seized with cramp, and drowned before assistance could reach him. Mr. Chesney was formerly a journeyman printer. He served his apprenticeship in the Baltimore Patriot office. He studied divinity a few years ago while engaged in printing.

Religious Benevolence.—From 1810 to 1848, inclusive, twenty-five millions, six hundred and sixty-eight thousand, five hundred and seventy-seven dollars have been contributed in the United States for Bible, Missionary, and other evangelical objects of benevolence, and of this sum $5,547,080 have been contributed to the American Board of Missions for Foreign Missions.

Restoring and Preserving the Sight.—A friend who had read the following valuable item of information, but who had forgotten which way "to rub his eyes," for loss of sight by age, requested us to republish the process. It is as follows:

For near sightedness, close the eyes and press the fingers gently, from the nose, *outward*, across the eyes. This flattens the pupil, and thus lengthens or extends the angle of vision. This should be done several times a day, till short sightedness is overcome.

For loss of sight by age, such as require magnifying glasses, pass the fingers or towel from the outer corner of the eyes *inwardly*, above and below the eyeballs, pressing gently against them. This rounds them up, and preserves or restores the sight.

It has been already said that this is nothing new. The venerable John Quincy Adams preserved his sight in this way, in full vigor to the day of his death. He told Lawyer Ford of Lancaster, who wore glasses, that if he would manipulate his eyes with his fingers, from their external angles inwardly, he would soon be able to dispense with glasses. Ford tried it, and soon restored his sight perfectly, and has since preserved it by the continuance of this practice.—*Pennsylvanian.*

Death by Lightning.—During another severe thunder storm, on Sunday week last, three or four barns in the vicinity of Carlisle were struck by lightning and consumed with all their contents. The house of Mr. Abraham Seavers, of Dickinson township, was also struck by lightning, and instantly killed his son, who was sitting on the porch. The house was uninjured. The barns which were consumed, belonging to Mr. Johnson Martin, Mr. Fleming, and Samuel Clarke, all near Churchtown.

Certain Cure for Summer Complaint.—One pint of new milk, one stick of cinnamon, three tablespoons of fresh mutton tallow, melted, one tablespoon of starch. Boil to half a pint. To be taken at one or two doses, as the stomach will bear. It will be more palatable if taken warm. The above never has failed to cure, even when given over by the physician. Very many instances of children teething have been cured of the bowel complaint by using this remedy.—*By a Lady.*

Fact for the Thoughtful.—The whole number of persons convicted of crimes in the State of New York from 1840 to 1848, inclusive, was 27,947. Of these, 1,182 were returned as having received a "*common* education;" 415 as having a "*tolerably good* education," and 128 only as "*well educated*." Of the remaining 26,225, about half were able merely to read and write; the residue were destitute of any education whatever.

Death of a Minister.—The Boston Traveller says that the Rev. Edward L. Parker, of Londonderry, N. H., dropped dead in the street on Sunday afternoon. He had preached three times on that day, and dropped dead in the street on returning from the third service.

New York Dairies.—There are 1,000,000 milch cows in New York, which on an average yield $20 per year. The gross value of the dairy product for the State is estimated at $5,000,000 per year.

Population of California.—The present population of California is estimated at 121,000, of which number 35,000 are foreigners, and 71,000 Americans. The whole number who have returned by the mail steamers from April 1, 1849, to June 1, 1850, is 3172.

Prisons at Naples.—There are in the prisons at Naples, at present, no less than 40,000 political prisoners; and the opinion is, that, from the crowded state of the jails, the greater number of these persons will go mad, become idiots, or die.

MISCELLANEOUS.

From the Lutheran Observer.

THE MYSTERIOUS KNOCKINGS.

The Rev. Dr. Phelps, of Stratford, to the Editor of the N. Y. Observer.

Messrs. Editors: Public attention has been called of late to certain strange manifestations which have been denominated "Mysterious Knockings." They first began to attract attention in the city of Rochester, between two and three years ago. Since that time, similar manifestations have been in the cities of Auburn, Syracuse, and in other places in Western New York, and recently in Ohio, New Jersey, Connecticut and Massachusetts. For several weeks past, something of the same character has been witnessed at my house. It commenced on the 10th of March last, and continued, with slight interruption, from two to three months. For the first five or six weeks, no communications were made that we could understand; but the phenomena consisted in the moving of articles of furniture in a manner that could not be accounted for. Knives, forks, spoons, nails, blocks of wood, &c., were thrown in different directions about the house.—They were seen to move from places and in directions which made it certain that no visible power existed by which the motion could be produced. For days and weeks together, I watched these strange movements with all the care and caution and close attention which I could bestow. I witnessed them hundreds and hundreds of times, and I know that in hundreds of instances they took place when there was no visible power by which the motion could have been produced. Scores of persons of the first standing in the community, whose education, general intelligence, candor, veracity, and sound judgment, none will question, were requested to witness the phenomena, and, if possible, help us to a solution of the mystery. But as yet no such solution has been obtained. The idea that the whole was a "trick of the children"—an idea which some of the papers have endeavored with great zeal to promulgate, is to every one who is acquainted with the facts, as stupid as it is false and injurious. The statement, too, which some of the papers have reiterated so often, that "the mystery was found out," is, I regret to say, untrue. With the most thorough investigation which I have been able to bestow upon it, aided by gentlemen of the best talents, intelligence, and sound judgment, in this, and many neighboring towns, the cause of this strange phenomena remains yet undiscovered.

About the middle of April, a gentleman who was spending the night at my house, proposed to try the method of interrogation which had been adopted in Western New York, and to our utter amazement, a series of responses was returned, from

which the inference was irresistible that they must be produced by a being which possessed intelligence. For several weeks communications were made in this way relating almost wholly to a matter in which certain members of the family are supposed to have an interest; at the same time the other manifestations continued, and very great annoyance was experienced. The mode of communication was by some persons repeating the alphabet, and the letters of the word to be uttered were indicated by a rap from some invisible agent. I tried, by all the methods I could devise, to find what the power was by which the rapping was produced. I have heard it hundreds of times, and have done my best to ascertain the cause; but as yet I have not succeeded. I have been often asked if I believed it was the work of spirits. I have as often replied that I do not know what it is. I have never seen a spirit, and I do not know what a spirit could do if it would, or what it would do if it could.—The facts, however, are of such a nature and have transpired under such circumstances as to render the idea of trick or designed deception wholly inadmissible. Still, however, I have become fully satisfied that no reliance whatever is to be placed on these communications, either as a source of valuable information, or as a means of acquiring truth. I speak of what has transpired at my house, and I have the fullest confidence, that if it is the work of spirits, it is the work of *wicked spirits*. Indeed they profess to be wicked spirits in a state of torment, seeking a mitigation of their torment, by redressing the wrongs of which they were guilty in life. I have watched the progress of this matter with great care, and have done the best in my power to learn what these strange things mean; and although I have not yet been able to ascertain the cause, I am satisfied that their communications are wholly worthless. They are often contradictory—often prove false—frequently trifling and nonsensical, and more in character with what might be expected of a company of loafers on a spree, than with what might be expected from spirits returned from the world of retribution, to "tell the secrets of their prison-house."

Similar manifestations are now being made in many other parts of the country. According to information which I suppose to be authentic, they are witnessed in from 160 to 200 different places, they are said to advance ideas on the doctrines of religion, wholly at variance with the teachings of the Bible, and subversive of many essential truths which the Bible reveals. Under an impression that whatever is communicated by a spirit must of course be true, many persons are receiving these communications as the truth of God—as a new revelation from the spirit world. But it should be remembered that there is no proof that what purports to be a revelation from spirits, is the work of *spirits* at all. The most that can be said is, that we do not yet *know* how or by whom these communications are made. If they are made by spirits, we have no proof that they are good spirits. The presumption is, that they are bad spirits—lying spirits. At my house they often accused each other of lying—contradicted at one time what they affirmed at another,—inflicted injury on property in the most wanton manner, and have given throughout conclusive evidence that the discipline of hell which they profess to have experienced for several years, has as yet been wholly ineffectual in improving their characters, and qualifying them for the "higher sphere," for which many suppose that the discipline after death is a preparation.

I cannot now say to what conclusions future developments may lead me, but my present impression is, that the whole thing, so far as the transactions in this place are concerned, is to be set down among those devices of Satan, by which he is promoting his work of destroying souls; and my chief object in this communication to the public at this time is, to caution all who would avoid error, against trusting to these pretended revelations. I have had a better opportunity than most men to witness them and to judge of their claims, and I have full confidence that the opinions I have expressed will be found correct. I will merely add, that for some weeks past these annoyances at my house have been subsiding, and now, as I hope, have ceased altogether. Yours, respectfully,

ELIAKIM PHELPS.

Stratford, June 20, 1850.

Rev. Abel Stevens, of Zion's Herald, Boston, devotes a column in his last paper to the "mysterious knockings." We give a portion of his article:

These "knockings," it will be observed are, as has been remarked, very like those which at first disturbed but afterwards amused the Wesley family for a time.—There is, however, one marked difference, for the latter were accompanied by visible motions; tables, chairs, &c., were put into violent agitation, and Mr. Samuel Wesley (the father of John) was severely thrust about at times by the invisible power.—These New York reports present no such phenomena, so far as we have read, and as for the Rochester case, we confess to not having had curiosity enough to read a line about it, editor though we be.

While at the late New York East Conference we, however, met with a testimony which quite "dumb-fumbled" us. We had been dining with our friend, Dr. ——, of New Haven, in company with Rev. Mr. Perry, of New York city, the President of our University, and other friends of sound heads and good discretion—they must excuse us for mentioning them, for in these cases witnesses are necessary.—After dinner a member of the Conference of unquestionable standing and of ripe understanding, called in casually. This brother is now in an important station in New York city; we forbear to give his name, lest we should contribute to the anoyance which he assured us he had already endured incessantly for some weeks, from the inquisitive curiosity of his friends; our readers must, therefore, be contented with the names of our witnesses instead of his. He had been an eye witness as well as an ear witness of the marvels at Stratford, Connecticut, which we found had produced quite a sensation in New Haven, and indeed throughout the State. Incredulous about them, but excited by the prevailing interest, he visited Stratford, and spent a few days and nights in the mansion of the Rev. Dr. Phelps, the *locale* of the "spirits." During his stay he witnessed marvels which we should like some of our astute readers to explain. He avowed to the company that he saw a knife descend from the ceiling on to a table, injuring the arm of a child, without any evidence whence it came, though the article was recognized by the family as belonging to them. He saw a large iron poker rise from the hearth, and describing a regular curve over the heads of the company, descend on the opposite side of the room; he attempted to reach it in its passage, but failed, and on picking it up instanter, found nothing attached to it or any thing else by which the motion could have been produced. He saw a large piece of wood perform the same antic; and at last so many articles were in similar motion from all sides as to put the heads of the company in brisk exercise at dodging them. These oddities occurred in broad day-light, when the deception could cetainly not be great, and they occurred in the house of a venerable clergyman, where we should hardly expect to find such deception. Meanwhile the "knockings" were abundant on the walls, tables, &c.

These phenomena occurred at intervals. The family retired to rest, and our visiter was accommodated with a chamber. He examined it thoroughly, closets, beds, &c., leaving, as he believed, no possibility of interruption to his rest from any trick or contrivance. He also kept a light burning. Now a man alone at night in a reputedly haunted house will feel rather "so-so-ish," whatever may be his nerve, so that if our friend had told us, as his experience of that night, some marvels which were capable of being referred to his dreams or waking imagination, we should have so explained them, but there was outright actuality, or at least activity, about the delusion, if such you choose to call it, that "nonplusses" us. He had laid down but a short time before he heard loud noises, as if a cannon ball had been rolling along the floor of the hall which extended through the first story of the mansion; soon after these noises were in the upper and correspondent hall, into which his chamber opened, and in a short time ringing raps were made against his door. He got up, and taking the light approached the door carefully, intending to open it suddenly and surprise the disturber, whether of this world or the other world; but as he put his hand to the door it was violently thrust open upon him, sending him quite peremptorily into the chamber; recovering himself he passed out, closing the door, when lo, the violent rappings were on its inner side, and thus they were reversed repeatedly as he passed in or out.

When these noises had ceased, he sat down on his bedside, with peculiar thoughts no doubt; but he had not sat there long when the rappings were heard loudly on the outer side of the head-board of his bed. He seized his light and began to examine it, determined now to detect the trick, but as he looked on one side the noise rang out on the other, and *vice versa* until the whole board was in vibration. Meanwhile his closest scrutiny could detect nothing by which the strange effect could be produced. The family of course were aroused by these disturbances. Other phenomena ensued of a still stranger character, among which was a communication from the ghostly agent to the Rev. Dr. Phelps, in the presence of our visiter, by the alphabetic knockings described in the New York case. We forbear any description of the other wonders of the night, as they would occupy too much room. Stratford being but a few minutes ride by railway from New Haven, our curiosity prompted us to visit the family of Dr. Phelps, in company with Messrs. Perry and W. McKendree Bangs—though the "knockings" were reported to have ceased. At the village we were joined by the Methodist preacher of the town, who had witnessed the wonders. We found the family living in apparently opulent circumstances, intelligent, refined and Christian. Arriving early we joined the venerable Doctor in his family devotions, and afterwards heard his accounts of these strange scenes, and was showed over his elegant mansion. We found a considerable amount of dilapidation of both the furniture and the house; we noticed that every pane of glass in one window of the good Doctor's chamber was repaired with pasted paper, except one that was fractured, and another window was in scarcely better condition. Wash-stands, bed-steads, &c., had been bruised and shaken by violent collisions, produced, he assured us, by some invisible means. One of his children, a small boy, had been sent into the country to escape the malice of the "spirits," which seemed apparently directed against him. His symptoms were very similar to those ascribed by the New Testament to demoniacal possessions; he would rush involuntarily into the fire, wells, &c.

Our friend above mentioned assured us that during his stay in the family, the little fellow had been taken out of a well into which he said he was pressed he knew not by what power.

Dr. Phelps seemed to be a gentleman of education and good sense; he said the communications of the "spirits" by the "alphabetic raps" imported in substance, that a person whom he once well knew, and who had wronged his family, wished to direct him so as to secure the reparation of the wrong, and that, in the attempt, he was beset by other and evil spirits which wished to prevent him. The communications were often broken by blasphemous and interloped sentences, as if from a second respondent, and these were again followed by earnest assurances that such interruptions were from besetting and malicious spirits, which were determined to frustrate the design of the first respondent. The Doctor assured us he had himself had full conversation with the principal agent, and that in reply to distinct questions he had been informed that the spirit was and always would be miserable, but that the rectification of the alleged wrong would mitigate its sufferings.

Dr. Phelps's theory of these strange occurrences is, that they are actual manifestations from the spiritual world, but are the work of the devil; are not reliable in any revelation they may pretend to make, but are designed especially by their fantastic and puerile attributes, to bring ridicule upon sacred things and unsettle the minds of men respecting the real revelation of God.

For ourselves we are frank to say that we believe the testimony of our New York brother referred to, as confidently as if we had witnessed the facts he alleges; but we cannot pretend to explain these facts: under ordinary circumstances we should unhesitatingly ascribe them to some sort of trickery. But the evidence against this supposition, it must be confessed, is extraordinary, though not absolutely insurmountable. As it is we leave the matter to our readers; the papers of New York are just now full of it, and we have chosen to entertain the curiosity of our readers by our own say on the queer subject.

VALUABLE TESTIMONY.—It was said by a great man that "the chief mistake of the world and the greatest bar to the happiness and well-being of mankind, rich and poor is thinking that all the money we are possessed of is our own."

POETRY.

"Those that Seek Me Early, shall Find Me."

Now, while every prospect cheers—
Now, while in thy youthful years;
Ere the treacherous snares of sin
Lure thy feet, and draw thee in,
Hear the Gospel's warning tone;
Give thy heart to God alone.

Leave your sports and earthly toys,
Seek for more substantial joys;
Listen now to wisdom's voice,
Early make her ways your choice;
Bear this precept still in mind—
"Seek me early, you shall find."

Hast thou in thy youthful days,
Sought in pleasure's giddy maze,
Earthly pleasures that must fade?
Joys that death will soon invade?
Hast thou an immortal mind—
Seek thy Savior, seek and find.

Now is the accepted time,
Seek the Lord while in your prime;
Give to him your youthful days—
Spend them now in prayer and praise;
On the heart this precept bind—
"Seek me early, ye shall find."

Time with you is speeding fast,
Youthful days will soon be past;—
Will you give to God your prime?
Will you seek the Lord in time?
Seek the joys for you designed—
"Seek him early, you shall find."

BE GENTLE WITH THY WIFE.

Be gentle! for you little know
How many trials rise:
Although to thee they may be small,
To her of giant size.

Be gentle! though perchance that lip
May speak a murmuring tone,
That heart may beat with kindness yet,
And joy to be thine own.

Be gentle! weary hours of pain
'Tis woman's lot to bear;
Then yield her what support thou canst,
And all her sorrows share.

Be gentle! for the noblest hearts
At times may have some grief,
And even in a pettish word
May seek to find relief.

Be gentle! for unkindness now
May rouse an angry storm,
That all the after years of life
In vain may strive to calm.

Be gentle! none are perfect—
Thou'rt dearer far than life,
Then, husband, and still forbear
Be gentle to thy wife.

THE BIBLE.

BY GAIUS PENN.

To light the way to worlds on high,
And bring the great salvation nigh,
This HOLY BOOK is given;
The Life, the truth, the grace divine,
Through all its pages beam and shine,
To guide the soul to heaven.

Though earth is but a darksome way,
And life the conflict of a day,
Through storms and tempests driven;
Yet here's a chart and compass found,
And here's the Gospel's joyful sound
Inviting us to heaven.

Were earth the final lot of man,
And all this life, this little span,
This Word had not been given;
He had no need of truth so bright,
Whose sun goes down in endless night,
Without one ray from heaven.

Man has a soul—his race begun
Shall through eternal ages run,
And whilst 'tis onward driven,
Without this light, that soul shall know
Nor peace nor happiness below,
Nor joy nor bliss in heaven.

But who this heavenly treasure prize,
May read their title to the skies,
With all their sins forgiven;—
And when their lamp no longer burns,
When their own dust to dust returns,
May find a home in heaven.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 8th of August, 1850, by Elder David Maxwell, Mr. WASHINGTON ORTS to Miss MALINDA MILLS, both of York county, Penn'a.

On the 18th of August, 1850, by Elder J. J. Miller, Mr. GEORGE DANNER, of Harrisburg, Dauphin county, to Miss SARAH WITTMAN, of Cumberland county, Pa.

On the 15th of August, 1850, by Elder C. Price, Mr. AUGUSTUS LONGSDRUFF to Miss CATHARINE SHAREN, both of Bainbridge, Lancaster county, Pa.

On the 22d of August, by the same, Mr. SAMUEL KENDIG, of Conoy township, to Miss ANN GROVE, of Bainbridge, Lancaster county, Penn'a.

On the 20th of August, at Lancaster by Wm. Johnson, V. D. M., Mr. JOHN M. JOHNSON to Miss JANE E. CUNNINGHAM, both of Lancaster Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—At his father's residence, near Harrisburg, on the 12th of August, 1850, SAMUEL ELY, aged 12 years, 7 months, 2 weeks and 2 days.

In Philadelphia, on the morning of the 14th ult., MATILDA ARMSTRONG, wife of Allen Armstrong, and daughter of David Winebrenner, in the 25th year of her age.

On the 6th of August, 1850, LAURA, infant daughter of A. B. and Jane Slyter, aged 1 month and 23 days.

Farewell, dearest LAURA, thou art fled from this world of woe to the regions of the blest. Funeral service by Elder Farnham, from Job 14: 14. JANE SLYTER.

At her father's residence, near Lewisberry, York county, Pa., of a stroke of the Palsy, ELCETTA JANE KILMORE, daughter of David Kilmore, in the 12th year of her age.

This young girl was well and dead in a few hours, in the morning of her days. She was no professor of religion, so far as I know, in her healthy days, but what she has done for her salvation in the few afflicted hours she lived, I leave with God, who only knows. A funeral sermon was delivered by the writer, on Sabbath, the 28th of July, to a large and weeping congregation, and her remains were buried in Crissinger's grave-yard, there to rest until the morning of the resurrection.

In early life she passed away,
Her feeble body now decays;
But in judgment she will stand,
Either to dwell on Canaan's land,
Or sink to rise and live no more,
Far beyond this mortal shore.
May her death a warning be,
That old and young their doom may see,
And strive to gain fair Cannan's shore,
Where Christians meet to part no more.

JOHN A. PLOWMAN.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following Protracted Meetings are to be held, Providence permitting, on the Matamoras and Juniatta Circuit, viz:

One in the Red Hill Bethel, near brother William Kumbler's, opposite Newport, Perry county, to commence on the 6th of September.

One at Matamoras, Dauphin county, to commence on the 13th of September.

One near brother Joseph Cameron's, in Turkey Valley, Juniatta county, to commence on the 22d of September.

One near brother John Grubb's, in Wild-cat Valley, Perry county, to commence on the 11th of October.

We do most earnestly solicit the preaching brethren to attend the above meetings.

A. SNYDER,
Preacher in Charge.

A Camp-meeting will be held in Irvin township, Venango county, Pa., commencing on the 5th of September.

Brothers Winebrenner and Harn will be in attendance at the last meeting.

Also, a Protracted meeting at Bethany, Westmoreland county, Pa., commencing on the 20th of September.

Brothers Winebrenner and Harn will attend. *By order of the Committee.*

J. M. KLEIN.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT,	per barrel,		$4	75	*a* 4	75
Do. RYE,	do. - -		2	50	*a* 2	50
Do. CORN,	do. - -		2	37½	*a* 2	37½
GRAIN—WHEAT,	per bushel,			95	*a* 1	00
Do. RYE,	do. - -			56	*a*	56
Do. CORN,	do. - -			45	*a*	50
Do. OATS,	do. - -			36	*a*	36
Do. BARLEY,	do. - -			60	*a*	65
SEEDS—CLOVER,	do. - -		3	50	*a* 3	50
Do. TIMOTHY,	do. - -		2	25	*a* 2	50
Do. FLAX,	do. - -		1	05	*a* 1	25
BEEF,	per cwt. - - -		5	00	*a* 5	50
PORK,	do. - - - -		5	00	*a* 5	25
HAMS,	per pound, - - -			7½	*a*	19
BUTTER,	do. - - - -			10	*a*	10
LARD,	do. - - - - -			8	*a*	8
TALLOW,	do. - - - - -			8	*a*	10
HARD SOAP, (Dried)	per lb.			6	*a*	7
EGGS,	per dozen, - - - -			10	*a*	10
POTATOES,	per bushel, - -			56	*a*	62½
ONIONS,	do. - -			75	*a*	87½
APPLES,	do. - - - -		1	00	*a* 1	12½
PEACHES, (Dried)	per bush.		1	25	*a* 1	30
FEATHERS,	per pound, - -			37½	*a*	45
WOOL,	do. - - -			30	*a*	50
SALT,	per sack, - - - -		1	20	*a* 1	20
HAY,	per ton, - - - - -		10	00	*a*10	00
PLASTER,	per ton, - - -		4	00	*a* 4	00

PHILADELPHIA.

FLOUR—WHEAT,	per barrel,		$5	12½	*a* 5	25
Do. RYE,	do. -		3	00	*a* 3	00
Do. CORN,	do. - -		3	00	*a* 3	00
GRAIN—WHEAT,	per bushel,		1	15	*a* 1	20
Do. RYE,	do. - -			65	*a*	65
Do. CORN,	do. - -			65	*a*	65
Do. OATS,	do. - -			43	*a*	43
Do. BARLEY,	do. - -			65	*a*	68
SEEDS—CLOVER,	do. - -		3	50	*a* 3	50
Do. TIMOTHY,	do. - -		2	75	*a* 3	00
Do. FLAX,	do. - -		1	35	*a* 1	40
BEEF,	per cwt., - -		7	00	*a* 8	75
PORK,	do. - - - - -		7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion,

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, -	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller, -	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	-	-	5 00
James Casey,	-	-	5 00
Samuel M. Hoover,	-	paid	5 00

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JOHN FURGESON, Printer.

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A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance. - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fifteen.

Names	Am't paid.	Names.	Am't paid.
Altman Lewis	$1 00	Lehman Michael	$1 25
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Cramer Michael	1 25	Meyers Susan	1 00
Doersh Geo L	2 00	Norris Hugh	1 50
Dickerhoof Israel	1 00	Peters John	75
Fasig Samuel	2 50	Snader Levi B	1 00
Gingerich D C	1 00	Stoner Christian	1 00
Gerverich Joseph	1 25	Spencer David	2 00
Green Harvey	1 00	Sprout Elizabeth	1 00
Gross Solomon	1 00	Turner John W	1 00
Gross Mary	1 00	Utz John	1 00
Garman John	1 00	Wright John F	85
Gross Daniel F	1 25	Wagner John	62
Heffner Geo (in full)	2 00	Willman Jonas	1 00
Kindig Emanuel	1 00	Wert James	1 00
Keplinger James W	1 00	Weekline John	1 00

☞ To our Correspondents.—Write—Write—Write.

☞ "The Religious Telescope," published weekly by "the Church of the United Brethren in Christ," comes out this week in a large folio sheet, and in a handsome form and type.

It is printed at Circleville, Ohio, and is edited by one of the late Bishops of the United Brethren, William Hanby.

We hope it may be very useful in its enlarged form, among the Brethren, and at large in the vineyard of the Lord.

By Divine permission the Elderships of the "Church of God" will meet this year as follows:

The East Pennsylvania Eldership will hold its yearly meeting at Churchtown, Cumberland county, Pa., commencing on Wednesday, October sixteenth.

Brother James Mackey is to preach the opening discourse—or brother J. Keller.

[The brethren will remember to raise a missionary collection in every Church.]

The Ohio Eldership will hold its yearly meeting in the Sugar Creek Bethel, Holmes county, Ohio, near brother John Beidler's, commencing on Monday, the fourteenth of October.

The West Pennsylvania Eldership will hold its yearly meeting at Fiatville, Lawrence county, Pa., commencing on Wednesday, October twenty-third.

The Indiana Eldership will hold its yearly meeting in Jackson township, Decalb county, Indiana, commencing on Monday, October twenty-first.

The Iowa Eldership will hold its yearly meeting in North Bend, Johnson county, Iowa, commencing on Monday, October seventh.

The Michigan Eldership will hold its yearly meeting in the town of Gaines, in the Hamman settlement, commencing on Monday, November eleventh.

The Yearly Meeting.—We call it the Eldership—others call it the Conference—the Presbytery—and other names. Well be it so. If it is the Annual gathering of those who love our Lord Jesus Christ, may grace and peace be with them.

All our Preachers are members of the Eldership, because they are preachers of the Gospel, and so it ought to be. Their bounden duty is not only to preach, but to take the oversight of the flock, and whoever hinders their doing so, is doing wrong. Every preacher is an Elder—a Shepherd—a Guide.

Every preacher is an *Elder* in the Church to which he belongs, although he may not be the preacher in charge. There always must be some to take the lead in every society. This belongs to those we call the Pastors. But every preacher has a joint concern in the work of the Lord, and should be treated as a fellow-laborer, and have a place in the Church session or council.

There may be some inferior in gifts—or learning—or younger in years—or in the ministry—but all should have their proper place—and their share of the work.

J. FLAKE.

Steep your sermons in your hearts before you preach them.—*Felton.*

Thoughts on Several Things.---J. F.

A good Sign.—When any one loves the worship of God, and is found frequently in the house of prayer, it is a sign for good. There is a strangely attractive power in the Gospel, whether it be the preaching or the reading—the prayers or the hymns. Whoever therefore will come within the reach of these gracious influences, can hardly avoid feeling their power, and if he will only yield thereto, repentance unto life—faith in Jesus—and love to God, and to his ways, will be his experience. If the worship and service of God be a burden to you here, will you ever take delight therein when mortal life has passed, and everlasting years roll on?

Titles among Preachers.—There are two titles which might be used innocently, when you write to a preacher. The first is that of Brother. This is the word used by Saint Peter, who says, "our beloved brother Paul." Is not this better than Reverend, or Elder?

The second is that of V. D. M., which is a Latin phrase, but means in English, "Minister of the Word of God." Is not this better than D. D.?

Camp-meetings.—I did not get to more than one of our meetings in the woods, and that for only one day. They tell me that several of these have been attended with gracious influences from the Lord, in the conversion of precious souls. If so, some will remember them as long as life continues. To some no doubt they have been seasons of reviving and quickening, in leading their souls nearer to the Lord, and heavenly things. Let these henceforth be diligent and faithful in every Christian duty.

Sabbath Morning, Sept. 1.---J. F.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."--2 Cor. 5: 1.

"*We know*"—Not all men—not the unbelieving Greeks at Corinth, who gloried in their fanciful and poetical religion, with their splendid temples dedicated to the worship of idols, all unholy like themselves.

Nor those among the Jewish people whose minds were blinded, and their hearts hardened, by unbelief and sin. The true light—even Christ Jesus—must shine into the soul of man, dispersing the dark clouds of error in doctrine, and feeling, and practice—and bringing down that soul in true humility and penitence before its God, even as Paul had found in his own experience.

But the true believer wherever found in the wide world may say with Paul, "We know"—that which is hidden from the unbelieving, and disobedient, however learned in science and philosophy. This knowledge, the Indian, or the African may have, as well as the white man—it is the happy privilege of all who have the true faith of Christ crucified—and Christ risen from the dead. How great the advantage to have the heavenly light to shine within.

What did Paul and his brethren know? They knew that the mortal body is not the man, but only the *tabernacle* or *tent* in which the *soul* dwells for a while. A tent or tabernacle is a temporary dwelling which may be quickly taken down—and so it is with these mortal bodies..

These tabernacles will be taken down, or dissolved again to dust. Why? because of sin—we know that we have sinned—we feel the justice of the doom—and dare not murmur at our lot.

Paul expected to die; he says, "the time of my departure is at hand." Peter expected to die; and uses nearly the same fignre, saying, "Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." These Apostles did not expect to live in this world until the second coming of the Saviour, but they expected to put off this tabernacle—to depart this mortal life, in the time, and under the circumstances, pleasing to the Providence of God.

So it was with George Whitfield, he said, "he was immortal till his work was done." He died in the fulness of his usefulness, with an Asthmatic affection, or difficulty of breathing. He lies buried at Newburyport, Mass. So it was with John Wesley, he prayed that he might not live to be helpless, and he retained his strength until the last, though in his eighty-eighth year. His last words were, "the best of all is, God is with us."

The true Christian doctrine appears to be, that the soul is the man, and dwells in the body, as in a tent or tabernacle. Therefore, when the tent is taken down, the soul that dwelt therein may still live, and be happy, or miserable. It carries with it through the last hours of life, and beyond this mortal state, the same intellectual and moral qualities it here possessed. It goes to the place in the vast expanse around us for which it is prepared.

The soul may find itself in "Hades," and like the rich man of whom our Saviour speaks, may find itself unhappy. Or like the poor man Lazarus, it may be carried by angels into the region of peace, where Abraham and the saints are found.

There is a place in the heavens around us, which is called Paradise, to which Paul was once taken on a short visit, even while in this mortal life, whether in the body, or out of the body, he could not tell. To that happy place the soul wings its way, and puts on a spiritual and immortal body, with which it comes forth

in the resurrection of the just. The spirits of just men made perfect are there. An innumerable multitude of angels are there. And there the soul that is forgiven and sanctified, finds its way after it is released from the mortal body. It has a home, "a house not made with hands, eternal in the heavens."

How can this be known? We have not seen that spiritual body, nor that holy city in the heavenly world. "Eye hath not seen—nor ear heard," and the imagination cannot paint the picture; but God has revealed these things by his spirit. Whoever then, has true and living faith in Jesus, and the word which he has spoken, may look forward in humble hope and assurance, that when he dies on earth, he shall depart to a better home. Being "absent from the body, but present with the Lord;" and having a part and lot, in "the rest which remains for the people of God."

"We know, by faith we know,
If this vile house of clay,
This tabernacle sink below,
In ruinous decay;
We have a house above,
Not made by mortal hands;
And firm as our Redeemer's love,
The heavenly fabric stands."

Western Tour.---No. 7.

Dayton, August 5, 1850.

JOURNAL OF THE 11TH AND 12TH WEEKS.

Monday, July 29th.—We left our friends and brethren at Martinsville and started for Indianopolis. The national road being graded in most places where it was necessary, and kept in pretty good order, we got along quite speedily. We passed through Marshall, the county town of Clark county, Illinois, then through Terre Haute, the seat of justice of Vigo county, Indiana, to a small town called Williamston, where we stayed over night.

Terre Haute is quite a handsome and brisk place. It lies on the east bank of the Wabash River, and the surrounding country is very pretty. The steamboat navigation on the Wabash, the Wabash and Erie Canal, and the great Central Railroad, all combine to inspire the belief that Terre Haute is destined to make a large and flourishing place. Its present population is somewhere about 5,000.

July 30th.—Resuming our journey, we passed through Harmony, Putnamsville, and other places, as far as Belleville, in Hendricks county, where we tarried over night at the Belleville Hotel. The country all along through which we passed that day, is pretty good, but exceedingly heavy timbered. The Corn crops are very light, the season having been unusually dry.

July 31st.—Continued our tour Eastward; and after passing through Plainfield, Bridger, &c., we arrived at Indianopolis, about 10 o'clock, A. M. After having our horses put up at the Palmer House, we called on some of our old friends and acquaintances. Among the rest, we called at the residence of brother John McFarland's, formerly of Middletown, Pa. Not finding him or his wife at home—he having gone to Oregon, and she being out on a visit—we next went in search of sister Bobbs and her daughter. But, not finding either of them at home—they also being out on a visit—we then called on Dr. Bobbs and family, whom we found at home and in the enjoyment of good health. We also called on Mr. Graydon, and had the pleasure of seeing Mr. Welshhance and others, who formerly resided in Harrisburg.

Indianopolis is the capital of Indiana. It has a population of about 10,000. The country around the city is handsome, fertile and well improved. The city is handsomely laid out and is rapidly improving. The houses generally are neat and substantial, and the public buildings are numerous, handsome and costly.

The Indiana Lunatic Asylum is a splendid edifice, situated near the national road, about two miles west of the city. It is built of bricks, five stories high, and of capacious dimensions. The Deaf and Dumb Asylum is also an elegant building, four stories high, and is located between the National and Cincinnati roads, two miles east of the city.

The Capitol, or State House, stands in the centre of a public square, on the west side of the city. It is a two story building, 75 by 150 in dimensions, with a cupola in the centre of proportionable size. The internal plan and arrangements are similar to that of the Illinois and Iowa Capitols, but rather inferior to either. The Cholera had just broken out in the city when we were there. There had occurred about 10 deaths of that disease, within a few days. Otherwise, and as a general thing, Indianopolis is considered a very healthy place.

Not finding our friends at home, and having a chain of appointments ahead, we concluded to journey a piece further. So, after dining at the Palmer House, we left there and went as far as Greenfield, where we stayed over night with a gentleman by the name of Templin, who treated us very kindly.

August 1st.—Leaving Greenfield, we continued Eastward, on the national road, through several towns and villages, as far as Dublin, where we stayed over night with brother John H. Leebrick and family. They are pleasantly situated, in a fine country and handsome village. They were all well and quite glad to see us; but, unhappily, sister Leebrick was from home, so that we did not get to see her. The disappointment in not seeing her and sister Bobbs and daughter, I felt more sensibly and regretted more sincerely than almost any thing else that happened us on our tour, they being among my earliest and best friends in Pennsylvania. I regret, also, that we had to pass brother Wm. Booth and family, who reside some seven or eight miles south of brother Leebrick's, because of an appointment next day at Euphema, 38 miles from Dublin.

August 2d.—Took leave of brother Leebrick and family, and started for brother Matthew Megrew's, at Euphema, where we safely arrived in the evening, and preached to a large congregation in the Lutheran Bethel. We passed through a very fine country and several handsome towns and villages; such as Cambridge, Germantown, Centreville, Richmond, &c. Wayne county, Indiana, is, on the whole, the best looking country we saw anywhere in the State of Indiana. The land is first-rate, and in a good state of cultivation. The country is healthy and well watered, and the people industrious, moral and intelligent.

August 3d.—Set out for Dayton, and on the way we visited sundry old friends and brethren. First, we went to West Baltimore to see brother Benj. Fritchey and family. Then to Union, to see Mr. Eby and family, and Boyer and family. Thence to Harrisburg, to see sister Herr, formerly Mrs. Mull, of Shippensburg. We found all these old acquaintances well and in good cheer, but destitute of preaching by the ministers of the Church of God.—We hope brother T. Hickernell will make it his business to call on all these and other brethren, scattered abroad through the Miami Valley, and preach for them. In the evening we entered the city of Dayton, and stopped with brother J. H. Achey and family, who received us cordially and entertained us kindly during our abode there.

August 4th.—This being a pleasant Lord's-day morning, I started early and went to Miamiesburg, a distance of 10 miles, to meet my appointments, and brother Harn went to his appointments, in the United Brethren meeting-house, near brothers Shopp's and Hickes', about one mile from the city. I preached twice at Miamiesburg on Sabbath, once in the Methodist, and once in the German Reformed and Lutheran meeting-house. The congregations were large and very attentive. I put up with my cousin, Christian Winebrenner, who resides there, and who treated me very courteously.

August 5th.—I remained at Miamiesburg and preached again at night, to a good congregation, in the Methodist meeting-house.—After writing and mailing several letters, I visited round among some old friends from Pennsylvania, and took supper with Adam Miller and family, formerly of Millerstown, Lebanon county, Pa. Here, also, I met with sister Engle and brother Cormond and family, from the same place. They are all anxious to have the true doctrine preached among them, and some of them want brother A. Snyder to come out and labor with them in the Gospel.

Miamiesburg is a handsome town, with somewhere about 1000 inhabitants, situated on the east bank of the Miami river, 40 miles above Cincinnati. The canal and turnpike leading to Cincinnati both pass through it.—The surrounding country is handsome, highly improved and exceedingly fertile. There is a large quantity of tobacco raised along the Miami bottoms. A good many Pennsylvanians are settled through that country. The people are clever, liberal and anxious for the truth.

August 6th.—I left Miamiesburg and returned to Dayton. Brother Achey and family received me with their accustomed cordiality. Wrote and mailed several letters. Preached to a large congregation, in the Methodist meeting-house, at candle-light. Saw a number of former acquaintances and brethren after preaching.

Dayton is a beautiful city, and a great business place. Its streets are unusually wide—its public buildings numerous and elegant. The Court House is a splendid edifice, all of solid stone, except the doors and windows. Its cost will be upwards of $100,000. The Mad river affords extensive water power in this city. Hence, there are all kinds of Mills, Manufactories, and Machine-shops erected along the canal, and on the east side of the city. Dayton is rapidly improving, and is supposed to contain between 12 and 13,000 inhabitants. The Cholera carried off some 250 of its citizens last year. This year it is healthy thus far, and as a general thing it is considered a healthy place.

(Columbus, Ohio.)

August 7th.—We left Dayton and went to Addison, a distance of 24 miles, where we preached in the Presbyterian meeting-house, to a large and attentive congregation. Addison, (alias Christiansburg,) is in Clark county, near to which brothers David Strock, James Wiley, Robert Nelson and other Pennsylvania friends reside. There was a little revival in that neighborhood last winter, under the labors of brother Thos. Hickernell. Brethren Brown, Reese, Asken and others were over to meeting from Hiattsville, on the canal, a distance of 13 or 14 miles. Here were, also, some five or six preachers in attendance; a few of whom, it was said, were much pleased, and the rest displeased, with the doctrine. The excitement in town ran high next day, whether for good or evil, time will show. We preached what we believe to be the truth, and all we ask of the people is, that they judge, as wise men, whether what we preached is in accordance with the "law and testimony." Brother Thos. Hickernell met us here.

August 8th.—We left Addison, after dining with brother ——— and family, and went on to brother David Kinsinger's, a few miles south-east of Urbana, the county town of Champain county. Here we held meeting in the Baptist meeting-house, and had the pleasure of seeing brothers A. Switzer and family and S. Marker and family. They are both doing well, and seem to be much pleased with Ohio.

August 9th.—Went to Marysville, the county town of Union county, and stopped with brother Pattamer and family, formerly of Dauphin county, Pa. Here we had an appointment made for preaching, at candle-light, in the Methodist meeting-house. But, on going to the house at the appointed time, we found it locked and the people standing at the door. Upon inquiring into the cause of this movement, we were informed that we were not Methodists, and therefore the house would not be opened for us.

O! Methodism, how art thou fallen! Time was when Methodists were greatly persecuted and shut out of houses and neighborhoods by others: now they begin, in return, to persecute, revile and shut out the ministers and people of the Church of God. These things ought not so to be. The persecuted ought not to turn persecutors. Howbeit, they are not all gone out of the way. In some places they treated us very kindly—with marked respect and attention. The Lord bless them for it, and also pardon the wrong doers.

On motion of some one in the crowd, it was agreed to go to the Court House and hold the meeting there. We did so, and had a time long to be remembered. Brother P. and family will now, no doubt, return to the Church where they were born, and from whence they went out. May the Lord soon raise up a people there for his name, who, like the primitive Christians, shall be anti-sectarian and anti-persecuting in character!

August 10th.—From Marysville we went to Clintonville, four miles north of Columbus. Here we assisted brother Hickernell in holding a two-day's meeting. The Methodists there showed themselves more noble than those in Marysville, in giving us the use of their meeting-house, and a pretty general hearing too. The Lord bless them for their kindness.

In Clintonville there is a Church of God, consisting of about 20 members. Brothers T. Hickernell and Wm. Adams preach for them alternately. Brothers A. Young and J. Ferguson, from Perry county, Pa., reside there. These old and beloved brethren, together with the whole Church there, seem to be doing well. We spent a few days very pleasantly among them, preaching for them on Saturday evening, three times on the Lord's-day, and again

on Monday evening. The congregations were pretty good, and the people paid strict attention to the word.

Brothers Young, Ferguson, Smith, Reader and others, showed us much love and kindness. May their reward be on high!

August 12th.—Wrote several letters, and then took a ride to Columbus, brothers Young and Ferguson being with us. We went to the city on the new and elegant Plank road leading from Columbus through Clintonville and Worthington, up towards Delaware. The first place we visited was the State's Prison. Mr. Duey, the Steward, had us conveyed, by the politeness of Mr. Hayden, through the whole Institution. The building and work-shops are very extensive, and admirably arranged.—There are about 380 prisoners in the Institution at this time—all males except seme seven or eight. The articles which they manufacture are numerous and of the best quality. The saddle-tree and bone making business is the most extensive. They turn out about $60,000 worth of work, in the aggregate, annually; the profits on which will be, perhaps, not less than $20,000. There is room for 700 convicts, but they seldom have over 500 inmates. The Cholera was very fatal among the prisoners last year—cutting off upwards of a hundred of them in a short time—this year it is healthy in the prison, but very sickly in the city. The Cholera and other diseases have prevailed to an alarming extent. Numbers have died, and some six or seven thousand of the inhabitants had fled to the country and country villages. Columbus is quite a handsome place, and contains a population of some 15,000 souls.

We also visited the Institution for the blind and the Lunatic Asylum. They are both located a short distance east of the city, and are fine and splendid buildings. The former Institution has, at present, 60 pupils, and the latter 335 inmates or patients. These are noble, humane and benevolent Institutions, which are highly creditable to the State of Ohio.

The new State House, now in course of erection, will be a large, costly and magnificent edifice. It is built on a public square, in the centre of the city, and is 184 by 304 feet in dimensions. Like the Capitols of Illinois and Iowa, it is built of handsome white limestone, two stories high, with the public offices and committee rooms on the first, and the Legislative halls on the second floor. It is about half way up to the second story. The cost of the building is estimated at $,1000,000.

There are a few scattered members of the Church of God in this city, who ought to have stated preaching; and, no doubt, the Church of God would soon gather up and increase in Columbus. J. W. & G. U. H.

Don't Waste.—Waste nothing! A crumb of bread may keep life in a starving bird. A large and useful volume has been all written with one quill from the wing of a goose; and an inch or two of writing paper has served for a dispatch to save an army from falling into the enemy's power. Waste nothing. "Gather up the fragments, that nothing be lost."

Religion Diffusive.—True religion will show its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

CONTRIBUTORS' DEPART'T.

Moral Retribution:*
As Evinced by the Analogy of Nature.

(CONTINUED.)

VI. Nature of Moral Retribution.

It has been seen that Dr. Cheever regards Memory and Remorse as the principal if not the only elements of Moral Retribution. But memory, very evidently, can have no retributive force only as it keeps before the mind that which excites or increases remorse, or some other painful emotion; and therefore, according to the Dr.'s own theory, is not so much an element as a condition of retribution. Memory is a mere presever and conveyor of thought, and seems to have little or no regard either to the painful or pleasant character of that which is committed to its care. And how remorse is any more retributive in its character than fear, shame, and a number of other kindred emotions, which result from a consciousness of guilt, it is not so easy to perceive. This much however is true, that they all sustain the same relation to moral perversion; and hence remorse, as one of the most prominent, may legitimately be taken as a type of all the rest.

These emotions seems to sustain the same relation to moral perversion that bodily pain does to physical perversion. But in the latter case the resulting pain is easily perceived to be at most but a small part of the retribution. If a finger were consumed the pain which the fire would cause would by no means constitute all the retribution. When the pain had exerted its full force and had ceased altogether, by far the most important part of the retribution would yet remain—the loss of the finger.—Compared with this, the pain were of very little consequence. So when remorse, or any or all of the emotions of which it is regarded the type, has inflicted its severest penalties upon the moral nature, is there not still a retribution beyond this almost infinitely more appalling?—an injury or a loss to the very moral constitution of man, compared with which remorse sinks into insignificance?

The drunkard and the libertine, notwithstanding the keenest pangs of remorse that they ever experience, are still overwhelmed with a moral degradation—a retribution that evidently denies them the full measure of manliness. And not only is this the most emphatic decision of society, but that decision is fully endorsed by their own consciousness. They cannot look upon a virtuous man and feel themselves his equal. Not merely because they feel the stings of remorse, but because they are conscious of lacking that which goes to constitute true and ennobled humanity.—And who that has any adequate perception of moral character does not see in this a moral retribution, compared with which remorse is insignificant indeed! Is it not transcendently more retributive thus to lose some of those affections which most nearly ally man to his Maker than to endure remorse however pungent?

There is therefore a very palpable mistake in making retribution to consist merely in remorse, or even in regarding this as the chief or characteristic element of retribution. To do so would be to rob retribution of by far the greater part of its appalling dreadfulness, and thus to remove the most effective barriers that God has thrown around vice.

It is even questionable whether remorse and its kindred emotions should have much to do in making up our estimate of retribution.—That they are incidental to retribution, and that there is an element of vindictive suffering in them, is clearly apparent. But the idea of retribution demands a certain penalty, and one also that is invariably commensnrate with the enormity of the offence. That this is not the case with remorse in this world is evicent. It is notorious that the repetition of offences steels the heart to the susceptibility of remorse. It must therefore be confessed that unless some sins are vastly overpaid on the score of remorse, the great majority receive almost absolutely nothing in comparison with their enormity. Remorse is thus found to decrease with the increase of moral obliquity; and hence it is seen that the higher developments of remorse is always and only connected with the less degree of moral obliquity. The eminently pious man very evidently experiences far more remorse for a compartively trivial misdemeanor than does the hardened villian for the most flagitious crimes.

It may be said however that remorse in another world will fully compensate for the very evident disparity in this It is undoubtedly true that the discrepancy between retribution and wrong in this world will be equipoised by the awards of the next,—aside of course from the effects of the atonement. But it is not so certain that the equipoising element is to be found only or principally in remorse. It does not seem to be sufficiently evident to form the basis of our ideas of the certainty and appalling dreadfulness of retribution, and hence to prove an adeqnate dissuasive from sin. For it is palpable that remorse is only incidental to our moral nature; because it is never felt aside from the action of the moral sentiments. Again, it is confessed upon all hands that death does not affect any of the inherent characteristics of our moral natures. These in another world will be precisely what they are here.

And this, analogy, if it teaches anything, most clearly evinces. The dissolution of inert matter destroys no characteristic of its elementary existence. The gasses and other elements of which it was composed, exist and exert after dissolution precisely the same properties that they did before their dissolution. The only difference is that before dissolution they exerted these properties in combination—after dissolution, separately. Not only is the same thing apparent in the decay of vegetable existence, but the vegetable principle never fails to produce after its kind; thus showing that though dissolved, its elementary principles are neither destroyed or changed. The crawling worm becomes a brilliant butterfly, and seems for a moment to destroy the analogy; but see! it has produced a worm again, identical with its pristine self. The same elementary vitality which gave character to its being was all the while wrapped up in the habiliments of the butterfly.

If therefore any conclusion at all is deducible from this, it is that after death the moral nature remains possessed of the same characteristics which it possessed here, and that it will be affected in precisely the same way.—Hence if remorse does not invariably follow wrong, if it is here actually found to decrease with the increase of depravity, what else is to be expected in the coming world? If by hardening the heart it may be steeled against remorse, what is there in another world that can obviate the results of such a hardening? What will soften the heart, and give it those moral sentiments whose action is essential to the feeling of remorse? If remorse depended merely on an intellectual knowledge the case might be different; but even here men do wrong when they know, intellectually, the enormity of the wrong, and yet do not feel remorse. But remorse depends upon a moral appreciation of purity which is very near akin to that purity itself, and which the morally depraved do not feel, and from the very nature of the case cannot feel. It is a fact as evident as it can well be that every act of wrong tends to obliterate in the moral character of the wrong doer this moral appreciation of purity. To restore him this so that he might feel the pangs of remorse, so far from being a retribution, would be to restore him to his former degree of purity—would be in fact to prevent the retribution due to his subsequent enormities.

To recapitulate. Remorse, so far as it goes, is a consequence of moral perversion, and hence can be entirely avoided by moral uprightness; but it is rather incidental to moral retribution than that retribution itself. This reaches far deeper among the elements of man's enjoyment. It takes away the capacity of enjoyment without which there can be no bliss. It transforms the moral powers from being Godlike to being Satanic. And this is as infinitely more appalling than mere remorse as in the comparison of the value of our physical powers, the loss of the finger is more dreadful than the pain which accompanied it.—Thus, though the villain may or may not feel remorse, though he may even rejoice that he is a villain; yet in either case his own consciousness unequivocally tells him that beyond all that remorse has inflicted or can inflict, there is a sense of inherent moral degradation transcendently more dreadful and retributive.

Some may object that the Bible represents the suffering of the impenitent to consist very largely at least of remorse. This is really foreign to the discussion, yet it cannot be that nature and Revelation are inharmonious; and hence the objection may properly receive a brief consideration. It is replied:

1. The suffering—weeping, wailing, and the like—which the Bible represents as connected with the punishment of the finally impenitent, does not necessarily imply the presence of remorse. Suffering of the severest kind may evidently be experienced without experiencing remorse. To be sure the Rich Man desired that his brethren might not come to his place of torment, but along with this desire he does not express any remorse for his own covetousness which brought that torment upon him. For anything that appears in that narrative, if he could have returned to earth he would have been a covetous rioter still.

2. Many expressions might be expressive of remorse as connected with the punishment of sin, without implying that all or even a very large part, or even any at all, was the direct retribution for sin. There might still be an infinitude of retribution beside.

3. The perpetration of the sufferings threatened in the Bible, is inconsistent with our actual experience of remorse. It may be avoided, or eventually become inoperative, and that too without expiating the wrong, or reforming the individual; and hence as we only know

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*"*The Demand and Demonstration of a Future Retribution in Natural Theology.*" Rev. G. B. Cheever, D.D., in the Biblical Repository for Jan. 1850.

it, it could not be a perpetual retribution; nor one according to our deeds.

4. Satan is never represented as feeling remorse, but on the contrary as glorying as well as persevering in his opposition to God; and the final punishment or retribution of the impenitent is represented as being that "prepared for the Devil and his angels." Hence if his punishment does not consist in remorse, neither can theirs. A. D. W.

(TO BE CONCLUDED.)

Baptismal Query Again.

LANDISBURG, Sept. 8, 1850.

BROTHER FLAKE, DEAR SIR:—

ONCE more I beg the indulgence of a short space in your columns, in order to notice your ambush, Theophorus, who has assailed me from behind his paper rampart. Permit me first to say, that it is neither brave nor magnanimous for such a geni, and one so well drilled in the tactics of controversy as Theophorus is, to pounce upon one so small as myself and swallow me at one mouthful.—But, whilst I admit that I have not got breath enough left to reply, yet, like Jonah, being swallowed alive, I will come up again and gather strength enough to give a parting word at least.

Theophorus, after conferring some encomiums on me and my worthy opponent, proceeds in systematic order to dissect and (to his own satisfaction) refute my position.

First, Theophorus asks: Where is the proof that the rite of baptism is to be administered only by Bishops or Elders? Is it delegated to them in the commission—or was it more to them than to the one hundred and twenty that were endued with power—or the five hundred who saw him at once? Now, sir, the question is not whether regularly ordained Elders or Bishops may baptize; for my opponents both admit that they may. But the question is, Does the power delegated in the commission extend beyond the bounds of the clerical order? They affirm and I deny, consequently the burden of proof devolves upon them.—But, to the astonishment of all, they ask me to prove a negative. The only rational conclusion at which we can arrive is, that the fact of Christ's instituting the order of the ministry excludes all others. The commission gives it to them. And if my friend Theophorus cannot find Scripture authorizing laymen to baptize, why, then it is without authority, and consequently not valid. Now, sir, if one lay-member has a right to administer the rite of baptism, why, then all have a right, without distinction of sex—old women and little girls and boys, if they are old enough to be disciples of Christ, as well as men. Here you perceive that the position occupied by brother Theophorus will drive him into all the extremes of Catholicism; for the old mother church is the only church that will acknowledge the validity of old woman's baptism, and they only in extreme cases. But, because there were men and women among the hundred and twenty on the day of Pentecost, he concludes that men and women all have a right to baptize, and yet professes to be fond of law and order in the kingdom of Christ. Is it not diverting!

Secondly: He calls for proof, or a "Thus saith the Lord," that the Apostles were to appoint their successors in office. In answer to this question I refer to one instance where they did appoint one; or, in the language of the inspired writer, ordained one to take part of this ministry, viz: Matthias, as you will find by a reference to the first chapter of Acts. Again, he asks, "Was Saul of Tarsus appointed by them?" I answer, he was made an Apostle by a special commission given by Christ from heaven, and then recognized by the Apostles as one of their number. But the question in debate is not Apostolic succession, or whether a regular train of succession from the Apostles is essential to ordination; but whether unbaptized laymen have a right to baptize others.

Thirdly: He asks, "If that commission was a delegation to the Apostles and their successors in office exclusively, where is the man that dares to appropriate that delegated authority to himself?" I answer, that there are two essential pre-requisites to a valid ordination, viz: First, a Divine call or a move by the Holy Spirit. And secondly, a public recognition by those who were ministers before him. Hence we perceive that those who are the successors are not those who have received the special grace through the elbows and fingers of Judas', as Theophorus may think, but those who, like Paul, are called of God; for, says Paul: "No man taketh this honor to himself except he be called of God, and recognized by the Presbytery, and permitted by them as such." Such, then, are the Apostolic successors who, by Divine right, do as they did. Such, and such only, have a right to administer the rite of baptism; for Theophorus admits that they who follow the Apostles as they followed Christ are their successors.

Fourthly: Theophorus asks if to baptize is inseparably connected with the functions of the ministerial office, how Paul could say, "Christ sent me not to baptize, but to preach the Gospel," Now, sir, Paul evidently understood his commission, and his business too; therefore he first preached, then baptized: consequently the only legitimate conclusion is, that Christ sent him not to baptize only, but to preach and baptize.

Fifthly, and lastly, Theophorus asks, "If the validity of baptism depends on the qualifications of the administrator, as declared in this strange canon, viz: Apostolic succession and Apostolic immersion, where is there a legal baptism in the world? Or where is the Christian who can say, my baptism is legal?" Why, according to his own admission, as well as my theory, those who are immersed by a minister called of God and recognized by the Eldership, are legally baptized. If they are believers in Christ, buried with Paul by baptism into death, raised with him and walk in newness of life, they are they who can say, my baptism is valid. They are they who have a right to the tree of life. They are the legal subjects of the kingdom of Christ. Apostolic successors, then are such ministers who walk in the steps of their Master; and valid baptism is administered only by them.

Having thus reviewed your ambush correspondent, who, unsolicited, has volunteered his services, I conclude, hoping that by the next time he will come to light, so that the public may know who he is. Come, brother, don't be ashamed to give your name to your production. However, men love darkness rather than light, because their deeds are evil.

Yours, as ever,

J. H. HURLEY.

Let your life be a commentary on your sermons.—*Lamont.*

Christian Love.

THERE is a degree of sweetness and beauty contained in this sentiment not easily excelled. Its merits, however, are too much lost sight of by the great mass, not only of non-professors, but of professors of religion. The social principle of Christianity, it is to be regretted, has been operating upon a small scale in the world, up to the present time. What a sad reflection, that its progress has hitherto been so slow. But, blessed be God, the time is coming (and perhaps not far distant) when all His children shall be united into one fold, and under one Shepherd; and when the smiling angel of love shall beam forth from every face. This principle not only possesses great intrinsic value, but the mere utterance of its name is calculated to convey a softening influence to the thoughtful mind, and to afford a solace to the wayfaring Christian.

Love is a theme much dwelt upon in the Scriptures, and is made to form such an important part in the Christian religion, that its absence must prove fatal to the interests of salvation. As a worthy example of true love, behold our Saviour, the blessed Son of God, who left the shining courts of heaven and came into this world of sin and degradation, became incarnate, was mocked and scoffed at, endured the ignominious death of the cross, was buried and rose again, for the purpose of rescuing mankind, who are but insignificant worms of the dust, from that eternal death and destruction from the presence of God, which they so justly merited. And He has commanded, that as he so loved us, that he freely offered up his life as a ransom for our souls, that we should also continue in *his* love. And again he says: "This is my commandment, that ye *love one another*, as I have loved you."

The Apostle PAUL says: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8: 38, 39. And if you are rooted and grounded in this love, you need fear nothing, but your salvation is sure, and your reward shall be a crown of unfading glory.

"In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by *love*."—Gal. 5: 6. Here, again, as in numerous other instances, love is held forth as a requisite part of religion. O, then, gird on "the beautiful breast-plate of love," that you may fight a good and successful warfare against the great enemy of souls!

Again, PAUL says: "Let brotherly love continue."—Heb. 13: 1. We are not only to love our God and Saviour, but one another. It is the duty of the Christian to love all men, even those who hate him, but especially those of the household of faith. There ought to be perfect unity and harmony among all the children of God, as belonging to one family. But let us look at the real state of things. Alas! what a degree of prejudice and bitterness exists between a large portion of the members of different denominations; yea, and even among those of the same Church. They treat each other coldly, and not unfrequently, when passing one another, instead of greeting with smiles of kindness and love, turn aside their faces with a frown and air of bitterness. "The fruit of the Spirit is love;" (Gal. 5: 22,) but how dwelleth the Spirit in the hearts of such persons? O, that mankind would remember and practise what the poet says:

"Let love through all your actions run,
And all your words be mild."

Then would the world be divested of much of its dreariness, sorrow, and trouble, and things bloom with fresh beauty and loveliness.

Finally, "Love the Lord thy God with all thy heart, and thy neighbor as thyself;" which is the sum and substance of all godliness.—God is our Creator, and He has made of one blood all nations that dwell upon the earth; therefore we should recognise and respect the image of God, and a human brother in every man, of whatever clime, color, or condition.

A. FRIESE.

Newburg Camp-meeting.

CHURCHTOWN, Sept. 5, 1850.

BROTHER FLAKE:—

AGREEABLY to your request, I herein send you a short account of the two Camp-meetings held by the Churches of God on my Circuit the past month.

The first was held on the ground of Mr. W. McIlvaine, who kindly allowed us the privilege on condition we would pray for him. The grove is situated about three-fourths of a mile north-west of Newburg. It commenced on the 16th ult.

Thirteen good tents, beside a boarding-tent, were erected on the ground—ten by members of the Church at Newburg, two from Orrstown, and one from Shippensburg.

Religious services commenced on Friday evening, by public preaching, and continued regularly until the following Wednesday morning, one sermon excepted, on account of rain.

The preachers in attenance were brothers Jas. Mackey, Josiah H. Hurley, Jas. Werner, D. A. L. Laverty, Jos. Strawbridge and myself; and Elders West and Miles, of the Baptist denomination—all of whom preached or spoke publicly to the people.

The weather, up to Monday afternoon, was favorable. The preaching and public addresses were marked with spirit, point and energy. The prayer and experience meetings also were warm and spiritual, and expressive of deep feeling and dependence on Divine agency. The meeting, upon the whole, was more than ordinarily good. Some 20 souls are judged to have professed salvation by grace through faith, during the meeting. Of these converts, several are children of parents who are members of the Church of God, and several belonging to the larger classes of the Sabbath-school at Newburg.

In conclusion, I hope and trust that the fruits of this meeting will be gathered in heaven at the last day.

Churchtown Camp-meeting.

OUR second Camp was held at Churchtown, close alongside the village, commencing on the 23d, on the ground of Mr. Leidig, for which privilege, beside our prayers, we had to pay him 20 dollars.

About 14 tents, all board but one, of the very best class, were erected:—13 of these were occupied by families belonging to the Church at Churchtown, and one from Mechanicsburg.

The number of preachers present was between 12 and 20, a large proportion of which, however, did not make their appearance until Monday and Monday evening. The weather on Friday and Saturday was fair. On Satur-

day night and Sabbath morning we had heavy rains. This, however, proved rather a blessing, as a large concourse of rabble and "lewd fellows of the baser sort," infatuated by the spirit of the Devil and the spirit of Alcohol, and sent out by old Lucifer and one of his best aids, the Tavern-keeper *alias* Rum-seller, were disposed to give us much trouble. But, the Providence of God, by sending rain, overruled the whole to his own glory and the peace of his people. Through the balance of the time we had good weather.

The preaching, though good, I thought not quite as pointed and practical as at Newburg. But it was also owned and blessed of the Lord; and with other means used, it became the power of God to the salvation of many precious and blood-bought souls. There were some special indications of good as early as Saturday evening; but it was not until about Monday evening that the work of conviction and conversion was so powerfully manifested. From this time on to the close of the Camp on Wednesday morning, the work went on with increasing power; and it was with reluctance that several of the tent-holders would agree to break up the Camp at the appointed time—and some too who were equally reluctant in the first instance to have a Camp.

We however agreed to adjourn to the Bethel, where our meetings have been kept up ever since, and we hope may be for many days to come. The number of professed converts I cannot yet exactly tell, but I think I am not out of the way in estimating them at twenty during the Camp, and as many since in the Bethel. A few were baptized at the close of the Camp, and united in church-fellowship.—Next Sabbath is set apart for baptism and communion at this place, and Sabbath a week at Newburg; at which time I hope and trust, at both these places, many who have found peace will show their faith by obeying Christ in these *symbols*. Many others are still under conviction in this place, and more or less are out every night for prayers.

In conclusion, I would say, these Camp-meetings have done much for these two Churches, viz: Churchtown and Newburg, beside the conversion of sinners. It has kindled up the latent sparks of grace that were almost extinguised in many hearts, and imparted a zeal and ardor to the Churches in the good cause that nothing else probably but Camp-meeting would have done. It was with great difficulty that these Camps were gotten up, but all now rejoice that they were held—and some who could, but would not, tent out, repent heartily for their neglect.

I close with the prayer that God may waken up the old Camp-meeting spirit in all the Churches of the saints, promising at some future time, if spared, analyzing some of the new-fashioned objections to Camp-meetings, through the columns of the Advocate.

Yours, fraternally,

E. H. THOMAS.

Germany Camp-meeting.

PERRY COUNTY, Pa., Sept. 3, 1850.

BROTHER FLAKE:—

PURSUANT to previous notice, the Camp-meeting for Landisburg Circuit commenced on the 27th of August, in Little Germany, and closed on the 2d of September. This meeting was small—there were but eight tents—yet, for the most part, the congregations were good and very attentive, which was a period of seven days, viz: from Tuesday until the next Monday. The preachers in attendance were H. Wingert, J. F. Weishampel, Wm. Johnston, S. Bigham, A. Snyder, H. Soule, W. Clay, and J. H. Hurley, preacher in charge.

The meeting was opened on Tuesday evening, with a discourse by Elder S. Bigham, from 1 Peter 4: 7. Wednesday 10 o'clock, brother Snyder delivered a discourse from John 5: 39. Afternoon preaching by brother Bigham, from Rev. 7: 6. At night brother Hurley preached from Luke 1: 68, 69. Thursday, 10 o'clock, brother Weishampel preached on the subject of faith, from Hebrews 11: 1. Two o'clock preaching by Elder Johnston, from 1 Peter 1: 3, 4, 5. At night Elder Bigham preached from Acts 20: 24. Friday, 10 o'clock, brother Weishampel preached from Isa. 33: 13, 14. Afternoon preaching by Elder Snyder, in German, from John 9: 35. In the evening Elder Johnston preached from Acts 11: 26, after which we attended to the ordinances of the Lord's house. It was truly a solemn time. Saturday morning Elder Bigham preached from Matt. 2: 2. Two o'clock preaching by brother Soule, from Luke 19: 41, 42. In the evening Elder Weishampel preached from Matt. 25: 46—subject, fire and brimstone.—Sabbath morning, ten o'clock, preaching by brother Hurley, from 1 John 3: 2—subject, nature, evidences and blessings of the Divine sonship of the believer in Christ. Afternoon sermon by brother Johnston, from Psa. 84: 11. In the evening preaching by Elder Snyder, from Jonah 3: 9.

The preaching, upon the whole, throughout was plain, pointed and practical on the Gospel order. The preachers all pulled well together. The meeting, upon the whole, was good; the result of which was, about half a score were converted, two baptized, and others will follow on next Sabbath. May the Lord replenish the seed sown there, and cause it to germinate, spring up and bring forth fruit to the honor and glory of God, even unto eternal life.

On Monday morning we separated, in all probability never to meet again until at the throne of God. Solemn thought—serious consideration! Oh! may we be kept by the power of God through faith until that day, when parting shall be no more.

WHAREHITE.

OBITUARY OF Sister MARY ANN MYERS.

DIED, near Newburg, Cumberland county, Pa., of Pulmonary Consumption, Sister MARY ANN MYERS, aged 17 years, 10 months and 12 days.

Thus, in the very spring-time of life, was this beautiful flower nipped by the frost of death, before full time was allotted it to bloom.

Mary Ann was the third daughter of the late brother Jacob Myers, deceased, by a second marriage. Her mother was called away by the hand of death when she was at the tender age of six years. This loss, however, was, as far as possible, made up by the third marriage of her father, to Miss Susanna Hampshire, to whom Mary Ann became as tenderly attached as to her own mother. Blessed with a natural kind disposition and even temperament, under the fostering care of her adopted mother, and pious example of a devoted father, mother and two elder sisters, Mary Ann was everything that was amiable and lovely, as far as these qualities could shine forth in an unregenerate heart. Though predisposed to pulmonary disease, which she probably inherited, it was not until within a year that her friends became much alarmed at her condition, nor until within three months of her decease could they believe that her dissolution was so near. But, when fairly rooted, this insidious disease, as usual, made rapid strides upon her feeble constitution.

Her last illness she bore with great *fortitude, resignation* and *patience*, especially the last few weeks, after she obtained the knowledge of salvation by the remission of sins; which blessing she obtained by faith in the blood of the Saviour a few weeks previous to her decease. Her last days and hours were really the hours of Christ's triumph in her soul over the the powers of darkness. Such overflowing gratitude—such unshaken faith—such animating hope—such over-powering and overwhelming love to God and for immortal souls, I have seldom witnessed in the experience of the aged saints. Such was her triumph, that no one, however tenderly they loved her, can wish her back to this suffering world.

On the 18th of August, 1850, (while our Camp-meeting was in progress,) about half-past one o'clock, A. M., she sweetly slept in Jesus—leaving to mourn her loss, her beloved mother, two sisters, one brother and brother-in-law.

On the 19th her mortal remains were deposited in the grave-yard of the Bethel at Newburg, and a funeral discourse delivered by the writer, on the camp-ground, to a large assembly of weeping friends, associates and acquaintances, from the 88th Psalm and 8th verse.

E. H. THOMAS.

Newburg, Sept. 3, 1850.

To the Preachers.

BROTHER FLAKE:—

DURING our late Camp-meeting, several of the preachers of the East Pennsylvania Eldership, in consultation, authorized me to issue a call for the ministers of this Eldership to meet one day previous to the meeting of the Eldership, to form an association to meet Quarterly, for the mutual edification and instruction of each other. The object principally, I suppose, will be the mental and spiritual improvement of the ministry of the Church of God.

All who are thus disposed, will please meet at Churchtown, at the Bethel, at 10 o'clock, A. M., on Tuesday, October 15th, the day previous to the meeting of the Eldership.

E. H. THOMAS.

NEWS DEPARTMENT.

Particulars of the Flood—Freshet at Reading.

The Reading Democrat, of Saturday, is filled with the particulars of the destruction by the flood of Monday, the 2d ult., which has brought ruin upon many of the inhabitants, stripping them of dwelling-houses, furniture, and property of every description, and leaving them at once homeless and penniless:

Many thrilling scenes of peril were witnessed by the crowd which thronged the streets touching upon the flood, and many acts of heroism were performed which are worthy of lasting gratitude and honor. One boat was manned by Mr. William Seitzinger and William Moyer, who contended bravely with the destructive element, and succeeded in bringing safely to land many persons, men, women and children, who would otherwise have found a watery grave. In one of their perilous trips they passed the house of Mr. Michael Sands, in Front street, between Franklin and Chesnut, containing Mr. Sands, his wife and four children. The house was beginning to totter, as they passed it, but their boat was already full, and they could but take an infant child on board with them. This was scarcely done, before the house fell with a great crash, precipitating the three remaining children into the water, and it is supposed they were immediately drowned. Mr. Sands was carried some distance down the stream, where he grasped a tree, and held fast until a boat came to his rescue. His wife floated away on a bed, was carried over the big dam, and there, sad to relate, she was drowned, in spite of repeated efforts made to save her. Her dead body was found on Tuesday evening, deeply imbedded in mud and rubbish, in Mr. Goodhart's corn field, six miles below town. The bodies of the children had not been recovered at the time we wrote.

The family of Mr. B. Graff, Water street, between Penn and Franklin, were in their house until a late hour on Monday afternoon, when they were rescued by some intrepid men in a boat which approacbed the house amid the most imminent danger. An attempt to save Mr. Graff's family was made in the morning, by Mr. Daniel Byerle and Henry R. Boyer, but upon approaching the house, their boat struck so violently as to capsize it, and they were both tossed into the turpid stream. They succeeded in clambering upon the roof of a stable close by, but had scarcely gained foot-hold when it was torn from its foundation, and carried down the river. They immediately stripped off their clothing, and, awaiting a favorable point in the water's course, plunged into it, and swam for the shore, which they were fortunate enough to reach, though nearly exhausted.

Three men were confined in the storehouse of Frees & Kissinger, on South Water street, when a portion of the Penn Bridge gave way. It dashed against the storebouse, and overthrew it in an instant. The men jumped into the water, and were carried a considerable distance down the stream, amidst the floating fragments, but at length were providentially rescued.

The Schuylkill Haven Map, of Wednesday, says of the flood in that quarter:

So quick came the flood upon us that many barely escaped with their lives, while Mrs. O'Connor was carried away and drowned. The particulars connected with her death are distressing. The house is situated by the railroad, but near the river; the husband saw the wave coming, and rushing to the house, secured the children, and warned the deceased to run for her life; she, however, continued on the flat endeavoring to coax a pig out of danger, when the wave came and for a moment overwhelmed her. When she rose upon the surface she lifted her hands imploringly to her husband and brother upon the bank, and screamed for help; a second surge came dashing on, and she sunk to rise no more. Her body was recovered the next day, it having floated on the flat below town. Another woman was seen passing with the current, with her head above water, but fast between two logs; and another with a babe in her arms, clinging to a bundle of hay; the frail support, however, was sufficient until she came to the dam at this place, where she sunk beneath the waves. Another passed so near the shore that a ten feet pole would have saved her, but she was not seen until right upon us, and it were worse than madness to spring in the river to save her. Others are reported to have floated by, but these we have thought were the best authenticated.

The Philadelphia Ledger says:

The rise of the waters was so sudden that many families were unable to escape, and were swept off by the flood. More than fifty lives between this city and Berwick, Columbia county, have been sacrificed by this catastrophe. At Reading *eleven* lives were lost.—At Tamaqua *thirty-one persons* were drowned.

At Berwick, Columbia county, *twenty-one persons* lost their lives. Two houses belonging to Geo. Metsler, at Nescopeck Forge, containing about 20 persons, were swept half a mile down the creek; only two men were saved. The houses lodged among some trees, and were dashed to pieces. At Young & Jones' Mt. Heekley Forge *twelve persons* were drowned.

Last Moments and Execution of Prof. Webster.

Boston, August 30, 1850.

Professor Webster, after his family left him last night, as he confidently alleged, in pefect unconsciousness of his coming fate, was searched and placed in a new cell, in order to prevent any attempted suicide.

Dr. Putnam left him at 9 o'clock last night, and from that time till 12, he passed the time in devotional conversation with his watchers. At 12 he fell into a short doze, but did not sleep heavily—awaking at times and conversing—he spoke of his impending fate with fortitude and resignation, and seemed quite grateful that the time of his death had been kept from his family.

At the various noises of the dawning of a new day he seemed to be somewhat agitated, but sooned regained his composure.

By advices, he breakfasted upon tea, with bread, inviting the officers to partake with him, and furnishing them with bread.

He made the preparations for ascending the scaffold with firmness.

About three hundred persons were admitted to the jail yard, and the house tops and windows adjoining the jail were crowded with persons--among whom were many ladies.—The streets near the jail were also crowded, but not densely.

At 9 o'clock this morning the last religious ceremonies were commenced by Dr. Putnam, consisting of a fervent prayer. He invoked the presence of the spirit and grace of God for him, so soon to die. He prayed that the prisoner's repentance might be accepted, and that he might be prepared to meet death.

He prayed for the prisoner's family, that the consolation of God's presence and grace might be theirs, that when their time of death should have come they might meet the prisoner in Heaven, where there would be no severing of the ties of affection. Also, for the family of the murdered man. He prayed for the Sheriff, his assistants generally, and for the officers of the law generally, and for the witnesses, and for all persons. About twenty minutes past nine, the prisoner was brought out to die.—After the prayer the prisoner's arms were pinioned, and with a firm step he marched to the gallows by the side of Dr. Putnam. His face was as fleshy as when he was arrested, though of a deathly palor. His look was that of one who had committed deadly sin, and was about to pay for it with his life.

While the Sheriff was reading the death warrant Webster was conversing with Mr. Putnam apparently with unusual earnestness; at the conclusion his legs were then pinioned and the rope placed about his neck, which caused his face to blush.

There were evident signs of suppressed powerful feeling. The black cap was placed on his head, the Sheriff proclaimed with a loud voice that he was about to do execution on the body of John W. Webster, for the murder of Dr. G. Parkman.

The commencement of the approach of death caused a movement of the body of the prisoner, whose face was hid from view. The spring was touched, and, with a fall of nearly eight feet, the murderer of Dr. Parkman was launched into Eternity. He died apparently with scarcely a struggle.

At 20 minutes before 10 o'clock, the Sheriff performed his sad office, and Prof. Webster paid the forfeit of his crime. He died penitent and without a struggle.

The body, after remaining suspended for half an hour, was taken down and examined; life was found to be extinct, and it was placed in a jail coffin, for transmission to Cambridge.

The Boston Transcript says in reference to the Petition and Confession of Dr. Webster, that there seems to be a decided misapprehension in the public mind in regard to the circumstances, which resulted in the juxtaposition of these documents before the public, producing an impression which facts did not altogether warrant. The petition was written by Mrs. Webster, and signed by the prisoner, after great urging on her part, and because he was not prepared to confess his crime to her, she not entertaining even a suspicion of his guilt.

This petition was withdrawn by the prisoner before there had been any action upon it by the Governor and Council. We think, therefore, it should have been regarded as belonging exclusively to Dr. Webster. Its appearance in print simultaneously with that of the confession, produced of course a most prejudicial effect on the public mind. We mention these facts, not because we think there can be any palliation of the prisoner's conduct, but simply to correct misapprehension.

MISCELLANEOUS.

From the Southern Christian Advocate

BISHOP ASBURY AND PUNCH.

A Tale of 1788.

Mr. Editor,—From a recent notice in your paper, I find that the life of the venerable Asbury is about to be published. A call has been made upon persons acquainted with any interesting passages in his history, to make them known through your columns. I wish you, therefore, to publish the following facts, some of which came under my own observation a few years since.

In the year 1788, as Bishop Asbury was on his way to the city of Charleston, S. C., in passing through the Parish of St. ——'s, he chanced to fall in with a colored man, belonging to Col. W——, whose name was Punch. When the bishop drove up, he was sitting on the bank of a creek, fishing, and carelessly whistling a jig tune. His character had been bad; he was wholly irreligious, probably not knowing what the term religion meant; and had been addicted to running away. The bishop stopped his horse when he reached him, and entered into conversation with him. He immediately asked Punch if he ever *prayed*. To this the reply was, "No, sir." With that the bishop alighted, secured his horse, and seated himself beside the negro, who was by this time considerably alarmed, commenced speaking earnestly and kindly to him on the subject of his soul's salvation. He told him of the danger of sin; of the shortness of life; of the dreadful judgment day; pointed out to him in few words the Gospel way of salvation by faith in Jesus Christ; and entreated him to repent and call upon God for merey. By this time Punch became greatly affected. Tears, one after another began to steal down his swarthy cheeks. The bishop then sung the verses of that beautiful hymn, commencing with the words—

"Plunged in a gulf of dark despair;"

prayed with Punch; bade him an affectionate farewell and saw and heard no more of him for twenty or twenty-five years.—After this time Punch obtained leave to visit him, and came sixty or seventy miles on foot to Charleston during Bishop Asbury's last visit to the city. What a meeting must that have been!

But to resume the thread of our narrative. After the bishop left him, Punch, filled with a new and soul-stirring train of thoughts, drew up his fishing line, and set out homeward. The Spirit of all grace was at work in the depth of this poor black man's soul; and to use his own language, when afterward relating the scene, "I been tink 'fore I got home Punch be gone to hell." However, he faithfully followed the directions of his spiritual instructor; and gave himself to earnest and continual prayer for the pardon of his sins, until after a few days he was brought happily to "the knowledge of salvation by the remission of his sins, through faith in Christ." Blessed economy of Gospel salvation, which reaches in its adaptation to human nature, the lowest, the farthest gone from light and life:—which, by the accompanying energies of its spiritual power, render vital and efficacious the passing words of Christian instruction by which this benighted child of Africa was pointed to the "Lamb of God that taketh away the sin of the world!"

No man could be expected to keep all these things concealed in his bosom.—Forthwith Punch began to talk about the soul, salvation, and the hope of heaven, to his fellow servants. It was a strange tale to them, but not an idle tale. Many became thoughtful about their souls; and resorted frequently to Punch for instruction as to what they should do to be saved.—The little leaven worked. One and another praying to God for light and merey, were brought to know Christ, in the manifestation of the Spirit; the circle widened until crowds would gather around the cabin doors of Punch for religious conversation and prayers.

All this of course could not pass without the notice of the overseer, who felt himself called on to put down "this way." Being thus restricted, Punch could only speak privately and in his own house to a few of his friends who were awakened to the interests of their souls. One night he heard the overseer call him, as a few had met in his house for prayer. He went out, anticipating rough consequences; but to his astonishment he found the overseer prostrate on the ground, crying to God for mercy on his soul. "Punch," said he, "will you pray for me?" Punch did so; and as he used to relate the circumstance afterward, he said, "I cry, I pray, I shout, I beg; de Lord hear; presently de obersheer he rise; he trow he arms round me; he tank God; and den, he tank Punch." This overseer shortly afterward joined the Church, became an exhorter, and after some time a preacher!

Thus the way of this faithful negro was opened to more extensive usefulness among his fellows: and for several years he continued as he had begun, exhorting and encouraging all around him to serve God.—After some years his master died. In the settlement of the estate, Punch became the property of Col. A. of the Parish of A. Thus he was providentially thrown into a new field: and into it he carried the same "blameless walk and conversation," and the same desire to do good to the souls of his fellow-servants. In 1836, at the special solicitation of the highly respectable planters of that particular section of country, a missionary was sent to their plantations from the South Carolina conference. The writer of this article was honored with the appointment. On my reaching the plantation where Punch lived, I found between two and three hundred persons under his spiritual supervision, who had been gathered into a kind of society; many of whom, upon further acquaintance, I found to be truly pious and consistent. I was much interested on my first visit to the old veteran. Just before I reached his house, I met a herdsman, and asked him if there was any preacher on the plantation. "O yes, mossa, de old bushup lib here!" Said I, is he a good preacher? "O yes," was the reply, "he word burn we heart." He showed me the house. I knocked at the door, and heard approaching footsteps, and the sound of a cane upon the floor. The door opened, and I saw before me, leaning upon a staff, a hoary-headed black man, with palsied limbs, but a smiling face. He looked at me a moment in silence; then raising his hands and eyes to heaven, he said, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" I was confused. He asked me to take a seat, and I found in the following remarks the reason of his exclamation. Said he, "I have many children in this place. I have felt for some time past that my end was nigh. I have looked around to see who might take my place when I am gone. I could find none. I felt unwilling to die, and leave them so, and have been praying to God to send some one to take care of them. The Lord has sent you, my child; I am now ready to go." Tears coursed freely down his time-shriveled, yet smiling face. I was overwhelmed.

This interview gave me much encouragement. He had heard of the application for a missionary; and only wanted to live long enough to see his face. After this I had several interviews with him, from which I learned his early history. I always found him contented and happy. In a short time afterward he was taken ill, and lingered a few days. One Sabbath morning he told me he should die that day. He addressed affecting words to the people that crowded around his dying bed; the burden of his remarks—the theme of his soul was—"Now, Lord, lettest thou thy servant depart in peace!" He applied these words to himself, and continued his address to the last moment; and death gently stole his spirit away while saying—"Let thy servant depart in peace—let—let—let!"

His mistress sent for me to preach his funeral sermon. The corpse was decently shrouded, and the coffin was carried to the house of worship. I looked upon the face of the cold clay. The departed spirit had left the impress of heaven upon it. Could I be at a loss for a text? I read out of the Gospel, "Now, Lord, lettest thou thy servant depart in peace."

What a field for reflection does this account open before my mind! How all-comprising, world-redeeming are the energies of Gospel grace. Here was a poor, unlettered, outcast negro, of bad character, dug out of the ruins of sin; washed, redeemed, disenthralled; made respectable; made obedient to his master; contented with the lot assigned him by Providence; made an instrument of good to hundreds,—is it saying too much, looking to remote consequences, to add—thousands: and at last gathering up his feet in peaceful death, and carried from the lowly condition of a rice field slave "by the angels into Abraham's bosom!" Is any achievement in the world too difficult for such a Gospel?

Again; what a lesson does this whole history afford to Asbury's sons? Calumny has attempted to blacken the character of that great and good man. But behold him, a *true* successor of the apostles, "instant in season, and out of season;" halting on his journey to converse with and pray for, an unknown black man; preaching, with what glorious success let the foregoing account attest, "Jesus and him crucified" in the highways and hedges! What a glorious harvest sprung up from that handful of seed, dropped casually by the way side!

May we, to whom the providence of God has so signally opened a door to the colored population of this country, "be instant in season and out of season," ready to improve every occasion of doing good to the souls of our fellow men, bought with the precious blood of Christ and on their way to the doom of an endless eternity.

T. H.

REMARKABLE CONVERSION OF A JEW.

A poor student of the University of Leipsic having occasion to undertake a journey to his distant friends, was in want of money for that purpose. He therefore was induced to go to a Jew and pawn his Hebrew Bible and Greek Testament.—The latter contained the Greek and German text in opposite columns. The Jew, who was a learned man, little as he valued this book, was, however, prevailed upon to give the student half a rix dollar for it. During the absence of the student he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. As he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming, "O, that Jesus were my Saviour?" Having completed the reading, he was astonished at himself, and exeeedingly perplexed that in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary much that was great, sublime and heavenly. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions which he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to resist either day or night, and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews in all ages.

Again, however, he was unable to discover anything that was absurd, or which bore the stamp of falsehood; but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time, with the following resolution; "If I discover nothing the third time, why Jesus and his apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will forever detest the Christian religion."

During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears; his soul was affeeted in a manner which no pen can describe. Now he was quite overcome; the love of the most holy and most lovely filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. The student returned from his journey, and brought the borrowed money, with interest, to redeem his two books.—The Jew asked him if he would sell the Testament. The student was unwilling to part with it, but after some persuasion, yielded.

"What do you demand for it?" asked the Jew. "A rix dollar will satisfy me," was the reply. The Jew opened a chest, and laid down one hundred louis-d'ors.—"Take that," said he, "and gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power." The student was surprised, and supposed that the Jew made sport of him. But the latter related to him what change of mind had heen wrought in him by reading the New Testament, and upbraided him with setting so little value on that precious book, and said, "Never will I part with this book; and you will oblige me by accepting the money." From that time he became a sincere Christian.—*Jewish Advocate.*

REVIVAL INTELLIGENCE.

Revival in Summer.—It has been believed that, for some reason, revivals of religion must be confined to the winter months mainly. And there can be no question that circumstances are more favorable in winter than in summer, for every social and public movement that requires leisure, long evenings, and some degree of fixedness in the residence of those who are to be affeeted by it. But this view is undoubtedly held to an exaggerated degree. And as faets are the foundation of theories, it is interesting to learn that there is at present a very delightful manifestation of Divine grace to the inhabitants of Middlebury, Vt. The work began, we believe, in New Haven, the neighboring town, where as many as seventy persons regard themselves as recently renewed by the Spirit of God. For some weeks the pastor of the church in Middlebury was encouraged to hold special meetings for instruction, exhortation and prayer. In these he was assisted by his father, Rev. Mr. Coe, of New York, Dr. Labaree, and the venerable ex-pastor, Dr. Merril, whose interest for his former floek appears to be unabated. Several members of the College have been hopefully eonverted. Two weeks ago Mr. Kirk, of this city, was requested to go and assist the pastor. His labors, we learn, were blessed in giving an increased development to the work of grace.—*Puritan Recorder.*

"MANY DIE AS SUDDEN; NOT AS SAFE."

On the 26th of June last, a young man, a student of the Oglethorpe University in Georgia, was killed by lighting A writer in the N. Y. Evangelist says of him:

"He was converted in this place (Marathon,) some six or seven years since; united with the church here, eommenced his studies in the Homer Academy, in 1845, with a view of entering the ministry; but being without means of supporting himself in procuring an edueation, he enlisted in the labor of colportage under the direction of the American Tract Society. His field was appointed him in Alabama, where, on account of his great acceptableness and success in labors directed to promote the spiritual good of those with whom he associated, friends came around him, and liberally offered to meet the expenses of his education, and help him forward into the ministry; the work which he had never ceased to desire since his conversion.—Hence, on the first of June last he was admitted into the Institution above named. But only a few weeks was he to be there. And the same stroke that felled him dead, felled also the Rev. Mr. McCutehen, who roomed with him.

They had arisen in the morning, prayed together as usual, and left the College arm in arm under one umbrella (it was raining at the time) to go to their boarding-place, but God had proposed here to meet them with the fatal thunder-bolt, and take them to himself. Together they prayed—together they walked—and together their happy spirits were taken to the skies.

The piety of the young brother whose name stands at the head of this article, was well matured for his age. He looked forward to the work of the ministry with great delight. His whole soul was full of it. He longed to bear the tidings of Jesus' love to his dying fellow-men. Nor did he wait to be regularly in the ministry before he could do this; as a Christian, he could and did make himself pre-eminently useful. His friends, the church, and the world, have much occasion to regret his early removal. But the Lord needeth him for some higher purpose, and all earthly claims must be relinquished."

THE DOWNWARD COURSE OF SIN.

1. Men enter and initiate themselves in vicious praetice *by smaller sins.* Heinous sins are too alarming for the conscience of a young sinner, and therefore he only ventures upon such as are smaller, at first.—Every particular kind of vice creeps in this gradual manner.

2. Having onee begun in the way of sin, he *ventures upon something greater and more daring.* His courage grows with his experienee. Now, sins of a deeper dye do not look so frightful as before. Custom makes everything familiar. No person who once breaks over the limits of a clear conscience knows where he shall stop.

3. Open sins soon *throw a men into the hands of ungodly companions.* Open sins determine his eharacter, and give him a place with the ungodly. He shuns the society of good men, because their presence is a restraint, and their example a reproof to him. There are none with whom he can associate but the ungodly.

4. In the next stage, the sinner *begins to feel the force of habit and invcterate custom;* he becomes rooted and settled in an evil way. Those who have been long habituated to any sin, how hopeless is their reform! One single act of sin seems nothing; but one after another imperceptibly strengthens the dispositions and enslaves the unhappy eriminal beyond the hope of recovery.

5. The next stage in a sinner's eourse is *to lose the sense of shame, and sin boldly and openly.* So long as shame remains, it is a great drawback. But it is an evidence of an uncommon height of impiety, when natural shame is gone.

6. Another stage in a sinner's progress is to harden himself so far as to *sin without remorse of conscience.* The frequent repetition of sin stupifies the conscience. They, as it were, weary it out, and drive it to despair. It ceases all its reproofs, and, like a frequently discouraged friend, suffers the infatuated sinner to take his course. And hence,

7. Hardened sinners often come *to boast and glory in their wickedness.* It is something to be beyond shame; but it is still more to glory in wickedness, and esteem it honorable. Glorious ambition indeed!

8. Not content with being wicked themselves, they *use all their arts and influence to make others wicked also.* They are zealous in sinning, and industrious in the promotion of the infernal cause. They extinguish the fear of God in others, and laugh down their own conscientious scruples. And now,

9. To close the scene, those who have thus hardened themselves, are *given up of God to judicial blindness of mind and hardness of heart.* They are marked out as vessels of wrath fitted to destruction. This is the consequence of their obstinacy. They are devoted to the judgment they deserve.

Reader! view it with terror.

Dr. Witherspoon.

CONTRIBUTION.

There is something about the practical operation of the system usually adopted, that is highly unreasonable and unchristian. One man whose annual income exceeds his expenses say $200, contributes $10 to the support of the ministry; another, perhaps, by incessant toil, by frugality and strict economy, finds himself at the elose of the year just one dollar better off than at its beginning. Well, he is expected of course to do something for the support of the Gospel, and he himself acknowledges the duty, and hands over the dollar to the collector. Nobody thinks anything of it, not even the ten dollar man for a moment suspects that his neighbor has done more than his duty. Surely one hundred sermons must have been worth to him one dollar, which is only a cent a piece! Very profound reasoning all this, very! Now admitting that this poor man only did his duty in giving all his neat income to the eause of Christ, show us if you can by what just rule of action, either human or divine, the other man is not under the same or even stronger obligation to contribute to the same cause, $200. Let there be no dodging, no shuffling, all ye tight-fisted from Dan to Beer-Sheba show eause, if cause there be, why the above reasoning is not sound and legitimate. Oh covetousness, what a fell demon thou art! How dost thou turn the brain, and harden the heart! More hereafter.—*Morning Star.*

THE ANXIOUS BURMAN.

You remember the ease of the anxious Burman. "What must I do to expiate my guilt?" he cried. "Walk four hundred miles, with the point of a spike piercing through each of your sandals!" was the reply of his priestly teacher. We shudder at the eruelty. But the untaught man knew no other way, and the guilt was urgent. It was pressing upon him like an armed man; and guilt is hard to bear—harder than bodily pain. He began the journey. He travelled over many a mile. Each step was marked with blood, and foreed a groan. He reached at length a spreading tree, beneath whose shade a Christian missionary was telling of the cross. He paused. He listened. They were strange words, most wonderful words; but guilt helped him to understand them. "Ah!" he eried, "that is just what I want!" and throwing from him the instruments of torture, he became a disciple. It was not a mere impulse. It was no transient gush of sympathy. It was rather a strong and abiding conviction. The glorious truth flashed upon his reason, as well as beamed upon his heart, that the cross would meet the appalling exigencies of guilt.—*Rev. W. Lord, D. D.*

POETRY.

From Burritt's Citizen.

THE CHRISTIAN'S DEATH SONG.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.—Ps. xxiii: 4.

Oh! meet me in the valley,
When heart and flesh shall fail!
And softly, safely lead me on,
Until within the vail;
Then faith shall turn to gladness,
To find myself with Thee!
And trembling hope shall realize
Her full felicity.

Angels shall gather round me—
And joyous greeting give,
To sinners brought from sinful earth,
With them to love and live!
But angels shall be silent,
While dearer spirits press
To mingle with my gushing joy
Their calmer happiness.

And meekly shall they bear me,
Through that bright company,
Towards the brighter throne of Him
Who died to welcome me!
No further guidance needing,
Together shall we bend,
And bless the grace that loving once,
Hath loved us to the end.

Oh! meet me in the valley,
When heart and flesh shall fail!
And softly, safely lead me on,
Until within the vail;
And Saviour! deal as kindly,
With those I leave behind,
Till each shall in our heavenly home,
As sweet a welcome find.

From the Evangelical Messenger.

DEATH OF A CHILD.

If you'll attend, my friends, a while,
I'll tell the story of a child;
She was about eight years of age,
When lo! she left this earthly stage.
One day she ventured to a place
Where Christians met to seek God's grace,
The Lord was pleased to let her see
That sin would lead to misery;
She then began to weep and cry,
And sought for mercy from on high.
But when her wicked father came,
He forced her home to his great shame;
But she continued praying still,
Which did her friends with anger fill;
Her father and her mother too,
United strove her to undo.
At length she prayed that God would come,
And call her suff'ring spirit home;
But whilst upon her dying bed
She called her friends—and thus she said,
You tried to lead my soul to hell,
But now, O parents, fare you well;
O mother, must I see you stand
With all the damned at God's left hand!
How can I bear to hear you cry,
And roam in hell eternally!
Her sisters too she bade adieu,
I soon shall cease to pray for you,
O do forsake your sinful ways,
Cease from your dance, and sport, and plays.
A little while she talked and prayed,
Then clapped her hands and smiling said—
"I hear sweet angels round me sing,
I see my Saviour, Friend, and King!
Yonder I see my Saviour stand,
With crowns of bliss in his right hand.
O, that I could this moment die,'
I'd rise and shout above the sky!"
And now she reigns in Paradise,
Her Jesus wipes her weeping eyes;
For shining angels bore her soul
Up where eternal ages roll!

THE USES OF SORROW.

On, grieve not for the early dead,
Whom God himself hath taken;
But deck with flowers each holy bed,—
Nor deem thyself forsaken,
When, one by one, they fall away,
Who were to thee as summer day.

Weep for the babes of guilt, who sleep
With scanty rags stretched o'er them,
On the dark road, the downward steep
Of misery; while before them
Looms out afar the dreadful tree,
And solemn, sad eternity!

Nor weep alone; but when to Heaven
The cords of sorrow bind thee,
Let kindest help to such be given,
As God shall teach to find thee;
And for the sake of those above,
Do deeds of Wisdom, Mercy, Love.

The child that sickened on thy knee,
Thou weeping Christian mother,
Had learned in this world, lispingly,
Words suited for another.
Oh, dost thou think, with pitying mind,
On untaught infants left behind?

Dickens' Household Words.

AT EVENING TIME IT SHALL BE LIGHT.

Though earth-born shadows *now* may shroud
Thy thorny path a while,
God's blessed word can part each cloud,
And bid the sunshine smile.
Only believe, in living faith,
His love and power divine;
And ere thy sun shall set in death,
His light shall round thee shine!

When tempest clouds are dark and high,
His bow of love and peace
Shines sweetly in the vaulted sky,
Betokening storms shall cease!
Hold on thy way, with hope unchilled;
By faith and not by sight:
And thou shalt own His word fulfilled—
At eve it shall be light! Barton.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 3d inst., by Elder T. Strohm, Elder J. Haifleigh, of Cumberland county, to Miss Elizabeth Moyer, of Annville, Lebanon county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—In this place, on the 26th ult., Thomas G. Jones, aged 12 years, 8 months and 18 days.

On the 14th ult., Mrs. Judith Oves, consort of the late Abraham Oves, formerly of this place, in the 60th year of her age.

On the 25th ult., Mrs. Martha Boas, wife of Wm. D. Boas. Esq., of this place.

In West Hanover, Dauphin county, Pa., David, son of brother David and Mary Seabold, aged 1 year, 5 months and 16 days.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

Providence permitting, a protracted meeting will be held at Lisburn, Cumberland county, Pa., commencing on Saturday evening, the 5th of October. The brethren in the ministry and the public generally are invited to attend.

J. Haifleigh.

The following Protracted Meetings are to be held, Providence permitting, on the Matamoras and Juniatta Circuit, viz:

One near brother Joseph Cameron's, in Turkey Valley, Juniatta county, to commence on the 22d of September.

One near brother John Grubb's, in Wild-cat Valley, Perry county, to commence on the 11th of October.

We do most earnestly solicit the preaching brethren to attend the above meetings.

A. Snyder,
Preacher in Charge.

Also, a Protracted meeting at Bethany, Westmoreland county, Pa., commencing on the 20th of September.

Brothers Winebrenner and Harn will attend. J. M. Klein.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	50	*a* 4	62½
Do.	Rye,	do. - -	2	50	*a* 2	50
Do.	Corn,	do. - -	2	37½	*a* 2	37½
GRAIN—Wheat, per bushel,				93	*a*	96
Do.	Rye,	do. - -		56	*a*	56
Do.	Corn,	do. - -		45	*a*	50
Do.	Oats,	do. - -		28	*a*	30
Do.	Barley,	do. - -		60	*a*	65
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	00	*a* 2	25
Do.	Flax,	do. - -	1	12	*a* 1	12
BEEF, per cwt.		- - -	5	00	*a* 5	50
PORK, do.		- - -	5	00	*a* 5	25
HAMS, per pound,		- - -		8	*a*	11
BUTTER, do.		- - -		12½	*a*	15
LARD, do.		- - -		8	*a*	8
TALLOW, do.		- - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - -		12	*a*	12
POTATOES, per bushel,		- -		56	*a*	62½
ONIONS,	do.	- -		75	*a*	87½
APPLES,	do.	- - -	1	00	*a* 1	12½
PEACHES, (Dried) per bush.			1	25	*a* 1	30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	30	*a* 1	30
HAY, per ton,		- - - - -	10	00	*a*10	00
PLASTER, per ton,		- - -	4	00	*a* 4	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$5	00	*a* 5	12½
Do.	Rye,	do. -	3	00	*a* 3	00
Do.	Corn,	do. - -	3	00	*a* 3	00
GRAIN—Wheat, per bushel,			1	05	*a* 1	10
Do.	Rye,	do. - -		65	*a*	65
Do.	Corn,	do. - -		65	*a*	65
Do.	Oats,	do. - -		38	*a*	42
Do.	Barley,	do. - -		65	*a*	68
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	50	*a* 2	62
Do.	Flax,	do. - -	1	40	*a* 1	50
BEEF, per cwt.,		- -	7	00	*a* 8	75
PORK, do.		- - - - -	7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion,

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, -	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller, -	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	-	-	5 00
James Casey,	-	-	5 00
Samuel M. Hoover,	-	paid	5 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

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THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

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EDITORIAL DEPARTMENT.

☞ Brother William Vance's Post-office Address is Parrish, Desmoines county, Iowa.

Delegates to the General Eldership.

The Annual Elderships of the Church of God in the U. S., will remember that the General Eldership will hold a triennial meeting next spring, in Pittsburg, Pa.; accordingly it will be their duty to appoint delegates at their respective meetings this fall.

By Divine permission the Elderships of the "Church of God" will meet this year as follows:

The East Pennsylvania Eldership will hold its yearly meeting at Churchtown, Cumberland county, Pa., commencing on Wednesday, October sixteenth.

Brother James Mackey is to preach the opening discourse—or brother J. Keller.

[The brethren will remember to raise a missionary collection in every Church.]

The Ohio Eldership will hold its yearly meeting in the Sugar Creek Bethel, Holmes county, Ohio, near brother John Beidler's, commencing on Monday, the fourteenth of October.

The West Pennsylvania Eldership will hold its yearly meeting at Fiatville, Lawrence county, Pa., commencing on Wednesday, October twenty-third.

The Indiana Eldership will hold its yearly meeting in Jackson township, Decalb county, Indiana, commencing on Monday, October twenty-first.

The Iowa Eldership will hold its yearly meeting in North Bend, Johnson county, Iowa, commencing on Monday, October seventh.

The Michigan Eldership will hold its yearly meeting in the town of Gaines, in the Hamman settlement, commencing on Monday, November eleventh.

Sabbath Evening, Sept. 22.---J. F.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."—Rev. 1: 3.

In the book of Revelation of St. John, there are some things that are very hard to understand; and yet although we may not understand, we should not reject them on that account. There are also some things that are plain and easy, especially the first part of the book, and the last part.

"Blessed is he that *readeth*"—therefore it is in the order of the providence of God that every one should learn to *read*. Every child must be taught to read—whether it be the children of the rich or the poor man—and even those who are already grown up, let them try to learn to read the Holy Scriptures.

"And they that hear"—If any cannot read let them listen to the reading of others—and those who can read to aged parents, and those around them, will be doing a good work, and will not lose their reward. Distribute Bibles and Tracts everywhere.

Hear these words preached whenever you can. Keep not away from the sound of the preacher's voice if he be a man of God. Do not say I will listen only to the learned, or the eloquent and gifted, but remember that the bread of life, and waters of salvation, are sweet to the soul, if they even come through the servants of Christ of very humble attainments.

"The words of this *prophecy*." To *prophesy* is to speak and teach the things of God, whether it be the foretelling of future events, or no. And in this revelation we have both. The blessed doctrine of Christ crucified, and Christ risen from the dead, is here set forth in words that burn, in the first chapter. Therefore *read* it—and *preach* it—and *tell* it to every man, that Christ Jesus died for our sins, and rose again for our justification.

But it is a *prophecy*, for it foretells things which have not yet come to pass. "Behold he cometh." The second advent of the Saviour we are taught to look for—all the Apostles and primitive Christians believed in his coming again—it is part of "the faith once delivered to the saints." He went away in the clouds of heaven—and in like manner he will come again. "Behold he cometh with clouds, and every eye shall see him." In his glorious and immortal body, surrounded by the holy angels, and all the saints who have died in the faith and fear and love of God. "Behold he cometh"—keep looking.

We know not when he comes—but we are to keep the words of this prophecy always in our memory, and in our hearts. As we wait and look for the return of an absent friend, so we are to love the appearing of the blessed Saviour. All these holy doctrines are to dwell in our thoughts, and to be in our prayers, and hymns, and preaching, and conversation.—And our lives on earth among our fellow-men are to be devoted to him in whom we believe, and for whose coming and kingdom we wait and pray.

"For the time is at hand." It is the latter days of the world in which we live, and soon the keeping of a Sabbath—"the rest which remains for the people of God" will begin. "The time is at hand"—the restlessness and changes of nations, and the wonderful improvements of the age in knowledge and science and art, and the anxious desire for bettering the condition of mankind—all make us feel and think that the better day is near at hand. It will come in storm, and fire, and judgment, lasting for a little while, and then the clouds break away and the sunshine of an everlasting day begins.

Lights and Shadows.---No. 3.

BY J. FLAKE.

This world is not all bright, nor is it altogether shade. There are some pleasant days in our life's history, though they may be few and far between—like angel's visits. Let us be thankful that although it is not heaven—neither is it hell. And if there is health and strength, and food and raiment, then there is cause for more abundant thankfulness.

"The pity of the Lord,
To those who fear his name,
Is such as tender parents feel,
He knows our feeble frame."

Some time since I preached from these words, "See that ye refuse not him that speaketh."—Heb. 12: 25—the whole verse. The infidel says that God never spake to man on earth—but reason says it is *likely* that He did—and faith says that He *has* spoken in former ages, and still speaks—though all do not hear. The Lord spake gloriously when He gave the law of the ten commands to Israel—and more gloriously when his only begotten Son enlarged, and explained, that law on earth. The Lord still speaks by his Holy Spirit from heaven, which is given to every true minister, and every true believer.

One young man came forward at the close to obtain an interest in the prayers of the brethren. It must be trying to the pride of human nature thus to come and kneel in presence of a congregation as a penitent. Yet many have thus found deliverance at the foot of the cross.

Repentance is a great blessing—*it is God alone that gives repentance.* Men will not repent until God calls and draws them, and they may then yield. It is a turning to God with sorrow for our sins. And he who has this humble and contrite heart will gladly receive Christ Jesus as his Saviour, and trust alone in his great sacrifice on the cross to obtain forgiveness of sins. Wherever therefore I see the signs of true repentance I think that all will be well.

Dying in the Lord.---J. F.

Last Sabbath morning I was sent for to visit a poor woman who, after three months illness, was dying with the Consumption. In great weakness and affliction of body, she was still able to speak, and the mind was clear though the body was in ruins.

A year or two ago, she through grace, made the good confession, of repentance toward God, and faith in Jesus Christ. And now she had come down to the end of her journey, and was passing through the valley of the shadow of death, and she held fast her faith and hope in Christ, and in peace with God, and peace with all around, was leaving earthly friends, and going to join the great multitude who have departed trusting in one Saviour, and in his all-sufficient sacrifice for sin—his power—his willingness to save. I spoke to her, and prayed with her, commending her to Him whose love is an everlasting love. She died the same evening, aged 45 years.

Her name was Rebecca Carroll, and she was a member of the Church of God in the village of Highspire, where she is buried.

Yesterday I attended her funeral, and spoke from the words of Saint Paul—"That we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us."—Hebrews, 6th chapter.

September 25, 1850.

☞ A new edition of a Lexicon of the Dakota language (an Indian tribe near Lake Superior) has just been completed by missionaries to that tribe. It contains upwards of fifteen thousand words. Near thirteen years or more of labor have been expended upon it.

"Arise and Depart."---J. F.

Many are sick—some die. When you are sick, or otherwise afflicted in body, try to humble yourself before God, and consider whether you have not done wrong in any way, that this chastisement has come upon you. Make confession to the Lord, and if needful, to any one you may have injured, or grieved. Also make restitution, and repair injuries where it can be done.

Obtain the help of a good physician. Send for the pious and devoted brethren, and let them offer up prayer in your behalf, in the name—the all prevailing name—of Christ Jesus, the great and merciful High Priest of our profession.

And the prayer of faith may save the sick—and the Lord may raise him up—and if he have committed sins they shall be forgiven him. It was so in early Christian days, and may be so now.

Or perhaps the Lord intends to remove you from this world of trial and sorrow. Do not murmur—humbly submit—you must go some time—perhaps this is the best time. Therefore commit soul and body into the gracious hands of a compassionate God and Saviour, who does all things well. "Whom the Lord loves, he chastens."

CONTRIBUTORS' DEPART'T.

Moral Retribution:*
As Evinced by the Analogy of Nature.

(CONCLUDED.)

VII. EXTENT OF MORAL RETRIBUTION.

NOTHING is more apparent than that in this world suffering is not always commensurate with criminality. Theories and sophistry are of no avail in support of any conflicting opinion. The fact is so plain and palpable that men will not—cannot be blinded in relation to it. Everywhere, in every department of human action, the good often suffer extremely while the wicked escape comparatively unaffected. It follows therefore if suffering be retribution, it must be experienced in another world, or the Deity is to be charged with the most monstrous injustice, in inflicting upon some men vastly more punishment than their crimes deserve.

It has been said that conscience unobserved actually in all cases inflicts suffering commensurate with criminality; and therefore that whatever may appear to be true men nevertheless really do suffer in this world according to their crimes. But this most positively and flatly contradicts the experience of every body. As has been seen, and as every one knows, remorse is felt more keenly by the comparatively good man for a trivial offence than by the villain for the most flagitious crimes.—Indeed the sophistry of the objection is so shallow as scarcely to deserve notice. Moreover no man *can* utter it without uttering what he cannot fail to know is an unqualified falsity—without exhibiting a recklessness, which, if it be not attended with the keenest remorse, is itself sufficient evidence of the falsity of the objection.

And if retribution does not consist merely in remorse and its kindred emotions, and if it is to be regarded as striking still deeper into our moral nature, still the fact is scarcely less palpable that retribution is not always or generally commensurate with wrong, in the present world. He who should commit a great wrong upon the very threshhold of the future world, very clearly would not in this world suffer so much, nor so much proportionally, for that wrong as he who should commit that wrong in early life—long ere he came to the grave. So then whichever view is adopted, we are driven to the conclusion that retribution extends to the future world. And as we go into another world with the same capacities for moral suffering or enjoyment, it hence is to be inferred that moral retribution must be in a future world in kind what it is here.—Hence the character of retribution here affords correct data from which to conclude what will be its extent hereafter.

In relation to future retribution only four suppositions seem possible:—Either that something extraneous will ultimately destroy or prevent its influence, or it possesses a redeeming or restorative influence in itself, or it must be capable of exhaustion and therefore eventually cease because its force is spent, or else it must be endless.

As to the first three it is to be remarked that it is presumptuous and dangerous to place any reliance upon them, or any of them, unless absolutely free from all doubt. It is unsafe to depend upon any proposition concerning which a reasonable doubt can be predicated, where the falsity of the proposition involves one in irremediable consequences. If true, a belief in their falsity will not in the least increase their dreadfulness; but if false, a belief in their truthfulness would involve one in all the dread consequences of the opposite. In such a case the exercise of the simplest axioms or maxims of common sense not only dictate the safe path, but also at the same time give us no insignificant or illusive indication of the side upon which truth is to be found: for truth is always safe—error never.

How external influences can be expected to prevent retribution in a future world when they do not in the present it is not so easy to perceive. No combination of extraneous circumstances in this world has ever been known to avert or even restrict retribution, and hence it is preposterous to infer that such a thing is to be expected in a future world. Moreover such influence in order to be effective must necessarily be so adapted as to affect our capacities for enjoyment as well as suffering; and hence would be as likely to prevent our enjoyment as to avert or mitigate retribution. By proving too much, therefore, the argument proves nothing.

And few will presume to affirm that retribution possesses a restorative influence. As well expect the tumbling of the rock from the mountain's brow to restore it to its primitive location—that the retribution consequent upon consuming the finger will restore the finger—that disease will produce health instead of paving the way for disease again—that death tends to restore life—that error promotes truth or tends to restore to it—that wrong-doing tends to innocence—as to suppose that retribution tends to restore to holiness and happiness! Remorse even does not restore the purity that was lost by the wrong. When its keenest pangs have been experienced, there is still a consciousness of guilt quite as great as ever. All of retribution that man ever suffers here still leave him with the same consciousness of guilt. Wrong throws the whole moral machinery into confusion and hurries its action off in a wrong direction; and there is as little probability of its adjusting itself and recovering from the shock as there is when once on the wrong track and in motion, the steam engine will restore itself to its proper position.

The third supposition is entirely fallacious without assuming that retribution is entirely unconnected with the wrong or perversion, which in fact is its cause. Otherwise it evidently cannot cease until the perversion itself is removed. In other words if retribution is the effect of perversion then it cannot be exhausted until the perversion is remedied, and all its effects, so that it should become as if it never had been. Such a result is averse to all our experience, and contrary to every analogy; and is even actually inconceivable—for it is impossible to conceive how a thing can be as though it never had been when there is not only a knowledge that it has been, but a consciousness of evil results flowing from it. Experience and analogy both teach that instead of wearing itself out, retribution continually gains new force and activity.—Give a steam engine machinery as durable and a steam chest as exhaustless as are the characteristics and energies of the moral nature of man, and set it going and few would have much hopes of its exhaustion—even on the wrong track. So retribution ever goes on and on continually developing itself in new strength and forms and indicating new and more fatal perversions.

Nature then indicates no boundaries to the idea of retribution. It, like Revelation, imparts a fearful looking for of judgment; and points every wrong-doer to a sentence that seems but a counterpart of that appalling declaration of the Bible that "the *soul* that sinneth *it* shall die." It meets the infidel not only in confirmation of the truthfulness of Revelation as a whole, as is admirably shown by Butler in his Analogy, but it also confirms one of the most important of its individual doctrines.—No man can hope to sin with impunity without shutting his convictions to all the analogies of nature, nor even to think of avoiding the appalling dreadfulness of retribution.

But this article, and with it the entire discussion, must be brought to a close. Many points have been dwelt upon too briefly, and others have been omitted altogether; but if the attention of the thinking few has been elicited to the subject, the writer's time and the editor's space have not been employed entirely in vain. The writer is aware that a different topic, treated in a less abstruse manner, and appeals rather to the sensibilities than the reason, would have been more grateful to many of the readers of the Advocate; but he is also aware that what is the most grateful is not always the most wholesome.

A. D. W.

*"*The Demand and Demonstration of a Future Retribution in Natural Theology."* REV. G. B. CHEEVER, D. D., in the Biblical Repository for Jan. 1850.

Humility.

WE find in reading the Scriptures of Divine truth, that the principle of humility should characterize every true and obedient child of God. It is a principle which our Saviour and his Apostles taught. Job, the servant of God, was reminded of the propriety of this principle by Eliphaz, the Temanite, saying, "When men are cast down, there is a lifting up, and he shall save the humble."—Job 22: 29. It is also said in Luke 18: 14, "Every one that exalteth himself shall be abased, but he that humbleth himself shall be exalted." It is said by Peter "that God resisteth the proud and giveth grace to the humble," and then he commands his brethren therefore "to humble themselves under the mighty hand of God."—Peter 5: 5, 6. Moreover, Solomon, the wise man, said "that God hates six things; yea, seven are an abomination to him," and one out of the seven is a proud look; and in the 8th and 13th of Proverbs it is said that "they who fear the Lord hate evil, pride and arrogancy." But oh! how widely different it is with professors of religion in this our day and generation. Lord save us from Satan's snares: for I fear many of us have forsaken the fountain of living waters, and have fallen in love with some of our little idol gods, to serve and worship them, which we have once thrown away and given to the moles and bats; or, like Jehu, manifest great zeal for the Lord in destroying Ahab's seventy sons, and throwing down their altars, and breaking up their idol worship, and not willing to confess and forsake his own sins; and like Saul, when God spake to him through Samuel, the Prophet, that he should hearken to the will of the Lord, and go and destroy Amalek, and utterly destroy all that they had; but, like a goodly number of professors of the present day, spare the king and the best of the flock, in order to offer unto the Lord; all of which manifestly declared the pride of his heart in disobeying and rejecting the command of God.

So it is with some of our dear brethren and sisters, when they are admonished to deny themselves of this soul-destroying monster, namely: PRIDE. They say, like Saul did to Samuel, "We have obeyed the commandment of the Lord." But, like Samuel, I would ask and say: "What meaneth, then, this bleating of the sheep, and this lowing of the oxen?" So, then, if the voice of the Lord had been obeyed, there would have been no bleating of sheep in the camp of Israel in this case; neither would there be any necessity of seeing such a display of extravagance in dress as can be seen at the present day; neither would such make themselves transgressors of the law of God in building up again the things which they once destroyed. I have long seen it to be an unfavorable mark, particularly in the young convert. When he first starts in the cause of God, he dresses plain. He looks as if old things had passed away, and walks as if he was on the way to heaven. He loves the house of God—he loves to hear the plain truth of God preached and practiced. See how they manifest their love and humility to one another in coming to the prayer-meetings, and so on. But mark them, if you please, when they get cold in religion, how soon they are inclined to put on a little more of a fashionable dress, and a little more costly too.—Presently you see a few more ruffles and tight lacing, neat and tight shoes, and well blackened. I have thought that some of the good brethren spend as much of the Lord's money in keeping their shoes and boots in extraordinary style, just for one year, as would supply the wants of some of our poor widows or sick neighbors for at least one month out of twelve. Then look up to the head, behold the ears and hands, and you see them ornamented and decorated with all the unbecoming and unscriptural yet fashionable things of the day.

Oh! what a pity that the devil should gain such ascendency over God's dear children, by his sleight and cunning craftiness, to lead both men and women to make shipwreck of faith and of a good conscience, and oftentimes proves their ultimate ruin. My brethren and

sisters, and all who love our Jesus, does not the above prove that we should always be humble, not only in spirit, as some have vainly supposed, and indeed preached from the sacred desk, but also presenting our bodies a living sacrifice, wholly acceptable unto God, and not to be conformed to this world, which evidently means the many unscriptural and unchristian-like customs and fashions so prevalent at the present day? Is it not when Christians are truly humble before the Lord, and are willing to become anything or nothing for Christ's sake, when we both feel and demonstrate it by external appearance, by letting our moderation be made known to all men; or, like the Apostle Paul, when he said "he would rather eat no meat whilst the world stood if it offended one of his brethren?" Oh! for a more abundant supply of such a heavenly spirit and disposition like Paul had when he spoke these words, and that we through the Spirit may mortify the affections and lusts of the flesh, to make a full and entire surrender of ourselves and all we have to God, and then he has said he will lift us up, in point of privilege, seeing that we are exalted, to enjoy the love of God shed abroad in our hearts. So, then, we see, according to the language of Micah, the prophet of God, what he requires at our hands, namely: "To deal justly and love mercy, and to *walk humbly* before the Lord."

"Know ye not that they which run in a race run all; but one receiveth the prize. So run that ye may obtain." L. F.

Frizzelleburg, Md., Aug. 30, 1850.

Infant Baptism.

Brother J. Flake:—

In No. 4 of the present volume of the Religious Telescope, I saw a communication from the Rev. H. Kumler, Jr., in which he seems to be very much excited, in consequence of a sermon which Elder J. Winebrenner preached in the West. In the first place, the Rev. Kumler endeavors to make the impression that baptism came in the room of circumcision; but this he finds up-hill work. I wish, however, he would give us a "Thus saith the Lord." Brother Kumler, give us a passage of Scripture as proof for that doctrine.

Secondly: He says, "Now as circumcision was the sign and seal of the Abrahamic covenant, even so is Christian Baptism the sign and seal of the second or New Testament organization." Now, he refers for proof to Acts 2: 38, 39. Astonishing—what proof! What does that passage prove? Why, that the Holy Ghost is promised to us and our believing children, and as many as the Lord shall call; but not that baptism is the sign and seal of the covenant, as the Rev. K. wishes to have it. I think brother Kumler must try and find some better proof than the above. But I think, also, he had some doubts himself on the subject, from the fact that he says, "If baptism is not the outward badge or seal," &c., "please tell me what is the outward seal and badge of Christianity." If brother Kumler is willing to receive testimony from the Messiah, we shall point him to the badge of true Christianity. See, brother Kumler, John 13: 35. "By this shall all men know that ye are my disciples, if ye have love one to another." Love, then, is the badge of true Christianity, and not baptism. You have failed in proving your point, brother K. You must try again.

"But once more," says brother Kumler, "if baptism is the signing of God's second covenant on our part, why is there so much backwardness in consenting to sign and seal this gracious bargain?" &c. Now, I would ask brother Kumler where, in all the Scriptures, is baptism called a signing or sealing? Does brother K. think that the people will believe all his assertions without proof? If he does, he is mistaken.

Again: He sets out to prove Infant Baptism; but before he comes far, he undertakes to show the necessity of believers attending to baptism, or, as he has it, signing the second covenant. He says, "Now any believer of the covenant and its visible badge, baptism, who still disobeys or neglects God's order, is the loser perhaps to an untimely extent." Now, if this be truth, why is it that the ministers of their Church preach so little about baptism? For it is a known fact that they preach twenty sermons in our part of the country without saying any thing about baptism, which, if neglected, "will be an untimely loss." And, strange to tell, after all, when Elder John Winebrenner comes to the West, and preaches up the duty of "signing God's covenant," as brother K. gives it, then he brings him out in public print—I suppose for saying the people must be baptized immediately, as he says in his note. O, consistency, thou art a jewel!

It seems, however, that Elder J. Winebrenner did not unbaptize brother Kumler for the first time. He says, "For the last year, and prior, I have been unbaptized I know not how often." I would simply signify to brother Kumler how he can avoid this getting unbaptized so frequently; and that is, by going down into the water and being baptized with the English.

In the next place the Rev. K. wishes to satisfy the friends of immersion that he is baptized. And how does he try to do this? Why, by saying that he is "one of the members of some nation." Strange proof, indeed! Is not every unconverted man a member of some nation, and to whom God made promises too? But, brother K. ought to recollect that all the promises are made on conditions. For instance, "He that believeth and is baptized shall be saved," &c. But, the best proof brother K. has for his baptism is A. Clark, Watson, Robinson's Calmet, Smucker, and the Comprehensive Com., and especially Curtz on Infant Baptism, from which he says, "I have satisfied myself." Indeed, I think Bro. K. is easy to satisfy. Why did he not bring up for proof John the Baptist, Christ the Head of the Church, and his twelve Apostles? Ah, the reason is obvious. He knows well enough that they are all against him on the subject. If brother K. writes again on the same subject, let him bring up those witnesses I have referred to, and they will settle the controversy at once.

After all, brother K. seems to be bad off in the West. He says, between this and Stillwater, on examination, there is no water deep enough to immerse. Strange, indeed, no water deep enough to immerse. Why not do as did the people of Jerusalem and Judea, go where there is water deep enough to immerse?

Now, before I close, let me ask brother K. a few questions; and the first is, Where were the three thousand baptized by pouring, as you say in your communication? Secondly, Who poured them in baptism? And lastly; How long is it since they were poured in baptism?

Yours, an advocate of truth,

JACOB KELLER.

Dauphin Camp-meeting.

Linglestown, Sept. 16, 1850.

Brother Flake:—

I herein send you a short account of the Camp-meeting held by the Churches of God on my Circuit. It was held on the ground of brother John Felty, who kindly gave us the grove, situated about three miles west of Linglestown, and commenced on the 19th of August. Twenty-four tents, besides a boarding-tent, were erected on the ground. On Monday evening, the first evening of our Camp, it being rainy, we commenced our public exercises in a tent, when a German discourse was delivered by brother F. Hartman, after which two souls presented themselves as subjects for prayer. Thus our meeting commenced by public preaching, and continued regularly until the following Monday morning.

The preachers in attendance were brothers D. Maxwell, J. H. Hurley, J. Haifleigh, Thos. Strohm, J. Keller, S. Crawford, A. Snyder, W. McFadden, F. Hartman, W. Johnson and myself, and Elder S. B. Howard, of the Free-will Baptist denomination, with some others, (brothers J. Flake, J. J. Miller, &c.,) who did not continue with us during the meeting, all of whom preached or spoke publicly to the people.

The preaching and public addresses were marked with spirit and energy. The prayer and experience meetings were good and spiritual, expressive of deep feeling. On the whole, the meeting was a good one. Some 18 or 19 souls professed to have been converted to God, 14 were baptized, 13 received into church-fellowship, and many more felt the power of truth, though not willing to yield, but said, "Go thy way till a more convenient season."

In conclusion I would say, our Camp-meeting has done much for us all around, although we had some labor, and a good deal of urging, till we succeeded it getting them out; but they were very glad when they got there. Others felt as though they were almost lost on account of their disobedience, and made promises for time to come. My prayer to God is, that he may so revive his work at our Camp-meetings that we may have old-fashioned Camp-meetings. And may God especially fire our hearts on the subject of revivals. In looking over the columns of the Advocate, I was glad to find a promise by one of our elder brethren of analyzing some of the new-fashioned objections to Camp-meetings. May God cause a resurrection of the spirit on the subject!

Yours, as ever,

SIMON FLEEGAL.

Camp-meeting in Indiana County.

Grass-hill, Sept. 9, 1850.

Dear Brother Flake:—

At the request of the brethren, I take up my pen to let you and the readers of the Advocate know how we are getting along in the good old way.

We commenced a Camp-meeting on the 27th of August and closed on the 4th of September. In the midst of discouragements and disappointments, we set forward with 12 tents and 15 families, with Elder Joseph Glenn, our present Pastor, and Elder William Davis, and pitched in the grove belonging to John Angle. When we got fixed up, the brethren began to preach the Word very plain, pointed, practical and encouraging. The brethren took courage, and were revived in the spirit of their mind; and, bless God, the powers of darkness gave way. On Thursday evening we had five penitents forward, some of whom obtained pardon. The next evening we had nine, and on Saturday evening 12. On Sabbath it was very rainy: however, we had a tolerable congregation; but on account of the rain, we had to keep meeting in tents prepared for the purpose. There were quite a number of seekers, and the interest still increasing. Several were happily converted, among whom was a man who had occupied a place among a people entitled the "Christian Connexion" as a preacher. He is now reclaimed and received into fellowship among us, and he will no doubt be very useful if he keeps humble. O! that God would raise up men of ability to labor in word and doctrine faithfully.

On Monday we repaired to the water, and brother Glenn baptized four converts according to the ancient mode; and, bless God, He was there to own His ordinance, and saints rejoiced, while some felt the heavy lashes of a guilty conscience for not obeying the Lord in baptism. In the evening we attended to Feet-washing, (not heart-washing, as some of the Sectarians in our neighborhood want to have it.) However, before we attended to the ordinances, brother Glenn delivered a short address, from Rev. 14: 12.—"Here are they that keep the commandments of God and the faith of Jesus." He showed the identical characters that act in the language of the text, and in conclusion he hoped that no one would be so unkind as to go and say, as some have, that we say it is only us that keep the commands of God and faith of Jesus, when we give every Christian the same liberty; and our obeying the commands of God does not prevent them from obeying also, unless they think God wants sheep of different names and marks. But if they go in for Bible religion, they must come out on union principles; and when we invited them, it was to do a "Thus saith the Lord," and if they did not, the fault is in them and not in us.

But, to conclude—our meeting continued to grow better, and mourners were out night and day, at every opportunity. We had a time somewhat similar to our first Camp-meeting. We had remarkable good order during the whole time. The result of our meeting was, about 15 were converted, mostly promising young men, nine baptized, and others will follow soon. May God carry on his work in this country. Brother Davis has left us, and Bro. Glenn is holding meetings wherever he can. On the 14th he is going to try a hard place. May God give success.

Yours, in love.

GEO. BARKSTRESSER.

To the Preachers.

Brother Flake:—

During our late Camp-meeting, several of the preachers of the East Pennsylvania Eldership, in consultation, authorized me to issue a call for the ministers of this Eldership to meet one day previous to the meeting of the Eldership, to form an association to meet Quarterly, for the mutual edification and instruction of each other. The object principally, I suppose, will be the mental and spiritual improvement of the ministry of the Church of God.

All who are thus disposed, will please meet at Churchtown, at the Bethel, at 10 o'clock, A. M., on Tuesday, October 15th, the day previous to the meeting of the Eldership.

E. H. THOMAS.

Schuylkill County Camp-meeting.

AUBURN, Sept. 21, 1850.

BROTHER J. FLAKE:—

OUR Camp-meeting in Schuylkill county commenced on the 26th of August. The number of tents was 18. The preachers present were Elders T. Strohm, F. Hartman, S. Fleagle, Geo. Petry, J. Hepler and myself.—The preaching was plain and powerful—the effect glorious. The number of converts 25—some say 27—and nine were baptized and received into church-fellowship. The meeting left a good impression on the community, as far as I can learn.

The last week I spent in Lehigh county. During my stay in that county eight were out to be prayed for—three professed faith in the Messiah, and five were baptized. The prospects in Lehigh are good. Pray for us.

Yours, in love,

JACOB KELLER.

OBITUARY OF Sister ELIZABETH ELCOCK.

DIED, on the 9th of September, 1850, near Siddenstown, York county, Pa., Sister ELIZABETH ELCOCK, wife of brother Joseph Elcock.

Sister Elcock complained for a considerable time of her health. A short time before her death, she became affected with the Dropsy, which caused her departure. On the evening of the 8th, at 9 o'clock, she bowed her knees with us around the family altar, when her voice was heard in prayer for the last time. In the morning, at 3 o'clock, her spirit left the body without a struggle. Her last words were, "Lord Jesus receive me."

In the death of our sister the community has lost a good and kind neighbor, and the Church a faithful member, who maintained her integrity to the end. Her children have lost a kind and affectionate mother, as well as her husband an affectionate companion. But we trust while we sustain this irreparable loss, heaven has gained a new inhabitant.

Sister Elcock embraced religion at Andersonstown about six years ago, and remained a faithful member of the Church of God until the Master said, "It is enough, come up higher."

All the days of her pilgrimage were thirty-three years, one month and twenty-two days.

On Tuesday, the 10th of September, her remains were conveyed to the grave-yard at the Siddenstown Bethel, where they were interred A funeral discourse was delivered on the occasion by the writer, from Amos 4: 12, followed with an exhortation by brother Plowman, to a large and solemn congregation.

Thus in life she passed away,
Her feeble body now decays;
But in judgment she will stand,
And rise to dwell on Canaan's land.

SIMON FLEEGAL.

OBITUARY OF Bro. ABR'M BAMBERGER.

[COMMUNICATED BY REQUEST.]

DIED, on the 31st of October, 1849, near Linglestown, Dauphin county, Pa., Brother ABRAHAM BAMBERGER, at an advanced age.

Father Bamberger was one of the earliest members of the Church of God in Dauphin county. For many years his house was open for the reception of the ministers of Christ. His family was a place of resort for the faithful. His heart, his hands and his purse were ever open to administer to the wants of the necessitous, and to promote the cause of God, to which he so closely adhered for many long years; during which period he adorned the doctrine of God by an upright walk and chaste conversation. But, after having arrived at a ripe old age, having done the work of his generation, borne the fruits of Christian usefulness, and answered the designs of his Heavenly Father, he was wafted home by the angelic convoy to the Paradise of God, to partake of his great reward. He has died to all below, but lives in the regions of immortality. His remains sleep in the burying-ground of God's people at Linglestown, while his spirit doubtless lives in glory, awaiting the consummation of the period when soul and body shall be re-united, to possess eternal bliss and celebrate eternal praise. H.

Dauphin Co. Camp-meeting, Aug. 23, 1850.

Notice.

THE Elders of the several local Churches on the Cumberland Circuit are hereby requested to meet at Shiremanstown on Saturday, the 12th of October, at two o'clock, P. M., for the purpose of appointing delegates to the next Annual Eldership. Punctual attendance is requested.

J. C. SEABROOKS,
J. HAIFLEIGH.

September 23, 1850.

NEWS DEPARTMENT.

Free Church of Scotland.

In the August number of the Home and Foreign Record of the Free Church a summary is given, from which it appears that this Church, *as a Church*, "is carrying out more fully than perhaps any other Church on earth, all the Schemes which are fitted to promote the edification of the body of Christ, and the evangelization of the world, at home and abroad. Other churches are engaged in the noblest Christian enterprises; and many evangelistic efforts, while not made by churches as such, are vigorously prosecuted by portions of the best of their ministers and members, who have voluntarily associated themselves in the character of religious societies, for the sake of furthering these objects. But the Free Church is conducting all sorts of Scriptural movements in her proper character, with the whole force of her organization, *as a Church*. She has her Church, School, and Manse Building Schemes, covering Scotland with churches, schools, and manses. She has her Sustentation Fund, furnishing the main support of the pastors of her seven hundred flocks, her fund for those that are disabled through age and infirmity, and her funds for the widows and orphans that her departed ministers have left behind them. She has her Collegiate Institutions, for thoroughly training hundreds of students for the ministry, and her plan for endowing, and placing on a footing of permanent safety, efficiency and comfort, an adequate theological education. She has her Education Scheme, for training in her admirable normal schools, and supplying and assisting to support, hundreds of the best and most efficient teachers which the country contains; while her Scheme is ready to be wrought in unison with, or as a part of, any other Scheme or Schemes that are likely to further the Christian education of all the children of the land. She has also her Sabbath-schools, with their thousands of teachers, and greatly more than one hundred thousand scholars. She has her Home Mission and Church Extension Scheme —planting preaching stations, and fostering them into ministerial charges; and ready, as means and opportunity are furnished, to penetrate with evangelistic labors the mass of heathenism at our doors. She has also her Committees for exposing prevailing errors, for checking intemperance, and for promoting the sanctification of the Sabbath. She has her Scheme for providing gospel privileges for the highlands, whose interesting people cleave to her in crowds for the ordinances of grace. She has her plans for assisting in the evangelization of Ireland, and for keeping up correspondence and intercourse with other churches. She has her Colonial and Continental Scheme, for providing the ordinances of the gospel for our countrymen in all the British Colonies, and for sending the light of salvation to darkened districts of the continent of Europe and adjoining islands, in which more or fewer of our countrymen dwell. She has her Jewish Mission so replete in its past history with tokens of God's wonderfully favoring providence, and effectual, enriching blessing. And to crown all, besides her interesting Mission to Africa, she has her noble India Mission, training thousands of gifted Hindoos in such secular and scriptural knowledge as is serving to subvert in their minds the false religion of their country, to plant conviction of the truth of Christianity, and, in the case of not a few, to make them, through Divine mercy, partakers of regenerating grace; so that already the mighty fabric of idolatry in that land begins to shake to its foundations, its adherents are forced to feel that its doom is sealed, and the prospect is not an imaginary or a distant one, of seeing it laid prostrate before the ark of the living God. All these and other Christian enterprises are conducted, not by private associations of her ministers and members, but by committees and agencies, appointed, authorized, directed, and controlled by her *as a Church*. No other Church has, so far as we know, such a complete system of organized and effective Schemes and plans in operation, for fulfilling all the purposes for which the Church of Christ exists."

THE MORMONS.—Mr. Mackay has written for the London Morning Chronicle, a full and interesting account of the Mormons, a large number of whom are constantly emigrating to this country from England. He says that the Mormons boast of having an emigration fund of three and a half tons of California gold.—Dr. Mackay saw and mixed much with these enthusiastics in Liverpool. He was introduced to one of their priests, who evinced the most friendly feeling, finding that he was the author of a piece of poetry which is in high favor amongst them.

It seems that during the last ten years, the emigration of Mormons from England has been nearly 14,000, and that during the last year it amounted to 2500—chiefly farmers and mechanics of a superior class, from Lancashire, Yorkshire, Wales, and the southern parts of Scotland. "The growth of Mahomedanism," Dr. Mackay says, "rapid as it was, is not to be compared with the rise and growth of Mormonism."—*Presbyterian.*

VIRGINIA VALLEY CROPS.—The Winchester Virginian says the wheat, as far as threshed, promises a better yield, and better quality, than at any one time anticipated. The timely rains have improved the corn, though it will still be considerably under an average crop in Frederick and the counties adjoining.

American Bible Society.

The monthly meeting of the Board of Managers of the American Bible Society was held at the Bible Society's House, on the 5th ult. Appropriate resolutions were adopted on the death of Isaac Carow, Esq., who, from the organization, has been a member of the Board of Managers, and for nine years one of the Society's Vice-Presidents. Nine new auxiliary societies were recognized; namely, three in Arkansas, and in Missouri, Illinois, Indiana, New York and Texas one each. Grants of books were made to different parts of the U. States, and to foreign countries. The books called for and granted were in the Italian, French, Portuguese, Spanish, German and Danish languages, as well as in the English. Grants were also made to the Pittsburg Conference of the Methodist Episcopal Church, and to the Society for meliorating the condition of the Jews. Interesting communications were read from New Mexico, California, and Oregon; and also from Jaffna, acknowledging the receipt of the Society's appropriation, and saying that it is expected that the new version of the Tamul Scriptures will be printed in October; another from the Rev. Dr. Perkins, of Oroomiah, with a specimen sheet of the ancient and modern Syriac version of the Bible, now in course of preparation for the Nestorians. A letter was read also from the banks of the Euphrates, showing the happy effects of the circulation of the Bible in those regions.

BAPTISM OF A CLERGYMAN OF THE CHURCH OF ENGLAND.—The *Bath Journal* says:—"On Sunday week, Rev. C. Chapman, A. M., late Chaplain of Tresco and Bryer, in the Scilly Isles, was publicly baptized by immersion, at the Counterslip Chapel, Bristol. The Rev. gentleman has for some time publicly professed the principles of the Baptists, and for the last three Sundays had occupied the pulpit at the Baptist Chapel, at Keynsham.

☞ The remains of a giant are reported by the Elizabethtown (Ky.) Register to have been lately discovered in the sands of Rolling Fork, a tributary of the Ohio river, some 12 miles from Elizabethtown. They consist of a thigh bone six times the size of an ordinary man's thigh, and a collar bone in like proportion. There is said to be no doubt of their being the relics of a human being, and a physician who examined them thinks the height of the person must have been ten or twelve feet.

☞ Information is wanted of a young woman named Catharine Flick, aged about 20 years, who left the family of Mr. Isaac Lykens, at Springfield Furnace, in December, 1848, or January, 1849, who has not since been heard from. Any information respecting her will be thankfully received by her afflicted parents at Collinsville, Blair county, Pa.

GEO. FLICK.

Editors throughout the State will confer a great favor by noticing the above.

☞ Professor Page has made a report to the Secretary of the Navy, giving an outline of his experiments in the application of electro-magnetism as a motive power. He says the power is peculiarly fitted for purposes of navigation if it can be made subservient, and a trial upon a scale of one hundred horse power seems to be the only mode of arriving at a definite conclusion upon this point.

Population of Milwaukie.—The census of Milwaukie shows a population of twenty thousand and twenty-six. In 1834, only sixteen years ago, Solomon Juneau was the sole white male inhabitant of the town. In the spring of that year the first frame building was put up there. Even in 1840, but ten years ago, Milwaukie could only number 1700 inhabitants.

Apples on a Grape Vine.—Mr. Nice, of Pottsville, grows a grape vine twined around an apple tree. The vine has for years borne blossoms but no fruit. This year fruit appears, which, externally is apple, with its down, its flush, its tufted crowns, &c., internally the pulpy texture is more grape than apple, but the seed and capsular tegument favor the apple.

Death of the Ex-King of France.—The Telegraph has announced the death of Louis Phillppe, one of the most remarkable men of the age, and one whose life is connected with the most important events in the history of France. He died on the 26th of August, in England, where he was living—in exile, in the 73d year of his age.

☞ Captain Taggart made another successful ascension with his self-propelling balloon, on Monday afternoon, from Lowell, Mass., ascending to a great height. After floating in different directions for about two hours, he landed at Wilmington. He propels his balloon in the course desired by working a crank, which puts in motion the necessary paddles or fans.

Bishop Bascom.—We regret to learn that this eminent orator and divine died at Louisville, Lord's-day, the 8th ult. As a popular speaker, Bishop B. had few equals in this country. His talents as a writer were also of a superior order. His demise is a serious loss to the Methodist Church.

Severe Winters.—Grant Thorburn, in writing to the New York Observer, says, that fifty years ago the winters were more severe and much longer than now. On the first of September, 1798, snow began to fall; that snow lay on the street till April 15, 1799.

California Gold.—The gold shipped from California, since the discovery of the mines, is estimated at about 50,000,000; more than one-half of which has come to the United States. The last news gives promise that there is "plenty more of the same sort left."

Number of Jews.—The whole number of Jews in the world is estimated by Isaac De Costa to be between five and seven millions—nearly as great as when in their glory in Palestine.

Discovery of Gold in Indiana.—Gold has been discovered on the banks of Sugar Creek, Crawfordsville, Indiana. One man washed out two hundred dollars worth in a few days.

Schuylkill County.—Orwigsburg has a population of 909, in 1840, 779; St. Clair has 2019, in 1840, 605; Blythe township has a population of 440.

☞ President Mahon, of Oberlin Institute, recently presented his resignation to the Board of Trustees, and it was accepted.

MISCELLANEOUS.

Slip from the Missionary Magazine for Oct.

DEATH OF REV. DR. JUDSON.

The mournful, but not wholly unexpected intelligence has reached us that the Rev. Adoniram Judson, D. D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated, Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, Aristide Marie, bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as possible, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer Proserpine, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Capt. Lawford, commandant of artillery, a palanquin and bearers, took Dr. Judson, then too weak to stand, and carried him on board. There they learned with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that while employed as military transport, the vessel was not subject to the Commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson, (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented,) and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favorable change, but on Friday he was not as well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfill their original purpose, Mr. Stilson reminding the affectionate disciples of the death and unknown burial place of Moses.

On Saturday, he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering that he could not think or even pray. Nay, he could not think of his wife and family.—He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits, speech had been almost denied him, and when they parted, the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half past three o'clock, P. M., the pilot, with the two assistants above named, and Moung Shway Moung, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. J. his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tennasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunner-storm came on, followed by a calm. For a short time, Dr. J. suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me: can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It is of little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh that I could die at once and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. R., "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied. "*It is all right there.* I believe He gives me just so much pain and suffering as is necessary to fit me to die,—to make me submissive to his will." The captain, (who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence,) offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true.—After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering that preceded it, he said, "Oh, how few there are who suffer such great torment,—who die so hard!" During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood;—drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney will you bury me! bury me!—quick! quick!" These words were perhaps prompted by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death." says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at 8 o'clock, P. M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep, in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the long career of Christian heroism, which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed. Even now, to the dimmer vision of faith, so pure is the radiance investing it, that a visible ascent through the opening heavens

could have added little to our conception of the fulness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably, to give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

[The following remarks were written on the death of Dr. Judson before receiving the above.—*Christian Chronicle.*]

We are pained to learn that this great and good man is no more. He left his family and labors in Maulmain, in consequence of prostration of health, for a voyage at sea some months ago, in the hope of regaining it, but in a few days after his embarkation, he yielded to the disease, and fell a prey to the destroyer. His wife and children he left behind, and was accompanied by one missionary only to sympathize and console him in his expiring hours.—He was buried in the sea, and thus this "sublime man" has received a "most sublime burial," over which the swelling billows will continue to roll in their majesty till the morning of the resurrection, when the ocean shall give up its dead at the sound of the archangels trump.

There is no man in the nineteenth century who has done the same amount of good to the lost and perishing. His heroic sufferings for Christ, his unwearied toils in making a language, and translating the Bible into it, for millions on millions of benighted heathen of the present and coming generations, his labors as pastor of a native church, and his teachings of the Bible to train native preachers for the great work of the gospel ministry, all these go to mark him as the missionary of all, as the benefactor of his race, and as the favored of the Lord. He did wait all the days of his appointed time, as he triumphantly exclaimed on the Island of St. Helena, when he deposited the remains of his wife, and was faithful till death. He is now with her spirit and the spirit of her who sleeps beneath the Hopia tree in Amherst, and in heaven together shall forever recount the scenes enacted on Burman shores, and rejoice over the sacrifices they made in honor of the great sacrifice of the world. The heathen will meet "Jesus Christ's man" no more, but they will hear of him, and cherish his memory while time lasts. Though dead, and reposing on the bed of the ocean, yet he will speak with an eloquence by his example and deeds, while its waters dash on the shores of India.—The sea-weed may be his shroud, the coral his monument, and the mountain wave his mound, still there is no grave any where more honorable and sacred.

Following in the steps of his Master, and like Him going about and doing good as object and motive enough, his crown in the kingdom of glory shall infinitely outdazzle all the diadems of earth. Who would not live such a life, die such a death, and go to such a reward? In the firmament of glory he shall shine forever as a star of the first magnitude in the same constellation of Paul, Whitfield and Carey.—His loss to his family, to the heathen, and to the world at large, seems irreparable. May God sustain and comfort that lonely widow who so recently left this city for a home in that dark land, and be a father to those fatherless children who are found on both continents, and are separated by the waste of waters which stretch out between them. May his mantle fall on some man of God who shall take his place, and carry out the work he so successfully began.—May his spirit of self-denial and sacrifice for his Master diffuse itself into the whole Christian church, and then speedily will the heathen world be given to Christ, and the uttermost parts of the earth for a possession.

The death of this widely-known and eminently devoted Missionary is announced in letters by the Hibernia to have taken place on the 12th of April, on board of the French brig Aristide, bound to the Isle of Bourbon, in which he had taken passage for the benefit of his health. His remains were committed to the deep on the evening of his death. For some time past the health of Dr. Judson, which had been seriously impaired for several years, has been known to be in an alarming state, and the news of his decease accordingly will not come as an unlooked for blow upon his wide circle of friends. Dr. Judson was the son of Rev. Adoniram Judson, a Congregational Clergyman in Plymouth county, Mass. He received his collegiate education at Brown University, with the original intention of pursuing the profession of the law, but experiencing a great change in his religious views soon after his graduation, he entered the Theological Seminary at Andover. During his residence at this institution, a profound interest in Foreign Missions was awakened among the students, which resulted in his determination to devote his life to the missionary service. Leaving his native land, among the first Missionaries sent forth by the American Board, in company with Samuel Nevill, Luther Rice, and Samuel Nott, he arrived in Calcutta, in 1812. In consequence of studies during the voyage, he was led to change his opinions on the subject of baptism, and a short time after his landing, received the rite of immersion from the hands of one of the English missionaries resident at Calcutta. His Sermon on that occasion, which produced a deep impression on the religious world, is a master-piece of logical argument, Scriptural research and grave eloquence. After connecting himself with the Baptist denomination, he selected the Burman empire as the seat of his future labors—at which post he has remained, with scarcely an interval of relaxation, for nearly forty years. His efforts and sufferings in the prosecution of his mission are well known. He was a man of high and resolute courage, of remarkable self-reliance, of more than common mental ability and of devotion to the performance of his duty, almost without a parallel in modern times. He had all the elements of a hero in his composition, and whoever would look for a rare specimen of a life consecrated to noble, ideal aims, inspired with an elevated and almost romantic self-devotion, and daily exercising a valiant energy more difficult of attainment than that which animates the soldier amid the smoke of battle, must contemplate the strange and beautiful history of the lion-hearted missionary of Burmah.—*New York Tribune.*

My Own.—A little heathen child was inquired of by her teacher, if there was anything which she could call her own. She hesitated a moment, and looking up very humbly, replied, "I think there is." "What is it," asked the teacher. "I think, said she, that my sins are my own."

STRANGE INCIDENTS ATTENDING A DEATH.

Under this head the Christian Register relates the following remarkable incident. We do not think it improper to state that the individual referred to is the late Mr. Greigg, who was lost at Gloucester, Friday, August 16th, 1850, by the capsizing of a boat in a squall. It was at Gloucester, also, on the day previous to this casualty, that his adventure with the robin occurred; and it was at Brighton, in our neighborhood, that his family met with a similar adventure.—*Boston Transcript.*

The following is a statement of facts as they occurred—as simple and short as we can make them. It would be easy to give wide play to sentiment and fancy, in connection with so striking and unusual an occurrence. Superstition might attach to it irrational fears, or hopes as groundless. We confess we hardly know what to do with events like these ourselves—breaking in, as they do, upon the settled order of our experience, and startling us with some new exception to the common course of our observations. They evidently belong to no system of distinct and intelligible communication from the other world to this. It is not easy to imagine a satisfactory plan of spiritual disclosures to which they would be harmoniously adjusted. In that sense they teach nothing, and yet to us they appear capable—all inexplicable and exceptionable as they clearly are, and though we cannot take the first step towards interpreting them—they appear capable of leaving us more pure, more reverential, and more believing than they find us. We rejoice in a religion which does not exclude from its subordinate confirmations the vaguest and most unintelligible mysteries, nor forbid even creatures less than human to be humble and dumb witnesses to its spiritual promises.

A gentleman, with some friends, was lately rambling over the rocks, near the water, in one of our sea-shore towns. His attention was presently attracted by a robin, full grown, and apparently quite unhurt, running in his path, flitting about his feet, and, contrary to the proverbially shy instinct of that bird, keeping very near him. He took it up in his hands, fondled it, patted its feathers, and, after showing it to the party and remarking on its singular tameness, tossed it into the air. The next day, this gentleman, having put out from the adjacent beach in a boat, with four others, for a sail—on his return, and when within sight of land, by the capsizing of the boat, or a sudden leak sprung in her, was drowned with all his companions. His body was recovered, and a few days afterwards was buried, in a cemetery some twenty or thirty miles distant from the scene of the disaster.

The day after the burial, the grave was visited by his wife and daughter. As they approached the spot, they were in hesitation for a moment,—not being familiar with the place,—which, of several new-made graves, was the one they were seeking. At this instant a tame but sprightly robin ran on the ground before them, and stood by them before the grave of the husband and father. One of them took it up and caressed it, and after some remark about the singularity of its conduct, let it go—when it flew down, alighted on the raised mound over the grave, and laid itself close to the earth. The daughter immediately took it up again, and it was dead.

TEACH THE CHILDREN HYMNS.

There is a chord in every human soul which is touched by poetry: hence the magical power of ballads, national songs, and religious hymns. Listen to the snatches of popular ditties which you hear in the streets from passers-by, after you have gone to bed, and you will own that metre and music have avenues to human souls, and consequently that they should be largely employed in religion. There is reason to believe, that versified truth has peculiar force upon the common mind; as it is certain that it affords aid to the memory. Luther and the other reformers felt this, and hence arose the wonderfully rich collection of hymns in the German language, to which there is perhaps nothing comparable on earth. To this stock Luther himself contributed much. He was aided by Hans Sachs, the poetical shoe-maker. In a later period came *Paul Gerhardt*, the greatest hymn-writer of Germany, if not of the world. Wherever there are pious Germans, you find them with their beloved hymn-books; and from frequent use, they generally know great numbers of these hymns by heart.

It is an error to confine children to the learning of *children's hymns*, because, when they become older, these will have lost much of their fitness. Why should we not fill our children's minds with the choicest evangelical hymns in the language? These they will remember after we are dead and gone. They should not merely be learned *once*, and then left for others, but repeated again and again, and *sung over*, in order to fix them in the memory, and to lay a basis for the most lasting associations. The old words, and the old tune, come back on us with indescribable tenderness. Let the pious mother, when causing her boy to learn some sacred song, say to herself,—"Perhaps, years hence, my son will remember the saving truth of this hymn, as having been taught him by his mother.—*American Messenger.*

RESPECT FOR THE SABBATH.

In a biographical sketch of the Rev. Chas. G. Somers, an eminent Baptist clergyman of New York, but who came to that city from Europe a poor boy, we have the following pleasing illustration of attachment to the Sabbath, when he was in the employ of John Jacob Astor, who, it appears, was not a respector of religion:—

"He had been about a year connected with this house, when it happened to be for Mr. A.'s interest to send a swift schooner with a valuable cargo to the Mediterranean, to run by the British guns at the straits of Gibraltar, this country being then at war with England. It was ten o'clock on Saturday evening, as all hands connected with the house were busily employed in getting the papers of the schooner ready, that Mr. Astor, whose desk stood opposite to Somers', suddenly looking up and addressing him by his given name, said—"Well, Charley, I suppose you will come down to-morrow morning and help off with the schooner?" Charley looked up in return, but said not a word. It was a trying moment for him.—On the one hand, he felt that it would be wrong "to do any manner of work" on the Sabbath, and yet he was confident that a refusal in the emergency would be followed by his "walking papers" on Monday. He paused but a moment, and replied: "Mr. As-

tor, I cannot come down to-morrow, for it is God's day, and I will do no man's work on that day." It was a trying moment; but great was his relief when Mr. Astor laughingly turned to another clerk and said, "Well, well, David, I'm glad we've got one Christian amonget us. Well, Charley, you go to church to-morrow and pray for us, and the rest of us will come down and get off the schooner." A week had not elapsed before Mr. A. came to Somers with an order that he should be ready in twenty-four hours for a two months' journey of importance."

A SPIRITUAL MINISTRY.

The people who enjoy the ministrations of a truly spiritually-minded pastor, have a blessing, the value of which they are in but little danger of over-estimating. There is a worth in spirituality for which no greatness of natural or acquired abilities can compensate. Learning and abilities are qualities much more easily attained, and much more easily judged of. Piety does not lie on the surface; it is developed by the life. But its possession is the best guaranty for that intellectual growth for which piety is too often sacrificed. The man of piety will grow in knowledge; his very piety supplies the most impulsive and sustaining motives in the universe for labor and study. The richer his experiences in grace, the broader and brighter the fields of knowledge which will open before him, to invite to higher and higher attainments. But if he be not learned or philosophical, he has in his spirituality, a source of power far surpassing the utmost scope of influence that learning ever supplied. Preaching, in Protestant countries, must respect the heads of people; but after all, in any congregation of immortal men who have souls to save, and sins to be forgiven, to affect the heart is the preacher's chief business. The difficulty in the way of the gospel, is not so much the want of knowledge, as of feeling. The preacher's desideratum is not so much the power to instruct, as to move; light is needed, but warmth and life are more wanted. Piety which emits its electric fire from heart to heart, that gathers and wields the pathos and thrill of eternity, gets hold of the moral susceptibilities of the soul, and rouses its latent powers to the mighty business of salvation.—*N. Y. Evangelist.*

SMALL SWEET COURTESIES OF LIFE.

I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, "who cared for nobody—no, not he—because nobody cared for him." And the world will serve you so, if you give them the same cause. Let every one, therefore, see that you care for them, by showing them, what Sterne so happily calls, "the small sweet courtesies in which there is no parade; whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention—giving others the preference in every little enjoyment at the table, in the field, walking, sitting, and standing." This is the spirit that gives to your time of life, and to your sex, its sweetest charms. It constitutes the sum total of the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the Upas tree around you, in the same way, by the emanation of a poison which kills all the juices of affection in its neighborhood. Such a girl may be admired for her understanding and accomplishments, but she never will be beloved.

The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners.—Vivacity goes a great way in young persons. It calls attention to her who displays it; and, if it then be found associated with a generous sensibility, its execution is irresistible.

On the contrary if it be found in alliance with a cold, haughty, selfish heart, it produces no further effect, than an adverse one. Attend to this my daughter. It flows from a heart that feels for you all the anxiety a parent can feel, and not without hope which constitutes the parent's highest happiness—may God protect and bless you.

Your affectionate Father,
WILLIAM WIRT.

From the Knickerbocker for November.

THE OLD EARTH.

Old Mother Earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrow'd brow and dim, sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The Earth is old, the Earth is cold,
She shivers and complains;
How many Winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame,
Have scarred her visage so,
That scarce we deem she shone so fair
Six thousand years ago!

Yet comely was the youthful earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets' flow,
While sister spheres rejoiced through her
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young Earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth
Six thousand years ago!

Alas! those children of the Earth
With hate began to burn,
And Murder stained her beauteous robe,
And bade the young Earth mourn.
And ages, heavy ages still
Have bowed with gathering woe
The form of her whose life was joy
Six thousand years ago!

Old Earth! dear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain head of life
Six thousand years ago!

Old Earth! old Earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through list'ning ether flow,
Which swelled upon creation's ear
Six thousand years ago!

Weep not in bitter grief, O earth!
Weep not in hopelessness!
From out the heavens a "still small voice"
Whispers returning peace;
Thy tears are precious in the sight
Of one who marks their flow,
Who purposes of mercy formed
Six thousand years ago!

Thy days of grief are numbered all;
Their sum will soon be told!
The joy of youth, the smile of God,
Shall bless thee as of old!
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, earth! go wipe thy falling tears,
Forget thy heavy wo;
Hope died not with thy first-born sons,
Six thousand years ago!

Williamstown, Mass.

DEATH-BEDS.

What an expressive proof of God's intolerance of sin, is the awfulness of death. If he, indeed, felt our guilt as little as we feel our danger—if his displeasure was a thing as slight and as gentle as our alarm—why so dreadful a visitation upon our species as death? A thing unknown to angels, and from which the whole of sentient nature shrinks as at the approach of most unnatural violence. If God be as much at peace with the world as the world is at peaceful complacency with itself, why keep up so hard and so hostile a dispensation against it? Or if sin be of as trivial account in the estimation of heaven as it is in the estimation of human society, how should it have brought down such a vengeance upon earth, as to have smitten it with a plague of mortality throughout its borders, and swept off to the hideousness of the grave, all the life and beauty and intelligence of its successive generations? That surely is no trifle, which has turned this bright and blooming world into a vast sepulchral abode for men of all ages. Its moaning death-beds, and its weeping families, and its marred and broken companionships—these are all emphatic testimonies of God's hatred of moral evil; for that sin brought all this calamity upon the world, is a principle announced to us in Scripture—and it is the only principle which resolves to us the mystery of death. And when the Scripture announces that after death cometh the judgment, oh, let us not give in to the treacherous imagination, that He who has made such full exhibitions of severity in the one, will but in the other manifest and indulge his tenderness. And let us be very sure, that, as death is to every unrepentant sinner but the beginning of his sorrows, so judgment will be to him a second death.—*Chalmers.*

A pious Scotch minister, being asked by a friend during his last illness, whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die, I shall be with God; if I live, he will be with me."

GETHSEMANE.

Lieut. Lynch of the United States Exploring expedition to the river Jordan and the Red Sea in 1848, visited the garden of Gethsemane about the middle of May.—He says:—

"The clover upon the ground was in bloom, and altogether, the garden, in its aspect and associations, was better calculated than any place I know to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones which skirt the path of the Mount of Olives, form a consecrated grove. High above on either hand, towers a lofty mountain, with the deep yawning chasm of Jehosaphat between them. Crowning one of them is Jerusalem, a living city; on the slope on the other is the great Jewish cemetery, a city of the dead. Each tree in this grove, cankered and gnarled and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem, the young tree springs into existence. These are accounted one thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt, and prayed and wept. No caviling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad, yet soothing meditation. The few purple and crimson flowers, growing about the roots of the trees, will give ample food for contemplation; for they tell of the suffering and ensanguined death of the Redeemer."

HEAVEN.

To that state all the pious on earth are tending; and if there is a law from whose operations none are exempt, which irresistibly conveys to darkness and to dust, there is another not less certain, not less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature were not made to roll backward; every thing presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean.—Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and divine, leaving nothing for the last fire to consume but the objects and the slaves of concupiscence; while every thing which grace has prepared and beautified, shall be gathered and selected from the ruins of the world to adorn that eternal city, *which hath no need of the sun, neither the moon to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof.*—Let us obey the voice that calls us thither; let us *seek the things that are above*, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell forever.

Robert Hall.

A Happy Change.—A Camp-meeting was held on the 4th of July on the far-famed battle-field of San Jacinto, Texas.

POETRY.

HYMN.

BY JOHN NEWTON, OF ENGLAND.

1. Sometimes a light surprises
The Christian while he sings;
It is the Lord that rises,
With healing in his wings.
When comforts are declining,
He grants the soul again,
A season of clear shining,
To cheer it after rain.

2. Set free from present sorrow,
We cheerfully can say,
Let even the unknown to-morrow
Bring with it what it may;
It can bring with it nothing
But he can bear us through,
For he who clothes the lilies,
Will clothe his people too.

3. Beneath the spreading Heavens
No creature but is fed;
And he who feeds the ravens,
Will give his children bread.
In holy contemplation
Our God we will adore,
We'll praise him for his riches,
And for his bounteous store.

4. Though the vine and fig-tree neither
Their wanted fruit should bear,
Though all the fields should wither,
Nor flocks, nor herds be there;
Yet God the same abiding,
His praise shall tune my voice,
And whilst in him confiding,
I cannot but rejoice.

'T IS GOOD TO LIVE.

A THANKSGIVING.

I thank Thee, Father, that I live!
I thank Thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;

For this green earth, where wild sweet airs
Like freest spirits, joyous stray—
For winding streams, and trees, and flowers,
By the way.

But more I than k Thee for true hearts
That bear sweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of Thee.

Warm from the spirits spread around
An atmosphere serene—divine—
Magnetical, like golden haze,
Encircling mine.

To-day I bless Thee most for power—
It draws me, Father, nearest Thee—
To love all thine, e'en though they give
No love to me.

In stillness deep I walked a land
Where spirit-forms my footsteps greet,
And beauteous thoughts—an angel band
Chant low and sweet.

Drear hours I know will darkly come,
Like April days of cloud and rain;
But thus must hearts, like wintry fields,
Grow green again.

I thank Thee, Father, that I live!
Though wailings fill this earth of thine;
To labor for thy suffering ones
Is joy divine.

And even I, so weak and poor,
May bear some word of life from Thee:
A beam of hope may reach some heart,
Even through me.

"MOTHER, SING JERUSALEM."

THE LAST WORDS OF A BEAUTIFUL BOY WHO DIED AT BOSTON A FEW YEARS SINCE.

A child laid in a twilight room,
With pallid, waxen face;
A little child, whose tide of life
Had nearly run its race.

Most holy robes the angels brought,
By holy spirits given,
Ready to wrap the child in them,
And carry him to heaven.

And shining wings, with clasps of light,
Two shining wings they bore,
To fasten on the seraph child,
Soon as the strife was o'er.

Perchance their beauty made him think
Of some harmonious word,
That often from his mother's lips
The dying one had heard.

It might be, for he whispered low,
"Sing, mother, sing," and smiled.
The worn one knelt beside the couch:
"What shall I sing my child?"

"Jerusalem, my happy home,"
The gasping boy replied,
And sadly sweet the clear notes rang
Upon the even-tide:

"Jerusalem, my happy home,
Name ever dear to me!
When shall my labors have an end
In joy, and peace, and thee?"

And on she sang, while breaking hearts
Beat slow, unequal time:
They felt the passing of the soul
With that triumphal chime.

"Oh! when, thou city of my God,
Shall I thy courts ascend?"
They saw the shadows of the grave
With his sweet beauty blend.

"Why should I shrink at pain or wo,
Or feel at death dismay?"
She ceased—the angels bore the child
To realms of endless day.

Olive Branch.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 15th of August, 1850, by Elder Simon Fleagle, at the house of Bro. John Shartzer, Mr. Michael Straw to Miss Margaret Shartzer, both of Fishing Creek Valley, Dauphin county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

From the Religious Telescope.

[BY REQUEST.]

DIED—At his residence in Allen county, Ia., July 15th, 1850, John Mayberry, aged 58 years.

Father Mayberry was born in Pennsylvania, emigrated to Ohio, and from thence to Indiana, where he lived till his death. He embraced religion many years since, and was for a number of years a worthy member of the United Brethren in Christ, during which time he manifested a spirit of *devotion* and *self-denial*. Although much afflicted, he was resigned to the Divine will. He died of the *sinking chills*, and though sick but a few days, immediately before death he suffered much. But his *last pain* is endured—his *last trial* over—his *last battle* fought, and the *victory* won; and we trust he rests in heaven. His relatives mourn his death, but not as those without hope.—The funeral sermon was preached by Bro. Isaac Clark, of the M. E. Church—a neighbor and friend of the deceased, who has since "fallen asleep in Christ." "The righteous hath hope in his death." Wm. Miller.

Cedar Creek, Aug. 22, 1850.

In Hamdon township, Cumberland county, Pa., Moses, son of brother John and Mary Bruce, aged 8 years, 8 months and 8 days.

Funeral services by Elder D. Maxwell.

On the 25th of September, 1850, Joseph Henry, son of J. H. and Frances Wagner, aged 7 months and 8 days.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will commence at Lewisberry, York county, Pa., on Friday evening, the 4th of October.

Another will commence on Friday evening, the 11th of October, at Siddensburg, York county, Pa. Brothers Abraham Snyder, Simon Fleagle and J. Hickernell are expected to assist in these meetings.

John A. Plowman.

Providence permitting, a protracted meeting will be held at Lisburn, Cumberland county, Pa., commencing on Saturday evening, the 5th of October. The brethren in the ministry and the public generally are invited to attend.

J. Haifleigh.

One near brother John Grubb's, in Wild-cat Valley, Perry county, to commence on the 11th of October.

We do most earnestly solicit the preaching brethren to attend the above meeting.

A. Snyder,
Preacher in Charge.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	37½	*a* 4	62½
Do.	Rye,	do. - -	2	50	*a* 2	50
Do.	Corn,	do. - -	2	37½	*a* 2	37½
GRAIN—Wheat, per bushel,				90	*a*	95
Do.	Rye,	do. - -		50	*a*	50
Do.	Corn,	do. - -		45	*a*	50
Do.	Oats,	do. - -		28	*a*	28
Do.	Barley,	do. - -		60	*a*	65
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	00	*a* 2	25
Do.	Flax,	do. - -	1	12	*a* 1	12
BEEF, per cwt.		- - -	5	00	*a* 5	50
PORK, do.		- - - -	5	00	*a* 5	25
HAMS, per pound,		- - -		8	*a*	11
BUTTER, do.		- - - -		12½	*a*	15
LARD, do.		- - - -		8	*a*	8
TALLOW, do.		- - - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - - -		12	*a*	12
POTATOES, per bushel,		- -		56	*a*	62½
ONIONS,	do.	- -		75	*a*	87½
APPLES,	do.	- - -	1	00	*a* 1	12½
PEACHES, (Dried) per bush.			1	25	*a* 1	30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -	1	30	*a* 1	30
HAY, per ton,		- - - - -	10	00	*a*10	00
PLASTER, per ton,		- - -	4	00	*a* 4	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4	87½	*a* 5	12½
Do.	Rye,	do. -	3	00	*a* 3	00
Do.	Corn,	do. - -	3	00	*a* 3	00
GRAIN—Wheat, per bushel,			1	00	*a* 1	05
Do.	Rye,	do. - -		65	*a*	65
Do.	Corn,	do. - -		65	*a*	65
Do.	Oats,	do. - -		33	*a*	35
Do.	Barley,	do. - -		65	*a*	68
SEEDS—Clover,		do. - -	3	50	*a* 3	50
Do.	Timothy,	do. - -	2	50	*a* 2	62
Do.	Flax,	do. - -	1	40	*a* 1	50
BEEF, per cwt.,		- -	7	00	*a* 8	75
PORK,	do.	- - - - -	7	00	*a* 7	25

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OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

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The work will contain some 5 or 600 pages, in *duo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

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WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
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A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

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By JOHN WINEBRENNER, V. D. M., Editor.

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☞ Several communications crowded out in this number will be inserted in the next.

☞ Our brethren have returned from their Western tour, but a part of their Journal was lost on the way, but has been found, and when it comes to hand it will be continued in the Advocate as heretofore unto the end. The Journal is of value as giving much information with regard to the brethren scattered through the West, and by their relatives and friends east of the mountains must have been read with much satisfaction. The travellers returned in good health and good spirits.

Lights and Shadows.---No. 4.---J. F.

"Dust to its narrow house beneath,
Soul to its place on high."

Saint Paul did not hesitate to avow himself a *Pharisee*. A large part of the Jewish people were of this class, and although too much bigoted and formal, yet they held strongly to the law and the prophets—to the whole of the divine revelation given to their fathers.

They held especially to the hope of a future life, the resurrection of the dead, which the *Sadducees*, another sect among the Jews, but smaller in number, denied. So it is even in our day. At a meeting of the Israelites in Albany, a few days ago, one of their distinguished preachers from Charleston, distinctly rejected the doctrine of the resurrection. But the great majority of the Israelites of the present age are Pharisees, and hold fast to the orthodox faith as their fathers did.

And as to the spiritual Israel—those who are in Christ Jesus—they always believed, and looked upward toward their heavenly home. "Our conversation," or home, said Paul, "is in heaven, from whence we look for the Saviour, the Lord Jesus." He had the advantage of his pious brethren of the natural seed of Israel, for he believed *more* than ever they believed, and had far clearer views than they, for he had superior light, not merely that of Moses and the prophets, but that of Jesus the true light, who came himself from heaven.

A pious minister was asked by a visitor at his house, how many children he had—he answered four. At the table the visitor noticed there were only two children present, and, enquired where are the other two? The father solemnly looking upward replied, they are in heaven. This is the comfort of Christianity, which brightens the prospect as we pass on our journey, and tells us that our friends who died in the Lord, are safer and happier than we who are still toiling along.

John Wesley said, that we should not give up the evidence we have of another and spiritual world around us, which is derived from the occasional appearance of the spirits of the departed. There may be many fanciful and delusive reports of supernatural things; these we should not credit—but where there are well attested accounts that a spiritual world is around us, and not far off, let us consider it as corroborating what Christianity teaches us to hope for, and be to us an incentive to watchfulness and holy diligence to make our calling and election sure.

The well known and well beloved Baptist missionary, Adoniram Judson, has died at sea, and been buried in the ocean, while the soul that loved and labored for Christ has gone to its place on high, where they gather from the east and west.

Mr. Judson for near forty years has labored among the people in the East Indies, in spreading the gospel. Like Paul he went while a young man among the heathen to preach salvation by faith in a crucified Saviour, and labored faithfully in the translation and spread of the Holy Scriptures, and in every way to save the souls living in those ancient and civilized lands. The heathen called him "Jesus Christ's man," and so he was—his disciple and servant to the end.

He has gone, after a well spent life in the labor of love on heathen ground—and others yet toil on to raise up churches for the Lord, from among the Burmans and the Hindoos. The life of Mr. Judson is a strange romantic story, which will be read by young and old, and shows that the word of the Saviour still holds good that He will be with his ministers and people even to the end of the world. May many more faithful missionaries be raised up in the providence of God, to take the place of the departed, and spread the light every where before the end shall come.

The World around us.---J. F.

This is the day on which the people of Pennsylvania, and some other States, give their voice for who shall rule or serve them. This is *republicanism*—which is for us at least the best form of government, and suits our people scattered far and wide over this continent. It has worked wonderful well from the beginning, when Washington and his fellow patriots set the wheels in motion—it works well at present, and we hope it will continue to do well until the day when Christ the Lord will return, and set up his kingdom here on earth, as well as in heaven. In the meantime, let us endeavor to obtain the best laws we can from our legislators for the good of the whole nation, and also try to have honest, and conscientious, and fearless men, to execute those laws.

The Union.—Congress has adjourned, and have done some good during their session of ten months. They have admitted California with its free constitution—provided governments for the territories of New Mexico and Utah—agreed to pay Texas ten millions for part of the territory she claimed, and thus far have given general satisfaction to the moderate and reasonable part of the nation—but not exactly pleasing the ultras of the North or of the South. They have also passed the fugitive slave bill, which bears very hard on the colored people in the free States, and is exceedingly unpleasant to the white people of the States who hate slavery, and do not feel free to aid in helping to send back to bondage, the poor fugitive who has fled to free soil for refuge, and perhaps has gathered a family around him, and is living like a freeman in comfort, by the labor of his hands. Let us hope that the Union is safe, and that God's gracious providence will still preserve to us the blessings connected with free institutions, and do away speedily with all that is oppressive and unjust.

The Eldership.---J. Flake.

The Yearly Meeting of the Preachers and brethren is at hand. The object is, to promote the best interests of the Church, and to spread true religion among our fellow-men every where. Therefore mutual consultation, and arrangement of the work is necessary, so that every part of the field may be supplied—no part neglected.

The Eldership is to guard the doctrine of Christ, so that nothing but the truth, as it is in Jesus, be preached by its preachers, and that the whole truth be set forth. The divinely constituted ministry, are the divinely authorized expounders of the word of God; and therefore they should seek for, and enjoy a large measure of the gift and blessing of the Holy Spirit. They must be spiritual men—their hearts right toward God, and in the possession of that true faith which justifies and sanctifies the soul. The *Presbytery or Eldership is the Church*, from which especially, should shine out the truth in doctrine—and innocence and zeal in life and manners.

O that the preachers had more confidence in each other, and more of that charity and love that thinketh no evil, but hopeth all things, and endureth all things. O that the churches could regard and feel for the preachers as their brethren and leaders and guides in the way to heaven, and speak and act toward them as such.

The Work of the Ministry.---J. F.

Remember, the work of a preacher is not merely to preach so many times, but to save all the souls you can, and with all your might to build them up in holiness, without which no man shall see the Lord. Therefore you will have need for all the knowledge and wisdom you can obtain, by reading, and study—by conversation with the wise and good—by meditation and prayer. You will need all the grace you can obtain from the Lord for the work in which you are engaged—grace to be humble and chaste, and to overcome selfishness—grace to bear patiently for Christ's sake, the ingratitude and slights you may meet with.

Endeavor always to have some employment—never be idle—never be triflingly employed, but remember that *you* especially are called to do good to the souls and the bodies of men. Have something profitable to read or to write. Go round visiting, and converse with seriousness, and before you leave the family ask leave to pray with them. Especially visit the sick, and deal faithfully with them—go and see them without waiting for an invitation.

CONTRIBUTORS' DEPART'T.

SKETCH
OF A
DEBATE ON BAPTISM,
BETWEEN
J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,
For the Church Advocate and Religious Telescope.

FRIDAY, Feb. 22.

Prayer by Dr. EARHART.

KELLER.—I have proved that *baptizo* means to dip, and nothing else in its literal sense, and to wash in the case of Naaman. My opponent has admitted that fact. I have proved it by the lexicons, seconded by the most noted Professors and Scholars, Luther, Calvin, Anthon, and a host of others, all Pedo-baptists, except Anthon. I have shown that no lexicon for 1800 years has given the meaning of *baptizo* as sprinkling or pouring. Therefore my argument is unanswerable. My second argument was from the commentators, and they all agree that to baptize means to dip, plunge, or immerse. Here are Whitby's comments on the New Testament. And what does he say?—[Reads.]

So much for Episcopal and Pedo-baptist clergymen on that subject.—Mr. K. again went at length into the argument to prove what, in his opinion, constitutes baptism, and to show that his opponent had not proved his side of the question. He then added—Mosheim was a Lutheran minister. I ask, what does he say? He said—"In this century baptism—[Reads.]

I will now read from Schlegel, the translator of Mosheim:—"This is the second century—[Reads.]—Geary, Professor Neander, of Germany, &c.—[Reads.]

Mr. Keller then concluded his remarks by saying: I have stood here to defend the truth of the God of Heaven, and all I wish is fair-play—justice. All I desire is, what belongs to me. And, when I have concluded my part of this discussion, I leave the decision of the question in the hands of this worthy and highly respectable audience, who will judge whether my opponent, or myself is right.

Brother OWEN replied at some length, going over most of the grounds assumed and testimony offered by himself and opponent during this protracted discussion.—My opponent (said he) has got courageous. He said that I placed my belief on presumption. What has he done? Nothing more. Now, I ask, if it is fair to bring such a charge against me as that I am an infidel? I never should say he was an infidel, although I could not approve of the doctrine he has brought forward. I asked him to show me a case of immersion, when he commenced reading Mosheim, who expresses his belief that immersion was first practised. But I on the contrary, showed that Tertullian is the first proof we have of it. It is true Mosheim believed it, but I say it cannot be shown. I can prove that pouring existed quite as early as immersion. Now, I shall proceed to notice the gentleman's great burial argument, Rom. vi. 1, 2, &c. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be *in the likness* of *his* resurrection."

Now, the doctrine they advance in relation to this portion of Scripture is, that there is a comparison instituted between Christ's burial and the mode of baptism. That is, Christ was buried, so we must also be buried in baptism to be buried with him. And their doctrine is that baptism is designed to show forth the resurrection of Jesus Christ.

I have, then, a few observations to make on the subject. First, there are difficulties in the way of the interpretation of the Scriptures. I say this doctrine is nowhere taught in the Scriptures, save in these two passages, (Rom. 6: 1-5, and Col. 2: 12.) And here it is not taught, as we shall presently show. Baptism is never spoken of as being the representation of the resurrection and burial of Christ, in the language of the Saviour while upon earth. In all the allusions to baptism through all the Acts of the Apostles not a single reference is made to the resurrection of Jesus Christ. It has no representation whatever. The Apostle Paul never so understood baptism. He could not, because he was different in his own baptism. The Apostle, in the 9th chapter of Acts of the Apostles, says, "Arise, and be baptized, and wash away thy sins," &c.

Then, I say the Saviour never gave the language quoted by the brother, such a representation.—If it was never spoken of in any other of the Epistles, and if the Apostle was taught that it stood for sanctification, and is nowhere taught that it stood for resurrection—how can he so teach?

But, again, they acknowledge that the Lord's Supper was instituted to represent the suffering and death of Christ; and they say that Baptism was instituted to represent the burial of Christ. Now, you will see a history of the case given in the Acts, in which it is set forth they were baptized, and the adults, Saul himself and Philip. Would it not be strange, indeed, ——— show the burial and resurrection of Christ before suffering! But here it is clear from this fact that it was not so represented; it was not designed to represent the burial and resurrection of Jesus Christ.—But if this term "burial" refers to the *mode* of baptism, there are a variety of other figures here made use of, which should certainly give us an idea of the same thing. For instance, it is said—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Then, another figure. Now, if the term "burial" signifies "immersion," what does "planting" mean? That is only partial immersion. "Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin."

Now, if the term "burial" refers to the mode of baptism, and also the term "planting," then the term "crucify" must also refer to it. If there is a resemblance between the burial of Christ and baptism, there is between nailing to the cross and the mode of baptism. If these several terms have but one meaning and representation, I should like to know the resemblance between a man crucified and a man dipped in the water. But suppose we would allow that there is such a comparison here, where is the resemblance! What resemblance is there between putting a man suddenly under water and raising him up again, and taking the Saviour's lifeless body and putting it in a niche and rolling a stone against it! There is none whatever. What work they make by carrying out this resemblance.

Mr. Winebrenner says, "That a *burial* and resurrection is represented by baptism, seems quite clear from Rom. vi. 4., Col. ii. 12." Now listen: "Now as none can be properly said to be buried, unless put under ground, or covered over with earth; so none can be properly said to be baptized, but such who are immersed, or put under water, as nothing short of this can be a representation of the burial and resurrection of Christ, and ours with him. And as a corpse cannot be properly said to be buried, when only a little earth or dust is sprinkled or poured on it; so neither can a person be properly said to be baptized, when only a little water is sprinkled or poured on the face.'"

If this is brother Keller's definition of the burial of Christ, he was not buried at all.—Christ was not covered with earth; then, according to Mr. Winebrenner, he never was buried, because he requires that the candidate for baptism shall be put *under* water, just as much so as that Christ was covered with earth, in his opinion. You see, therefore, the resemblance will not hold out. He fails altogether in instituting a comparison. I shall now quote from Rice and Watson:—[Reads.]

Here there is not the most distant allusion to baptism. He (Watson) is writing on sanctification. Baptism is just brought in as a sign, or inward washing.—[Reads from Watson's Theology.]

Here we have a man (Keller) who said the Pedo-baptists kept their people in ignorance, and I invited him to come and prove it. He came and he gave us three arguments, two outside and one inside of the Bible.

[Here brother Owen's time expired.]—And thus ended the discussion of this part of the subject.

Baptismal Query Again.

SEPTEMBER 20, 1850.

DEAR BROTHER FLAKE:—

THOUGH "unsolicited" I may be, I shall solicit your forbearance again, for a little season. This I will do, and hold myself not altogether a "volunteer;" for, in brother Hurley's first letter he says, "Will you or some one of your co-editors, or *some of your contributors*, furnish us with an answer to the above" questions? I, sir, have been a "*contributor*" for years.

II. The mystery about my real cognomen gives no little pain. With a martial air I am told I have neither bravery nor generosity. The reply I shall make to this is, I sought not to display either; but was in the pursuit of truth—it was my object. I cannot see how the knowledge of my real name would adumbrate that, or give weight to anything I may have written. And, indeed, this silly clamour and useless war waged against anonymous correspondents, appears to me far *less* generous and brave. I shall, therefore, notwithstanding my good brother considers it a mark of an "evil doer," prefer to gratify my own opinion, till he present a more substantial reason for divulging my real name. I trust it is responsible, and will be forth-coming when needed.

III. Indeed, if I have done nothing more, I have furnished diversion for, and have excited the risibles of my grave opponent. I surely did not design "diverting" him, and am yet ignorant that I have given real cause for levity. The cause all lies in himself. His very fertile imagination created a phantom of an old decrepit sister baptizing, called it a *layman's* baptism, and then set me up as its apologist. Indeed, sir, if there is anything diverting, it does appear to me that it is the creature of his fevered fancy. However, the little "drilling" I have had in the "tactics of controversy," has taught me that one of those tactics is, when one is unable to answer argument, a laugh will hide it. This is the real position of my brother. But I hope, in future, to have no cause to notice such irrelevant matter.

IV. In the very first attempt to reply to my arguments, he has entirely misrepresented me, by giving a spurious quotation as mine. I said nothing about "Bishops and Elders." My words are "Apostles and their successors;" and no one need mistake that I employ the term "*successors*" as I borrowed it from my brother's application. He then proceeds to stoutly insist that the burden of proof lies upon my shoulders, because I admit that baptism is valid when performed by a Bishop or Elder. He has nothing to prove. Ah! nothing to prove, indeed!! Sir, you have *everything* to prove, in order to sustain your position. Does the mere concession of an opponent in debate, when confined to a particular case, prove the position of the first, when maintained on entire different principles? If it does, this, to me, is a new law in logic. Did I ever admit that Bishops, in virtue of their office, were the administrators of baptism! Elder Hurley, from the beginning, has assumed this position. It is for him to prove. It is essential to his position. When he brings his proof, I will produce the opposite, from the Bible. It is only on the grounds of the theory I am advocating that I ever admitted that a baptism administered by a Bishop or Elder is valid. But, to show the weakness of my brother a little farther, I will now say, he cannot prove a single baptism was performed under the Christian dispensation by a Bishop or Elder. Do it, my brother, if you can; but it will not prove your position.

V. Again: Our brother says, "The fact of Christ's instituting the order of the ministry excludes all others. The commission gives it to them." Prove it, will you? Did the commission exclude others from teaching? Read Acts 2: 18, "And on my servants and on my hand-maidens will I pour out in those days of my Spirit; and they shall prophecy." Read, again, Acts 8: 4, "Therefore they that were scattered abroad went everywhere preaching the word." "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. 5: 12. Were they all Bishops, and was the first part, and by far the most important part, of the Apostolic commission confined to "Apostles and their successors in OFFICE?" If not, why should baptism be?

VI. But our brother appears amazed that the sisters, little boys and little girls should be permitted to baptize. Who ever advocated such a theory? This is a stereotyped argument in the mouth of the advocates of *official grace*, and as a matter of course it had to come out at some time or place, and as well here as anywhere else. Now, does brother Hurley deny that "laymen" may lead a prayer-meeting, or class-meeting, when Bishops are not present? Does he deny that "laymen" may announce the expulsion of an apostate, when there is no Bishop to do it? Does he deny

that "laymen" may wash the feet of the disciples? No; some Bishops would prefer that "laymen" act as administrators altogether in this last mentioned duty. Well, now, suppose I would insist that brother Hurley wanted the little boys and dear little girls all into this work, would he not think queer of me?—Would he not conclude that "brother Theophorus" studied logic in a queer school?

But after all, dear brother, take the whole rope to yourself, and how much worse a job would they do than your regularly ordained Bishops have done? Could they do more than to take up into their arms all the little fretting, crying, or slumbering babies they could find, and say, John, Thomas, Mary, or Elizabeth, I baptize thee? Now, you may say you don't advocate such folly. Well, but your Bishops, clothed with *official grace*, have done so. Or does the fact of their being Bishops make the farce less farcical?

VII. To my second argument he replies, there is one instance when "they did appoint one:" i. e. a successor. Where is it said the Apostles did any such thing? It is said they (who? why the whole 120) prayed, and said, Thou, Lord, which knowest the hearts of all, show whether of these two thou hast chosen, (ordained.) And they gave forth their lots; and the lot fell upon Matthias; and *he* was numbered with the *eleven Apostles*. Was *he* a successor or a *co-ordinate* rather? The text says, "That *he* may take part of *this* ministry and *apostleship*, from which Judas by transgression fell." Again, "must *one* be ordained." Is this proof that they ordained successors? But "Paul was made an Apostle by special commission, and then recognized as one of their number." Yes, several years after.—When he had preached boldly in Damascus, till the Damascenes run him off into Arabia, where he was engaged in proselyting the sons of Ishmael, but dared not to baptize them, for he had not obtained ecclesiastical ordination yet!! He was then a licentiate on probation, without ordination!!! Who believes it? I don't—a word of it.

"But," says our brother, "the question in debate is not Apostolic succession." Now, sir, I insist that this is an essential part of the very point at issue. The very first question he asked was, "Does the validity of the ordinance of Christian Baptism depend upon the *ecclesiastical qualifications of the administrator?*" This he has ever since affirmed. The second is but a different form of the same question. Now, in different instances he has told us what that qualification is. First, they were to be appointed by Apostles. "They," says he, "were authorized to appoint others equally qualified to the same office." This is surely Apostolic succession. But his second qualification is, "First, a Divine call or a move by the Holy Spirit. And secondly, a recognition by those who were ministers before him." Who were they that were ministers before us, by whom we have been recognized? Were they ordained by those who were ministers before them? or by laymen? Were these *recognizers* sprinkled or baptized? What if you were baptized by a Bishop, if he was ordained and baptized by a layman, or if he was not ordained at all, and only rantized, what is the result of your system of *official grace?* Why, for aught we know to the contrary, we have every one been baptized by unqualified ecclesiastical hands. But it is not enough for my brother that one should be *ecclesiastically ordained*, but that he should also be immersed. For he says, "No man, whether layman or clergyman, who is unbaptized, has a right to administer the rite of baptism; for this would be degrading the ordinance." From this we may learn, although he may have a Pedo-Baptist ordination from the "ministers who lived before," still, if not baptized himself, and that too by an ordained Baptist, who can trace his baptism and ordination to a ministry before him, all, all is invalid! I then repeat the question, who can say his baptism is valid? There lives not the man who can!!!

But this is not all. Brother Hurley again says, "Our salvation is suspended on certain conditions, viz: A genuine repentance, a living faith, and a valid baptism." Again, he says' "Christ has imposed two conditions of membership," (but three of salvation,) "viz: A credible profession of faith and baptism," (doubtless valid.) "And where either of these is lacking, a man cannot be a *legal* subject of the kingdom of Christ." Surely, then, we dare not go outside of the kingdom to get *ecclesiastically* ordained administrators of the laws of the kingdom.

Now, since I have so clearly proven that laymen may have ordained and baptized us all, for aught we know to the contrary, is it not sheer folly to spend time and breath in such a useless enterprise as that pursued by those who plead for that long exploded theory of Apostolic succession? Indeed, the theory is just as diversified as the advocates themselves. The High Church Episcopalian insists that the line of succession must run through Canterbury; but, as some American Puseyites can't reconcile the conflicting facts that *rantizo* means *baptizo*, they have insisted that there is no Scriptural baptism in the Protestant Church; nor can there be any except by shipping a Bishop to Constantinople, and there getting him dipped by a Greek Priest. Well, from all that I can gather from brother Hurley, he should be classed with this school of successorships.

Then, again, some silly Baptists—for surely they are only the silly ones—declare that unless the administrator has had Baptist hands, or some other kind, imposed on his head, no clergyman can administer a valid immersion.

Now, I don't believe a word in such nonsense. It is no part of my Bible.

Nor will it do to say that that is only a legal baptism when administered by a Bishop who has been appointed by a Church; for, that Church may not have been baptized at the time, or baptized by a layman unordained.

But to leave this point of the argument, I will add: It is an axiom in logic, THAT WHEN THE LEGITIMATE RESULTS OF A PROPOSITION TEND TO ABSURDITY, IT IS SELF-EVIDENTLY FALSE. Such is the above case advocated by brother Hurley.

VIII. In which of Paul's epistles did brother Hurley read the following quotation? "No man taketh this honor to himself except he be called of God, and recognized by the Presbytery, and permitted by them as such." Probably his memory was treacherous, and he has quoted it from the "THIRD EPISTLE OF PETER." I have read that Epistle somewhere, once in my life, and do not know but the quotation is verbatim from it. If so, it is all right!!!

IX. Sir, the "legitimate conclusion" is just what Paul says, that Christ did not send him to baptize, therefore baptism is not inseparably connected with the Apostolic functions. Paul administered baptism, as thousands of others administered it; not because it belonged to Apostolic office, but to the kingdom of Christ. It was suitable and "lovely" for him to do it, and therefore he performed his duty; but thanked God that circumstances had made it his duty to immerse but few of them himself, seeing that they were such schismatics. Now, as Paul baptized but few of them, and many believed and were baptized, who did it?

X. In reply to my last argument, brother Hurley makes great capital of my admission that Bishops' baptism would be valid. Indeed, if there is anything "diverting," it is in this shufflery. And yet to *me* it is painful. I cannot see but that our dear brother felt the force of this argument, and has attempted no answer to it. Yet he evades an answer, by crying out that I admitted it a valid baptism, when performed by a Bishop or Elder. Yes, I have, and do again; but not on the grounds of his theory. I reiterate the call for a valid baptism to be found on earth, if his theory is true. I challenge him and all the learning he can parade since the time John left earth and went to heaven.

XI. But I now proceed to give a few instances where baptism was performed by persons who were neither Apostles, nor Bishops or Elders. This I do, not that I do not think my arguments already given unanswerable and conclusive, but to cast additional light on the subject. We read in Acts 8th chapter: "And at that time there was a great persecution against the Church which was at Jerusalem; and *they*" (the members of the Church) "were scattered abroad throughout the regions of Judea and Samaria, except the Apostles. Therefore they that were scattered abroad went everywhere preaching the word."—Again, 11: 19.—"Now they which were scattered abroad upon the persecution that rose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Were they baptized? If not, they were not in the kingdom, according to brother Hurley. If baptized, who were the administrators—official or unofficial members of the Church? Doubtless the latter.

I here add a very correct remark of that profound scholar, clear-headed and shrewd reasoner, Dr. Carson. "If the converts made by the brethren scattered by the persecution, at the death of Stephen, were baptized at all, they must have been baptized by unofficial brethren. That Puseyism, which is now so general, even among dissenters, has not a vestige of authority in the practice of the first Churches. Every man has a right to preach the Gospel, which is a higher privilege than baptizing; and every Christian man has a right to baptize believers."—p. 335. *Now, that the exercise of this right is prudent and virtuous under all circumstances, is another question.*—Philip baptized the Samaritans and the Ethiopian eunuch, and yet he was only a deacon of the Church. Paul was baptized by Ananias, who was only a "certain disciple." Now, I hope my dear brother will consider these arguments well before he again makes such sweeping declarations. This I say, even if he has given me his "*parting word.*"

Truly and fraternally,

THEOPHORUS.

Divine Forbearance.

"And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." GENESIS 18: 23-26.

THESE and the following verses, in a very remarkable manner demonstrate, on the one hand, the mercy of the Almighty, and the benevolent disposition of this amiable Patriarch on the other. We are first struck with the tender arguments of Abraham, and then with the yielding kindness of the long-suffering Omnipotent. Wilt thou not spare the place, O, Father! says the petitioner, for the sake of fifty upright characters? Far be it from charity and from benevolence, like thine, to do after this unequal manner: far be it from thee to blend the fates of the virtuous with those of the wicked: far be it from the universal Judge, who weigheth all things in the even balance, to do amiss, or to deal unfairly. The answers of the Deity are uncommonly affectionate, and consistent with the goodness of the God-head. If I find (said he) fifty righteous within the city, then I will spare all the place for their sakes. But, alas! Abraham, who knew the wickedness of Sodom, as well as the mercy of the power whom he addressed, was obliged to go farther. Behold now, I have taken upon me, poor and imperfect creature as I am, a compound of dust and ashes, to speak before the God of nature; I tremble at thy presence, and yet I approach thee: Peradventure there shall lack five of the fifty righteous, thou wilt not be extremely minute to mark what is wanting; nor can it be in thy all-wise and benignant nature to destroy all the city for lack only of five. To this the reply was agreeable to the wishes of the Patriarch; for the Deity declared he would spare the city for the sake of forty and five. And thus the matter went on, requesting on the one hand and granting on the other, till the Lord of forgiveness promised to suspend the stroke of destruction for the sake of only ten.

Perhaps the forbearance of Heaven to the children of men was never more finely and beautifully illustrated than in this instance; and when we consider it, we shall the less wonder at the little interruptions and stops that are frequently put to the general impiety of the present times. It is our grand complaint that we live in an age almost exceeding all others in point of degeneracy—that it now would appear to be worse than what it was in the days of old, and that, consequently, it is a matter of astonishment that the Creator does not for these reasons destroy what he has made, and hurry on in wrath the dissolution of all things. But the history of mankind evinces that in the earliest periods the vices and fashions as generally prevailed as at present—that murder, envy, drunkenness, and blasphemy, &c., and every other error, as powerfully tyrannized over the human heart as at this very hour. Though, perhaps, we may have made some innovations in iniquity it is doing the same bad things with more art, with more cunning, with more fashion, or with more refinement.

Infinite, indeed, must be the mercy which both at the beginning and now keeps and preserves us from the vengeance of Heaven; and

the enemies of every age have been of sufficient magnitude to provoke the punishment, and to exercise the utmost kindness of the Deity. What, for instance, must be the sensations of eternal perfection at the sight of all that variety of crime perpetrated in a single day within the precincts of our large and noted cities? What must He, who comprehends at one view all the actions and transactions of the whole world, feel as He surveys that astonishing mass of mischief, fraud, malignity, blasphemy and wickedness committed constantly beneath His all-searching and all-penetrating eye? Mercy is certainly Gon's distinguished attribute. Amongst men we call him a good and forgiving man who passeth over with impunity some petty affront or injury in social life. The parent is esteemed amiable who pardons an offending child; and to resist giving blow for blow, when the temptation to re-criminate is fairly open, is thought to be the sublimest effort of human excellence. But if all things derive consequence from comparison, how do these venial virtues dwindle when we place them near those of the Omnipotent! Notwithstanding the thousand insults that are daily directed by man against his Maker, how very seldom his right arm is raised to destroy; and even when impiety, with the strides of a giant, towers onward and upward toward the throne of God, with what superior mildness and majesty He closes His eye upon the audacity, as unwilling to see what His justice must have punished. Amidst His greatness He sits enshrined, continuing to dispense a blessing where a curse is frequently deserved, and in the very moment that man is murmuring at His holy regulations and the dispensations of Divine Providence. Notwithstanding all this, with how much kindness and benevolence does He still continue and persist in bestowing even his richest bounties, till even the worst complainer is dumb, confounded, silenced, and ashamed. Well then, indeed, may we exclaim, with a universal voice of truth and sincerity, "Blessed be the name of the Lord, for his mercy endureth forever."

Mercy alone can meet my case,
For mercy, Lord, I cry;
Jesus, Redeemer, show thy face
In mercy, from on high.

I remain yours, in the kingdom and patience of our Divine Lord and Master,

SAMUEL M. HOOVER.

Carlisle, Sept. 24, 1850.

Visit to the General Conference.

Providence, R. I., Oct. 5, 1850.

Brother Flake:—

Leaving you in Harrisburg at a quarter past seven, A. M., Tuesday, I reached this on Friday, at precisely three, A. M.; having spent the first night in Lancaster and the second in Philadelphia.

This is a manufacturing place, of not very considerable note on that account, but chiefly sustained by men of wealth, who reside here, but carry on extensive commercial operations elesewhere. It lies on the head of Narraganset Bay, numbers about 45,000 inhabitants, and is the reputed capital of this State; but, as the session of the R. I. Legislature is on the itinerant system, no one place can be properly designated as its capital. The State has no State House, and her Legislature meets at five different places.

The General Conference is now in session, in the repnted Roger Williams' Church, on Burgess street. Very soon after my arriving in Conference, on Friday morning, the Chair, Rev. Martin Cheney, announced me as a delegate from the Church of God; whereupon brother A. D. Williams rose and introduced me to Conference, following it with a few appropos remarks. Conference then very promptly and politely voted me an invitation to take a seat and participate with them in their deliberations. I, of course, responded with an acknowledgment of the kindness and honor conferred upon me, read my authority for, and the object of my mission; which latter I understood to be three-fold, viz:

I. To encourage similarity of sentiment between the Free-will Baptist and the Churches of God.

II. To cultivate Christian acquaintance.

III. To strengthen "the bonds of Christian fellowship, by an interchange of Christian views, and the offices of Christian fraternity." As speedily as possible I adverted to our name, history, numbers, doctrines, feelings toward all Christians, and especially those who so nearly accord with our own views of the word of life, closing with an invitation that the G. C. appoint a couple of corresponding messengers to our next G. E., to meet in Pittsburg next May. At my close, this request was referred to their committee on Correspondence. As the question of Slavery is a prominent subject of agitation among the F. Baptists in the North and East, especially at this time, and not only among them, but among nearly all ranks and classes, I concluded it was not an improper occasion to refer to our real position thereupon. I stated, the location of the Churches of God, being chiefly not far distant from Mason & Dixon's Line, where less excitement exists on the subject, than in the extremes of North and South, *we* had had but little discussion on the subject, in comparison with other denominations. At this point I read the resolutions of the General Eldership, stating so far as I could tell, these presented the sentiment of the ministers and churches generally. The resolutions referred to are as follows:

Whereas, It is the duty of the ministers of God to testify against sin in every form and place,—Therefore,

Resolved, That it is the unequivocal and decided opinion of this General Eldership of the Church of God, that the system of involuntary slavery, as it exists in the United States of North America, is a flagrant violation of the natural, unalienable and most precious rights of man, and utterly inconsistent with the spirit, laws and profession of the Christian religion.

Resolved, That we feel ourselves authorized by the highest authority, and called upon by the strongest ties and obligations, to caution our brethren in the Church of God, against supporting and countenancing, either directly or indirectly, the said iniquitous institution of involuntary slavery; and should any of our ministers or members ever become guilty of this great and crying sin, we do most earnestly and religiously recommend and advise, that all such be excommunicated, or cast out of the church, and denied the right of Christian fellowship among us.

They were greeted with much enthusiasm in different sections of the Conference room. You will, however, permit me to remark, that, although I endorse the sentiments contained in these resolutions, yet I never understood them to advise the Churches of God to withhold the hand of fellowship from, or disconnect themselves with a brother, merely on the ground that he sustains the relation of master to a slave.

There has been much discussion already in Conference on this exciting topic, and will be much more, as Monday afternoon has been especially set apart for that purpose. Indeed, I scarcely wonder at it, when the late Congress has just passed one of the most oppressive acts, relative to it, that has ever characterized the legislation of our nation. That law virtually binds every Northern citizen, should need require, to render assistance to the master in the re-capture of his absconding slave. Now, I need not say that a grosser violation of the rights of conscience could never be perpetrated, and every feeling of human nature calls aloud for its immediate and unconditional repeal. For the sake of future reference, I give the law.—[See a synopsis of the Fugitive Slave Bill in the News Department.]

I have been credibly informed that there are not less than 500 fugitive slaves in this city, at this time, and many of them in prosperous and wealthy circumstances, having married and brought up families here. It is also currently stated that a posse of slave catchers are now watching around town, and even about the door of the temple of sacred worship, rendered so sacred by the memory of Roger Williams, who, for conscience sake, fled to Providence plantations for religious liberty; and are seeking to re-capture a half-blood, who appears to be half Indian and half negro, reputed to be a runaway slave, and is daily seated in the gallery of the Conference room. To give you a still more vivid idea of the excitement here, I will also state that the colored population of the place have armed themselves for resistance to the point. Even a regular preacher, I learn, is heavily armed. I herewith, also, send you a copy of resolutions passed by them at a public meeting held here.—[See them in the News Department.]—At this time I have no remarks to offer, as to merits or demerits, but present them for the importance of their facts.

Much regret is manifested by many members of Conference, that Elder Winebrenner is not in company with me. Indeed, I more than ever regret it myself.

The remaining portion of the forenoon session was chiefly consumed in listening to the reports of Elders J. Woodman and Eli Noyes, the former of Lawrence, Mass., and the latter pastor of Roger William's Church of this place, and author of a very popular work, entitled "A Hebrew Reader," who were appointed at a former session of the General Conference as a delegation to the General Baptists of England. They expressed themselves quite gratified, and also edified, with the cordial and Christian reception they met among the General Baptists of that country.

Elder Noyes was pretty pointed in his description of the drunkenness, profanity and obscenity tolerated and practiced on board of British steamers; and, also, upon the intolerant and shameful bigotry in not permitting any religious services on board but that of the Established Church. This merits a just and indignant rebuke from the Americans, and, at once, should American patronage be withheld from all such insulting despotism.

An exciting and somewhat interesting debate is now in progress, touching a question of the polity of the Free-will Baptist Church. I may turn your attention more particularly to this in future. You shall hear from me again, in a few days, *Providence permitting*.

Fraternally, G. U. HARN.

Who thinks to deceive God, has already deceived himself.

A REPORT
Of Several Protracted Meetings.

Protracted Meeting near Brother Kumbler's, Perry County, Pa.

This meeting, according to previous notice, given in the Church Advocate, commenced on the 6th of September, and continued until the 11th. The preachers in attendance were S. Bigham, H. L. Soule and myself. On Friday evening I preached, from John 3: 14. On Saturday evening brother Soule preached, from Daniel 6: 10. On Sunday morning brother Bigham preached, from Prov. 1: 28-30.—Immediately after him I preached, from Matt. 19: 27; after which we repaired to the Juniatta river, and buried three happy believers in the rolling stream by baptism. In the evening brother Bigham preached again, from 2 Cor. 5: 20, and six came out to be prayed for, three of whom were made the happy subjects of God's saving grace. On Monday morning brother Soule preached, from Gen. 3: 13; after which we again proceeded to the river and baptized those three converts that were blessed the evening before. This was doing like converts done in the days of the Apostles. When the Ethiopian Eunuch believed, the first step he made in his Christian progress was, to be baptized. Thus it was the case with Lydia and her household, and the Jailor and his household. In the evening I preached, from Matt. 11: 12. Several came out to be prayed for, and one found the pearl of great price. On Tuesday evening we attended to the ordinances of God's house—Feet-washing and the Lord's Supper. We had a glorious time.—Several came out again to be prayed for, and one found peace. On Wednesday evening brother Bigham preached. Two came out, but none found peace. On Thursday morning one more was baptized.

Thus, during this meeting, five were hopefully converted, seven were baptized, and since the meeting closed, six were taken into church-fellowship.

Protracted Meeting in Matamoras, Dauphin County, Pa.

This meeting commenced on the 13th of September, and lasted until the 16th. The preachers present were Elders W. G. Coulter, S. Fleagle, J. H. Hurley, J. A. Plowman, F. Hartman, S. Bigham and A. Snyder. On Friday evening brother Coulter preached, from Phil. 5th chapter. On Saturday afternoon I preached, from John 3: 18. In the evening brother Plowman preached, from Acts 26: 18. On Sunday morning brother Fleagle preached, from Num. 14: 2-4. Brother Hartman followed in the German language, from John 5: 40. Brother Hurley preached in the evening, from Phil. 3: 20. On Monday morning brother Bigham preached, from Psa. 127: 3. In the evening he preached again, from Matt. 2: 2. On Tuesday morning two were baptized and taken into church-fellowship. During this meeting the preaching, without exception, was plain, pointed and spiritual.

Woods-meeting in Turkey Valley.

This meeting commenced on the 20th of September, and continned until the 23d. The preachers in attendance here were, A. Snyder—But here we must stop enumerating the preachers in regular standing in the Eldership, from the fact that there were no more there. What reason they have for not attending is unknown to me: but I suppose some are afraid to go into the bills and mountains to seek the lost sheep of the house of Israel.

Notwithstanding, there were a few more preachers there, viz: B. Huffert, J. Hazelett and M. M. Utley.

On Friday evening I preached, from Psa. 85: 5. On Saturday afternoon I preached again, from Luke 7: 11–15. The congregations were small, but attentive. In the evening I preached, from Jonah 3; 9, to a large and attentive congregation. On Sunday morning the people gathered in from all directions, both far and near. Brother Huffert preached, from Amos 4: 12. I followed in the German language, from Matt. 6: 20. In the evening brother Hazelett preached, from Rom. 13: 11.

This evening the conduct of the wicked was shameful, the greater part being, as I suppose, intoxicated. One of the devil's slaughter-houses being near the place, they kept up a continual running to and fro: and some, to save the trouble of going so often, got their bottles filled, and brought King Alcohol to the meeting. Notwithstanding there were many that behaved themselves in this brute-like manner, there still were some that conducted themselves like gentlemen and ladies.

On Monday evening we attended to the ordinances of God's house, and the people of God were greatly revived. To God be all the glory.

During this meeting Providence favored us with excellent weather. A. SNYDER.

Matamoras, Dauphin Co., Sept. 26, 1850.

N. B.—The protracted meeting in Wild-cat Valley, Perry county, has been changed from the 11th of October to the 25th. A. S.

York County Camp-meeting.

Dear Brother Flake:—

Our meeting commenced, according to appointment, on the 16th of August. The opening sermon was preached by brother J. Hickernell, from Rom. 10: 1, followed by myself. The good Lord accompanied the word to the hearts of his children.

The next morning, at 10 o'clock, preaching by brother Clay, from John 3: 16, followed by brother Weishampel. At two o'clock preaching by brother Maxwell, from Rom. 6: 23, followed by brother Ross. The Lord truly was with us, in the building up of Zion. At candle-light preaching by brother Hickernell, from Luke 11: 21, 22, followed by brother McFadden. The Lord blessed the word. Several presented themselves as seekers, and four found peace.

Sabbath morning preaching by brother Swartz, from Rom. 1: 16, followed by brother McFadden. It was an edifying and soul-cheering season. Two o'clock preaching by brother Hickernell, from Heb. 11: 7, followed by brother Kister; and truly it was good to be there. In the evening brother McFadden preached, from Gen. 6: 22, followed by brother Hickernell. The Lord accompanied the word to the hearts of the people. Ten came forward as seekers, and four found peace.—Monday morning preaching by brother Weishampel, in German, from John 3: 9, followed by brother Enterline. At two o'clock preaching by brother Crawford, from 2 Chron. 12: 25. In the evening preaching by brother Plowman, from Proverbs. Tuesday, on account of the inclemency of the weather, we had no preaching, but had prayer-meeting in the tents, which had a good effect in the salvation of some souls. Wednesday morning at 8 o'clock, met at the stand, for the purpose of giving the parting hand; at which time five brethren and four sisters received the hand of fellowship.

The conversions at the Camp-meeting amounted to about 15 souls, and since that the meeting has been kept up in the Bethels at Smoketown and Newberry, which has resulted in the conversion of 15 more.—Therefore the Lord has done great things for York county, whereof we are truly glad, and are looking up for still better days; and our prayer is that the good Lord may carry on the well begun work from shore to shore.

Yours, with respect and esteem,

JAMES F. MACHLAN.

Letter from Brother J. M. Klein.

Wesley, Venango Co., Pa.
Sept. 18, 1850.

Brother Flake:—

Having just returned from Virginia, I shall give you a small sketch of my journey.

I left home on the 5th day of August, in Fell & Allen's line of stages, and arrived safe in Pittsburg on the morning of the 6th. Went and took breakfast with a friend of the Methodist Church, after which he accompanied me through the city. After looking round for some time, I bade him adieu and went in search of a boat bound down the river. The boats lying at the wharf were numerous, the river being in a low stage. Many of the large boats were undergoing repairs, preparing for a better stage of water and an increase of freight. This was remarkably scarce. Nothing was doing on the wharf worth noticing. But one boat among the vast number was preparing to go down stream, as far as I went. The Captain was not on board, being confined to a bed of sickness in the city. However, she loaded what little freight she could get, and left about one o'clock in the afternoon, bound for Zanesville, under the care of the first Clerk. The Ohio (which is her name) is a good boat, and well fitted out, for one of her kind. Her crew is civil—both Clerks in particular are gentlemanly in their manners and deportment. Her lower deck was strewed with fresh lime, as a preventative of Cholera. This fell destroyer has again fastened on many along the river. Even Pittsburg lost many of its inhabitants. The deaths in 24 hours, of Cholera and Diarrhœa, were as many as 60 in number. These, however, were abating somewhat after the late heavy thunder-gusts, in which the people of these regions have shared to the improvement of health.

Last season Birmingham suffered greatly by the Cholera. This season it escaped, and Pittsburg is visited. Oh! that this people may learn to know and reverence Him who has visted them with these scourges, no doubt to bring them to reflect.

The Ohio had on board but few passengers. One of them had a slight attack of Cholera, and several of Dysentery—none, however, fatal, as yet, when I left the boat, which was on the morning of the 8th. I landed at Smith's wood-yard, two miles below the mouth of Fish Creek. Those having occasion to enter their names for that place, had better be careful, as there are other landings of the name of Smith.

By father Smith and family I was kindly received and well treated. Father Smith is an Elder of the Church of God in that place, and a man of good standing in the community. After breakfast, and some conversation on the subject of the meeting, I was taken on horseback by his sons 10 miles up Fish Creek, to the place where the Camp-meeting was held. This is truly a hill country—perhaps more so than the hill country of Judea.

The encampment was situated in the bottoms of Boman Run, with a hill towering to a great height on either side, and equally so in the rear. I thought we were well fortified as to hills, had it not been for the large lime-stone rocks, which some of the folks in those parts apprehended would be rolled down upon them from the surrounding hills. The meeting was appointed to commence on the 9th, but did not commence until the 10th, in the evening. The number of tents was small, owing, perhaps, in part, to the meeting being too early in the season, and partly to a want of will to tent out, and in part to the sickness among the people.

Camp-meetings in that country meet with a great deal of opposition from Formalists, Universalists, and Infidels, which abound in those hills. Some that profess discipleship with Christ, speak wickedly of Camp-meetings. Others had never seen a Camp-meeting, and had come to see what it looked like. So, upon the whole, we had quite a large crowd of people on the Lord's-day; amongst which were some of all kinds—those that hold human beings as stock not excepted—and a few of those unfortunate enough to be in bondage among the rest. Having somewhat kind masters, they are permitted to go to meeting.

Nothing special took place during the meeting. The preaching was plain and practical, and the order good, with little exception. A few ill-disposed persons from a distance, one of them a lawyer's son, made some noise outside the encampment. These will be punished with the law. One of the grand jurors present took their names, and will return them before the grand jury. This is made the duty of jurors in Virginia by law, and the first business in Court. So it ought to be in every State. I think that the brethren ought to be careful at the first meetings that they hold, and establish good order at first; for a Camp-meeting with bad order is not a very pleasant place, at least not to me.

The meeting closed on Tuesday, the 14th, with a good deal of solemnity. During this meeting I formed an agreeable acquaintance with a number of persons. I conversed freely with one of the candidates for the convention, a slave-holder.

On the 16th I embarked for Pittsburg, on board of the steamboat Camden, Capt. Dillon. She is a small stern-wheel boat, with her cabin on the lower deck. The accommodations are not so good as on some larger boats, but the officers are pious men. Captain Dillon is a Methodist, but very liberal in his views. He is repairing the boat, and should any of the brethren go down the river, I think I would recommend him to them. He has some sympathy for travelling preachers. But there is no sympathy for swearing or drinking on the boat. Yours, in the bond of fellowship,

J. M. KLEIN.

Letter from Bro. Thos. Hickernell.

Dayton, Ohio, Sept. 17, 1850.

Indiana Camp-meeting.

Brother Flake:—

I would embrace the present opportunity to inform you concerning our trip to the Indiana Camp-meeting. I left home with my family on the 20th of August, about one hour before sun-down, and stayed over night with brother Christian Rice. On the 21st we drove 30 miles, and stayed over night with our old friend Croup, in the State of Indiana. On the 22d we went 30 miles further, and stopped at father Mayberry's, Decalb county. The roads through Fort Wayne were worse than I had been accustomed to see them at this season of the year, originating from heavy and continuous rains. When we came to father Mayberry's I expected to have an evening's talk with him; but, alas! he had gone to his long home. His companion and son were sick when we arrived there, but were getting better.

On the 23d we started for the Camp, and arrived there in the evening—the roads muddy and streams high, which made our travelling somewhat difficult. The congregations were large during the Camp, for a woody country. The ministers present were as follows: Brothers J. Martin, Geo. Thomas, J. Blickenstaff, Bartlett and the writer. On Saturday evening two were forward to be prayed for, and one professed hope in Christ. This was the only conversion we had during the Camp. The weather was damp and hard on delicate constitutions, and some got discouraged and left with their tents. The experience meetings on the ground were good, and a good feeling existed under preaching. The Camp broke up on Tuesday morning, in the usual way, by giving the parting hand, which was attended with weeping mixed with joy and rejoicing.

On the 28th I left for Mayberry's, and preached there that night—found them still getting better. On the 29th we went to Whitley county, and stayed over night at brother Young's. The next day I preached twice in that neighborhood. Brother Thomas being with me, followed me in exhortation. We had quite interesting meetings. The little Church there appears to be doing well. May the Lord prosper them.

On the 30th we started for home—travelled 35 miles that day, and stayed over night with an old gentleman by the name of Rice, a member of the M. E. Church. The day following being the Lord's-day, we tarried and preached twice, and put up with brother Croup, 13 miles south-east of Fort Wayne. On the next day we travelled up the St. Mary's river, and stayed over night with brother Joshua Chilcoat, formerly from Morrison's Cove, Pa.

On the 3d of September I arrived at home again with my family. September 3d, in the forenoon, I was taken sick with something like a bilious intermittent fever. My wife attended on me till noon, and then she was taken sick. In a few days following my youngest child was taken sick, and then my oldest child was also taken sick. Through these afflictions I failed attending some six appointments. My two children were still poorly when I left home.

Yesterday, the 16th of September, I tried to get to an appointment at Piermont, Preble county, but failed. When I started I thought I had only 35 miles to go, but instead of that it was 40. I stopped in a town called Salem, and stayed over night with a family from

Mount Joy, Pa., by the name of Hubley.—Sister Hubley is a sister to sister Eshleman at Pittsburg. They are all well.

This evening I preach near Dayton. My mind is somewhat disturbed in consequence of the affiictions at home. But man is born to trouble, and I don't know but what I have my share of it. My mind is still made up to go over the mountains next spring on a visit, if I live and nothing prevents.

Yours truly,
THOS. HICKERNELL.

Letter from Brother J. M. Klein.

WESLEY, Venango Co., Pa., Sept. 23, 1850.

BROTHER FLAKE:—

IN the 10th number of the Advocate, I saw a call or proposal to the preachers of the East to meet one day previous to the next Eldership, to form an association to meet afterwards at stated times, for mental and spiritual improvement. This I would highly approve of, if it can be got up successfully: for I think that a meeting with my brethren in the ministry, at stated times, for mutual improvement, would be gratifying to me, and no doubt edifying to all who would thus meet. Will the preachers of Western Pennsylvania try to adopt this plan, or one of a similar nature! Think of it, till the next Eldership.

The West Pennsylvania Eldership will be held in the Union Bethel of the Church of God at Fiatville, Lawrence county, Pa., commencing on the *———, at 10 o'clock, A. M. It is hoped that the members of the Eldership will turn out to a man, and that the Churches will represent themselves by their proper representatives. There will be a large amount of business to be transacted, and some of vital importance. There are several preachers expected from other denominations. Will brother Hickernell be in attendance on that occasion? I hope he will; for he knows our situation: and he knows also that charity ought to begin at home.

THE ROUTES OF THE SEVERAL PREACHERS.

The Preachers and Elders from Virginia and Southern Ohio, will leave the Ohio river at Beaver Point, and take the Erie and Beaver Canal to Newcastle; and from thence they will have seven miles to Fiatville, by land. Those coming from Pittsburg, by land, will pass through Harmony, Portersville and Harlemsburg. From the latter it is nine miles to Fiatville. Or else by Slippery Rock church and Newcastle. Brothers Harvey Wheaton, Jos. Cuvert and and Samuel Weston are appointed a committee of arrangements, upon whom the members of the Eldership, and others, will call for entertainment, and they will be conducted to their several places of lodging.—Brother Wheaton resides in the village, and brother Weston at the Bethel.

Are the preachers of the Eldership making an effort to get the collections lifted for the Eldership fund? This matter ought not to be neglected. Make the effort, and call on all the church members, and others; for all ought to give according as the Lord has prospered them; and then bring the liberality of the people to the Eldership.

J. M. KLEIN,
On behalf of the Standing Committee.

P. S.—There is a gracious work of grace going on in this place. Since the Camp some few have experienced saving grace, and the work is still going on. Last night nine or ten were at the altar of prayer, and several were freed from the power of sin through faith in Christ the Lord. I had to make some disappointments last week, sinners begging me not to close the meeting. God permitting, I shall keep up the meeting yet all this week.

J. M. K.

*The time is altered to Wednesday, November 20th, by request of brothers Logue and Wertz.—EDITOR *pro tem.*

[THE following letter should have been published in the summer, but it is not too late now.—EDITOR *pro tem.*]

Letter from Brother B. Obér.

MARSHALL COUNTY, VIRGINIA.

BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few lines for the readers of the Advocate, which you may publish, if you please, for the encouragement of the friends of Zion.

I held a meeting about 11 miles from Elizabethtown, which commenced on the 26th of April. Preached in the evening to an attentive congregation. On Saturday I preached again to a small number. In the evening I spoke to a large congregation. On Sabbath I preached on Church policy. In the evening I tryed to persuade sinners to come to God. A few presented themselves at the altar of prayer, but none found peace. After I dismissed the congregation, I was very unkindly treated by a preacher who called himself a Disciple. He asserted that I had preached falsehoods, by inviting men to get on their knees and show signs of repentance, and in saying that they could receive remission of sins before baptism. I told him I did not wish to be disturbed. I then left, thinking all would be over. I preached again in the neighborhood the next day. After the discourse a school teacher of the same denomination impeached me for including them in my prayer and misrepresenting them. I asked him whether I had specified any denomination. He answered no; but said he knew who I meant when I prayed the Lord to have mercy on the hypocrite and formal professor, who outwardly appear like whited sepulchres, but inwardly they are full of rottenness. So much for a guilty conscience. The answer of this prayer was fully as unexpected to me as the deliverance of the Apostle Peter to those who prayed for his deliverance when in prison, when they were informed that he was at the door: for the individual called upon some of his brethren whether they did not take it to themselves. They answered in the affirmative. Thus conviction was manifested at heart. But the sad consequence was, like the old Pharisees, he took the floor to try to defend himself, and to substantiate the doctrine of baptismal regeneration. After he had spoken about half an hour, I rose and replied to the dogmas he advanced. After my reply he was determined to speak again. This I did not submit to, inasmuch as I wished to labor for the conversion of souls. He insisted on a discussion. I at last agreed to meet him the next day, and take half an hour each to speak. Accordingly we met at 12 o'clock. My opponent took the floor, and spent the half hour in telling the same story he had told the day before. I then replied to his discourse, and before I was half through he tried to interrupt, but was immediately called to order. The result was, my opponent left the house in a passion.

In the evening I preached again to a large congregation,—gave an invitation,—six presented themselves as subjects of prayer, and several found peace. The next day we met again,—gave an invitation, and eight presented themselves as candidates for baptism. We then went to the water and buried them by baptism, according to the ancient mode. After we returned to the house we gave an invitation for church-fellowship; after which 15 united together in church-fellowship, agreeing to take the Bible for their Discipline. We continued the meeting a few days longer. The result of the meeting, on the whole, was, the baptism of 16, and the organization of a Church of 21 members. May the Lord keep these brethren and sisters faithful to their journey's end, and add to their number daily such as shall be saved. I remain yours, in the bonds of the Gospel,

B. OBER.

[THIS letter also should have appeared sooner. Brother Wertz will please excuse the delay.—EDITOR *pro tem.*]

Letter from Brother D. Wertz.

MARSHALL COUNTY, VIRGINIA.

DEAR BROTHER J. FLAKE:—

BROTHER OBER and myself preached to this Church (Woodlands) on the 14th of the present month—administered the ordinances, and a few found it to be good to obey God in all his commands. One came out to seek the pardon of sin. Some of the members of this Church have been called away by death, young and promising to us and the cause of religion. A few have turned out stony-ground disciples, and have gone back to work out their own destruction. Notwithstanding, we have it to say, that there are still a goodly number who are determined to sustain the cause of truth and a Christian character. May they soon see the day of a great reformation.

I have preached most of my time, the past three months, in Ohio, and Brook and Hancock counties, Virginia. There is wealth, intelligence and improvement to a good extent, but not much of what we call true religion. The Church of God is a new thing, and it sounds strange to them to learn that God has a Church, i. e. by name. I have preached near West Liberty every two weeks, on the principles and primitive order of the Church of God, to large, attentive and respectable congregations. What the result will be, time will show by-and-by.

The ordinances and practices of the Church are believed and not much spoken against; but when we come to bring them in force, it is likely popular feeling and sects will oppose and disobey God. In this I wish to be disappointed.

Presbyterians, Methodists and Disciples compose the religious community. The latter are at the fountain-head of the reformation of A. Campbell. I was in Bethany on the 4th of July, and saw the performance of a number of graduates and young men of Bethany College. They spoke on different subjects, and in different tongues. A. C. is a fine looking old gentleman. He spoke with a good feeling, and to a good purpose, to the young men of his College, in bidding farewell to a number of his learners. The solemnity, tears and feeling manifested by the President, teachers, and young men about going to their homes in different parts, was a proof of their regard and attachment to one another.

I would be glad if the Church of God would soon be able and willing to erect an Institution of some kind, to prepare young men for a good station in life, and particularly for the ministry of the Gospel. My own time for such a course is past; but I would say to others, if I have to go on a lame horse in my station, do you get a sound one, and I will do the best I can, putting whip and spur to it:—if lame, keep going.

Now may peace, mercy and grace be with all those that love our common Lord and Saviour in truth. Yours, in love,

D. WERTZ.

Letter from Brother A. B. Slyter.

MIDDLEVILLE, Berry Co., Michigan, Sept. 30, 1850.

BROTHER WINEBRENNER:—

I TAKE the present opportunity to drop a few lines for the Advocate. I am now at home, having just returned from my circuit.

We commenced our Camp-meeting under rather unfavorable circumstances, it being rainy and sickly. We commenced on the 29th of August, and continued until Monday morning. There were five tents, and some contained from four to five families. We had very good meetings, especially on Sabbath evening. Professors were revived, and several reclaimed. One experienced religion after the Camp-meeting closed.

I lately held a protracted meeting with the Church in West James. The Church was much revived—one forward for prayers, and several united in church-fellowship.

Yours, respectfully,
A. B. SLYTER.

N. B.—I should like to have brother Benj. Howard stop and preach for us as he passes through Michigan. Come to Middleville, Berry county, and there inquire for me. I live close by. A. B. S.

NEWS DEPARTMENT.

Meeting of Colored Citizens.

At a public mass meeting of the colored citizens of Providence, R. I., held in Hoppin's Hall, on Monday evening, September 23d, relative to the fugitive slave bill, the following resolutions were presented and adopted:

Whereas, we, the colored inhabitants of this country, have been shamefully oppressed by this nation's despotic legislation from its formation, causeless—therefore,

Resolved, That we, the citizens of Providence, R. I., in view of the fugitive slave bill, do, from this time henceforth, pledge to sacrifice our lives and our all upon the altar of protection to our wives, our children, and our fellow sufferers in common with us.

Whereas, our fathers bore their breast firmly to the howling storm of British artillery, and struggled with the peril of the Revolution manfully and patriotically for all the true glory of which this country should ever boast—

Resolved, That we have an undoubted and inherent right to unrestrained liberty, and the pursuit of happiness anywhere on this vast domain, the foundations of which were laid through the blood and energies of our fathers, who, according to General Washington's own words, fought with unflinching bravery in the darkest hour of '76. for an asylum truly democratic in all its character.

Resolved, That we believe that the moral and executive power of Rhode Island is too democratic to practice or submit to an enactment so inhuman and disgraceful.

Resolved, That we look to the great

moral arm of Rhode Island as a refuge from the storm which now threatens our social habitations, with lamentations beyond endurance.

Resolved, That we consider the action of Congress, in the passage of the fugitive slave bill, unworthy of the age, and an abiding disgrace upon that body.

Resolved, That the act is unconstitutional, from the fact of its destroying the rights guaranteed to each State by the Constitution, namely—securing to each and every person within their limits life and property.

Resolved, That we, upon mature consideration, believe it to be our duty to God, ourselves, our children, and three millions of our brethren that are in bonds, at any hour of day or night, that a slaveholder, or his agent, shall come within the limits of the State of Rhode Island for the purpose of retaking runaway slaves, that we will use every means that nature or art may place into our hands to deprive him of his object.

Resolved, That we who have escaped from chains, fetters, and the slave driver's lash, are determined not to go back again, but have adopted the inestimable motto—Liberty or Death.

Resolved, That these resolutions be referred to a committee of three for publication, and with instructions to transmit copies of them to the Governor and the members of Congress from this State.

E. Scott, Sherman Marrs, John Banks, } Committee of Publication.

The New York Tribune.—The New York Tribune is now in its tenth year. It has a corps of twelve editors and reporters, thirty-seven printers, two proof-readers, thirteen press-men, engineers and other laborers in the press-room, four permanent correspondents in Europe, three at Washington, two in Canada, two in California, one in Mexico, one in Havana, one in Central America, beside others in various cities of the United States. Its entire force, including carriers, &c., is 130 persons. The issues of the paper are 18,600 daily, 41,400 weekly, 1,700 semi-weekly, 3,300 for California, 500 for Europe, making in all 160,200 sheets weekly, and 8,334,400 annually. It consumes seven tons and a half of paper weekly, and 150 lbs. of ink.

Consecration of the First Fruits.—A missionary at Honolulu, Sandwich Islands, writes that a member of his church brought him four parcels of gold dust, amounting to $40, as an offering to the cause of Christ. On going with four men to California he had engaged with them that all the gold obtained by the first day's labor should be consecrated to the Lord, and this was the result. It was forwarded to the treasurer of the American Board of Foreign Missions. Would that all Christians, whether gold diggers or not, had such a spirit.—*Morning Star.*

The Bible in Karen.—The missionaries in Burmah report that the translation of the Bible into this language will soon be through the press, and be accessible to the thousands of this wonderful people who, a few years past, have been converted by hundreds. This is the long looked for law of the true God which, their tradition reports, has been lost, but was to be found again. May the Divine Spirit write it on their hearts till this whole nation feel its power.

[*Christian Chronicle.*

Synopsis of the Fugitive Slave Bill.

1. For the appointment of commissioners by the United States' Courts in the States and Territories, whose duty it shall be to hear the demands and grant certificates to the claimants of fugitive slaves of their apprehension.

2. Commissioners shall appoint assistants to execute their duties in the counties, and shall all of them have power to summon the "posse comitatus" to their aid.

3. Testimony of claimant or agent to be prima facie evidence against ths fugitives, whose evidence is not to be taken; and upon a hearing before any magistrate, justice of the peace, U. S. Judge, commissioner or assistant, upon the testimony of the claimant or agent, the fugitive is to be delivered up.

4. Persons hindering the execution of the law to be fined $500 and imprisoned six months, and on conviction or trial, having caused the escape of the fugitive, to be fined $1,000, subject to recovery by law.

5. Prescribes the fees to marshals, and deputies, and clerks of the U. S. Courts, &c., for their services under this act.

6. Additional persons provided for to assist, if necessary, in the reclamation and transportation to his master of a fugitive, and their compensation defined.

7. It is provided that a certificate shall be given from one State or Territory, for the pursuit of a fugitive and his recapture, in another State or Territory.

8. It is provided that when a marshal or his deputy permit the escape of a fugitive from the possession, they shall be amenable to the value of the slave; and for default of duty in his capture, amenable to a fine of $1,000.

Peace Congress at Frankfort.

About two thousand persons convened in Frankfort to deliberate on the Peace Question. Of this number three hundred were Englishmen, one hundred Americans, fifty Belgians, about the same number of Germans, and the remainder Frenchmen and other Europeans. Six resolutions formed the subjects of discussion during the three days session of the Convention.

Hon. Thomas M. Day, of Hartford, Ct., who was a member of this Congress, writes:—

"Time and space would fail me to trace the whole debate, or even to collect the *bon mots*. Suffice it to say, that the Congress was kept up in full and spirited style to a late hour of the third day; that they agreed to meet next year in London, at the time of the great industrial exhibition in 1851; and that they dissolved the meeting, amidst hearty cheers for the city of Frankfort, the presiding officers, and above all for Germany, free and united.

The speakers used the French and English languages mainly, but occasionally the guttural tones of the German were heard. These men are not beating the air, you may rest assured; solid good has resulted, and will continue to result, from their efforts. True it is, that the pecuniary embarrassments of the great governments of Europe are the most reliable of peace makers and peace keepers."—*C. Chron.*

New Vein of Coal.—A vein of Bituminous Coal has been discovered in Brandon, Vermont.

MISCELLANEOUS.

SCENE IN A HEBREW FAMILY.

The following interesting extract from the work of a recent traveller in the Holy Land may serve to show the literal manner in which the Jews still observe some of the precepts of the Law:—

"The family of a Rabbi assembled in solemn conclave in the principal room of the house. In front of the divan, at the upper end of the apartment, a square table was placed, covered with a strange-looking table-cloth, which was embroidered in colours, on a white ground, with Hebrew letters, a prospect of the Temple of Solomon, and some trees and figures. A silver lamp of a peculiar form was hanging from the ceiling, and all the Hebrews, servants and maids, were seated on the divans, clothed in sumptuous raiment, excepting the lower servants, who were standing near the door at the lower end of the room.—When all was ready, a little boy was brought in, and placed in the middle of the room by his nurse; and, after sundry injunctions from one of the Jewesses, the child lifted up its voice, and said to his grand-father, who occupied the seat of honor, "What mean the testimonies, and the statutes, and the judgment, which the Lord our God hath commanded you?"

"Then the old man answered before them all, "We were Pharaoh's bond-men in Egypt, and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes.—And he brought us out from thence, that he might bring us in, to give us the land, which he sware unto our fathers," etc., following literally the text of the 20th and following verse of Deuteronomy, 6th and 7th chapters.

"It was interesting to witness such a ceremony as this, still practised by the fallen descendants of the chosen race, whose victorious armies trampled on the necks of the ancient possessors of the land of Israel, and to hear these few trembling people, huddled together in the innermost recesses of a half-ruined house, recounting the mighty deeds of their ancestors, whose legions were irresistible, for they were led by the God of battles."

How characteristic is this little incident of the "people that dwell alone, and are not reckoned among the nations"—sifted "among all nations, as corn is sifted in a sieve," yet so that "not the least grain shall fall upon the earth"—because He that scattered will yet gather them! Living witnesses to the truth of Scripture history—striking memorials of the fulfilment of Scripture prophecy—sure pledges, consequently, of all that remains yet unfulfilled. There they are—linking the earliest with the latest periods of this world's history. Look at them, unlearned reader, and say whether you want any other fact or argument to convince you that the Bible is God's own inspired word—the "Scripture which cannot be broken."—*Christian Monthly Penny Magazine.*

As a man is under God, the master of his own fortune, so he is the master of his own mind. The Creator has so constituted the human intellect that it can only grow by its own action: it will certainly and necessarily grow. Every man must, therefore, educate himself: his book and teacher are but helps.

THE "CRAZY ANGEL."

We notice by the Southern papers that Miss Dix is still persevering in her work of true philanthrophy, in waking up the minds of the public in behalf of the insane. She is now at the capital of Alabama, beseeching the Legislature to erect a State Lunatic Asylum for the unfortunate in that State. It will be recollected that she was in this State a few years since, on the same charitable errand. The seeds thus sown among us have since germinated. Steps are now taking for one within our borders.

Nine years ago we had the pleasure of spending an evening with her. She then said if her life was spared she intended to beseech every State where there is no asylum for the insane, for the erection of one. Seven States since then, through her instrumentality and perseverance, have erected asylums.

While on this subject, we take occasion to relate an anecdote in relation to one in Rhode Island. As both of the parties are now dead to whom we allude, it is too good to be lost.

Nicholas Brown, of Providence, R. I., was a great friend to all charitable institutions. There was no insane hospital in that State. Miss Dix visited him for the purpose of getting him enlisted for the erection of one. After much persuasion she committed him to the project, with the promise of making a liberal subscription.

Mr. Brown loved to draw the coppers from Cyrus Butler's huge purse. He would give away a thousand at any time for a charitable purpose, provided a like amount could be obtained from his friend B., a millionaire, who was a noted miser. Mr. Brown headed the subscription with $30,000, and interlined the paper, stating that the institution was to take the name of the largest subscriber. He thought in that way he would entrap his friend Butler for a larger sum than he had put down. He succeeded.

Miss Dix repeatedly called on Mr. Butler, but he kept constantly putting her off, without using his pen. She had learned his character and determined to importune the old bachelor until she obtained a noble sum. One day she called on him at his counting-room when several were waiting their turn to do business. As she went in, Mr. B. was somewhat out of humor. He was disputing an item of some ten cents in a carpenter's account. She gently tapped him on the shoulder and laid the subscription before him. He seized his pen and wrote, "C. Butler, $40,000."—Handing her the paper he said, "So much for Brown's introduction of the *crazy angel* to me!" Thirty thousand was afterwards subscribed by the citizens of Providence. Mr. Butler died the past year, leaving an estate of $4,000,000 to his niece, Mrs. Duncan. With all this immense wealth, he left no lasting monument to his memory but the Butler Insane Hospital, and that was done while he was in a pet about a ten cent charge by his carpenter.—*Detroit Tribune.*

The world is a great inn on the road to eternity, to which thou art travelling.—Thou art attended by this world's goods, as servants, belonging to the inn, and when thou goest away, they will convey thee to the door, but must return to wait on other strangers, as they did on thee.

Knowledge is better than riches.

POETRY.

From the Dollar Newspaper.

THE CHANT OF THE CHERUBIM.

"Holy! Holy!"
Listen to the Seraph cry,
Sounding through the upper sky,
Praising Him who reigns on high—
"Holy!"

Holy is the Lord our King,
Then to Him your tributes bring,
And His mighty power sing—
"Holy!"

Listen to the angel band,
Shouting in yon Heaven land,
With the harpsichord in hand—
"Holy!"

Praise the One who died for thee
On the rugged cursed tree,
By the hill of Calvary—
"Holy!"

Unto Him let mortals pray,
Unto *Him* shout every lay,
Till the final Judgment Day!
"Holy!"

J. F. W., JR.

Baltimore, Md., 1850.

A SPIRITUAL SONG.

1. My brethren, I have found,
A way that doth abound,
With fruits of sweetest manna:
The more I eat, I find,
The more I am inclined,
To sing and shout hosanna.

Chorus.

My soul doth long to go,
Where I shall fully know,
The glories of my Saviour:
And as I pass along,
I'll sing the Christian song,
I hope to live forever.

2. Perhaps you think I'm wild,
Or simple as a child—
I am a child of glory:
Born lately from above,
My heart is full of love,
O! hear me tell the story.

3. My brethren, can you say,
That you are on the way—
Are on the way to glory?
I care not for your name,
Religion is the same,
If you're a child of Glory.

ALL CAN DO SOMETHING.

A little boy, brim full of fun,
Running as hard as he could run,
Plunged in a pond, head over heels,
Among the fishes and silver eels.
His elder brother caught his hand,
And brought him safely back to land;
The second grasped his floating cap;
His sister cried at his mishap;
And all directly homeward came,
Dreading to hear their father's blame;
His kindness laid their fears at rest,
They told the truth,—and truth is best.

He heard their talk, then, smiling, said
(Patting the first upon the head,)
"Your courage saved your drowning brother,
Receive this book; and now another
I give the second for his aid;
But what for *you*, my little maid?
You nothing did—you only cried;
And yet your right is not denied;
You little did—but that was good—
Your little was, *just what you could;*
To you an equal gift is shared,
Your kind desire I now reward."

Thus, Christians, help poor dying souls
With all the means your power controls
Stretch forth the hand, some burden bear
Or raise your heart in fervent prayer;
The Lord of men, the God most high,
Approves you if you only cry.

Rugged School Magazine.

LINES

Addressed to Brother J. Haifleigh, on the day of his Marriage.

BY H. J. B.

May this life, while here you tarry
In a world of hope and fear,
Give you all its joys and pleasures,
All that man calls near and dear.
Should a cloud of shade surround you,
Or a tear suffuse your eye,—
'Tis not to last: pray do not heed it—
Have your trust beyond the sky.

May the Lord, the kind Protector,
Shepherd of his feeble flock,
Guide you, that you ever wander
Humbly like a summer's brook;
Let not storming trials move you
Like the tempest moves the sea;
Ever calm, yet firm as heaven
Let your hope in Jesus be!

When once death shall rend asunder
Ev'ry thread that binds your soul
To this world of care and trouble,
World of pain and world of dole;
May His goodness, ever flowing
On as while on earth we stay,
Brigten more, and make you happy
In yon realms of endless day!

Linglestown, Pa., 1850.

"In each event of life how clear
Thy ruling hand I see,
Each blessing to my soul most dear,
Because conferred by Thee.

"In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer."

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 1st inst., by Elder J. Haifleigh, Mr. John M. Templin to Mrs. Sarah Miller, both of Shiremanstown, Cumberland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On the 29th of September, 1850, at White-hill, Cumberland county, Pa., Eber Andrew Gher, son of brother David and sister Gher, aged 7 years and 21 days.

Funeral services by Elder J. J. Miller.

In this borough, on Friday morning, September 27th, Sarah Updegraff, wife of Jacob Updegraff, in the 64th year of her age.

Departed this life early on the first of October, Mrs. Sarah Hutton, of Baltimore, aged about 73 years.

She died at the residence of her son-in-law, brother J. J. Miller, near the Railroad Bridge, in Cumberland county, and was buried near the Bethel in Bowman's neighborhood. She was a worthy woman, and of the Quaker persuasion, but in the habit of attending the meetings of the brethren.

Discourse and prayer by the writer from Heb. 6: 18—"That we might have strong consolation, who have fled for refuge to lay hold on the hope set before us."

J. Flake.

RELIGIOUS NOTICES.

West Pennsylvania Eldership.

The time of meeting is postponed until Wednesday, November 20th, by request of brothers E. Logue and D. Wertz.

PROTRACTED MEETINGS.

By Divine permission, the following protracted meetings will be held on the Cumberland Circuit, viz:

One at Cowen's School-house, Fishing Creek Valley, Perry county, Penn'a., commencing on Saturday evening, the 2d of November.

One at the Bethel near Shepherdstown, Cumberland county, commencing on Saturday evening the 16th of November.

The brethren in the ministry and the public generally are invited to attend.

A protracted meeting will be held at New-Market, York county, Pa., commencing on Friday, the 8th of November.

One at More's School-house, York county, commencing on Friday, the 15th of November.

Preachers and brethren generally are invited to attend. John A. Plowman.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4 25	*a*	4 37½
Do.	Rye,	do. - -	2 50	*a*	2 50
Do.	Corn,	do. - -	2 37½	*a*	2 37½
GRAIN—Wheat, per bushel,			90	*a*	95
Do.	Rye,	do. - -	50	*a*	50
Do.	Corn,	do. - -	45	*a*	50
Do.	Oats,	do. - -	28	*a*	28
Do.	Barley,	do. - -	60	*a*	65
SEEDS—Clover,		do. - -	3 50	*a*	3 50
Do.	Timothy,	do. - -	2 00	*a*	2 25
Do.	Flax,	do. - -	1 12	*a*	1 12
BEEF, per cwt.		- - -	5 00	*a*	5 50
PORK, do.		- - - -	5 00	*a*	5 25
HAMS, per pound,		- - -	8	*a*	11
BUTTER, do.		- - - -	12½	*a*	15
LARD, do.		- - - -	8	*a*	8
TALLOW, do.		- - - -	8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,		- - - -	12	*a*	12
POTATOES, per bushel,		- -	50	*a*	50
ONIONS,	do.	- - -	75	*a*	87½
APPLES,	do.	- - - -	1 00	*a*	1 12½
PEACHES, (Dried) per bush.			1 25	*a*	1 30
FEATHERS, per pound,		- -	37½	*a*	45
WOOL,	do.	- - -	30	*a*	50
SALT, per sack,		- - - -	1 35	*a*	1 35
HAY, per ton,		- - - - -	10 00	*a*	10 00
PLASTER, per ton,		- - -	4 00	*a*	4 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4 75	*a*	5 00
Do.	Rye,	do. -	3 00	*a*	3 00
Do.	Corn,	do. - -	3 00	*a*	3 00
GRAIN—Wheat, per bushel,			1 00	*a*	1 05
Do.	Rye,	do. - -	65	*a*	65
Do.	Corn,	do. - -	65	*a*	65
Do.	Oats,	do. - -	33	*a*	35
Do.	Barley,	do. - -	65	*a*	68
SEEDS—Clover,		do. - -	3 50	*a*	3 50
Do.	Timothy,	do. - -	2 50	*a*	2 62
Do.	Flax,	do. - -	1 40	*a*	1 50
BEEF, per cwt.,		- -	7 00	*a*	8 75
PORK, do.		- - - - -	7 00	*a*	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion,

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -	paid	$10 00
William Reichart, -	paid	5 00
Isaac Miller, - - - -		10 00
J. H. Hurley, - - -		5 00
Geo. U. Harn, - - -		5 00
M. F. Snavely, - - -		10 00
Jacob Miller, - - - -		10 00
James Miller, - - -		5 00
S. A. Brumbaugh, - - -		5 00
Thomas Strohm, - - -		5 00
J. B. G. Kinsloe, - - -		5 00
Abraham Sherich, - -	paid	7 50
Abraham Swartz, - - -		5 00
A Liberal Brother, - -		20 00
A Liberal Sister, - -	paid	2 00
David Strickler, - - -		5 00
James Casey, - - -		5 00
Samuel M. Hoover, -	paid	5 00

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It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

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☞ No letter will be taken from the office unless post paid.

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NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa. NOVEMBER 1, 1850. NUMBER 13.

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

THE CHURCH ADVOCATE will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

DITORIAL DEPARTMENT.

Christian Fellowship.---J. F.

To be in fellowship with the people of God is a great duty, and a great blessing. So it was in ancient Israel. To be shut out from the congregation was a very heavy penalty on the transgressor.

In our day the children of the kingdom are scattered through many lands--and through many different religious communities. But the real members of the flock of Christ—those who are regenerate--wherever these are met with, they are our brethren, the children of the same family, and going with us to the same everlasting home in heaven. From these then we dare not separate ourselves--we dare not deny them, nor call them by opprobrious names.

We should look around where we can find the most good for our souls--and where we can do the greatest good to the souls and bodies of our fellow-men, and then, whether our worldly interest be promoted, or hindered by the association, we should live and labor in the vineyard of the Lord, and in the fellowship of the saints. Thus they did at Jerusalem, in the first Christian Church, after the memorable day of Pentecost, "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

A VISIT TO THE Late Yearly Meeting at Churchtown.

BY J. FLAKE.

I WALKED fourteen miles on Monday to attend the Yearly Meeting of the brethren at Churchtown, who had been already several days in session. I crossed the Railroad Bridge at Harrisburgh at nine o'clock, and walked on first eight miles to Mechanicsburgh, thinking I might find some one going from there with wagon or carriage. When there, I called on our dear friends, brother and sister Hinny, but found the brethren who had been there were already gone. With their well known hospitality they gave me dinner, and then tried to find me a way of riding over to the meeting, but being unsuccessful, I set off again on foot six miles further. It was a pleasant day—I felt pretty well in body, and glad of the ability and freedom of travelling in the old primitive style—which after all is a very good way, though the locomotive and cars may outstrip you in the race.

When I came to the place of meeting at Churchtown I found the brethren in full session, in a new and very convenient meeting-house, which I had not yet had the pleasure of being in, not having visited the neighborhood for several years. Bro. McFadden was Chairman—Brothers Harn and Haifleigh were Clerks, and all around were the elder and the younger brethren, whose friendly faces it was a privilege to see. Among the rest were Mackey, Winebrenner,—Ross, Rife,—Keller, Owens,—Thomas, Swartz, and others, beside the younger branches of the Eldership tree. May they all find their way to the general Assembly, and Church of the first born, whose names are written in Heaven.

They were glad to see me, though I came late; many shook hands—some kissed me in ancient style. Well, I love to be at the meetings of the saints for a few days, but when they go beyond a week I get tired—at this meeting I had only three days to stay.

They had taken up a good deal of the time of two days before I arrived in a debate with regard to the exciting question of slavery—not that any allow it right—but some were more stringent in their opposition to allowing fellowship to a slaveholder than others were. I had not the benefit of listening to the debate, nor the temptation to take part therein, but have the satisfaction of knowing that more or less of the speakers have shrewd heads, as well as honest hearts, and ready tongues. So that question was over, and was not taken up again while I was present. The whole body goes against the unjust and anti-christian practice of slavery.

The name of every preacher is called, whether present or absent, and an account required as to what they have been doing through the year, and if any are found faulty they are censured—happily there was not much difficulty this year—none were expelled, and very few censured.

The evening of Monday was appointed for celebrating the *holy communion*, previous to which it is the custom to "*wash one another's feet*"—after the example of the Saviour and disciples at their last supper before he suffered,—

"For in that night He was betrayed,
He for us all a pattern laid;
Soon as his supper he did eat,
He rose and washed his brethren's feet."

I was requested to take the lead in the solemn services of the evening, and although I was tired with my long walk, yet I felt like endeavoring to do so. So the Eldership and congregation having assembled at seven o'clock, I gave out that sweet hymn commencing—

"Jesus, the Saviour of my soul,
Be thou my heart's delight--"

and then after prayer, and another hymn, I read the last chapter of Hebrews and took the first four words of the tenth verse—"*We have an altar*"—for a text, and spoke therefrom for a short time. After which the solemn services proceeded in the usual manner, and closed with a prayer-meeting for penitent souls seeking the Lord.

On Tuesday evening there was a Missionary meeting, to endeavor to raise up a missionary feeling in behalf of the West. Several of the brethren addressed the meeting, and there seems a general desire to do more than heretofore to send out preachers to labor in the Western States, and to raise money to sustain them in their labors of love. The Eldership appointed two of their number (J. Flake and J. F. Weishampel) to go through all their bounds, and do their best to kindle a missionary feeling, and solicit contributions for missionaries, *to the West especially*. So then, dear Christian people, we shall call on those of you who are in prosperous circumstances, to give in proportion as the Lord has prospered you, and those who are poor to give a little, along with their earnest prayers for the good work.

Through the West where the brethren are scattered and settled, they call for preachers to deal out the bread of life to them, and as many around as can be brought to listen. Lift up your eyes--the fields are white unto the harvest--O gather in the precious souls before they die in sin.

Wednesday was the last day of the meeting, and three sessions were held--the brethren were asking leave of absence, and it was time to hasten to a close. In the morning session there was an interesting debate with respect to advising the preachers and all the members of our churches to avoid the use of tobacco.—The advice goes forth—will it be heeded? We shall see.

The Stationing Committee had been for several days considering and arranging the appointments for next year, and by evening they were ready to report--but it is generally left to about the last. In the evening session the delegates to the General Eldership were chosen by ballot—it meets next May. Bro. John Hickernell preached up-stairs to the congregation, while the Eldership met below in the basement story of the meeting-house, and went on to finish all their business, until after ten o'clock, when the appointments of the preachers were announced. Any one has the privilege of making objections, and consequently some few alterations were made, and then the arrangements made by the Stationing Committee were adopted.

Thanks were voted to the Speaker and Clerks for their services--and also to the brethren and friends who had so kindly and hospitably entertained us during our

meeting in Churchtown. By this time it was about eleven o'clock, and being in the chair I gave out the words of the solemn doxology,

"Praise God from whom all blessings flow"—which was sung, and then after prayer, the Yearly Meeting for 1850 was ended.

CONTRIBUTORS' DEPART'T.

JOURNAL

OF THE

Twenty-first East Penn'a. Eldership.

Pursuant to adjournment, the East Pennsylvania Eldership of the Church of God met in the Bethel at Churchtown, Cumberland county, Pa., on Wednesday, the 16th of October, A. D., 1850.

Bro. James Mackey preached the opening sermon, from 1 Tim. 5: 22.—"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure,"

AFTERNOON SESSION.

Met at 2 o'clock, P. M., when the meeting was opened by Bro. J. Winebrenner, by reading, singing and praying.

On motion, brothers Mooney and Deshiri were appointed to constitute the body: whereupon the following brethren were found to be in attendance, viz:

STATIONS.

Lancaster—A. Swartz.
Middletown—Wm. Mooney.
Harrisburg—G. U. Hann.
Shippensburg and Orrstown—James Mackey.
Baltimore—Wm. McFadden.

CIRCUITS.

Lancaster—T. Strohm and C. Price.
Lehigh and Schuylkill—J. Keller.
Dauphin—S. Fleagle.
Matamoras and Juniatta—A. Snyder.
Landisburg—J. H. Hurley.
Cumberland, Upper—Edward H. Thomas—J. Brandt, ruling elder.
Cumberland, Lower—J. C. Seabrooks and J. Haifleigh.
York——— ———.
Uniontown—J. C. Owens.
Washington and Fayetteville—T. H. Deshiri.
Broad-Top—A. J. Fenton.
Morrison's Cove—D. Kyle.
Advocate Office——— ———.

Missionaries Present.

J. F. Weishampel, Wm. Johnston, F. Hartman, G. Petre, H. L. Soule, Wm. Clay, S. M. Hoover, B. Fleagle, S. Crawford, John Winebrenner and E. Logue.

On motion, the meeting was organized by electing brother McFADDEN Speaker, and G. U. Harn and J. Haifleigh Clerks.

Rules of Order.

On motion, the following rules of order were adopted, viz:

1. The Eldership shall hold two sessions per diem—a fore and afternoon session: the forenoon session shall commence at 8 o'clock, and close at half-past 11; the afternoon session shall commence at half-past 1, and close at half-past 4 o'clock.

2. Each session shall be opened and closed with religious worship.

3. The Speaker and Clerks shall preside and conduct the business, according to the usage of deliberative bodies.

4. Ministers belonging to the Eldership, and Elders sent as delegates by the churches, alone shall be entitled to a vote.

5. The order of business shall be transacted as follows, to wit:

1. Items of unfinished business.

2. New items of business of a general character.

3. Reports of the ministers and examination of their character.

4. Hearing and deciding on applications for license.

5. Miscellaneous items.

6. Stationing the preachers.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine themselves to the subject under consideration, never speak longer than half an hour at any one time, nor more than twice on the same question, except to explain, without permission.

8. All questions shall be decided by a plurality of votes, and all voting shall be done *viva voce*, except when otherwise called for. When the yeas and nays are taken, they shall be entered on the Journal; but they shall be taken on no question whatever, except when called for by one-fourth of the members.

9. When a motion is pending before the Eldership, no other shall be in order, unless it be to amend, strike out, postpone, or adjourn.

10. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

On motion of J. Winebrenner, the following committees were appointed by the Speaker:

1. A committee on Arrangements, consisting of brothers E. H. Thomas, J. Brandt and J. C. Seabrooks.

2. A committee on Journals, consisting of brothers D. Kyle, T. H. Deshiri, and T. Strohm.

3. A committee on Education, consisting of brothers Winebrenner, Harn and J. Keller.

4. A committee on Overtures, consisting of brothers Hurley, Crawford and Owens.

5. A committee on Finances, consisting of brothers S. Fleagle, J. F. Weishampel and C. Price.

On motion, the following committees were appointed by ballot:

1. A committee on Licensing, consisting of brothers Mackey, Winebrenner and Thomas.

2. A Standing Committee, consisting of brothers Swartz, Winebrenner and Thomas.

3. A Stationing Committee, consisting of brothers Winebrenner, Mackey, Thomas, Keller and Swartz.

4. A Board of Missions, consisting of Bros. Hinny, Thomas, and Swartz.

On motion, adjourned. Session closed by brother S. Crawford.

THURSDAY MORNING.

Session opened by brother G. U. Harn. Journal of yesterday read and corrected.

Brother Maxwell appeared and took his seat.

The committee on Journals were called upon to report. Not being prepared to report, new items of business of a general character were taken up.

On motion of brother G. U. Harn,

1*st. Resolved*, That a committee of twelve be appointed by this Eldership, who shall meet in Harrisburg, Pa., on ———, the —— day of ——, for the purpose of taking into consideration the expediency, necessity and feasibility of selecting a site and erect, rent, or purchasing a suitable building or buildings in which to commence an Institution of Education, and that they be instructed to report through the Church Advocate as soon as practicable.

Referred to the committee on Education.

2*d. Resolved*, That this Eldership recommend to all Christians speaking the English language, the propriety of appointing a World's Convention, for the purpose of presenting a new and improved version of the whole Bible into said language.

Referred to a special committee, consisting of J. Winebrenner, A. Swartz and J. Keller.

3*d. Resolved*, That the time has arrived for the Churches of God to take some efficient measures to sustain a missionary or missionaries in heathen lands; also, in the States of Illinois and Iowa.

Referred to a special committee, consisting of brothers Thomas, Hurley and Crawford.

4*th. Resolved*, That we advise all Churches of God to require all their members removing into other neighborhoods, to take letters of recommendation, and that they present them to the Churches where they locate or sojourn. Adopted.

The committee on Overtures reported:—

1. A letter from W. G. Coulter, to be read in connection with his report. Referred to the Eldership.

2. A letter from Uniontown, giving a favorable report of brother Owens, and asking his re-appointment another year. Referred to the Stationing Committee.

3. A letter from Frizzlesburg, on the same subject. Referred to the Stationing Committee.

4. A letter from Orwigsburg, giving a good report of brother Keller, and requests his re-appointment another year as their preacher. Referred to the Stationing Committee.

5. A letter from Washington, Pa., giving a favorable report of brother Price, and asks his re-appointment. Referred to the Stationing Committee.

6. A letter from Bainbridge, giving a favorable report of brothers Price and Strohm—requesting a continuance of Bro. Price another year. Referred to the Stationing Committee.

7. A letter from Elizabethtown, giving a favorable report of brothers Price and Strohm—asking the appointment of brothers Price and Clay—a part of which is to be read before the Eldership.

8. A letter from Mount Joy, giving a favorable report of brother Price, and asking his re-appointment another year. Referred to the Stationing Committee.

9. A letter from Martinsburg, giving a favorable report of brother Kyle, requesting his re-appointment another year; if not him, then brothers Hurley or Harn. Referred to the Stationing Committee.

10. A letter from Stonerstown, giving a good report of brother Fenton, asking his re-appointment. Referred to the Stationing Committee.

11. A letter from Broad-Top and Sidlinghill Gap, on the same subject. Referred to the Stationing Committee.

On motion, adjourned. Session closed by brother Owens.

AFTERNOON SESSION.

Opened by brother Maxwell.

On motion of brother J. Keller, brother John Hickernell, of the West Pennsylvania Eldership, was invited to take a seat as a member of this body.

Brother John Stomm appeared and took his seat.

Report of the Committee on Journals.

Your committee find the following items of unfinished business on the last Journal, viz:

1. A committee of Correspondence to the General Conference of the Free-will Baptist Church. Committee are brothers Winebrenner and Harn.

Brother Winebrenner stated that the meeting of the Eldership came too near the meeting of the General Conference, and the press of business prevented his attendance.

On motion, he was excused.

Brother Harn reported: That he visited the General Conference of the Free-will Baptist Church, held in Providence, R. I., and was very cordially received by that body. That by a unanimous resolution he was invited to take a seat and participate in their deliberations. That he proceeded to read his credentials expressing the object of his visit, which he understood to be three-fold: 1. The encouragement of similarity of sentiment. 2. The cultivation of Christian acquaintance. 3. The strengthening of the bonds of Christian fellowship, with the ultimate object of Christian union between the Free-will Baptist and the Churches of God. He adverted to the name, history, number, doctrines, polity and feelings of the Churches he represented, toward all Christians, and in particular the Free-will Baptists; and in connection read the resolutions of the General Eldership on the subject of slavery; giving also a short account of the practice and views of the Churches in relation to that subject, and an expression of his own: that the bare relation of master to slave should not debar from Christian-fellowship in all cases. These facts were, in the main, responded to with marks of approbation—excepting, however, those on slavery; but all were treated with Christian courtesy. He concluded with a request that a delegation be sent to our next General Eldership in Pittsburg, to be held next May.—Whereupon the following preamble and resolution were adopted:

"Whereas, a denomination of Christians called the Church of God, situated mostly in Pennsylvania, but extending into several other States, and entertaining doctrinal views similar to ours, though differing somewhat from our church polity: And whereas, there appears to be a very friendly and fraternal feeling on their part toward our denomination, they having appointed two corresponding messengers to this body, in order to obtain a better acquaintance and interchange of religious views, and strengthening the bonds of Christian affection and fellowship—therefore,

Resolved, That we most cordially and cheerfully reciprocate the feelings expressed by those brethren, and heartily welcome their corresponding messenger, Elder G. U. Harn. Also, that we reciprocate their courteous treatment by appointing our brother, George H. Ball, as corresponding messenger to the General Eldership of that connexion.

SILAS CURTIS,
Secretary of General Conference."

Brother Thomas moved that his report be adopted. Whereupon brother Swartz moved to amend it by adopting the following preamble and resolutions:

Whereas, Bro. G. U. Harn represented before the General Conference of the Free-will Baptists, that this body does not hold that the relation between master and slave is a bar to Christian-fellowship—therefore,

Resolved, That we still hold the sentiment that the relation between master and slave, as it exists in this country, is sinful and subversive of Christian equality, and at war with republican liberty.

Resolved, That we disclaim brother Harn's views of slavery, as expressed before said Conference.

On motion of brother Winebrennner, the preamble and second resolution were struck out.

On motion, adjourned. Session closed by brother B. Fleagle.

—

FRIDAY MORNING.

Session opened by the Speaker.

Brother Swartz withdrew the remaining resolution. After a lengthy debate between Bros. Swartz, Winebrenner, Harn and others,

On motion of brother Swartz, the yeas and nays were called on the motion for the adoption of the report, and it was negatived by the following vote:

YEAS—Brothers Harn, Mooney, Strohm, Thomas, Hurley, Logue, Owens, Winebrenner, Fenton, Laverty, Stomm, Shaw, Maxwell, Weishampel, Rockafellow, Fosnacht and Brandt—17.

NAYS—Brothers Swartz, McFadden, Price, Snyder, Seabrooks, Haifleigh, Kyle, Keller, Crawford, Hartman, J. J. Miller, Soule, Clay, Johnston, Petre, B. Fleagle, Samuel Fleagle, Hickernell and Deshiri—19.

Brother Harn moved that this action be stricken from the Journal. Not agreed to.

Brother Sam'l Fleagle, delegate from Washington circuit, Md., appeared and took his seat.

Brother John Fosnacht, delegate from Newburg, appeared and took his seat.

Brother J. J. Miller appeared and took his seat.

Brother David Rockafellow, delegate from Mechanicsburg, appeared and took his seat.

Brother Amos Sutton, a minister of the General Baptist body of England, and missionary to Orissa, was introduced by brother Harn to the Chairman, and through him to the Eldership.

On motion of brother Harn, he was invited to take a seat with us as an advisory member.

Brother P. Shaw appeared and took his seat.

On motion, adjourned. Session closed by brother Kyle.

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AFTERNOON SESSION.

Opened by brother Weishampel.

Brother Laverty appeared and took his seat.

On motion, brother Sutton was invited to address this body.

He proceeded to present his thanks for the honor conferred upon him, and gave an account of the history and difference between the Old General Baptists and the New General Baptists of England. He belongs to the latter. They differ with the Old General Baptists on the doctrine of general and particular atonement. The New hold to the general atonement. They are of 70 years' standing, and number 18 thousand members. When numbering but six or seven thousand, they sent the first missionary to India. They have since trebled. Their missionary operations have produced a reflux influence, and spread general intelligence among that body, and raised the standard of piety. We find that it expands our intellects, and gives a better view of what we are all to do. The more we do, the more we determine to do. We have seven missionaries in India and three in China. Becoming acquainted with the Free-will Baptists, I set the matter before that body, 17 years ago. They sent two missionaries to India, and since then sent three more.

The following resolution, offered by brother Weishampel, was unanimously adopted:

Resolved, That this Eldership present to brother Sutton, from the General Baptist denomination of England, and missionary to India, a copy of the History of all Denominations in the U. States, as a token of friendship toward him.

Report of the Committee on Journals continued.

2. A committee to relieve the Bethels in Baltimore and Millerstown. Laid over till the preachers give in their reports.

3. A committee to ascertain the amount due brother Winebrenner. Referred back to the committee.

4. A committee on the case of Bros. Winebrenner and A. Miller. Report deferred for the present.

5. A committee to audit the account of Geo. McCartney. Deferred for the present.

6. A committee to appoint a Model Camp-meeting. Referred back to the committee.

7. A committee to solicit semi-centenary donations to Eldership fund. Deferred till the preachers give in their reports.

8. A resolution authorizing Joseph Brenneman to secure the deed of the property of sister Booth. Deferred for the present.

9. A special committee on the case of Bro. E. Logue.

The committee reported as follows: That they have considered the charges preferred against brother Logue. Some of them were of little importance, and others of more importance were not substantiated. Your committee could see nothing that would so far militate against his moral or ministerial character as to justify them to withhold his license.

C. PRICE,
A. APPLEE.

Report adopted.

10. Bro. Bolich's case referred to the Standing Committee. Deferred till they report.

11. Brother Barlow's case. Deferred till the Standing Committee report.

12. A resolution that the Eldership attend to the ordinances of Feet-washing and the Lord's Supper.

Resolved, That we attend to them on Monday night.

13. That the members of the Eldership engage in the circulation of brother Bamberger's Journal. Deferred till the preachers report.

14. A committee to draft a Constitution for the government of the Eldership. No report, but referred back to the committee.

The committee on Overtures further reported:

12. A letter from the Church at Woodberry, giving a good report of brother Kyle, and requesting his re-appointment another year.—Referred to the Stationing Committee.

13. A letter from brother Mullenix, giving a report of his labors and asking a renewal of his license. Referred to the Eldership.

14. A letter from Pine Orchard, giving a favorable account of brother Owens, and requesting his re-appointment another year.—Referred to the Stationing Committee.

15. A letter from Rohrersville, Md., giving an unfavorable account of the state of religion on their circuit, and requesting brother Keller or Harn as their preacher another year. Referred to the Stationing Committee.

Reports of the Preachers.

STATIONS.

Brother MOONEY reported: That he has labored since the last yearly meeting for the Church at Mount Joy, and since April for the Church at Middletown. He requests an interest in the prayers of his brethren for his future prosperity and success in the Gospel ministry.

His report was accepted and license renewed.

On motion, adjourned. Session closed by brother G. U. Harn.

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SATURDAY MORNING.

Session opened by brother E. H. Thomas.

Journal read and corrected.

Brother Price moved a re-consideration of the vote on the adoption of Bro. Harn's report.

Brother Winebrenner moved that the call for the re-consideration of Bro. Harn's report be indefinitely postponed—carried.

Reports of the Preachers continued.

Brother SWARTZ reported: That he rejoices that the good Providence of God has permitted him to meet with his brethren again. After the last Eldership he returned to his appointment at Middletown. In the winter they held a meeting, when a few professed faith in Christ. On the first of April he removed to Lancaster city, and continued his labors to the present time. That they have lately some appearances for good—four professed conversion. He still asks an interest in the prayers of his brethren.

His report was accepted and license renewed.

Bro. HARN reported: I continued preaching at Harrisburg, with the exception of a two weeks' visit to Philadelphia last Christmas, till the 20th of May. A revival progressed slowly the greater part of the winter. About 65 professed religion, and 50 became members of the Church; but comparatively few got baptized----eight or ten since the Eldership.

Proceeded to the West, and was much pleased to find the western brethren say something MUST be done. When there before, the question was, CAN anything be done? Was also much pleased to find such union, love and peace in the Ohio churches----none of that unhappy discord that existed a few years ago. Lament that this is not the exact state of things in Venango county. Still, the cause is on the advance in West Pennsylvania.

Remained at home but two days and three nights, and then proceeded to General Conference in Providence. In less than five months have travelled about 3,300 miles, and supposed to have been present at meetings where about 50 souls have been converted----though not the fruit of my labors----except in part. I believe the cause is onward and upward. God speed it!

His report was accepted and license renewed.

Brother MCFADDEN reported: That he went to Baltimore last spring, according to appointment—found the congregations small and the Church in embarrassed pecuniary circumstances: has made some effort to relieve them—the congregations increasing, &c. He still feels determined to spend and be spent in preaching the Gospel of Jesus Christ. He asks an interest in the prayers of his brethren.

His report was accepted and license renewed.

On motion, adjourned till one o'clock this afternoon. Session closed by brother Mooney.

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AFTERNOON SESSION.

Opened by brother Hurley.

The reports of the preachers resumed.

Brother MACKEY reported: That he took charge of the Churches at Shippensburg and Orrstown last spring, and since then has endeavored to preach for them, and elsewhere. The Churches in his care, he thinks, at present, are looking up. For the last four weeks a revival of religion has been in progress in Shippensburg, resulting, perhaps, in the happy conversion of forty or fifty souls, and is still in progression. It is proper to state that Bro. E. Nevin, of Cleaveland, Ohio, has rendered in this good work essential service. I need say but little respecting my own determinations for the future: they are just what they always were, to labor in the kingdom and patience of Jesus as well and as much as the circumstances of God's Providence will permit. I have brought with me a collection from the Churches, to be paid over to you for missionary purposes.

His report was accepted and license renewed.

Brother Bowser appeared and took his seat.

CIRCUITS.

Brother STROHM reported: That after the last Eldership, held at Washington, he continued, in connection with brother Snyder, on the Dauphin Circuit during the winter. Some 35 or 40 souls were converted to God. In the spring he entered upon his new field of labor, in connection with brother Price, on the Lancaster Circuit. He did not find things as prosperous as he wished; nevertheless, there were some additions to the Church. His feelings toward the Eldership are as they ever have been. He wishes to live and die in fellowship with his brethren.

His report was accepted, license renewed, and he was released from the Lancaster Circuit.

Brother Varner appeared and took his seat.

Brother PRICE reported: That it is with great satisfaction that he, for the eighth time, is permitted to meet with his brethren at their yearly meeting. At the close of our last Eldership I returned to Maryland, where, with some success, I labored until the first of April. My time having then expired, with great reluctance I parted with many to whom I had become strongly attached. On the first of April I moved to Mount Joy. I took charge of the Churches on the Lancaster circuit. My appointments are eight in number. At four of them, namely, Mount Joy, Washington, Bainbridge and Elizabethtown, I have endeavored to preach once in two weeks; to the others once in four weeks. We have not had any conversions yet, but there has been in all the churches an increase of piety and stability. Our congregations are large, and we are all looking for and expect a display of God's power in the conviction and salvation of sinners. The reason I did not go to Hinkletown, and in so doing comply with the request of the Standing Committee, was, because I could not, in justification of myself and the circuit, attend to the appointment.

On motion, adjourned till Monday morning at 9 o'clock. Session closed by the Speaker.

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MONDAY MORNING.

Session opened by brother Keller. The Journal read and corrected.

On motion of brother Thomas, Bro. Price's report was postponed for the present, for the purpose of hearing brother Fenton's report.

Brother FENTON reported: That he has been laboring on the Broad-Top circuit since last April. Some during that time have been converted and four baptized. Things on the circuit seem to be in a prosperous condition. He asks an interest in the prayers of his brethren and a renewal of his license.

His report was accepted and license renewed.

On motion, brother S. B. Howard, of the Free-will Baptist Church, was invited to take a seat as an advisory member.

Brother Price's case was resumed.

On motion,

Resolved, That his report be accepted and his license renewed, and that he be instructed to attend to the Hinkletown appointment; and that he ought to have attended to it as the Standing Committee directed him.

Brother Haifleigh moved that we now hear

brother Laverty's report, and that he have leave of absence. Agreed to.

Brother LAVERTY reported: That during the last year, as usual, he has been fulfilling the two-fold sphere of Teacher and Elder; being arduously engaged during the week as teacher, and on the Sabbath trying to preach the Gospel. He asks an interest in the prayers of the brethren, and likewise a renewal of his license.

His report was accepted and license renewed.

Brother MULLENIX reported by letter: That he has done very little by way of preaching since last April: that he is ashamed that he is a minister and does so little; but says he has only one man to blame, and that is himself; and says that for the future he will try and do more. He asks an interest in the prayers of his brethren.

On motion, his case was laid over for the present.

Brother Utley's report was called for—whereupon letters in the hands of the committee on Overtures were read in connection with his case.

On motion of brother Mackey,

Resolved, That on due consideration of the circumstances, all of which are duly known to brother Utley, this Eldership, in consequence of the acknowledgment of his errors, cheerfully forgive him; but think proper, for the present, to withhold his license, and recommend him to join himself to the Church, and if at any time hereafter we think it advisable, will grant him license.

Brother THOMAS reported: I continued from the last Eldership to preach at Newburg, in connexion with Orrstown, until the first of April. During the winter five or six persons professed religion, were baptized and received into the Church at Orrstown.

On the first of April, according to the arrangement of the Eldership, my connection with the Orrstown Church ceased and commenced with Churchtown. Since that time I have been laboring to the best of my ability among the churches under my charge. The churches at Newburg and Churchtown seem to be looking up. During and since the Camp-meetings, some 60 souls have professed salvation by faith—upwards of fifty have been baptized and received into church-fellowship.

Regarding my feelings, I have enjoyed an unusual degree of spiritual comfort, and have preached with much freedom and satisfaction to myself. My desire is to live, labour and die in this good cause. Pray for me.

His report was accepted and license renewed.

Brother SNYDER reported: That according to the appointment of the Standing Committee, he took charge of the Matamoras and Juniatta circuit, at which time there were six appointments. I have opened several new appointments, so that at present there are 11, viz: Mather's, Millersburg, Baskin's, Matamoras, Millerstown, Grubb's, Ulch's, Kumbler's, Cameron's, Cross-roads and Wild's. Nine have been baptized and eight taken into church-fellowship.

His report was accepted and license renewed.

Brother SEABROOKS reported: That he feels thankful to God that he is permitted to meet with his brethren once more in a yearly meeting, although it is unexpected on his part. During my late sickness I thought I would get home—I feel thankful for the blessing of God so far. The state of religion is pretty good on the circuit. I feel much attached to the brethren on the circuit. My prayer is, that God may raise up more for the glory of his name. He desires an interest in the prayers of his brethren.

His report was accepted and license renewed.

Brother HAFLEIGH reported: That he was grateful to God in being permitted to meet with his brethren in the ministry once more. That since the last Eldership, he continued his labors, in connection with brother Kyle, on the Broad-top and Cove circuit till the first of April—saw a few converted and baptized. Since April has labored, according to appointment, on the East Cumberland circuit. What amount of good has been done, is known to God only. His appointments are as follows, viz: Keller's, Mechanicsburg, Lisburn, Shepherdstown, Shiremanstown, Milltown, Camphill, Renard's, Basehore's Cowen's School-house and Myers' mill. He also received a donation of ten dollars to the Eldership Fund, from brother Joseph Gingrich. He still asks an interest in the prayers of his brethren.

His report was accepted and license renewed.

Brothers Jas. Machlin and Joseph Elcock, from York county, appeared and took their seats. Brother Jacob Hickernell, of Lisburn, appeared and took his seat.

Brother HURLEY reported: Dear Brethren, in the Providence of God I am permitted to meet with you again, after another year's toil and labor, which to me has truly been a year of prayer for the Great Head of the Church to be with us in all our relations pertaining to His Church and Kingdom here on earth: although I have not been as successful as I wished; but I trust in God that the seed sown may yet germinate, spring up and produce a spiritual crop. After the last yearly meeting I returned to Lancaster, where I continued my labors till spring, during which time I saw a few converted, and baptized a few believers in Christ. In April went to Landisburg and commenced my labors in the field assigned me the present year. I found the condition of the churches bad, owing, no doubt, that they were so shamefully neglected last year by the preachers. I commenced and still continue my labors under very unfavorable circumstances. However, things begin to assume a different aspect. There are indications for good.—Since April I have been blowing the Gospel trumpet, and feel encouraged to go on. I have seen some conversions here, and administered the rite of baptism to four believers on this circuit. I opened several new appointments. I ask an interest in all your prayers. I am with you, brethren, with all my heart—with you I wish to live, labor and die, and with you partake of the great reward. My appointments are Landisburg, Sheaffer's Valley, Oak-Grove Furnace, Sterritt's Gap, Soule's, Germany, Newport, Jacob Miller's, Bloomfield, Barnhisel's School-house and Bilman's School-house.

His report was accepted and license renewed.

On motion, adjourned. Session closed by brother Laverty.

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AFTERNOON SESSION.

Opened by brother Johnston.

On motion, it was agreed that brother J. J. Miller should now report.

Brother MILLER reported: That he feels thankful to God that he is once more permitted to meet with his brethren. As it regards his labors in the vineyard of the Lord, he has by the help of God preached 47 times since the last Eldership, but to what effect is known to the Lord. He still feels to labor in the vineyard of the Lord till he shall call him home.

His report was accepted and license renewed.

Brother Miller asked and obtained leave of absence.

Brothers Ross, Keister, Rife and Shelly appeared and took their seats.

Brother LOGUE reported as follows: The Eldership at Orrstown appointed me to the charge of Fayetteville and Washington circuit, Md., last spring a year. I did not solicit the appointment, having promised to return to Iowa and continue my labors there, in case provision was made to sustain me there. But as no provision was made to that effect, I accepted the appointment assigned me by this body. I found the church at Fayetteville, and also the churches of Washington county, in a very discouraging condition. I endeavored to discharge my duty to the best of my ability during the year, excepting the three months I was absent to the West. At Fayetteville the congregations increased, and the state of religion became more encouraging. At Broad-Fording we had a small revival. Last spring I acceded to the call of the brethren west of the mountains; but sickness prevented my going there until the last of July. Since then I have been in Westmoreland county. We have had quite a refreshing. Some 13 or 14 have professed conversion—I have baptized 10. During the last year, as might be expected, my temptations and discouragements have been more than ordinary. However, being tempted, I bear it; being persecuted, I suffer it: and by the help of God, I still feel like continuing in the kingdom and patience of Jesus. I crave an interest in the prayers of all my brethren.

On motion, a committee was appointed on his case—consisting of Bros. Mackey, Winebrenner and Thomas.

On motion,

Resolved, That his case lay over till the committee reports.

Applicants for license were called upon to report themselves; whereupon the following brethren applied and were referred to the Licensing committee: George Sandoe, Samuel Fleagle, John A. Plowman and George Frey.

The committee on Overtures further reported:

16. A letter from Harrisburg. Referred to the Stationing Committee.

17. A letter from the Church in Sheaffer's Valley, giving a good account of Bro. Hurley, and requesting his re-appointment. Referred to the Stationing Committee.

18. A letter from brother Hinkle, to be read in connection with his report.

19. A letter from Baltimore, giving a favorable account of brother McFadden, and requesting his re-appointment another year. Referred to the Stationing Committee.

20. A letter from brother George Frey, requesting a license from this body. Referred to the Licensing committee.

21. A letter from brother Mercer. Referred to the Stationing committee.

Brother ROSS reported. His report was accepted and license renewed.

Brother VARNER reported. His report was accepted and license renewed.

Brother KEISTER reported. His report was accepted and license renewed.

Brother COULTER reported by letter. His report was accepted and license renewed.

Brother Flake appeared and took his seat.

Brother Ross, Treasurer of the Widow's Fund, reported as follows:

Joseph Ross, Dr.:

To East Penn'a. Eldership, (Widow's Fund.)

1848—Nov. 10. Cash received at Orrstown,	$43 00
Cash from J. Rife,	2 00
1849—Nov. 2. Cash received at Washington,	66 34
Cash Do. Do.	50
Cash Do. Do.	6 00
	$117 84

Cr.

1848—Nov. 21. Cash paid J. Brenneman, for the use of sister Booth, widow of brother Booth, deceased,	$15 00
April 24. Cash Do. Do.	15 00
1849—Nov. 3. Cash Do.	25 00
1850—April —. Cash Do.	20 00
	$75 00
Balance on hand,	$42 84

October 21, 1850.

Joseph Ross, Dr.:

To Board of Missions.

1849—April 4. By one year's interest on funds in my hands,	$21 54
By one year's interest on $50 00,	3 00
1850—Oct. 15. By one year's interest,	24 54
	$49 08
1848—April 14. To cash paid Missionary Board,	$21 54
	$27 54
Nov. 3. Cash paid to Bro. Hinny,	$3 00
Balance,	$24 54
Paid in full to Missionary Board,	$24 54

October 21, 1850.

Brother OWENS reported. His report was accepted and license renewed.

Resolved, That a Missionary meeting be held on Tuesday evening, at 7 o'clock.

On motion, adjourned. Session closed by brother Ross.

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TUESDAY MORNING.

Session opened by brother B. Fleagle.

Brother KYLE reported: That through the grace and mercy of the Lord he is once more permitted to meet with his brethren in an Eldership capacity. He has labored the past year as follows: During last fall and winter on the Broad-top and Cove circuit—some little good has been done. Since April last he labored on the Cove circuit, and is sorry to say that but little good has been done in the way of saving sinners. The brethren and sisters are still faithful in the cause of God, and with them he has pleasure to labor. He is looking forward for better days. He asks an interest in the prayers of his brethren.

His report was accepted and license renewed.

Brother SIMON FLEAGLE reported: That he is thankful in being permitted to meet with his brethren. That he is trying to preach the Gospel in his weak manner. Since the last Eldership he labored, during the winter, in York county—saw some 18 souls converted to God—baptized and added 14 to the church. In April he took charge of the Dauphin circuit, where he saw some 20 souls converted to God; also baptized and added to the church. The appointments are as follows: Forney's school-house, Linglestown, Raysor's, Miller's, Stouffer's, Dauphin, Rockeyville, Highspire, Strock's, and a few occasional appointments. He asks an interest in the prayers of the brethren. His report was accepted and license renewed.

On motion, brother Mullenix's case was resumed. His report was accepted and license renewed.

On motion,

Resolved, That in the opinion of this Elder-

ship, brother Mullenix ought not to censure brothers McFadden and Fleagle, as being a hindrance in his way, and that he ought to have gone to his appointment in York county; and, as a member of the Eldership, it is his duty to attend the meetings in Baltimore, and assist therein; and that the Clerks communicate to brother Mullenix the views of the Eldership.

Brother KELLER reported: Dear brethren, I rejoice that I have the privilege of meeting with you once more in an Eldership capacity. After the last Eldership at Washington, I continued my labors on the Lancaster circuit till spring. During that time I tryed to preach the truth as I understood it—saw some good done, perhaps 20 conversions, and a few baptized. In April I went to Schuylkill circuit, and found a good state of things, and is still good and in a prosperous condition. I held two camp-meetings on the circuit, resulting in good. In Lehigh county the cause is rising—a number have been converted, seven baptized and received into church-fellowship. Brother John Hepler and myself have baptized and received into the church, since last spring, 48. I have labored with a great deal of satisfaction, although I have to labor hard, and too hard for my constitution. Still, I feel a willingness to do all I can for the cause of God. My appointments are as follows: Adamstown, Oley, Moore's, Millerstown, Upper Milford, Skippack, Trexler's, Kutztown, Auburn, Jos. Moyer's, Kimmel's, Schuylkill Haven, Styrewald's, Middleport, Broad Mountain, Sitzinger's, Mahanay, Wagoner's, Hepler's, Fremont, Deer Creek, Pine Grove, Fredericksbug and Annville. Reading also is opened for the reception of the Gospel, and some ready for baptism. I shall preach there after the Eldership—there are a few members of the church there. There are other places where the people wish to have preaching. Brethren, pray for me.

His report was accepted and license renewed.

Brother FLAKE reported as follows: In accordance with the wishes of the Eldership, I have been engaged since the middle of May, in conducting the Church Advocate, as Editor *pro tempore*. My course therein you are all acquainted with.

I have also been engaged in preaching for the Church at Harrisburg during the same time, supplying the place of the preacher in charge, who was absent on a journey in the West. There has been no special revival, but peace prevailed, and on the whole, the church is in a good state.

My warm feelings of attachment still continue to all true believers every where, and especially to the brethren of this Eldership.

His report was accepted and license renewed.

The members of the Eldership were now called upon to pay their dues into the Widow's Fund.

Names.	*Am't. paid.*	*Names.*	*Am't. paid.*
A Swartz	1 25	T Bean	
G U Harn	1 00	F Hartman	1 50
Wm Mooney	1 00	A Appler	
Wm McFadden	1 00	J Stomm	1 00
J Mackey	1 00	J Keister	5 00
T Strohm	1 00	P Shaw	
C Price	1 00	A Miller	
A Snyder	50	J J Miller 2 years	1 75
W H Mullenix		J Hinkle	
E H Thomas	1 00	B Mateer	
J C Seabrooks		D Maxwell	
J Haifleigh	50	H L Soule	50
J H Hurley	50	P Stanton	
E Logue	1 00	S Conrod	
W G Coulter		I Brady	3 00
J C Owens	1 00	S M Hoover	5 00
A J Fenton		H Wingert	
D Kyle	50	J F Weishampel	
S Fleagle	1 00	W Clay	50
B Fleagle	1 00	W Johnston	1 00
J Keller	1 50	G Petre	50
J Flake	1 00	H Goings	
J Winebrenner	2 90	T H Deshiri	50
W Hinny		Elizab'h Wenger	1 00
S Crawford	50	G Sandoe	50
S Bowser	1 50	J Machlin	50
J Varner	1 00	J B Coover	2 00
D A L Laverty	1 00	M Shelly	1 00
W McElroy		J Gingrich	5 00
S Bigham	75	Samuel Fleagle	50
J Ross	5 00	J Rife	5 00
W McCormick			

Whole amount paid in—$64 25.

Bros. Ross, Keister, Rife and Shelly asked and obtained leave of absence.

On motion, adjourned. Session closed by brother Bowser.

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AFTERNOON SESSION.

Opened by brother Clay.

Brother Hinny appeared and took his seat.

Brother BENJ. FLEAGLE reported. His report was accepted and license renewed.

Brother CLAY reported. His report was accepted and license renewed.

Brother PETRE reported: That since the last Eldership I have labored, to the best of my abilities, in the Gospel ministry. I have preached about thirty sermons, and attended several camp-meetings. As regards my determinations, I intend to spend and be spent in the cause of God. I ask an interest in your prayers. His report was accepted and license renewed.

Brother CRAWFORD reported: That he esteemed it a great privilege to be favored to meet with his brethren and give in a brief account of his last year's labor. And first, he would say, that his efforts to do good have been altogether confined to York circuit, in connection with brother Simon Fleagle, and had the pleasure of seeing a few souls converted in the neighborhood where he taught school four months. After this time expired, he then moved to Lancaster city, where he has preached a few times; and for four months past his time has been occupied as an agent for the Lancaster County Bible Society, which has afforded him an opportunity of meeting with his old acquaintances and friends, and holding forth the word of life unto them. And further, he states, that as far as recollection serves him, he has preached about once or twice a week: and as to the good effected through his efforts, it is not for him to say. In conclusion, he would say, that he still loves the principles of the church, and her members; and his purpose in future is, as far as God may give ability, to promote the good cause, and therefore wishes not only the prayers, but all other help that his good brethren can afford. His report was accepted and license renewed.

Brother SOULE reported. His report was accepted and license renewed.

Brother HARTMAN reported: That he is thankful to the Lord that he is still permitted to meet with his brethren. Since the last Eldership I have been laboring in the Gospel as much as circumstances would permit, as a home missionary. Since May I am engaged as a Colporteur of the American and Foreign Bible Society. In this capacity I endeavored to talk to the people about their soul's salvation. I preached about 60 sermons. What amount of good has been done, is not for me to say. I still feel to labor in the vineyard of the Lord. I ask an interest in the prayers of the brethren. His report was accepted and license renewed.

Brother HINNY reported. His report was accepted and license renewed.

Brother McCORMICK reported through brother Soule. His report was accepted and license renewed.

Whereas, we have learned that brother McCormick preaches very little—therefore,

Resolved, That we advise him to do more for the cause of God in the way of preaching.

Brother BOWSER reported. His report was accepted and license renewed.

Brother McELROY reported through Bro. Deshiri. His report was accepted and license renewed.

Brother BIGHAM reported through brother Hurley. His report was accepted and license renewed.

Brother BEAN reported through Bro. Soule. His report was accepted and license renewed.

Brother APPLER reported through brother Owens. His report was accepted and license renewed.

Brother STOMM reported. His report was accepted and license renewed.

Brother MATEER was heard from. On motion, his report was accepted and license renewed.

Brother MAXWELL reported. His report was accepted and license renewed.

Brother CONROD reported through brother Deshiri. His report was accepted and license renewed.

Brother BRADY reported through brother Strohm. His report was accepted and license renewed.

Brother GOINGS reported through brother Deshiri. He is well spoken of in Williamsport, Md.; and as the colored people there have organized a Church of God, brothers Goings and Stanton are their preachers. His report was adopted and license renewed.

Brother WM. JOHNSTON reported. His report was adopted and license renewed

Brother DESHIRI reported a very low state of religion on his field of labor, and finds no prospect of getting a support. He asked to be released from the circuit.

His report was adopted, license renewed, and his case further referred to the Stationing Committee, to release and employ him elsewhere, if they can do so.

Brother JOHN F. WEISHAMPEL reported: That his attachment to this body is as strong as ever; that he is fully persuaded that the doctrines, faith and practice of the Church of God is, in all respects, the most in conformity with the New Testament, of all religious denominations of which he has any knowledge; that he feels a deep interest in and desires to see the cause prosper, to the salvation of souls and the glory of God; that he has been more active during the present Eldership year than ever before, in endeavoring to preach the Gospel of peace, and is resolved, by the grace of God, to try to make himself useful wherever he can for the future. He has preached, on an average, about once a week this year; and in his travels had the opportunity to meet with the New Jersey Conference of the Christian Connexion, held in June last, where he was cordially received and treated with much Christian courtesy: And he feels it due to that body to say, that he found a spirit amongst the members which breathed a desire for a union with us. He feels that he can find no probationary home congenial to his convictions on the subject of religion out of the Church of God, and desires to love and be loved by, pray and be prayed for, and labor with his brethren to the end of life, and join them in the everlasting kingdom in ascribing endless praises to Him who hath loved us and gave Himself for us. His report was accepted and license renewed.

Brother JOHN HINKLE reported by letter, requesting his connection with this Eldership dissolved. Whereupon it was

Resolved, That his report be adopted, and he be released as requested, provided he makes application for membership to the Church at Mechanicsburg.

Brother H. WINGERT reported through brother Hurley. Report accepted and license renewed.

Brother WINEBRENNER reported: From the time of the sitting of the last Eldership till the 20th of May, I acted in the double capacity of editor and general assistant preacher. Since that time I have tried to serve the cause as a volunteer travelling missionary. A Journal of our travels may be found in the Church Advocate. In a few weeks, *Deo Volente*, I hope to resume the editorial chair. My brethren, I hope, will not forget to labor together in prayer to God for me. His report was accepted and license renewed.

On motion, a committee was appointed to propose to the Eldership some plan to liquidate the debt owing to brother Winebrenner. The committee are brothers Thomas, Mooney and Strohm.

Brother JOHN HICKERNELL made a general report of twelve years, &c.

The committee on brother Logue's case reported as follows:

The committee to whom was referred the difficulties existing between brother Logue and the brethren in Iowa—*Report:* That your committee deeply regret such occurrences; and inasmuch as your committee cannot possibly at this time reach the necessary evidence to come to a definite adjustment in the case, they therefore recommend that brother Logue and the brethren concerned in Iowa, undertake, as soon as may be possible, to adjust the same.—Adopted.

On motion,

Resolved, That brother Logue's report be adopted and license renewed.

The committee on Licensing recommended the following brethren for license:

Brother SAMUEL FLEAGLE. On motion, a license was granted him.

Brother GEORGE SANDOE was recommended. On motion, a license was granted him.

Brother PLOWMAN's case was referred to the Eldership. On motion, a license was granted him.

The committee not having sufficient knowledge of brother FREY to recommend him for license, therefore recommended that his case be deferred for the present.

On motion,

Resolved, That we now ascertain who will take appointments from the Eldership for next year.

On motion, adjourned. Session closed by brother Swartz.

—

TUESDAY EVENING.

Agreeable to a resolution adopted yesterday, the Eldership met this evening for the purpose of holding a missionary meeting, when Bro. G. U. Harn was called to the Chair, and Bro. J. F. Weishampel appointed Secretay.

Brother Harn stated the object of the meeting; after which brother John Winebrenner was called upon to address the meeting, which

he did in support first, of Foreign, and second, Home Missions. Among his remarks, he suggested the appointment of a Missionary Preacher, to travel over the grounds of the circuits, to preach missionary sermons, and get subscribers of men, women and children, to be paid annually, to the cause of missions. He also urged the brethren to remember the cause of missions when they made their wills.

Brother Weishampel offered the following resolution, which he prefaced with a few remarks, urging the payment of the debt we owe to God for sending us the Gospel, by furnishing means to send it to others yet in moral darkness:

Resolved, That this Eldership appreciate the visit of brother Amos Sutton, of the Baptist India Mission, and feel a deep interest in the propagation of the Gospel among the natives of that and all other heathen as well as civilized countries; and pray the Great Shepherd and Bishop of souls to call out many missionaries to go out into the world to gather into the fold the lost sheep.—Adopted.

Brother John Hickernell next addressed the meeting upon the necessity of sending forth the missionaries to preach to those who are in moral darkness. Among the remarks he made was the happy argument, that the man who sends the missionary by his means, is the chief instrument in the hands of God in the conversion of souls.

Brother Jacob Keller next addressed the meeting. His remarks were directed toward the calling out of volunteers to go out on missions; whereupon brothers S. Bowser, John Hickernell, Wm. McFadden and Felix Hartman arose and reported themselves willing to enter the missionary field.

Brother E. Logue next addressed the meeting, urging the missionary interests in the far West. He related an anecdote of a brother who appropriated five dollars to be used by a preacher to go to a certain place to labor for souls, which resulted in the converson of many.

Brother E. H. Thomas next addressed the meeting. He urged the cause; and as one inducement to action, he depicted the effect that would be produced by the reports from missionaries of their success. He then offered the following resolution:

Resolved, That a committee be appointed to suggest a plan by which this Eldership may engage the services and raise the means to employ as many missionaries as the wants of the West may demand, as far as practicable. Adopted.

The committee are Bros. Thomas, Owens and Winebrenner.

Brother A. Swartz next addressed the meeting, reproving the negligent for their neglect.

Brother G. U. Harn then delivered an address, upon the blessed Gospel and its spread. He urged that the Church of Christ is, 1. Essentially a missionary Church—unlike the Jewish nation, which was narrow and contracted in its immediate designs. 2. He then contrasted Paganism with Christianity—Romanism with Protestantism—True Religion with Universalism and false religions of all kinds—the political, social and religious condition of evangelical communities, proved the divinity of their principles, and strongly urged their propagation. 3. The many precious promises given to the Church should stimulate her to action.

Brother Wm. Johnston next addressed the meeting, upon the plans adopted by some churches in raising missionary funds.

Brother Wm. McFadden also addressed the meeting. He urged the preachers, especially the young, to go out and labor, depending upon God for their support, irrespective of missionary funds being raised.

Bro. J. C. Seabrooks made a few remarks, after which the meeting Adjourned.

—

WEDNESDAY MORNING.

Session opened by brother Flake. Journal was read and corrected.

On motion,

Resolved, That the minutes of the missionary meeting of last evening appear on the Journal.

On motion, brother Howard, of the Free-will Baptists, was permitted to make a few remarks.

On motion,

Resolved, That we feel much pleased with the remarks of brother Howard, and express our hearty well wishes for his prosperity in the good cause.

Brother Strawbridge having made no report by letter or otherwise—On motion,

Resolved, That his license be placed in the hands of the Standing Committee.

The case of A. Miller and J. Winebrenner was taken up. The committee on the case reported: That they met three times before they could get the parties together. They met at last, but could come to no understanding, for want of testimony, the parties not producing witnesses on either side.

On motion,

Resolved, That the committee be discharged from the further consideration of the subject, and that another committee be appointed, to investigate and adjust the difficulties.

The committee are W. Mooney, J. Flake and J. Haifleigh.

The committee on Overtures further reported:

22. A letter from the Church at Newberry, giving a favorable account of Bros. Keister and Ross, and asking their continuance another year. Referred to the Stationing Committee.

23. A letter from the Church at River, York county, giving a favorable report of brothers Ross and Keister, and asking their re-appointment; if not them, then brother Swartz, Keller, McFadden, or Maxwell. Referred to the Stationing Committee.

The ladies of Churchtown presented the following memorial:

To the East Pennsylvania Eldership of the Church of God, assembled in Yearly Meeting, at Churchtown, Cumberland county, Pa.

Dear Christian Pastors and Brethren in the Lord:

Your humble petitioners would respectfully beg leave to represent to your honorable body, That from a variety of considerations we are induced to call upon and pray your body to give a public expression upon the subject of the *Use of Tobacco* as a luxury.

Your memorialists are constrained to believe the use of tobacco to be injurious to the physical constitution of man; and in this view they are sustained by the ablest medical writers and physicians. 2. They believe it to be an unnatural luxury, and contrary to the purity of our nature. 3. They believe the use of it in many instances leads the user to violate the rules of cleanliness and politeness.—4. But, above all, they believe that it incurs a useless waste of time and money, and leads to a pollution of the house of God, and flesh and spirits of men. But your petitioners do not presume to enlighten your Christian minds upon the subject, as we feel assured your honorable body fully comprehend the matter in all its bearings; and we entertain no doubt that you will grant our fervent prayer, by taking such action upon the practice as will have a tendency to remove the evil from amongst us as a Church and people.

Whereupon the following resolution was offered:

Resolved, That this Eldership entertain the opinion expressed by the Ladies of Churchtown, in relation to the use of tobacco as a luxury, and would therefore recommend to each member of this body, and all the members of the churches generally, to abstain from so filthy a practice.

Brother Mackey moved that the whole matter lay on the table. Not agreed to.

A spirited discussion of the matter, in five minute speeches, ensued. Question postponed until afternoon.

Brothers Hartman, Petre and Strohm asked and obtained leave of absence.

On motion, adjourned. Session closed by brother Flake.

—

AFTERNOON SESSION.

Opened by brother Johnston.

The pending question of brother Johnston's resolution on the petition of the ladies relative to the use of tobacco, was taken up and adopted.

On motion, the case of brothers Winebrenner and A. Miller was re-considered, in committee of the whole.

Resolved, By this Eldership, that brother A. Miller's license be renewed, on condition he takes back the following charges he made against brother Winebrenner:

1st. That brother Winebrenner was in the fault for all the debts of the Printing Establishment.

2d. For making a statement subsequently, viz: That brother Winebrenner was paid for all his services in the printing establishment.

Your committee on Western Missions beg leave to report: We recommend that Bros. Flake and Maxwell be appointed general missionaries, to travel through the bounds of the East Pennsylvania Eldership, to preach on the subject of Missions, solicit and receive pledges or donations, to be applied to missionary purposes; and that they be advised to call on all the members of the churches, and others who are friendly to the cause of Missions. Adopted.

Your committee to devise ways and means to pay the claims of brother Winebrenner against the Eldership, recommend the following plan:

1st. That the preachers of this Eldership labor to increase the subscription list of the "Church Advocate," and that all the moneys for subscriptions above one thousand be paid to brother Winebrenner on account.

2d. That the committee appointed by the General Eldership, to prepare and publish the Large Hymn-Book, consummate that object as soon as possible.

3d. That the Standing Committee ask of the Board of the Printing Establishment the unpaid subscription list of the Gospel Publisher, to be put into the hands of brother Winebrenner for collection, and the moneys collected be allowed him on account of his debt. Adopted.

On motion,

Resolved, That brother Logue, by his request, be transferred to the West Penn'a. Eldership.

On motion,

Resolved, That the Missionary Board pay the interest on the Baltimore meeting-house

On motion,

Resolved, That we hold a night-session this evening, at half-past six o'clock.

On motion,

Resolved, That we now ballot for delegates to the General Eldership.

On motion of brother Swartz, the above was suspended for the present, and a committee appointed to nominate the said delegates, consisting of J. Winebrenner, J. Flake and Wm. Mooney.

Resolved, That the next session of the Eldership be held at Middletown, Dauphin county, Pa., on the first Wednesday of November, 1851—if the Lord permit.

On motion,

Resolved, That brother Keller preach the opening discourse, and that brother Swartz be his secundus.

On motion, adjourned. Session closed by brother Mooney.

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EVENING SESSION.

Opened by brother Plowman.

The committee to nominate delegates to the General Eldership nominated a number of names, and then by ballot the following brethren were elected:

Teaching Elders—A. Swartz, W. McFadden, J. Winebrenner, J. Flake, E. H. Thomas and G. U. Harn.

Ruling Elders—L. Slingluff, J. S. Gable, J. Rife, A. Hostetter, Joseph Schoch and J. Brenneman.

On motion,

Resolved, That we re-consider the report of the committee on Western Missions, &c.

Brother E. H. Thomas moved that the name of brother Weishampel be substituted in the room of D. Maxwell. Adopted.

On motion,

Resolved, That brother McFadden be appointed to oversee the Baltimore meeting-house, with discretionary power.

Resolved, That we advise brother Joseph Schoch to act as his discretion shall decide, and, if possible, secure the Bethel at Millerstown, Lebanon county, Pa., for the Church.

Resolved, That the preachers in charge of circuits and stations be requested to take up collections for a contingent fund, and pay over the same to Bro. Ross, by the first of January next.

The Standing Committee reported. [Their doings have been published.]

Resolved, That the committee on Education report through the Church Advocate.

The Board of Missions reported as follows:

FROM STATIONS.	
Lancaster city,	$7 12
Middletown,	10 28
Shippensburg and Orrstown,	4 00
Harrisburg, (by hands of J. Flake,)	5 85
Baltimore,	2 25
Newburg,	6 00
Churchtown,	6 50
CIRCUITS.	
Schuylkill,	18 00
Lancaster,	9 50
East Cumberland,	17 90
Morrison's Cove,	5 11
Broad-Top,	60
Landisburg,	3 31
East York,	6 23
Dauphin,	2 00
Uniontown,	13 25
Interest on Eldership Fund,	24 50
Brother Joseph Gingrich,	5 00
Washington circuit,	2 46
Balance in Treasury of last year,	41 78
	$192 34
Paid to brother Owens last year,	$25 00
Postage,	15

To Wm. McFadden, - - -	75 00
On account of Baltimore Church, -	15 00
	$115 15
Balance, - - - -	$77 10

Resolved, That the committee on the Constitution report through the Advocate. They are brothers Winebrenner, Mooney and Swartz.

Resolved, That the Standing Committee be the Camp-meeting Committee.

Resolved, That brothers Flake and Winebrenner publish the Journal.

Resolved, That we tender our thanks to the Speaker and Clerks, for their faithfulness in discharging the duties of their office: also, to the citizens of Churchtown and vicinity, for their kindness and hospitality toward us during our stay among them.

Report of the Stationing Committee.

STATIONS.

Lancaster—A. Swartz.

Middletown—W. Mooney, to give Harrisburg two Sabbaths in a month.

Harrisburg—J. H. Hurley, to give Middletown two Sabbaths in a month.

Baltimore—W. McFadden—Salary $150.

Shippensburg and Orrstown—James Mackey.

Churchtown & Mechanicsburg—E. H. Thomas, Keller's and Basehore's included.

CIRCUITS.

East Cumberland—J. Haifleigh.

West Cumberland—D. Kyle.

Lancaster Circuit—C. Price and W. Clay.

Dauphin—S. Fleagle.

Schuylkill and Lehigh—J. Keller.

Matamoras and Juniatta—T. Strohm.

York East—D. Maxwell and J. Ross.

York West—J. Keister.

Landisburg—A. Snyder.

Morrison's Cove—S. Bigham.

Broad-Top—A. J. Fenton.

Fayetteville and Washington—W. Johnston.

Uniontown—J. C. Owens and T. M. Deshirl

York, till Spring—John A. Plowman and J. Keister.

Brothers J. Flake and J. F. Weisuampel General Agents to collect funds for missionary purposes.

Brother Weishampel to travel through Maryland; and in Franklin, Perry, Bedford, Huntingdon, Blair, Juniatta, Lebanon, Schuylkill and Berks counties, Pa.

And brother Flake the balance of the boundaries.

On motion,

Resolved, That the report of the Stationing Committee be adopted.

On motion,

Resolved, That we now adjourn. Meeting closed by brother J. Flake.

W. McFADDEN, *Speaker.*

G. U. Harn, } *Clerks.*
J. Haifleigh, }

[The following was received from Bro. W., who is absent, after the paper was partly made up, otherwise it would have appeared in its proper place.—Editor *pro tem.*]

Our Missionary Agents.

At the late meeting of the Eldership at Churchtown, two missionary agents were appointed to canvass the entire bounds of the Eldership, present the claims of Missions to the Churches, and take up pledges, donations and collections in aid of the missionary cause. The brethren appointed to this work are Jacob Flake and John F. Weishampel. They are instructed to commence operations this fall, and to prosecute the business with all possible dispatch, so that we may have funds in hand to employ and send out three missionaries to Illinois and two to Iowa next spring. It is hoped that all the brethren of the Church of God, and all others friendly to the cause of missions, will be free and liberal in their contributions and donations.

J. Winebrenner.

Letter from Brother Wm. Johnston.

Near Gettysburg, Oct. 6, 1850.

Brother Flake:—

The intelligence of souls being born into the kingdom of Jesus is always cheering to the hearts of God's dear children. It is as refreshing as cool water to the thirsty soul. To witness the conversion of sinners unto God is, in my opinion, the most pleasing sight the child of God can be blest with on this side of the grave. And why should it not be so, when there is "joy among the angels of God over one sinner that repenteth?" Oh! how my heart has been made glad—my soul made to rejoice, as I witnessed the humble penitent, and the returning prodigals imploring mercy; and often, before they arose from the mourner's bench, find their load of guilt removed, and their souls made happy through believing on the name of the Lord Jesus. This was especially the case at the different Camp and Protracted meetings which I attended since the middle of August last, where I saw the power of God displayed in the conviction and conversion of a goodly number, who felt it their duty to follow their Lord and Master into his watery grave.

At Linglestown Camp-meeting I witnessed 14 or 15 happy converts publicly profess their faith in the death, burial and resurrection of their blessed Master, by being "buried with him in baptism, in likeness unto his death,"—And as they arose from their watery graves many of them, from the fulness of their hearts, clapped their hands and shouted Glory! Glory! Glory!

At Perry County Camp a number were converted—four disciples were buried with Christ by baptism—and God's dear children were blessed with the refreshing presence of the Lord.

This was also the case at Churchtown Camp-meeting. Here the presence and power of the Lord attended his word—18 or 20 found peace in believing, and some of them were not ashamed to follow their Lord into his liquid grave. The good work here bids fair to continue. Oh! that it may continue until Churchtown becomes famous for the religion of Jesus.

At the Camp at Waterloo, Carroll county, Md., we had a precious time—some were converted—some prodigals returned to their father's house—and four of the happy number were baptized in the "name of the Father, and of the Son, and of the Holy Ghost." Among these was a sister of our beloved brother Harn. Oh! that all her other brothers and sisters may soon follow her example.

At a protracted meeting near Sandy Mount, in the above county, the power of God was present to heal—the Word of God had free course—many of the people received it gladly, and 13 men and women were baptized and added unto the Church, which consisted of but 10 or 12 members previous to this revival. But God in great mercy has visited this people—many more are under deep conviction, who, I trust, will soon be brought into the liberty of God's dear children, and then take up their cross and follow the Lord whithersoever he goes.

Dear brother, thinking that the above brief statements would be acceptable to you, (although you may have had them in other forms,) and also encouraging to the hearts of some of God's dear children, I take the liberty of sending them to you, to dispose of as you may think proper; and believe me, I remain your affectionate brother in Christ,

WM. JOHNSTON.

N. B.—Monday, 7th.—On Saturday evening I addressed a small company who met to hear the Word—we had a precious time—the Lord was present and blessed our souls. Yesterday morning I addressed the Sabbath-school. Great attention was paid by both teachers and scholars, and I think deep impressions were made on the minds of some. In the evening I preached to a serious and solemn assembly. We had a comfortable time, and I think some good was done.

Brother Reaver and his wife, at whose house I stopped, are warm-hearted Christians. May they enjoy the continual presence of the great Head of the Church. W. J.

Letter from Bro. D. A. L. Laverty.

Shippensburg, Oct. 11, 1850.

Brother Winebrenner:—

We have had quite a good work of revival going on for some time past. The work originated thus: Brother E. Nevin, of the New School Presbyterians, who was raised in this place, came in from the West, where he has been laboring successfully for several years, to visit his friends residing here.

After having preached, by request, for the Africans, of this place, he proposed to preach in any house or houses of worship, that might be opened for him, during his stay among us; provided that the Christians, of the different denominations, would unite with him, in making an effort for the salvation of sinners; stating, at the same time, that he had strong faith in the promises of God; and believed that the Lord would revive his work.

Then, as a matter of duty, as well as Christian courtesy, we, as brethren, in connexion with the members of the Methodist E. Church, opened our houses of worship; gave him our hands, and pledged our prayers, and assistance, in this laudable undertaking.

He has been laboring with us every evening, excepting a few, while he was trying to start a work in Chambersburg, and also in our prayer-meetings at six o'clock every morning, for some three weeks, and the result has been, a great revival of religion. As many as 20 persons have professed to have found mercy, and a hope in Christ, in one evening.—The Churches are being revived.—The Africans have caught the influence, and have a revival; so also with the members of other denominations, where their Pastors are opposed to the work.

The Spirit, like the wind, to which it is compared, is beginning to bend the tall trees, and also the more tender flowers of the garden; and we pray that it may continue to blow on, and on, and if the Lord will, until it blow a mighty hurricane; so that the people become converted.

So, probably says some *very* good brother, you have joined in with the sects, have you? Yes, my good brother, to have sinners converted; and then we shall try to teach them the more excellent way.

Yours in love,

D. A. L. LAVERTY.

MISCELLANEOUS.

THE INWARD WITNESS.

A few years after the Pilgrims landed on Plymouth Rock, a good minister who had been driven by persecution from not less than seven places in England, came over to this country. He abode a short time at Weymouth, and finally at Rehoboth—perhaps he was the first settler of this last named place, as the name was given it by him. He was accustomed to record the results of his personal examinations of the state of his heart. One of these entries has been preserved, which we find in a little volume entitled Anecdotes of the Puritans, just published by Mr. Dodd, of New York:

"I find that I love God, and desire to love him more. I find a desire to requite evil with good. I find that I am looking up to God to see him and his hand in all things. I find a greater fear of displeasing God than all the world. I find a love to such Christians as I never saw or received good from. I find a grief when I see the commands of God broken. I find a mourning when I do not find an assurance of God's love. I find a willingness to give God the glory of all my abilities to do good. I find a joy in the company and the conversation of the godly. I find a grief when I perceive it goes ill with Christians. I find a constant love to secret duties. I find a bewailing of such sins as the world cannot accuse me of. I find I constantly choose suffering to avoid sin."

The man who can truly say this of himself, is fitted for earth or heaven. There are test points in this record, very convenient for others to try themselves by.

[*Ex. Paper.*

EBENEZER ERSKINE'S LAST WORDS.

During the night on which he finished his earthly career, Mrs. Fisher, having come from Glasgow to visit her dying father, was sitting in the apartment where he lay, and engaged in reading. Awakened from a slumber, he said, "What book is that, my dear, you are reading?" "It is your sermon, father," she replied, "on that text, *I am the Lord thy God.*" "O woman," said he then, "that is the best sermon ever I preached." The discourse had proved very refreshing to himself, as well as to many of his hearers. A few minutes after that expression had fallen from his lips, he requested his daughter to bring the table and candle near the bed; and having shut his eyes, and laid his hand under his cheek, *he quietly breathed out his soul into the hands of his Redeemer*, on the 2nd of June, 1754. Had he lived twenty days longer, he would have finished the seventy-fourth year of his age; and and had he been spared three months more, he would have completed the fifty-first year of his ministry, having resided twenty-eight years at Portmoak, and nearly twenty-three at Stirling.—*Life by Dr. Frazer.*

POETRY.

ELEGY.

SACRED TO THE REMEMBRANCE OF LUCY A. HINNY.

Beside a rugged garden wall there grew
A tender flower, beautiful in hue;
Bright was the bud arrayed in sky-blue sheen,
Its fragrance sweet, and though almost unseen,
All loved the plant, and near it oft would lean.
A stormy blast swept by against the wall,
And that sweet flower was crushed beneath its fall.
I heard it fall, and Oh! I could have wept
Upon the tomb where that poor violet slept.

A strain of music floated on the air,
Attracting all who heard, it was so rare—
Vibrating gently with a holy tone,
Familiar to angelic ones alone;
The choirs of Heav'n such melody might own.
A little while the sound was wafted o'er,
And then it ceased, and it was heard no more.
Its last sad note awoke in me a sigh,
I sorrowed that such melody should die.

A precious gem is smitten down indeed;
Upon her grave may thrive no tangled weed,
But lovely flowers with their silken leaves
May watch around, and each, like one who grieves,
Bow down its head, while every petal heaves.
And sprights invisible above her grave,
May sing the music that on earth she gave,
For all her life was like that holy strain
We seldom hear and may not hear again.

Upon her pillow, with a faded cheek,
Her youthful form enfeebled, wasted, weak,
She lay in anguish, while beside her bent
Old Age in sorrow, watching most intent—
Their eyes all tearful, and their hearts all rent.
"I'm happy!" with her last expiring breath
She cried, *"My Saviour! He has conquered Death!*
O look! the angels call!"—she raised her head,
Then fell aback—and they wept o'er the dead!

J. F. W., JR.

Baltimore, Md., Oct. 1, 1850.

OH! BLESSED ARE THE DEAD IN CHRIST.

LINES, BY ELIZA MARY HAMILTON.

Oh! blessed are the dead in Christ!
Why will ye mourn for them!
No more the stormy billows here
With weary heart they stem!
No more they struggle here below
To guide, through many a gulf of woe,
Their being's fragile bark—
But harbored in eternal rest,
By far off islands of the blest,
Calm on a sunlit ocean's breast,
Anchor their fearless ark.

Seem they to sleep? 'tis but as sleeps
The seed within the earth,
To burst forth to the brilliant morn
Of a more glorious birth;
Seem they to feel no breath of love
That o'er their icy brow will move
With tearful whispers warm?
'Tis that upon the spirit's ear
All Heavens triumphant music clear
Is bursting where there comes not near
One tone of sorrow's storm!

Oh! give them up to Him whose own
Those dear redeemed ones are!
Lo, on their wakening soul he breaks,
"The bright and morning star!"
His are they now forevermore,—
The mystery and the conflict o'er,
The Eternal city won!
As conquerors let them pass and go
Up from the fight of faith below—
The peace of God at last to know
In kingdoms of the sun!

"Lift up your heads, ye heavenly gates!
Ye everlasting doors give way!"
And let the Lord of glory's train
Throng the bright courts of day!
We follow, too, ye lov'd ones gone!
We follow, faint, but fearless on
To meet you where the Lamb once slain,
Amid his ransom'd church on high
Shall dwell—and wipe from every eye
The tears that, through eternity,
Shall never flow again!

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 3d ult., by John Winebrenuer, V. D. M., Mr. PETER S. ATTICKS, of Harrisburg, to Miss ELIZABETH HENRY, of Northumberland, Pa.

On the 3d ult., by the Rev. J. F. Mesick, Mr. WILLIAM WELLS to Miss CATHARINE DUBES, both of Harrisburg.

On the 10th ult., by the same, Mr. CHAMBERS DUBBS to Miss SUSANNAH ALLEMAN, both of Harrisburg.

On the 17th ult., by the same, Mr. TITUS TAYLOR WORTH, of Lebanon, Pa., to Miss MARY ELLEN, daughter of Joshua M. Wiestling, M. D., of Harrisburg.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED---At Pisgah, Perry county, Pa., of Scarlet-fever, MARY, Daughter of brother John and sister Elizabeth McClintic, aged 3 years, 10 months and 21 days.

Funeral services by the writer, from Isaiah 64: 6.

"This sweet, lovely flower, in the morn of its bloom,
By the strong winds of death hath it faded away:
Dear MARY has gone to her long, happy home,
There to reign with the Saviour in an endless day.

"Then weep not, dear parents, o'er the grave of your love,
Though great your bereavement may be:
Prepare ye to meet her in Heaven above.
Where pain, sorrow and death will ne'er be."

J. H. HURLEY.

RELIGIOUS NOTICES.

West Pennsylvania Eldership.

The time of meeting is postponed until Wednesday, November 20th, by request of brothers E. Logue and D. Wertz.

Change of an Appointment.

The time of Dedicating the Meeting-house in Boman, Marshall county, Va., is changed from the 24th of November to the first day of December. The meeting will commence on Saturday, the 30th of November.

This change of appointment is made in consequence of changing the time of the meeting of the West Pennsylvania Eldership.

Another meeting will be held in the Meeting-house at the mouth of Fish Creek, Marshall county, Va., to commence on Friday, the 6th of December. E. LOGUE.

Protracted Meetings in Lancaster County.

A special meeting will be held at Bainbridge, commencing on the 8th of November.

One at Elizabethtown, commencing on the 15th of November.

One at Hinkletown, commencing on the 22d of November.

One at Washington, commencing on the 13th of December.

One at Mount Joy, commencing on the 20th of December.

The preachers and brethren are invited to attend all these meetings. C. PRICE.

PROTRACTED MEETINGS.

By Divine permission, the following protracted meetings will be held on the Cumberland Circuit, viz:

One at Cowen's School-house, Fishing Creek Valley, Perry county, Penn'a., commencing on Saturday evening, the 2d of November.

One at the Bethel near Shepherdstown, Cumberland county, commencing on Saturday evening the 16th of November.

The brethren in the ministry and the public generally are invited to attend.

A protracted meeting will be held at New-Market, York county, Pa., commencing on Friday, the 8th of November.

One at More's School-house, York county, commencing on Friday, the 15th of November.

Preachers and brethren generally are invited to attend. JOHN A. PLOWMAN.

A protracted meeting will be held at Martinsburg, Blair county, Pa., to commence on the 6th of December. D. KYLE.

A protracted meeting will be held at Harrisburg, commencing on Thursday, the 14th of November. G. U. HARN.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT,	per barrel,	$4	25	*a* 4	37½
Do. RYE,	do. - -	2	50	*a* 2	50
Do. CORN,	do. - -	2	37½	*a* 2	37½
GRAIN—WHEAT,	per bushel,		90	*a*	95
Do. RYE,	do. - -		50	*a*	50
Do. CORN,	do. - -		45	*a*	50
Do. OATS,	do. - -		31	*a*	31
Do. BARLEY,	do. - -		60	*a*	65
SEEDS—CLOVER,	do. - -	3	50	*a* 3	50
Do. TIMOTHY,	do. - -	2	00	*a* 2	25
Do. FLAX,	do. - -	1	12	*a* 1	12
BEEF, per cwt.	- - -	5	00	*a* 5	50
PORK, do.	- - - -	5	00	*a* 5	25
HAMS, per pound,	- - -		8	*a*	11
BUTTER, do.	- - - -		12½	*a*	15
LARD, do.	- - - -		8	*a*	8
TALLOW, do.	- - - -		8	*a*	10
HARD SOAP, (Dried)	per lb.		6	*a*	7
EGGS, per dozen,	- - - -		12	*a*	12
POTATOES, per bushel,	- -		50	*a*	50
ONIONS, do.	- -		75	*a*	87½
APPLES, do.	- - -	1	00	*a* 1	12½
PEACHES, (Dried)	per bush.	1	25	*a* 1	30
FEATHERS, per pound,	- -		37½	*a*	45
WOOL, do.	- - -		30	*a*	50
SALT, per sack,	- - - -	1	35	*a* 1	35
HAY, per ton,	- - - - -	10	00	*a* 10	00
PLASTER, per ton,	- - -	4	00	*a* 4	00

PHILADELPHIA.

FLOUR—WHEAT,	per barrel,	$4	75	*a* 5	00
Do. RYE,	do. -	3	00	*a* 3	00
Do. CORN,	do. - -	3	00	*a* 3	00
GRAIN—WHEAT,	per bushel,	1	00	*a* 1	05
Do. RYE,	do. - -		65	*a*	65
Do. CORN,	do. - -		65	*a*	65
Do. OATS,	do. - -		33	*a*	35
Do. BARLEY,	do. - -		65	*a*	68
SEEDS—CLOVER,	do. - -	3	50	*a* 3	50
Do. TIMOTHY,	do. - -	2	50	*a* 2	62
Do. FLAX,	do. - -	1	40	*a* 1	50
BEEF, per cwt.,	- -	7	00	*a* 8	75
PORK, do.	- - - - -	7	00	*a* 7	25

PROSPECTUS
OF A
New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner, -	paid	$10 00
William Reichart, -	paid	5 00
Isaac Miller, - - - -		10 00
J. H. Hurley, - - -		5 00
Geo. U. Harn, - - -		5 00
M. F. Snavely, - - -		10 00
Jacob Miller, - - - -		10 00
James Miller, - - -		5 00
S. A. Brumbaugh, - - -		5 00
Thomas Strohm, - - -		5 00
J. B. G. Kinsloe, - - -		5 00
Abraham Sherich, - -	paid	7 50
Abraham Swartz, - - -		5 00
A Liberal Brother, - -		20 00
A Liberal Sister, - -	paid	2 00
David Strickler, - - -		5 00
James Casey, - - -		5 00
Samuel M. Hoover, -	paid	5 00

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Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

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☞ No letter will be taken from the office unless post paid.

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JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fifteen.

Names	Am't. paid	Names.	Am't paid.
Bear Isaac	$1 25	Immel Michael	$1 50
Dever Richard	1 00	Lenox John	1 00
Elberty Mrs L	1 25	Long Daniel R	5 00
Elmonds Eber	50	Nettig Jacob	1 00
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Hair Abraham	50	Reeme Daniel	1 25
Hess Joseph	2 00	Sprouts Geo	1 25
Holdon N	50	Strayer Michael	1 25
Howard David	50	Wantz Levi	1 00

Omission.—In the Journal of the late Eldership at Churchtown the name of Bro. Samuel M. Hoover was accidentally omitted. His report was accepted and license renewed.—(Editor *pro tem.*)

Thanksgiving Day.---J. F.

Governor Johnston, of Pennsylvania, has, by proclamation, appointed Thursday, the twelfth of December, to be observed as a day of Thanksgiving to Almighty God for all His benefits bestowed upon the people of our country through the year. We may all with glad hearts unite in solemn acts of worship on the day appointed, and no doubt will be observed by nearly all who profess and call themselves Christians.

Very likely even the Jews will feel it a privilege to meet in their Synagogues throughout the land for worship, and though exiled far away from the home of their fathers, that anciently flowed with milk and honey, they may yet chant the Psalms of David in a strange land and say—"That the Lord is good, his tender mercies are over all his works—his mercy endureth forever."

South Carolina had her day of Thanksgiving on the 24th of October. The other States, as far as heard from, have appointed the following days:—Maine, December 12; New Hampshire, November 28; Vermont, December 5; Massachusetts, November 28; Connecticut, November 28; New York, December 12; Maryland, November 28; Indiana, November 28; Florida, November 28.

Holy Living.---No. 3.---J. Flake.

"His life is our example."

To live is a serious and solemn thing. To live in evil, and to do evil, is fearful—it were better never to have been born, than to live through everlasting years in sin.

There has been one life on earth that was a pure, and good, and useful life. The Saviour of mankind came into the world in our nature, with all the feelings and passions of a man. He passed through the days of infancy and childhood—of youth and manhood, and in all these conditions has left us a bright example of *holy living*.

At twelve years old he was found conversing with the wise and learned teachers of the law, hearing them, and asking them questions. But even then, he was subject and obedient to his mother Mary, and to Joseph his reputed father. He lived with them in Nazareth, and no doubt assisted them in the honest and industrious employment of their calling.

To be industrious is a great help to holy living. Keeping the eyes, and hands, and thoughts, employed in innocent and useful work, we cannot think of, or wander after things forbidden. Every one—the young especially—should seek for, and follow an innocent and useful business; and every parent should endeavor to lead his children to love an industrious life, and good employment—but never make your children slaves. There is a time for work—and a time for rest and recreation—but let work, and amusement, or rest, be harmless, and such as can be followed in the fear of God, and seeking for his blessing.

Never be induced by the prospect of gain, or ease, to engage in any injurious, or foolish business. Always consider whether you, or your children, can follow the trade or business, and keep a conscience void of offence. How much better that you should have but a dollar a day, and the peace of God in your house, than ten dollars a day, and find that you are selling your peace of mind, and leading your children into temptation and a snare.

Endeavor to obey the laws of your country in all things; unless any law thereof should unhappily come in conflict with the law of God. Then it is your duty to please God rather than men. Honour and pray for the rulers of the nation.

Pay your just debts. Do not contract debts without a fair prospect of being able to meet your engagements. And even then, you perhaps had better not incur the affliction of being in debt. Pay your creditors if you are able, even though the law of the land might not oblige you so to do. Be just to all.

Never oppress the hireling in his wages. Never screw down the poor working man or woman, the apprentice boy or hired girl, but give them even more than usual, if it be in your power. Be careful to speak the truth in buying or selling, and have regard for the welfare of him with whom you deal, as well as to your own.

Revival Meetings.---J. Flake.

The brethren in Harrisburgh intend, if the Lord permit, to hold a special meeting, commencing November 14th. Whether it will be a revival meeting, who can tell? We can pray that it may be such—we may obtain the preachers we think best fitted for the work—we may, like the Prophet, prophecy to the winds to come and breathe upon the dead that they may live—we may proclaim a fast as perhaps is much needed—but after all—the wind blows where it listeth—the Spirit breathes where it pleases—it is God that giveth the increase. He sends the gracious, melting, moving, overpowering influence—we feel it—we yield thereto—we rejoice therein—we feel that God is near.

O the blessed work that has been going on for a hundred years, since Wesley and Whitfield commenced preaching a living, heart-felt religion, in England. It had been preached and enjoyed before that, especially among the Moravian brethren in Germany—but God raised up special messengers to carry forth his word of life, and we are only following in the footsteps, and spirit, of those who preached salvation by faith, and holiness to the Lord.

The practice of those who were in distress of mind on account of their soul's salvation coming forward, and kneeling at the altar in the churches, and praying there along with God's people for deliverance, is said to have commenced in America about the year 1800. Some say in Philadelphia—Baltimore, and in the West, about the same time. Those were days of power, both East and West of the mountains—the heralds of the cross going forth in the name of the Lord, and the hearts of many melting down like wax before the fire—and where the fire could not melt, then the hammer of the word—the preaching of the law of God, and judgment near, would break down the stubborn will—and they would fall under the power unseen which laid hold upon their conscience, perhaps in an unexpected hour. Then they asked, "What shall I do to be saved?"—then came the answer, "Come to Christ," and it was at the altar, among those who had the power of praying in faith, that the humbled penitent came with his load of sin, and laid himself and his sins at the feet of Jesus, kneeling at the altar, and often went away having found that rest and peace for his soul which Christ Jesus alone can give.

It is a great blessing to be in the spirit of a revival—to be able to preach, and pray, and sing, with the tenderness and solemnity which belongs to such a season. All lightness, and worldliness of mind, and conversation, should be guarded against, and our souls kept awake to hear the voice of the Lord, and feel his power. How unhappy it is to be hard and unfeeling like the rock, while the dews of heavenly grace are falling all around. But there is a divine power and efficiency in the Gospel, and accompanying the means of grace, which is felt by almost every one, more or less, that comes within the reach of a revival meeting.

Then do not stay away from the preaching of the everlasting Gospel—nor from the solemn prayers—but come again and again, for where two or three believing souls, or two or three hundred, are met together, Jesus Christ is in their midst. Do not sing the choruses and hymns that are light and flighty—but such as are weighty, and impressive, and tender in the sentiment and tune. Do not keep up the meetings late at night, for there are many young persons who ought to be at home at a proper hour. Above all, do every thing to the glory of God, in humble dependance on His aid and blessing.

The Days of Zion's Increase.--J. F.

These are the days when the nations which profess and call themselves Christians appear likely to rule the world. The Mahommedan, and the Heathen lands, are yielding to the political sway, and the social institutions, of lands civilized and exalted by Christianity. Shall we rejoice that it is so? I think we may. For heretofore in heathen lands the cruelty and depravity of man has been astonishing.

The Roman Catholic Church also, in England, and in this fair land of liberty, is greatly on the increase. This we may regret as Evangelical Christians, but I would much rather they should increase than Infidelity and Atheism.

It also seems to me that the day of increase

for the spiritual Zion is at hand. The day when the Spirit shall be poured out again in large measure on the true Church, before the end of time, and holiness to the Lord distinguish those who are the *Elect*—the children of the light, and heirs of the everlasting kingdom.

CONTRIBUTORS' DEPART'T.

JOURNAL
OF THE
Fifth Annual Eldership in Indiana.

Agreeably to adjournment, the Annual Eldership of the Church of God in the State of Indiana, met in a School-house near Auburn, Decalb county, Indiana, October 21st, 1850.

Meeting was opened with worship by Bro. Wm. Hood.

On motion, brothers John Martin and Wm. Hood were appointed to constitute the meeting: whereupon the following brethren were found to be in attendance, viz:

Teaching Elders.

Wabash County—Wm. Hood.
Lagrange County—John Martin.
Adams County—Christian Sands.
Mercer County, Ohio—T. Hickernell.
Illinois—John Blickenstaff.
Absentee—Geo. Thomas.

Ruling Elder.—William Framton, Decalb county.

Delegates.—David Howard and J. Woodruff, Milford Church. Brother Comp, Whitley county. Brother Berry, Jackson Church.

On motion, brother JOHN MARTIN was appointed Speaker, and Thos. Hickernell Clerk.

On motion, brother Bartlett was received as an advisory member.

On motion, a committee of three was appointed on Overtures, viz: Brothers Sands, Framton and Comp.

A committee of three on applicants for License was appointed, viz: Wm. Hood, John Martin and T. Hickernell.

The reports of the ministers were then given in.

Brother T. HICKERNELL reported: That he is still trying to preach the Gospel, and that he has labored in several small revivals during the last Eldership year, and baptized some, but does not recollect the number. The prospects on the circuit are tolerable good. His report was adopted.

Brother SANDS reported: That he has been laboring in the Gospel ministry as much as he could during the last Eldership year. He states that he could have preached more extensively provided be had had a horse; and further states, that he labored under great bodily afflictions, which prevented him from travelling a good part of his time. He states that he baptized eight since the last Eldership, and some 20 or 25 embraced religion, some of whom joined the sects. His report was adopted.

Brother Blickenstaff reported: but inasmuch as charges were preferred against him, a committee of five was appointed to investigate those charges, viz: Brothers J. Martin, Sands, Hood, Framton and J. Hickernell.

Brother JOHN MARTIN reported: That he has been preaching according to the best of his ability. He states that he labored in a meeting in the neighborhood where he lives, which lasted four or five weeks. The result of the meeting was, that some 40-odd embraced religion—some were reclaimed from a backslidden state, and three baptized. His report was adopted.

Brother WM. HOOD reported: That he is still trying to preach the Gospel—is not certain that any were converted under his labors, but thinks that some were deeply awakened under his preaching. His report was adopted.

Brother Geo. Thomas was heard from. His report was adopted.

On motion, adjourned to meet at half-past 8 o'clock to-morrow morning. Prayer by Bro. Sands.

TUESDAY MORNING.

Session opened by brother Bartlett.

On motion, inasmuch as brother Bartlett made application for license and wishes to leave, the Eldership then heard his report and granted him license.

The report on brother Blickenstaff's case was heard and accepted. It was then

Resolved, That, inasmuch as brother Blickenstaff resigned his license, in consequence of charges preferred againt him in Illinois, his resignation be accepted.

On motion, a Standing Committee of five was appointed, viz: Wm. Framton, C. Sands, Geo. Thomas, J. Martin and T. Hickernell.

On motion, a Stationing Committee of five was appointed, viz: Brothers Comp, Wm. Hood, Berry, D. Howard and T. Hickernell.

On motion, brother Comp was appointed Treasurer, to receive monies for superannuated ministers.

On motion, brother Menely was re-appointed Book Agent.

On motion, brother T. Hickernell was appointed a delegate to the next session of the General Eldership, to be held at Pittsburg.

On motion,

Resolved, That the Standing Committee meet at brother Comp's, on the third Monday of March next, 1851.

On motion, it was

Resolved, That the Stationing Committee report. Their report was as follows:

Lagrange County Circuit—Geo. Thomas.
St. Mary's Circuit—Christian Sands.
Defiance Mission—Otes Bartlett.
General Missionary—T. Hickernell.
Home Missionaries—John Martin and Wm. Hood.

The report was adopted.

On motion, a vote of thanks was tendered to the friends and brethren of Jackson township, for their acts of kindness shown to the Eldership during their session.

On motion, brother T. Hickernell was appointed to preach the opening discourse at the next session of this Eldership.

On motion,

Resolved, That this Eldership now adjourn, to meet at a School-house, in the neighborhood of brother T. Hickernell's, near Mendon, Mercer county, Ohio, on the first Monday of November, 1851.

Prayer by brother Framton.

JOHN MARTIN, *Speaker*.

Thos. Hickernell, *Clerk*.

—

Our Eldership is over. We met in peace and friendship, and thus we parted. There are no refractory persons belonging to the Eldership that I know of. How long this may continue time will determine. Our prospects for having more laborers in the field are increasing. My prayer to God is, that his cause may advance, and that we all may keep the unity of the spirit, which is the bond of perfectness. T. HICKERNELL.

SLAVERY,
Eldership and General Conference.

Harrisburg, Oct. 31, 1850.

Brother Flake:—

The hasty vote of the late Eldership on the slavery question, as you are aware, places me before the world and the Churches of God, and especially the Free-will Baptist denomination, in an unenviable predicament. I am there virtually charged, by a bare majority, and several of them the freshmen of the body, with a misrepresentation of facts, concerning which I was as well informed as any member of the Eldership. In refusing to adopt my report of my visit to General Conference, I understand there are but two reasons *expressed* for that action. These are—

I. My statement of the facts in reference to the relation the Churches of God had sustained to slavery—that they had not made *the bare relation of master to slave in all cases a bar to Christian-fellowship*. And—

II. The utterance of my own opinion in connection with these facts—that in so doing they had acted wisely, rightly and discreetly. For the expression of this last sentiment, I have been charged on the Eldership floor, as well as elsewhere, with being the abettor of slave-holders, the advocate of slavery as a "divine institution," and not the true friend of the oppressed. This, too, in the face of the facts, that one of the prominent reasons for me leaving my native Maryland was, my dislike to human slavery—the horror I had at the scenes of oppression and abuse I had repeatedly witnessed from childhood up—that, when not over seventeen years of age, I had held a public discussion on the evils of slavery in the midst of slavery and slave-holders, where I was prepared to talk eight hours, and give vent to sentiments which have caused me ever since to be branded with the epithet of Abolitionist and Amalgamationist whenever I visit those regions; but, by giving vent to the same sentiments in an Abolition audience, I am doomed to receive the indelible brand of "Abettor of slave-holders and the advocate of slavery as a divine institution." Well, sir, this world is a great deal like the Frenchman's punch,—there is in it any quantity of contradiction. I have gone farther than this, if possible, and told the slave-holder in his own house, by his own fire-side—the companion of childhood and playmate of my school-days, that I feared the keeping of his slaves would be the ruin of his soul. To another I have written the same, and hope to do the like again. And, yet I am a pro-slaver, simply because I cannot endorse and swallow without mastication the wholesale and sweeping declaration, that no man, in any case, sustaining the relation of master to slave, is fit to be fellowshipped as a Christian. With the history of the first Churches, and the advice of Paul and Peter before my eyes, the martyr's stake would be preferable to such a sentiment. I believe our system of domestic slavery to be politically, socially and morally wrong—a gross violation of natural rights, and far behind the age in which we live. There can be no Christian heart but laments its existence, deplores every advance it makes, and hopes speedily to see the day when the chains of the bondman shall be broken off, whether he shall be removed to a foreign land or remain in our midst. All Churches of God should take the lead in this; induce their converts to provide for the slave's release, and thereby set an example to the State, showing the practical benefits of Christianity to men of all classes. But, sir, I ask, in Christian candor, if the following sentiments either comport with Christianity, or are calculated to better the state of master or slave?

Resolved, That the American Church, as a body, in the sanction and support which it gives to American slavery, by receiving to its communion tables and pulpits, these stealers of men, by allowing its members, unrebuked, to elect slave-holders to the offices of the nation, and promise allegiance to the pro-slavery Constitution of the United States, has proved itself utterly unworthy of the name of Christ, and ought not to be regarded or treated as Christians. That any Church that voluntarily supports that government, whose members vote in it, or are, with their own consent, voted for, is a scandal and libel on truth and goodness, a synagogue of satan, an enemy of righteousness and of God, and as such, should be spurned as the most dangerous and fatal foe of the interests and happiness of man.—[See the Pennsylvania State Abolition Convention, West Chester, October 15.

Now, I wonder how, in order to be consistent, those brethren who boast they are the exclusive friends of the poor slave, can repudiate such unmingled gall and unqualified exclusiveness. But, I wish not at this place to make a defence of my sentiments as advanced on Conference floor. I only ask the right of not being calumniated as the enemy to the slave and the friend alone to his master. In return, I will not say such hard things of my brethren, who glory in the unscriptural name, Abolitionist.

In the next place, as to the history of our practice, I proved before the Eldership, that five or more persons holding slaves had been members of the Churches of God, or fellowshipped and baptized as Christians—that repeatedly Camp-meetings had been held on extensive slave-holders' lands, and they fellowshipped as Christians—that ministers holding slaves had occupied the stands with our preachers—that twelve or fifteen Churches in Maryland and in the edge of Pennsylvania had been in regular communion with those persons—that not until very recently had two persons, the only ones that I ever knew to apply and not suceeed on those grounds, been denied the rite of baptism—that one of those members had attended two sessions of the Eldership in East Pennsylvania, and, though not a member of that body, still fellowshipped as a Christian—that more than thirty of the oldest and ablest of the ministers in Pennsylvania and Maryland had communed at the Lord's table and washed feet with these slave-holding members, and knew them to be such. Some of these brethren acknowledged they had done so—that they now believed they did wrong, but still voted down my report. It was argued these were only isolated cases, and in the face of all these facts, my report is pronounced a misrepresentation.—I cannot tell why; whether it was to give me a "dressing," in the chaste style of a good brother, or to make a show of consistency, in order to reap a share of Abolition applause. If the latter, I must confess for one, I am ambitious of no such notoriety. I love consistency, but it is the consistency of truth. To confess my errors, when the evidence is adduced, is a privilege. And, so I thought our good brethren should have done in order to be consistent. If the Church of God has reformed, let the world know she has confessed her former sins. And if my good Abolitionist brethren, who cry

down human names, and yet glory in this, will convince me that Paul never fellowshipped a master who held slaves, in any case, I will make all the repairs I can.

With much reluctance I have written the above account of facts, as a matter of duty to myself and truth, leaving it to the public to judge if I was not authorized to say what I did.

Fraternally,

G. U. HARN.

Children and Parents.

FROM MECHANICSBURG.

"As the twig is bent, the tree will incline."

THERE is something in the above saying worthy of the consideration and attention of every father and mother. It is a universal law in nature that youth is tender and pliable, susceptible of any shape, form or character that care and education may bestow on it.—And the cast or character gotten in youth is rarely effaced by all the heat and frost of time. If the twig or young tree be bent towards the west when young, so it will lean or incline when old—and who will then bend it eastward? If the horse is spoiled in training when young, who will make a faithful creature of him when old? A thousand similar emblems might be adduced here to exemplify or prove the above. Let a child be brought up to disobedience, vicious habits, sinful indulgences, and selfish appetites, will he go IN THE WAY HE SHOULD GO when old? Rarely—very rarely. The impressions received and character formed when young are lasting.—Ask the man of three score and ten, and he will relate things and events that occurred sixty years ago more correctly than those ten years ago. And especially can those instructions and impressions received and examples given at the home fire-side, when he looked up in the parent's face in simplicity and confidence, be fanned into a lively flame of recollection. How all-important, then, is it that parents should attend early to the subject of proper and pious education. But it is much to be lamented that parents have laid aside and forgotten the advice and precept upon this great and important subject—"*Train up a child in the way he should go, and when he is old he will not depart from it.*"—Prov. xxii. 6.

Is not the parent in a measure resposible for the habits and character of the son? God has given the child into the hands of the parent, as the clay is in the hands of the potter, to give it any form or character he chooses.—And, indeed, upon the parent, especially the mother, much depends what the man will be. Do we not see that the mother has the praise for the character of the great and good man? We might, in proof of this position, cite a number of instances—a few will do—Washington, John Newton and Byron. The mother of Washington said, "A good boy generally makes a good man." She understood the subject, and here we have the secret why "George was always a good boy." He had a mother who instilled into his heart principles and habits that made "a good boy." It is said that John Newton became wicked, and wandered from home. Yet the impressions his mother had made upon his tender mind, in praying with and for her son when a boy, went with him. When mingling in the most dissipated and disgraceful scenes of a sailor's life, in his midnight revelry, he would fancy he felt his mother's soft hand upon his head and pleading with God for her boy. The mother's soft hand went with his head, and her prayers with his heart. And, after the lapse of many guilty years, he became one of the brightest ornaments of the Church of God. Had the mother been remiss in her duty, the son might have wandered on in wickedness to eternity. Byron had, it is said, a character like his mother—it was transferred from the mother to the son. And what an awful career was his—a curse to his fellow-men.

Parents should be careful of the company they let their children get into when young. Where does the child learn to profane the name of his Maker? Where does he get his gambling, and a thousand other habits?—These things may appear but small in the boy; but, it is enough that the seed is sown. The heart is a rich soil for the growth of such things. Many agencies are employed by the powers of darkness to draw the young mind from the way it "should go." Many might be named, but let one suffice:—Circuses are one grand means in the hands of the wicked one to draw the young into sin. A Circus comes along, and every boy and girl wants to see the show—and what shows itself here but things of the most hellish character, suited to the gratification of the young mind. And yet parents, professors of religion too, will let their children go. I know a man who, not long since, was not a little surprized, when coming to his school-room in the morning, and one-third of his pupils absent, because a Circus was in town. Can it be possible that a Circus can have the pre-eminence to the school!—Time and money can be found to go to the Circus:—But, suppose 25 cents should be asked for, to get a book, in order to get the child into a regular class. * * *

Reader, didst thou see anything in the above that appears simple, or too much exaggerated? I would humbly ask, is it not true? Remember, as the twig is bent the tree will incline, or lean; and as the tree leans so it will fall, and as it falls so it will lie. O! that the following Divine precept was written on the mind of every parent, never to be effaced:—"*Train up a child in the way he should go, and when he is old he will not depart from it.*"

J. S. H.

REVIEW OF THE

Late Eldership at Churchtown.

THE late Eldership at Churchtown was, doubtless, a very pleasant one. Although much liberty was taken in debate, yet all was conducted so as to give no person offence.—The little difficulties that occurred in the reports of preachers, were all settled on amicable terms, and no expulsion at all took place. This was cheering, and speaks well for the ministry. Who reads the reports, will see that they are unusually cheering as to the general prospects of the good cause. About 450 conversions are reported since the last Eldership, and this estimate is far less than the professions really are.

The meeting was unusually small; owing, I suppose, to the early season at which it was held. Many of the ruling elders, as well as preachers, could not be in attendance at such a busy season. Some suppose that the resolution of last year, "That the ruling elders of the churches have an equal representation with teaching elders of this body," was another cause. On this I cannot say definitely, but think that resolution should be revoked. It does appear to me as though we were working too much like North and South, trying to keep a balance of power. The cause is one, both for ministers and churches. Others, again, suppose that the half per cent. dues to the Eldership funds worked a little against the will of the Elders of Churches sent as messengers. Well, a recommendation of this Eldership for them to call on the Churches that send them, to defray this part of their expenses, will be a relief—it is just and equal. Elders, see that you attend to it next year. Tell the Churches that send you to send it as a bounty. It is one of the best causes.—Preachers have enough to do without making money to support their widows and orphan children when they are no more. Your business is in the world, therefore get the churches to pay your dues, and let yours be a free-will offering. I would also remind the preachers, lest they forget the donations to be solicited for the above fund. And do not forget to call on the absent members of the Eldership for their quota. Some neglected this last year.

The lengthy and rather out of place debate on the Abolition question, absorbed so much time that little could be said or done on the question of Education. The committee on that subject are requested to report through the Advocate. It is to be hoped that it will meet, and report something ere long. This cause demands a greater degree of attention than has been hitherto given, and that attention can only be directed to it by continual agitation. Will the chairman of that committee not call it together shortly?

No part of the session was more interesting than the proceedings relalive to the missionary cause. Those who felt for the speed of the good work in which we are engaged, were especially encouraged to find a spirit awake on the subject that never was so much so before. The appointment of brothers Flake and Weishampel, as general missionary agents, is the best move in that matter we have ever taken. The cause is good, and they are very suitable persons for the work. It is to be hoped that the preachers everywhere will give them the greatest encouragement. Don't tell your congregation, "they can't do much here." Don't tell them so, but take them by the hand and go round with them. Tell the people from your pulpits when they will come and what they are after. Again, don't think this relieves you from taking up your collections as for years past. No, let it give you fresh courage to discharge duty.

But why should not West Pennsylvania, Ohio and Indiana do something in this matter also? Why look to us to do all in the missionary enterprise? Brethren, do what you can, if it is but a little. Let the brethren in the far West get to work also. God is working with them, and let them work in return.

Also, let the agents ask donations and collections with confidence—faith. You have a right to do it. Agents, preachers and churches, pray over this enterprise. Will not some of the ready scribes of the Advocate devote a chapter or two to the dissemination of general light on Foreign, Domestic and Western Missionary enterprises? Come, brethren, employ your pens as well as your tongues on these themes.

The ministers of the Churches of God should be the most industrious and pushing men, while the Churches should be the most liberal, in proportion to their means, in promoting this interesting cause. Oh, for a more holy and industrious ministry. The more industrious you are, brethren, the more God will work with you, and the more gratification you will have with the suucess you make. Industry dispels despondency and contributes to health.

The resolution advising the Churches to require their members who leave for other neighborhoods, to lift letters and deposite them with the Churches of God where they locate, or the nearest ones to them, is of vital importance. We hope a less loose and unreasonable practice will become general than is now in vogue. Why not join a Church, if twenty-five miles off?

The advice to enlarge the subscription list of the Advocate, should not be forgotten. We also want a weekly instead of a semi-monthly paper. The Advocate, as it now is, is entirely too small to meet the demands of the Church. We would have more and abler writing for it if larger. Then increase its subscription.

The new Hymn-Book has been long talked of, but slow in coming. Will not the committee have a meeting immediately, and say what they have done? Brethren, hardly any thing is more needed in our public services. Try to excel in its arrangement.

The Model Camp-meeting, though neglected last year, will be attended to by the same committee the coming year. Some want it to be held in Maryland.

The very able and courteous petition of the ladies of Churchtown, relative to the sinful abuse of tobacco, and the very proper resolution of the Eldership in answer to it, should be read in all the pulpits throughout the bounds of the Churches. It is certainly grievous and vexatious to have the house of God polluted by this inexcusable and sinful habit. Yea, to have Sisters to refuse having meeting in their houses on that account. Do brethren habituate themselves to the use of this filthy weed to the glory of God? No, they will not say so.—They did not on the Eldership floor—they acted Christian-like there, when not pretending to advocate their filthy habit. Will they now take the advice they helped to give themselves?

Christian brethren, may this be the most prosperous year we have ever had. Let every preacher, Regular or Local, set to, to see what report he can make of conversions and baptisms at the next Yearly Meeting. Some reported no conversions and baptisms this year, but may this never be the case again. All covenant with God to work for the salvation of souls. Work more than you have ever done. You have a great work to do, and but little time to do it in. We should all work like the gearing and wheels of a great mill. There is talent, number, and cause good and great enough, if there was piety and industry in proportion.

Fraternally,

G. U. HARN.

Household Baptism,

EXAMINED BY THE SCRIPTURES.

THE first family that comes under our notice is the family of Cornelius. Here the historian has been so particular in his relation, that our opponents will not stand long to plead for their rite from this passage; for it is said the Holy Ghost fell on all that heard Peter preach, and they spake with tongues. As to this family, it has nothing to do with infants.

The households generally brought forward to prove infant baptism by, are the households of Stephanas, Lydia and the Jailor. A careful examination of each of these houses, will

set the matter in a fairer light for understanding, whether they speak for infant or believers' baptism. The household of Stephanas was the first-fruits of Achaia, and they addicted themselves to the ministry of the saints.--1 Cor. 16: 15. Their being first-fruits, discovers that they were the first in Achaia who were converted from Paganism to Christianity, by the preaching of the Gospel. Our opponents cannot deny this explanation. We at once discover how unlikely it is that infants are intended in this household; and especially when Paul says they (the whole house mentioned, as the word THEY is in the plural number,) addicted themselves to the ministry of the saints, viz: they relieved the wants of God's people by giving them such things as they stood in need of. It is not common for infants to give anything. This household has no tongue to speak for infant baptism; but, on the contrary, strongly argues believers' baptism. As they were first-fruits, they were converts; and as they gave to their brethren, it discovers that they loved them, and that is one mark of a Christian. The Saviour says, "By this shall all men know that ye are my disciples, if ye have love one to another."

In the next place, let us turn to Lydia's household. What has she to say in behalf of infant baptism? Luke informs us that the Lord opened her heart so that she attended to the things preached by Paul, and after her heart was opened she was baptized and her household.--Acts 16: 14, 15. This passage leaves us to conjecture whether or not there were infants in her house. At most, it is but a weak probability that there might be. We do not think it a safe way to establish an ordinance of the Gospel upon a weak probability. We call it a weak probability, because there are stronger probabilities that there were no infants in her house, she being at such a distance from the place of her abode, Thyatira; and at that time she was at Philippi, carrying on the mercantile business. She would hardly expose her infants in such a long and tedious journey, if she had children. Why is not her husband's name mentioned? The man is the head of the family, where the woman has a husband. The 40th or last verse of that chapter makes it more than probable that there was not an infant in the family; for when Paul and Silas were released from the jail they went into the house of Lydia, and when they had seen the brethren they comforted them and departed. It is very unlikely that Luke would call an infant a brother, for brethren in this place must be understood in a Gospel relation. Neither would infants be in trouble about the Apostles being in jail, as it appears these new converts were, for when they saw them they received comfort. But if infants be in distress, the mother or a good nurse is more likely to give the comfort than an Apostle. Hence you see this passage will not speak for infant baptism. And, let me remark, where the Scripture has no tongue to speak, we should have no ear to hear. In our next we shall see what Luke has to say about the Jailor and his house.

DAVID NEIDIGH, JR.

Reedsburg, Ohio, Oct. 22, 1850.

[TO BE CONTINUED.]

The Worth of Hope.

HOPE is truly an anchor to the soul in all time of trouble. Let gloom hang heavily, like a leaden curtain, around the desponding spirit, and despair, with its raven wings, brood its threatening aspect over the head, but if hope has hold of the heart, by means of the cable of faith, still the soul will ride above every lashing surge of grief. Christian brother or sister, what wouldst thou take, in the darkest hour of gloom, for the last lingering ray of hope that flickers in thy breast?—Would kingdoms be an equivalent? Could all the precious treasures of earth reward thee for its loss? Heaven without hope would give no joy—it would be a barren waste!—Hell with it would be transformed into Paradise. Go on, then, as long as thou hast hope, and be thankful. Consider thou hast the richest boon that Heaven can bestow. Hope against Hope, for by hope thou wilt be saved. Hope every day. Hope in times of mid-night gloom as in the rays of noon-day glory. "He that endureth to the end shall be saved." Hope to the end. Let hope *abide;* not merely pay a transient visit, but permanently *reside*—yea, "*abide*," saith Paul.

Penitent sinner, art thou desponding and fearful thy load of guilt will never be removed?—that thy soul is doomed to death and hell?--that cruel destiny has fixed, by fate, thy doleful state beyond recovery? Turn thy eyes within and ask, have I not hope? What would I take for that glimmering spark?—Could worlds purchase it from me? Well, while hope I have, I will trust a dying Saviour's love.

My sins abound, but grace doth much more abound. My soul shall praise for this hope that I have found. If Jesus gave himself for me, will he not freely give me all things? Then let me hope on.

So great, so vast a sacrifice,
May well my hope revive;
If God's own Son thus bleeds and dies,
The sinner SURE MAY LIVE!

G. U. H.

Good News from North Bend, Iowa.

"The Lord hath visited His people."

HAIL, brethren in the Lord, I bring you good tidings. We commenced our protracted meeting on the 5th inst., which has lasted hitherto. This evening I stayed at home to rest myself and draw up a few lines for the "Church Advocate," giving a report of the kind dealings of the Lord in the far West.

Brother Samuel Scott, from Trenton, was with us from Saturday until Wednesday morning, when he left for home. The Lord commenced working before he left us, and since then has worked graciously. I here acknowledge that in the 13 years of my Christian life I never enjoyed myself in the way that I did here at this meeting. Although we have but an humble school-house to worship in, yet the Lord was truly with us in a powerful manner up to the present time. Some 36 have professed saving faith through Jesus Christ.—Glory to God! Among the rest are three of my family—John, Catharine and William Alexander. Among the converts are old men, one in the 75th year of his age—others, men and women, heads of families. For the encouragement of the readers of the Advocate, I will name some more of the converts, viz: three sons of brother John Kepford, John Smalley and wife, and Charlotte Brown; two daughters of brother Joseph Gutshall, Mrs. John Stoner, formerly from Frankford township, Cumberland county, Pa.; E. C. Brandt and wife, from Bedford county, Pa.; two daughters and one son of brother Jonathan Hawk, from Pa.; Jacob Zeller, Pa.; Dr. Jacob Miller's wife and two sons, and himself revived; Martha Greene, Pa., and Daniel Doner's son David. The reason I gave names, I know that these are all known to some of the readers of the Advocate, and therefore encouraging.

On last Sabbath 11 were baptized, and we expect to baptize next Sabbath again. I have came through many revivals, but there were some things connected with this one that excels and exceeds all I ever witnessed before. Here, too, you could see the Methodist, the pious Lutheran and Presbyterian all join in the work. Not too much noise for them—no, verily not. Brother John Stoner, although a Lutheran, could shout as loud and leap as high as any one! The Baptists, too—all one bundle of love—some weeping for joy, others laughing, while others were shouting and leaping. Here you could see the man of 75 and the boy of 14 all alike twining together in one bundle of love. This makes me think of a saying of one of the Prophets, I think Isaiah, "*The old and the young shall join together in the dance.*"

I shall now close for the present on this subject, and say here that a donated Sabbath-school Library, sent to my care from Philadelphia, Pa., has come to hand a few days ago, which is now in my care. Will you please, brother Jacob Flake, to send a copy of the "Church Advocate" containing this acknowledgement to the proper person connected with the Board of the American Sabbath-school Union, at my cost, and as soon as our revival is closed we will meet in a Sabbath-school capacity again, and take measures to report more fully and directly to the Board, &c. More anon.--Amen.

Fraternally yours, in hope of eternal life,
M. F. SNAVELY.

North Bend, Iowa, Oct. 17, 1850.

The Advocate for brother Joseph Orris goes regularly to Iowa City.—EDITOR *pro tem.*

Questions on Pedo-Rantism.

WILL some believer in Pedo-rantism please reconcile the following facts with that baseless theory? Two persons are born of Pedo-baptist ancestry. The good Lord grants them an infant daughter. They become immersionists in the course of time, and get baptized--their daughter grows up--marries—embraces religion in a revival in progress under a Pedo-baptist minister's labors--wishes to become a member, but not without immersion; nor will the Church permit her without something called baptism, although Pedo-baptists say they are not close communion. The father of the daughter affirms that the lady had been christened in infancy, but the mother says as confidently that she has not. The minister, although a staunch believer in infant baptism, and, that re-baptism is a sin, consents and actually immerses the young lady.

Question 1*st.*—Has or has not the preacher violated the creed or standard of his Church?

Question 2*d.*--Has he or not been guilty of the sin of re-baptism?

Question 3*d.*—Did not the young lady act as a wise Christian; and would she not have been dependant for the knowledge of her religion, so far, at least, as baptism is a part of it, upon the conflicting testimony of others, if she had not gotten immersed? and who could have told whether she was in or out of the "visible Church?"

Questions on Pedo-Rantism—No. 2.

Pedo-baptists are accustomed to christen children on the faith of the parent or parents. Well, here is a family of children from eight days to fifteen years old. The youngest, of course, are baptized on the faith of the parents--a sort of imputed righteousness without faith, an idea never thought of by Paul. But the work of infant conversion goes on, and where is it to stop? Who is to tell where the line of proxy accountability ceases and that of personal commences? H.

The Christian Review,

FOR October, is a very rich and valuable number. After some considerable effort and sacrifice, our regular Baptist brethren have succeeded, we are informed, in getting this work established upon a sure and permanent foundation. The editor, the Rev. S. S. Cutting, is assisted by Prof. Gammell of Brown University, with the advice of the Rev. Drs. W. R. Williams of N. Y., and A. C. Hendrick of Rochester, N. Y. During the volume which this number closes there has been a very manifest and decided improvement in the character of the work and the ability with which it has been conducted. It may now safely be pronounced one of the ablest Religious Quarterlies in the country.

The contents of the present number are:—1. Confessions of Augustine. 2. The Object in Forging the Apostolical Constitutions. 3. Socialism in the United States. 4. Spirit and Form. 5. The Territories of the Pacific. 6. Examination of Josh. 10: 12–15. 7. Philosophic Theology. 8. Sketch of President Taylor. 9. Dr. Johann August Wilhelm Neander. 10. Notices of New Publications—some nineteen in number. A. D. W.

OBITUARIES.

SISTER RYAN, wife of brother Henry Ryan, departed this life, on the 17th of April, 1850.

Sister Ryan left an affectionate husband, a small family of children, and a large circle of connexions, to mourn her departure; but we hope their loss is her infinite gain. Her remains were interred in a grave-yard on his own farm. A short discourse was delivered on the ground, by the writer, to a large number of people.

BROTHER JAMES TRADER also departed this life in the month of April. Brother J. Trader's sickness was supposed to be originally from a cold. During his last illness I visited him several times. He bore his affliction with composure. Brother Trader was a pillar in the Church of God here, but the Lord saw proper to remove him to a higher station. He left a tender companion, one small child, and a large number of friends, to mourn his departure. His funeral discourse was preached in the Woodland meeting-house, by brother D. Wertz, followed by the writer, to a large congregation.

Thus the Church has again lost two of its lively members. May this dispensation of the Providence of God be sanctified to the good of the cause of the Lord in this place.

BROTHER JOHN ECKLES also left this world on the 14th of June, after a long sickness. His ailment is supposed to have been a stroke of the Palsy. Brother Eckles' patience in his affliction was remarkable. I visited him a few days before he died. His mind was composed, and while I prayed with him he shouted praises to God. His time was employed in speaking of heavenly things—he looked upon

death with calmness. By these examples we can see that it is not a vain thing to serve the Lord, for the rewards will be realized even in the hour of death. Thus his wife has been bereaved of an affectionate husband, the children of a tender father, the Church in Greene county, Pa., of one of its most zealous members, and the neighborhood of a good citizen.

His funeral sermon was preached in the meeting-house, to a large concourse of people, by the writer, from Job 7: 1.

BENJAMIN OBER.

Marshall Co., Va., June 28, 1850.

OBITUARY OF Sister ELIZA McFERREN.

FAYETTEVILLE, Pa., Oct. 22, 1850.

IT was owing to sickness in my own family that caused me to delay sending the following communication up to this time.

On the 16th of September, at 7 o'clock in the evening, ELIZA MCFERREN, youngest daughter of brother Peter and sister McFerren, both members of the Church of God at this place, departed this life, after a severe illness of several weeks. Her age was 18 years, 10 months and 27 days. She died in peace, having given satisfactory evidence of the fact that Jesus was precious to her, and that she was going home to Him, to be with Him forever and ever. O! what a happy change, when taken from the sorrows of this life to enjoy the pleasures of unfading glory.

On Wednesday, the 18th, her friends and neighbors met at her father's house, at nine o'clock, for the purpose of paying their last tribute of respect to ELIZA. But, alas! she that in days that were gone, was seen to be active and lively, was then silent in death; and those limbs that moved briskly in the service of others, when they were at her father's house, were confined to the narrow limits of the coffin. She was followed by a large concourse of relations and acquaintances to the place of interment. Thence we repaired to a house of worship belonging to the United Brethren in Christ. The funeral sermon was preached by the writer, and was followed with warm exhortations, part in German and part in English, by brothers Price and Byers.

The scene was a solemn one, and the people appeared serious. If any good accrued from the services of that day, I hope that God may have all the glory of it, both in time and eternity. Yours, very respectfully.

WILLIAM McELROY.

OBITUARY OF Sister CATHARINE KECK.

DIED, on the 8th of October, 1850, near Grand-View, Louisa county, Iowa, Sister CATHARINE KECK, wife of Michael Keck, and daughter of brother Henry Wagoner, formerly of Fishing Creek, Dauphin county, Pa.

Sister Keck embraced religion some years ago in Pennsylvania, near Harrisburg, and ever since proved faithful to her heavenly calling. Her illness was short, but severe, which she bore with resignation to the will of her Heavenly Master. It appears there was somewhat of a foresight in this person's death. Her mother paid her a visit a short time before she took sick, and she remarked to her mother that her time upon earth was short, and very short. She took sick a few days after, and the disease could not be arrested even by the most skillful physicians. The evening before her death, being very weak, she called her father to her bed-side, and told him she was going home. He then asked her where her home was. With a feeble hand she pointed upwards and said, up there. All the days of her pilgrimage were 20 years and 11 months. A funeral discourse was delivered on the occasion, by brother Linsey, to a solemn congregation and weeping friends.

She is gone.—she is gone to the land of the blest,
She is gone to the realms where the weary find rest:
Kind angels stood near her when she drew her last breath,
And guided and guarded her spirit through death.

As the flower that bends its weak head to the blast,
And tremblingly waits till its fury is past,
So she bowed her soul to the will of her God,
And kissed in submission the chastening rod.

Farewell, dearest Sister, thy soul was too chaste,
To linger for time on this earth's cheerless waste;
Thou art gone,—thou art gone to thy long last rest,
And taken thy crown with the saints that are blest.

A. H. KAUFFMAN.

NEWS DEPARTMENT.

McDonough, the Deceased Millionaire.

The *Baltimore Sun* says:—The Newark (N. J.) Advertiser has been furnished by a gentleman in that city, formerly a resident of New Orleans, and who was well acquainted with the late John McDonough, the "miser millionaire," (as the Advertiser says,) who lately died in the latter city, with some interesting reminiscences of him. It says:

He resided, for many years in the latter part of his life, in Algiers, a village on the opposite side of the Mississippi to New Orleans, where he cultivated and maintained the strictest habits of industry and economy. His custom was to visit the city daily, and to avoid the expense of the ferry boat, the usual mode of crossing, he kept a small skiff, in which he made his house servants row him over. The foundation of his fortune was laid by the transfer of Louisiana to the United States, when a large tract where New Orleans is now located was acquired by him. The increase in value of this would of itself constituted, at this day, a large fortune. The income of his possession he studiously, and with much good judgment, invested in improved property in the city; and so particular was he in the collection of rents, that he made out, with the most perfect exactness, himself, every bill; and though he had a collector employed, he would never suffer him to append his name to a receipt. He was never known to have a friend call on him except on business, which he would compel him to despatch with all convenient speed, lest his time would be occupied with something that would not result in his pecuniary advantage.

The old gentleman whom he employed to collect his rents, &c., was not even allowed to have his brother call on him, lest, as McDonough alleged, it would cost him an extra meal. His apparel, when in the city, was always neat and clean, but bore the unmistakable evidence of being very ancient. So particular was he to save his clothes from the usual wear, that he has been known frequently to take off his linen on his return from the city and replace it with that which was of less value. The umbrella, which he invariably carried with him, was said to have been found by him during his service in Gen. Jackson's campaign against the Indian tribes. When he put on a new coat it was noticed and made the subject of familiar conversation among business men throughout the city as a matter of astonishment. A few years ago a nephew visited him, and was told he need not repeat his visits, as it was expensive, and he subsequently died in the Charity Hospital, his uncle contributing nothing towards his funeral expenses. On one occasion he applied to the Legislature for the pasaage of an act appointing himself executor of his own estate, by which he intended to save the usual fee of two and a half per cent. to the Probate Court. In answer to his petition the Legislature replied, that if he would make affidavit that he *was dead*, they would act favorable upon his petition.

Much is said about his liberating his slaves, and an erroneous impression has gone abroad in relation to it. When he purchased one, he at once opened an account with him, charging his cost, expenses of clothing, &c.; and crediting him with the money received for his wages; and when the slave had paid him his first cost, expenses and interest of money, with a fair consideration for risks, &c., he gave him his freedom, provided the Colonization Society would take charge of him.

The above contains many statements, the truth of which we are inclined to doubt—or at least they are donbtless strong exaggerations relative to the course of life of a shrewd and precise business man. With regard to the slaves he manumitted, we had previously learned some of the facts above stated, with the addition that they were learned brick making and brick laying, and manufactured and put up a large number of brick houses in New Orleans. We also have the testimony of the President of the Colonization Society, that he not only manumitted his slaves, but paid their expenses to Liberia, and gave them a good out-fit.

His mode of life was evidently in strong contrast with Southern life generally, but the man who could carry out and perfect such a scheme of philanthropy as that relating to his slaves, making them valuable citizens of Liberia, also giving them instruction and Christian guidance, must have had some warm spots in his heart that would render such a character as is above depicted rather incongruous. His will also indicates something more of philanthropy than such a man could have had, and we doubt not it will be sustained.

A number of the heirs reside in this city, most of whom, with the exception of his sister, have been cut off without a shilling, and we understand that the Hon. Reverdy Johnson, the Hon. John Nelson and J. M. Campbell, Esq., have been retained as counsel by them.

Arrival of Antiquities from Nineveh.—The brigantine Apprentice has arrived in London from Bussoriah, or the river Euphrates, having on board a great quantity of Assyrian antiquities and marbles, consigned to the trustees of the British Museum. Among them are the great bull from Nineveh, with a man's head and dragon's wings, weighing 12 tons, and a lion, sculptured in the same manner, weighing 9 tons. There are also several coffins, containing many curious relics of the matters and usages of Eastern countries regarding the ceremonies observed in burying their dead.

A Family of Ministers.—The *Presbyterian Herald* says that the Rev. W. W. Martin, a venerable Presbyterian minister, who died on the 30th ult. at Livonia, in Indiana, left behind him two sons, missionaries in China; four sons-in-law, Presbyterian ministers; and one in the Theological Seminary at New Albany, preparing for the missionary work, making eight ministers in one family.

Increase of Baptists in New York and Vicinity.—The New York Recorder contains a statistical account of the number and condition of the Baptist Churches in that city and immediate vicinity, for the years 1840 and 1850, showing an increase of the denomination during the 10 years included. According to the tables thus given, the total number of churches in the city and vicinity, in 1840, was 22; pastors, 17; members, 6,272, of which were in the city proper churches, 17; pastors, 13; members, 5 475. In 1850, the total number of churches is 44; pastors, 42; members, 10,979—in the city proper churches, 30; pastors, 30; members, 8,873.

By this statement it appears that the number of members has increased by a little more than 77 per cent., and the number of churches has been doubled. It will be seen that the increase has been greater in the vicinity than in the city itself.

This account certainly shows a very encouraging state of things, and testifies that the Baptists of New York have not been idle.

Fugitive Slave Romance.—Our readers doubtless remember the story of the escape of a colored man and his wife, named William and Ellen Crafts, from slavery in Georgia, about two years since, by the wife, a woman of very light complexion, disguising herself in male attire, and travelling to the North as a Southern youth, attended by her husband as a slave servant. It appears that is the Crafts for whom a warrant was issued in Boston, on Friday, as a fugitive, and who had been living there ever since his escape, doing business as a cabinet maker. The wife has left the city, but the husband remains.

A Wise Investment.—A Presbyterian lady in Ireland has recenily left, among other handsome legacies, the sum of £30,000 "for the spread of the Gospl in India." She was induced to appropriate it especially to india, because her fortune was derived from that country, through a brother, who held a lucrative office in the British Army. The money it is said, will probably be employed in prompting female education.

MISCELLANEOUS.

GRACE TRIUMPHANT OVER TEMPTATION.

Instances like the following are especially useful for the testimony they bear to the riches and power of sustaining grace, and to the precious influence of consistent Christian example. In reading such accounts it were well to imagine how the scene of struggle would appear to us if we could look behind the external developments and mark the conflicting spiritual agencies---Satan tempting---the Divine Spirit repelling and still sustaining, till triumph closes the strife. Manifestly in this case God was there. This accounts for the victory and for the blessing which succeeded.—*Oberlin Evangelist.*

"Lord ——— was a man of the world. His pleasures were drawn from his riches, his honors and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, winning in her manners. They were all strangers to God.

"At length Miss ——— attended a

Methodist meeting in London; was deaply awakened, and soon happily converted.—Now she was delighted in the service of the sanctuary and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes. She was often found in the house of God.

The change was marked by the fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of real pleasure and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagances of others of her birth, and leave the Methodist meetings. But she maintained her integrity. He took her on long journeys, conducted in the most engaging manner, in order to divert her mind from religion; but she still delighted in the Saviour.

"After failing in many projects which he anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under circumstances in which she must either join in the recreation of the party or give offence. Hope lighted up the countenance of this affectionate but misguided father, as he saw this snare about to entangle the object of his solicitude.

It had been arranged among his friends that several young ladies, on the approaching festive occasion should give a song, accompanied by the piano-forte.

"The hour arrived, the party assembled. Several had performed their parts to the great delight of the party, which was in high spirits. Miss ——— was now called on for a song, and many hearts now beat in high hopes of victory. Should she decline, she was disgraced; should she comply, their triumph was complete. This was the moment to seal her fate! With perfect self-possession she took her seat at the piano-forte, ran her fingers over the keys, and commenced playing and singing, in a sweet air, the following words:

'No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th' inexorable throne!

No matter which my thoughts employ,
A moment's misery or joy:
But O! when both shall end,'
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?'

"She rose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one they left the house.

"Lord ——— never rested until he became a Christian. He lived an example of Christian benevolence, having given to benevolent Christian enterprises at the time of his death, nearly half a million of dollars."

THE SABBATH BURIAL.

BY MRS. R. S. NICHOLS.

It was morning on the Mississippi—early morning, for the heavy white mists hung around the low shores of Tennessee, completely veiling the whole landscape from view. But as the sun journeyed onward, his strong clear eye pierced the glittering curtain, and with his invisible fingers swept the heavy folds aside. Drawn up close beside the shore, lay a solitary steamer. The fires were smouldering in the furnaces; and though its iron heart still beat regularly and audibly, and unusual silence reigned over the little world there assembled. It is true, it was the Sabbath—the holy Sabbath of God, so desecrated by man. Though Nature, in her solemn forests, and hoary solitudes, and with a thousand eloquent voices, pleads for the tributary reverence which she seems so willing to render, still does man—the rational, thinking being, made in the likeness of his Creator and stamped with the spiritual seal of intellect, refuse to render unto God the things that are his, or even to acknowledge they are due.

The silence that had reigned over that wild shore during the early part of the morning, was suddenly broken by the dull, ringing sound of a hammer; this presently ceased, and there might have been seen entering the principal cabin, two of the rough deck hands, bearing a plain black wooden box which they silently deposited on a table at the farther end. A state-room door was opened, and a little pale form, clad in the every day garments of a child, was brought forth and laid gently within the box. The lid was closed, and again the dull strokes of the hammer rung out sullenly upon the air. The men slowly resumed their burden, and proceeded to the lower deck, followed by the passengers, captain and remainder of the crew. Solemnly they walked, two and two, across a rude plank, thrown from the boat to the shore, and solemnly they paused just within the edge of a wild and lovely wood, where a little mound of dark mould, and a narrow open grave broke upon the view.

It was a beautiful resting place for the pure being, whose agonized spirit had so suddenly fled from a cold world of suffering to the calm dwellings of the blest beyond the stars. The green wood had watched for years the dark waves of the Mississippi, as they rolled turbidly along, or peacefully slept beneath the blue Southern skies; for years the tall trees had lifted their strong arms above the vine-covered trunks of some old patriarchs, who had fallen when they were young. The wild birds had nestled, built nests, and reared their young among the branches, while the gay squirrel dozed gently at noon-day on the soft grass beneath. There, too, often had echo rolled back the shout and the whoop of the red man; but never before had these quiet shades been the lonely witnesses of a Sabbath burial. The young tender leaves seemed to gather more closely together, and to hang tremblingly upon the boughs, while a drowsy murmur, like the far-off echo of a thousand voices, swept softly through the wood. Mournfully and silently the little band lowered the dead to rest; heavily the earth rattled down upon the rude coffin, and then rough, strong hands gathered the luxuriant moss and placed it gently over all. Not a word was spoken, not a prayer uttered; no holy minister of God was there to consecrate the spot, by offering homage to the Deity, or to call down a blessing on the wrung heart of the bereaved mother, who leaned her white cheek on the railing of the guard, and sat there, straining her gaze towards that silent shore, long after the boat had swept onwards in its rapid course. I said, no word was spoken; but when the echo of the noisy steamer had died away, a score of forest voices rung out a merry chorus on the air, as the singers hopped lightly among the branches, that sheltered the new-made grave, and the squirrel that had fled terror-stricken from the footsteps of man, at first peered out slyly from its hiding place, and then stole shyly to the spot, and gazed curiously around. Nor was this all; the golden sunbeams, like a group of glittering, wingless spirits, revelled brightly among the meek blossoms of the wood moss that covered the grave.—As I have said, it was a meet resting place for the innocent-hearted dead—a lovely spot for memory to sit down by, and glance upon the mirror of the past; a sweet picture to rise in the dreams of that young Mother, and when God shall have wiped away her tears, and Time has shed a mellowed influence upon her spirit, she may turn to that hallowed ground, as the weary wanderer turns towards the beacon-star that invites his feet to home and to repose.

A NESTORIAN PASTOR.

The Rev. Mr. Stocking, a missionary among the Nestorians, gives the following account of "John, the first Nesterian pastor" of modern times. The aid now rendered in the work of evangelization abroad by native helpers, constitutes an era in the history of missions. Of this new Nestorian pastor, Mr. Stoeking says:

John, as a spiritual watchman, is unwearied in his labors, often preaching three times a day during the week, and performing other arduous and self-denying duties, going from house to house for religious conversation, visiting the sick, and speaking the word at funerals. We are often constrained to admire the grace of God as developed in his devoted piety, discreet zeal, and indomitable perseverance; and wonder at his ability, even physically, to endure the arduous labors of his office.—Beside the daily religious services in the church, he meets, several evenings in a week, Christians unable to read, and holds a Bible class with them. After reading and explaining a portion of Scripture, he asks them questions on the doctrines, duties or facts, contained in the portion read. In this way his audience is kept wakeful and much interested, and their piety and knowledge are greatly invigorated and strengthened. His spirit and practice may be inferred from his language in public on one occasion, as follows:

"Meet the truth like men, for we shall not cease to pursue you wherever you are, with the sword of the Spirit. If you come to church, you will meet it here. If you stay in your houses, we shall reach you there. If you go to your fields, we shall go after you there. If we find you in the streets, we shall address you, and if you are in your stables, thither also shall we go to reclaim you to God. Since, then, there is no escape for you, meet the truth and yield yourselves to God."

His study is a small chamber, about five feet by eight, entered by a ladder, built of mud and plastered on the inside with the same material mixed with straw, and having two small windows covered with paper instead of glass, to let in the light. On the floor is one coarse woollen rug, with no chair as yet to sit on. His library is neatly arranged on a rude elevated shelf extending from one side to the other, being protected from loose earth and dust which would otherwise fall from above by sheets of paper pasted under the roof; and consists of a copy of the Syriac, Hebrew, and English Bible, with a few volumes of Barnes's Notes, the Comprehensive Commentary, the Scripture Manual, a dictionary and a few other choice books, lent to him, or given him by friends in America. Through these books and the English language, which he has acquired, he derives much valuable assistance in his preparations for his pastoral duties. It having become known to his friends in the village that a table was needed to complete the furniture of the study, there was a voluntary and prompt response to contribute the means to procure one. This is the first study of the first Nestorian pastor, and is likely to introduce a new and striking idea into the minds of Nestorian ecclesiastics in regard to their appropriate calling.

GOD REPRESENTED BY THE POOR.

We find the following impressive passage, illustrating God's design in requiring benevolence of his creatures, in the prize essay of Rev. Dr. Cooke, of Lynn, lately issued by the American Tract Society:

God throws on us his poor, for the purpose of enriching us. He sends the poor, as the representative of himself, and of the cause of his Gospel, out to begging of us, and so, as it were, repeats the act of his humiliation, that the din of their solicitations ever sounding in our ears, and the sighs of a ruined world borne on every breeze, may draw forth from us those benevolent emotions and acts that shall more and more assimilate us to him, "who, though he was rich, yet for our sakes became poor." God takes the place of a man: in his poor he asks, and man bestows; that in bestowing, man may accumulate the true riches—more precious than gold, which perishes. It is God himself who asks; and our enriching with grace is the end for which he asks in the only way in which he could test and exercise our benevolence. For this purpose he must needs ask as a beggar, and not as a king. Should he come to us in regal splendor or heavenly glory, his asking would be a command, which we should not dare disobey; but our giving would be no act of compassion or benevolence. But now he comes to us in the person of his poor—he comes as the king dethroned and dependent—banished from heaven, covered with rags, pining in want—he comes uttering the tale of misery and real suffering, unless we afford relief. And now what we give is given by the promptings of compassion, and from no sordid motives. Here is both a proof and exercise of benevolence. Yet, to enforce his calls, he gives us to know that it is He, that speaks and pleads for compassion through the open wounds and uttered agonies of dying men; and that every donation shall be acknowledged by him in person, when he shall come in the glory of his father, and all the holy angels, and to every one who has exercised compassion on his poor, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." It is not for his good but ours, that he thus beggars himself, and pleads before us.—"Our goodness extends not to him." A wise father often draws out the disposition of his child by bestowing gifts and then soliciting a portion in return, or getting proxies to solicit for him, anxious to open the child's heart to an expansive generosity. So Christ clothes himself in rags, and casts himself on our compassion, for no purpose so much as to give us the reflex benefit of our benevolent acts.

REV. CHARLES WADSWORTH.

A correspondent of the *Newark Daily Advertiser* writes as follows:

"Just now, Philadelphia has her pulpit 'lion' in the person of the Rev. Charles Wadsworth, of the Arch-street Presbyterian church. He was settled in Troy, N. York, for some seven or eight years, and commenced his labors among our phlegmatic neighbors early last spring. His house is fairly besieged with auditors more than an hour before the commencement of the service. The building will accommodate about fifteen hundred persons. On account of the crowd Mr. Wadsworth enters his pulpit from beneath by a ladder from the basement lecture-room. His person is slender, and his dark eyes, hair, and complexion, have decidedly a Jewish cast. The elements of his popularity are somewhat like those of the gifted Summerfield—a sweet touching voice—warmth of manner, and lively imagination. Wadsworth's style is vastly bolder, his fancy more vivid, and his action more violent than Summerfield's, but in tender pathos and happy introduction of Scripture incident they are strikingly similar. The model on which Wadsworth has founded his rhetoric is the brilliant and imaginative Melvill, of London, though he surpasses in bold imagery his famous model. There is a considerable coincidence in phraseology, but not in *thought* as we have ever heard. Mr. Wadsworth is too rich to steal. The Astors and Stephen Whitneys are not apt to disturb their neighbor's iron safes, or bank vaults.

The subjects which the Arch street pastor selects for his pulpit discussions are peculiar, and quite out of the usual line. His texts are short, and much interwoven with the woof of his discourse. In illustrating such passages as 'Jesus wept,' and 'watching the dying Saviour,' (Matthew xxxvii. 36,) the plaintive wail of his tremulous voice is singularly subduing and effective. The house is hushed into silence—and like the tones of Coleridge's harp—

"The long loquacious notes,
Over delicious surges sink and rise."

The effect is soothing and melting beyond description. In argumentation Mr. Wadsworth is rapid, unique, and original, often startling his audience, like Dr. Bushnell, with a seeming paradox.

How long his imagination will sustain such adventurous flights, and how long his feeble frame will bear such a pressure it is impossible to conjecture. We cannot but wish him a protracted and useful minstry."

LETTER FROM DR. JUDSON.

Whether the beauty of the style, the appositeness of its figures, the delicacy and affection of the sentiment, the genuine and exalted piety of the writer, on his recent death, attract our attention, the following extract from an old letter will be read with a pleasing but mournful interest.

MAULMAIN, Oct. 21, 1843.

So, the light of your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down, by faith, some faint gleams of the light of heaven, and coldness has gathered around your hearth-stone—your house is probably desolate—your children scattered, and you a houseless wanderer over the face of the land. We have both tasted of the bitter cups once and again; we have found them bitter, and we have found them sweet too—every cup stirred by the finger of God, becomes sweet to the humble believer.—Do you remember how our late wives, and sister Stevens, and perhaps some others, used to cluster around the well-curb in the Mission compound at the close of the day? I can almost see them sitting there, with their smiling faces, at which I am now writing, as I look out of the window.—Where are our's now? Clustering around the well-curb of the fountain of living water, to which the Lamb of Heaven shows them the way—reposing in the arms of Infinite Love, who wipes away all their tears with his own hands. Let us travel on and look up. We shall soon be there, as sure as I write, or you read these lines. Many a weary step we may yet have to take, but we shall surely get there at last. And the longer and more tedious the way, the sweeter will be our repose.

I am still hard at work on the Dictionary, and will be for a year more, if I live so long: I hope then to get into more congenial employ. However, I would not choose myself—work of all sorts must be done, and it is a great privilege to be allowed to do anything for the King of kings, the Lord of hosts: * * *

Yours ever, A. JUDSON.

THE SABBATH IN GERMANY.

It is well known that the Lord's-day is not observed on the European continent with the same sacredness as in our own country. But we suspect few are aware of the extent to which it is desecrated; that it is considered pre-eminently a day for gaiety and social merriment. A traveller in Germany writes to one of our religious journals, giving the following daguerrotype of a Sabbath in Cologne:

"From morning until a late hour at night, the round of gaiety and amusement was unceasing. The day was one of the brightest and pleasantest of that mild climate, and every one who could escape from the cellar, or the counting-house, or the parlor, hastened out to enjoy it. Every *restaurante* and *Gast-hof*, and coffee-garden, was filled with gay parties, and a merry, social crowd poured constantly through all the parks and walks about the city. In the afternoon the dancing-rooms echoed with the quick feet and lively music, and in the evening the theatres and the concerts had the fullest houses of the week. It was evidently one of the merriest days of the year, and the people of Cologne were making the most of it. Churches, at least all the latter part of the day, were apparently voted useless, and the great object seemed to be to have the most enjoyment out of that pleasant holiday."

ORIGIN OF COAL.

The immense beds of bituminous coal found in the valley of the Ohio, fills the mind with wonder. Age after age, successive growths of plants, springing up in the same region, were entombed beneath thick strata of shale to a depth of more than 1,000 feet; while beneath the whole lay the bed of an ocean, floored with fossil salt. Indications of coal are found at intervals across the great valley from the Allegheny to the Rocky Mountains. It is found near the surface in Ohio, Kentucky, Indiana, Illinois and Missouri, and without doubt, may be found beneath the extensive tertiary deposites which form the substratum of the great Prairies in the central and northern parts of the Western States. As low down as New Madrid, on the Mississippi, coal was thrown up from beneath the bed of the river by the great earthquake of 1812—a sufficient proof of its continuation in the most depressed part of the great valley. That the coal is of vegetable origin, no one who has ever read much on the subject, or personally examined the coal-beds, will deny.

Time was when it was considered a peculiar mineral product, formed in the same manner at the same time with the rocks that surround it. The product of its chemical analysis being altogether vegetable, and the artificial formation of coal from wood by Sir James Hall, have silenced all doubts of the subject. The only mystery now is, how such vast quantities of vegetable matter could be accumulated and grown on the spot where they were buried. That they grew in general on the surface now occupied by the coal, appears certain from the perfect state in which the most delicate stems and leaves are preserved. Had they been transported by currents of water, and especially any distance, it is hardly possible that they should not have received more damage. The climate at that period must have been more humid than at present, as many of the plants are of those families which now grow only in tropical climates: and as the laws of nature never change, this may be deemed a correct inference.—*Silliman's Journal.*

INDECORUM IN WORSHIP.

The eloquence of Dr. Chalmers, in his palmy days, attracted crowds to his preaching through the week, but when the sermon was ended, and the powerful spell was broken, the multitude as if covetous of time, rushed eagerly from the church, without tarrying for the closing services. The biographer of Chalmers, after depicting the effects of his sermon, thus vividly alludes to the final scene:

"And *then*, the moment the last word was uttered, and followed by the—'*let us pray*,' there was a scene for which no excuse or palliation can be pleaded but the fact of its having been to many a matter of difficulty, in the morning of a week-day, to accomplish the abstraction of even so much time from business—the closing prayer completely drowned by the hurried rush of large numbers from the aisles and pews to the door; an unseemly scene, without doubt, as if so many had come to the house of God not to worship, but simply to enjoy the fascination of human eloquence."

We have often witnessed a similar disregard to decorum in our own churches. Some, as if impatient of the restraints of worship, are adjusting their dress and putting on their gloves during the last prayer, or while the benediction is pronounced, and hats are eagerly seized, and pew-doors thrown open, as if prizes were offered to successful racers. Such boorishness and irreverence cannot be too severely censured; it betrays either ignorance or impiety. A congregation of worshippers should maintain devoutness, till the service is closed, and retire with quietness and solemnity from the presence of the Lord.

[*Christian Chronicle.*

UNIVERSALISM—AN ANECDOTE.

We were personally acquainted with all the individuals referred to in the following anecdote.

A young Universalist preacher of commanding eloquence, and very great popularity, was returning home from some "meeting" in Niagara county, N. Y., some years since, in company with his uncle.

During the ride the preacher was more than usually silent; when about half way home he suddenly exclaimed, "Uncle! I'll tell you what I am going to do!" "Well!" said his uncle, "what are you going to do?" "I'm going home, and I'm going to burn every sermon that ever I wrote!" "What are you going to do that for?" asked his uncle in astonishment. "I'm going to do it because it's of no use to preach Universalism. Look at that congregation that we have just left—almost every one of them either drinks or swears—the very worst men in the place; and I have been preaching there now so long, and what good does it do: who has left off drinking or swearing? not one! I don't know whether the doctrine is true or not—I don't believe it is true, and if it is, it ought not to be preached, and I *won't preach it*!"

The preacher was as good as his word. He never preached another Universalist sermon. Soon after this the present writer became acquainted with him, and we account it a great favor that it was under our ministry that he was brought into the Church, and eventually numbered among her clergy. We have often almost wept over his bright but brief career. His remains now rest in the grave-yard connected with Grace Church, Lockport, in Western New York.—*Western Episcopalian.*

Munificent Example of Christian Kindness.

A noble-minded merchant in England, who, though not a member of the Free Church, had read with interest the proceedings of the recent General Assembly, has offered to allow the Free Church missionaries and ministers a free passage, when they can avail themselves of it, by any of twelve ships of which he is one of the owners, and which are constantly sailing between this country and distant lands.—The value of this most generous offer is greatly enhanced by the spirit in which it is made. In the letter which intimated his intention, he says—"I beg you will not make it known to any one but those you have to apply to, to inform you. You know that this a changing world. Fortune smiles at one time, and frowns at another. Of late I have been fortunate, and would desire to be thankful for it: but a reverse of fortune may come, and then the world would say, 'Where is your friend of missions now?'" Have we not in this a fulfilment of the promise, "*The merchandize of Tyre shall be holiness to the Lord?*"

THANK GOD FOR YOUR REASON.

An individual, as he was passing along the streets of London, was accosted by a stranger with the question, "Did you ever thank God for the use of your reason?" "No," was the reply, "I never thought of doing it." "Well, do it quickly," rejoined the stranger, "for I have lost mine." For years after reading the account of the above occurrence, we have no recollection of ever kneeling in prayer without rendering distinct and express thanks to the Father of mercies for the continued possession of this inestimable blessing. Reader, suppose you should be accosted by some spirit from that world on which hope never dawns with the question, Did you ever render suitable thanks to God, that you are not all I am?—what would be your reply? And with what feelings should you subsequently "bow the knee to the Father of our Lord Jesus Christ," would you express the grateful remembrance of the fact, that you are not lost?

POETRY.

Unite my heart to fear thy name.---Ps. lxxxvi. 11.

BY H. J. BEYERLE, M. D.

"Unite my heart to fear thy name"
And do thy holy will,
And start within a vital flame,
An ever-sparkling rill,
To urge me that it be my aim
Thy mandates to fulfil.

This world with her enticing charms,
Has oft besieged my heart,
And roused in me revolting storms,
And threw the poisoned dart,
That I should lift my puny arms
And from thy ways depart.

And Satan, with his piercing eyes,
And all-alluring mien,
Has spared no pains, in angel's guise,
With snares by me unseen,
To make my soul a sacrifice
To wickedness and sin.

Thou, Lord, who art fore'er the same
Unyielding friend of mine,
Thy praise and glory I'll proclaim,
And in thy Kingdom shine:
"Unite my heart to fear thy name,"
And do thy will divine.

Linglestown, Pa., 1850.

From the London Evangelical Magazine.

TO AN AGED CHRISTIAN IN AFFLICTION.

Pilgrim! faint, and worn, and weary,
Soon life's journey will be past;
Though thy path be rough and dreary,
Peace shall crown thy soul at last.

Pilgrim! raise thine eye, though sorrow
Dims it oft with bitter tears;
There's a bright and glorious morrow;
See!—e'en now its dawn appears!

Look! for hope is sweetly blending
With each cloud its beauteous rays,
And thy trials are but tending
To convert thy grief to praise.

Yes; and He who now afflicts thee,
Though he chastens, still he loves;
Full of tenderness and pity,
Ev'ry stroke his mercy proves.

Pilgrim! faint, and worn, and weary,
Lean upon thy Saviour's breast;
He will comfort and sustain thee,
Till thou gain the promised rest.

And, when passing death's dark river,
Banish ev'ry trembling fear:—
One is mighty to deliver,
Thy Redeemer will be near!

A SWARM OF BEES WORTH HAVING.

B patient, B prayerful, B humble, B mild,
B wise as a Solon, B meek as a child;
B studious, B thoughtful, B loving, B kind;
B sure you make matter subservient to mind.
B cautious, B prudent, B trustful, B true,
B courteous to all men, B friendly with few.
B temperate in argument, pleasure, and wine,
B careful of money, of conduct, of time.
B cheerful, B grateful, B hopeful, B firm,
B peaceful, benevolent, willing to learn;
B courageous, B gentle, B liberal, B just,
B aspiring, B humble, *because* thou art dust;
B penitent, circumspect, sound in the faith,
B active, devoted; B faithful till death.
B honest, B holy, transparent, and pure;
B dependent, B Christ-like, and you'll B secure.

From the Tribune.

MY SISTER'S CHILD.

BY H. H. TICHENOR.

An angel form of heavenly mould,
With sunny features bright and mild,
And yellow locks of sparkling gold,
I heard my sister call her child.

From the first hour I clasped the boy,
My love was boundless, fierce and wild,
My soul was full of sweetest joy,
Whene'er I saw my sister's child.

And all within me seemed to love
This darling spirit undefiled;
I had forgot the God above
In rapture for my sister's child.

Then came disease and racked his frame—
I heard his moanings loud and wild—
And death with his dread summons came
To rob me of my sister's child.

God called the babe—I know not why;
I thought my brain was growing wild;
In Heaven they want a star, thought I,
And they must have my sister's child.

I could not bear to render up
This tender flower, so meek and mild;
Drank to the dregs the bitter cup,
And saw them take my sister's child.

His spirit sweetly passed from earth,
When the fierce storm was raging wild,*
I know in Heaven it brought to birth
An angel—t'was my sister's child.

His voice now echoes through the sky,
With the redeemed and sanctified;
And anthems to the God on high
Are sung by my sister's infant child.

Then I will wait and murmur not,
Until I pass through Death's bleak wild;
I trust it will then be my lot
To meet in Heaven my sister's child.

*He died during the heavy rain, Sunday, August 25, 1850.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—In Conoy township, Lancaster county, Pa., on the 28th of September, 1850, Mary K. Brenneman, aged 1 year, 4 months and 21 days.

At Linglestown, Dauphin county, Pa., on the 31st ult., Jacob Hinkle, aged 2 years, 5 months and 15 days.

At Linglestown, on the 8th ult., Sister Barbara Bonewitz, aged 67 years, 2 months and 28 days. T. Strohm.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held at Martinsburg, Blair county, Pa., to commence on the 6th of December. D. Kyle.

By Divine permission, the following protracted meetings will be held on the East Cumberland Circuit, viz:

One at the Bethel near Shepherdstown, Cumberland county, commencing on Saturday evening, the 16th of November.

One at the Camp-hill Bethel, commencing on Saturday evening, the 7th of December.

One at Shiremanstown, commencing on Saturday evening, the 21st of December, to continue over Christmas.

The brethren in the ministry and the public generally are invited to attend.

J. Haifleigh.

Providence permitting, a protracted meeting will be held at Linglestown, Dauphin county, Pa., commencing at two o'clock on Saturday, the 30th of November.

Another will be held at Highspire, Dauphin county, Pa., commencing on Saturday evening, the 21st of December.

The brethren in the ministry and public generally are invited to attend.

Simon Fleegal.

Protracted Meetings in Lancaster County.

One at Hinkletown, commencing on the 22d of November.

One at Washington, commencing on the 13th of December.

One at Mount Joy, commencing on the 20th of December.

The preachers and brethren are invited to attend all these meetings. C. Price.

West Pennsylvania Eldership.

The time of meeting is postponed until Wednesday, November 20th, by request of brothers E. Logue and D. Wertz.

Change of an Appointment.

The time of Dedicating the Meeting-house in Boman, Marshall county, Va., is changed from the 24th of November to the first day of December. The meeting will commence on Saturday, the 30th of November.

This change of appointment is made in consequence of changing the time of the meeting of the West Pennsylvania Eldership.

Another meeting will be held in the Meeting-house at the mouth of Fish Creek, Marshall county, Va., to commence on Friday, the 6th of December. E. Logue.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,				$4 37	*a*	4 62
Do.	Rye,	do. - -		2 50	*a*	2 50
Do.	Corn,	do. - -		2 37½	*a*	2 37½
GRAIN—Wheat, per bushel,				93	*a*	97
Do.	Rye,	do. - -		50	*a*	50
Do.	Corn,	do. - -		45	*a*	50
Do.	Oats,	do. - -		33	*a*	33
Do.	Barley,	do. - -		60	*a*	65
SEEDS—Clover,		do. - -		4 00	*a*	4 00
Do.	Timothy,	do. - -		2 00	*a*	2 25
Do.	Flax,	do. - -		1 12	*a*	1 12
BEEF, per cwt.		- - -		5 00	*a*	5 50
PORK,	do. -	- - -		5 00	*a*	5 25
HAMS, per pound,		- - -		8	*a*	11
BUTTER,	do. -	- - -		15	*a*	18
LARD,	do. -	- - -		8	*a*	8
TALLOW,	do. -	- - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - -		12	*a*	12
POTATOES, per bushel,		- -		50	*a*	50
ONIONS,	do.	- -		75	*a*	87½
APPLES,	do.	- - -		1 00	*a*	1 12½
PEACHES, (Dried) per bush.				1 25	*a*	1 30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -		1 35	*a*	1 35
HAY, per ton,		- - - - -		10 00	*a*	10 00
PLASTER, per ton,		- - -		4 00	*a*	4 25

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$5 00	*a*	5 50
Do.	Rye,	do. -		3 00	*a*	3 00
Do.	Corn,	do. - -		3 00	*a*	3 00
GRAIN—Wheat, per bushel,				1 05	*a*	1 12
Do.	Rye,	do. - -		68	*a*	70
Do.	Corn,	do. - -		65	*a*	65
Do.	Oats,	do. - -		40	*a*	42
Do.	Barley,	do. - -		65	*a*	68
SEEDS—Clover,		do. - -		4 00	*a*	4 00
Do.	Timothy,	do. - -		2 50	*a*	2 62
Do.	Flax,	do. - -		1 40	*a*	1 50
BEEF, per cwt.,		- -		7 00	*a*	8 75
PORK,	do. - - - - -			7 00	*a*	7 25

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo decimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

Missionary Pledges.

We, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1850, the sums annexed to our names, for the purpose of sustaining two Missionaries, one in Illinois and one in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, -	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller, -	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	-	-	5 00
James Casey,	-	-	5 00
Samuel M. Hoover,	-	paid	5 00
Susanna Myers,	-	paid	4 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa. DECEMBER 2, 1850. NUMBER 15.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

Resumption of the Chair Editorial.

Having returned from our trip to the West, and brother J. Flake having served as editor pro tem. for the space of six months, according to contract, we now again resume the chair editorial of "The Church Advocate," and hope to be able so to conduct the same, as to make it both pleasing and edifying to its numerous readers. The Advocate is gaining favor with the people, and is a welcome messenger to many, and to none more so than to the brethren in the West. We realized this fact more fully than ever, whilst travelling in the Western States, during the past summer. There are many through that country who highly appreciate the Advocate, and would not do without it for more than twice or thrice its subscription price. The same may be said of many in this country. This consideration, together with the fact, that its subscription list is steadily increasing, stimulates us to renewed and persevering toils in conducting this semi-monthly journal. May we not hope that our ready scribes and readers, will continue to sustain us with numerous communications and ready payments?

Our Corresponding Editor.

We would inform the readers of the Advocate that we have engaged the services of brother J. Flake as Corresponding Editor; he may be expected, therefore, to write us some good pieces for the columns of the paper, to collect outstanding dues, and to solicit new subscribers, during the time he is visiting round among the Churches, as general missionary agent.

Missionary Subscriptions.

Some of our brethren and friends will soon be called on, by the Eldership's missionary agents, for subscriptions, or cash contributions, toward the support of missionaries in the far West. We need not less than five missionaries for the West—three for Illinois and two for Iowa. We hope, therefore, our good brethren will try, for once, to help on with this noble cause, with free and liberal subscriptions, to the utmost verge of their several abilities. Among the sects there are men to be found, not a few, who give their fifties and their hundreds of dollars, annually, for the support of missionaries and colporteuers; and if so, is it not right, and is it not time, for the same spirit of benevolence to develope itself among the members of the Church of God? Yes, it is both right and high time, that the whole Church should awake, put forth her energies, and consecrate her gains to the service of the God of the whole earth.

A Request to Define our Position on the Slavery Question.

Pawtucket, R. I., Nov. 16, 1850.

Dear Brother Winebrenner:—

It seems, according to Dr. Sutton's report, that the Eldership were not altogether pleased with brother Harn's position in relation to slavery at our General Conference.

As the matter now stands, it is a subject of considerable solicitude among our brethren to understand clearly your position, and that of the Eldership, concerning this subject. Will you, therefore, favor us with your own views upon it, and also with what you regard the true position of the Eldership in relation to it?

Please address me immediately at *Pawtucket, R. I.* Faithfully yours in Christ,

A. D. Williams.

Rev. J. Winebrenner.

Position of the Eldership on the Subject of Slavery.

In respect to the Institution of American Slavery, the East Pennsylvania Eldership of the Church of God entertain but one opinion, and that opinion is fairly and fully expressed in the resolutions passed by the General Eldership, held in Pittsburg, Pa., in the year 1845. See Journal of that body.

Touching the "Fugitive Slave Law," the Eldership gave no expression of their feelings or opinion. In our judgment they acted wisely, in leaving this subject to be discussed by our statesmen, rulers and judges of the civil law. Ministers are always best engaged when they give themselves to prayer and the ministry of the word. Nevertheless, they enjoy equal rights with all other citizens, under the Constitution and laws of this land. Hence we blame none for giving their opinion, as to the policy or impolicy—the righteousness or unrighteousness, of this or any other law, provided they do it prudently and dispassionately. But, nearly all the ecclesiastical bodies in the country, who have ventured to say any thing on the subject of this law, have said it with too much feeling and fire. Christians are bound to "let their moderation be known," and to "do nothing rashly." Wrong legislation should never be set aside by resistance. Redress lies in the right of repeal. Good and law-abiding citizens ought to submit and obey all the laws of the land, if they can consistently do it; and if not, they must patiently suffer the penalty consequent upon disobedience. Resistance and evasion of law is criminal, and we have no right to do a criminal act that good may come.

But, on the question, "Is the relation of master to slave a bar to Christian fellowship?" the body is divided—some taking the affirmative, others the negative.

Those who take the negative side of this question, think that the decision of it ought always to be made to turn on the circumstances of the case—that there are mitigating circumstances connected with many cases, which require the exercise of Christian toleration and forbearance, and hence the bare relation of master to slave does not, always under all circumstances, furnish a sufficient bar to Christian fellowship.

But we are happy to say that this difference of opinion has not led to strifes and divisions among ourselves, as unfortunately it has done in other bodies. This mutual love and forbearance is as it ought to be. Mooted questions, about which Christians conscientiously differ, should never divide the Church. Those who err, may and ought to be instructed, reproved and warned according to the directions given in the Bible; but there is no warrant to expel them from the Church, or declare them unworthy of Chistian fellowship, so long as they, in the judgment of charity, may be deemed in favor with God. Christian character is the true Bible test of Christian fellowship. Faults and errors are not all alike sinful and injurious. Some are, in their character, fundamental and essential, and strike, of course, at the very foundations of religion; and these, when embraced, will soon work out the destruction of Christian character. Others are less injurious, and must be tolerated, or the principle of Christian forbearance must be abandoned.

The vote of the Eldership on the adoption of brother Harn's report, as delegate to the Free-will Baptist General Conference, is not fairly and fully a test vote on the question: "Does the relation of master to slave debar from Christian fellowship, in all cases?"—That vote, as it stands on the Journal, involves and decides no principle. It shows nothing but disrespect to brother Harn. If his report contains any thing exceptionable, there was, doubtless, another and better way to have it rectified, than by rejecting the whole report. That action, to say the least of it, was exceedingly uncourteous. It was much regretted by many, and for more reasons than one.

Howbeit, on the aforesaid question there is an honest contrariety of opinion among the brethren of the Eldership; yet, through grace, they have charity to bear with one another, and are neither intolerant nor latitudinarian in faith or practice. *"Mittel mass die beste Strasz."*

Thanksgiving Day.

Thursday, the 12th inst., has been set apart by the Governor of this State, as a day of general thanksgiving, prayer and praise. We hope it will be duly observed by all the Churches of God in Pennsylvania. We have abundant cause for thankfulness. In the beautiful language of the Governor in his Proclamation, "Peace with all nations has been vouchsafed to our country by the Supreme Dispenser of national blessings. A beneficent Providence has continued His guardian care over the people of this Commonwealth. He has preserved us, under the institutions of free Government, in the quiet and undisturbed enjoyment of civil and religious liberty. He has favored us, with healthful seasons and abundant harvests. Individual happiness rewards the enterprise of the citizen; "The earth is full of the goodness of the Lord." "

In view, then, of all these blessings, is there not abundant cause for thankfulness to Him who watcheth over us as a nation, guards and protects our institutions, and speeds our onward journey to prosperity and greatness!

Revival in North Bend, Iowa.

From another letter written by brother M. F. Snavely, and found in this paper, it will be seen that the revival in North Bend, Johnson county, Iowa, is still in progress. About 50 persons have already made a profession of

religion, and a number more are seeking. See the letter referred to.

We are glad to hear of this glorious reformation. We hope it will tend to prepare the way for a missionary or two, by next spring; and also bring out the active zeal and energy of the Churches in Iowa. Where is brother Vance! Why don't the brethren in Iowa get him out on the missionary field!

Journal of Our Western Tour.

We commence anew the publication of the Journal of our tour through the Western States. The loss of our carpet-bag, on our way from the Venango Camp-meeting to Pittsburg, containing our papers, caused a delay in its appearance. Happily, however, we have recovered the bag and all its contents, so that we can now resume and continue its publication. The Journal of the 13th, 14th and 15th weeks will be found in this paper.

Eldership Journals.

The Journals of the Ohio and West Pennsylvania Elderships have not yet come to hand. What is the cause of the delay? We should like to see more regularity and dispatch in this business. The sooner, always, the Journals are published, after the respective Elderships close their sessions, the better.—The Churches and people always feel an anxiety to know how things have been arranged for Zion's welfare.

The Peace Congress.

This assembly, which met at Frankfort-on-the-Maine, commenced its session in St. Paul's Church, on Thursday, August 22d, and closed on Saturday evening. The city authorities voted to appropriate St. Paul's Church (the former Parliament House) for the meeting.—There were about *five hundred delegates* in attendance—300 English, 100 Americans, and 50 Belgians, about the same number of Germans, and a "liberal sprinkling" of Frenchmen. Dr. Jaup, of Darmstadt, was elected President. Among the prominent speakers were Rev. J. Burnett and Mr. Cobden, of England; Mr. Coquerel and Emile Girardin, of Paris; Elihu Burrit and Mr. Chipple, (colored,) of New York.

Resolutions were passed, condemning the practice of war, in favor of deciding international disputes by arbitration, urging the necessity of national disarmament, and disapproving of loans for defraying war expenses, declaring the principle of non-intervention and the sole right of every nation to regulate its own affairs, and recommending the convocation of a Congress of representatives of various nations, with a view to the formation of a code of international law.

Also, a supplementary resolution against duelling—very suitable for Germany, which of all countries is most given to that senseless practice.—The Congress is to meet next year in London.

The World's Fair.

The great World's Fair in London, in June, 1851, will, doubtless, be a splendid industrial exhibition, altogether worth seeing. It will be something like a World's Museum of inventions, productions and manufactures. All nations are invited to send their manufactures to it; and prizes will be awarded to successful competitors, by as impartial a jury as can be obtained, without distinction of country.

The building, now in course of erection, for the occasion, will cover an area of 18 acres, and cost about a half million of dollars. See a description of it in the News Department.

A company in Boston announce their intention to carry passengers attending the Fair, in splendid first class packets, for the sum of $60, the round trip. This is certainly very reasonable.

Harrisburg Gas Works.

These works will go into operation about the middle of this month. The Halls of the Senate and House of Representatives, and also the public offices, are being fitted up with Gas Fixtures. The most of our public buildings, hotels, stores, work-shops, together with many private residences, in our town, will use the Gas. It is, undoubtedly, altogether the cheapest, safest and best light that can be used.—The price of the fixtures can all be saved in the course of a few years; so that on principles of economy alone, apart from all other advantages and considerations, the public generally should be induced to use the Gas.

Population of Harrisburg.

According to the official census just taken by the U. S. Marshall, the present population of Harrisburg is 8,120.

Western Tour.---No. 8.

Wooster, Wayne Co., Ohio,
August 30, 1850.

JOURNAL OF THE 13TH, 14TH AND 15TH WEEKS.

Monday, August 12th.—This day we spent in Columbus and Clintonville. In the evening we preached and administered the ordinances of Feet-washing and the Lord's Supper, to the Church at Clintonville. We had quite a precious time; and some of the Methodist and Presbyterian brethren united with us.—The Church of God have it in contemplation to build a Bethel, or house of worship. Some of the brethren there can, and I think will, give liberally towards this object. May the Lord prosper them, and greatly multiply their number!

August 13th.—Left Clintonville and set out for Bro. James Eckles', near Eden, in Delaware county. On our way we passed over the Plank-road, through Worthington, Eden, &c., and arrived at brother E.'s towards evening. Here we stayed over night, and found the Livingstons and others, from Cumberland county, Pa., residing round in the neighborhood. Land is both good and cheap in that neighborhood. The brethren in Ohio ought to make that a regular preaching place. Bro. Eckles and family, together with others there, would be glad to have it so.

August 14th.—This was a beautiful morning. After breakfast we took leave of sister Livingston, brother Eckles and family, and started for Mansfield. But having some business with Mrs. E. Zimmerman, in Morrow county, several miles off from the main road, we did not get further than Lexington, in Richland county, where we stayed over night.—Lexington is a smart little village, six miles south-west of Mansfield.

August 15th.—Started early and went to Mansfield for breakfast. After breakfasting at the American Hotel, we resumed our journeyings towards Wooster. We passed on through Haysville and Jeromesville to Reedsburg, where we took dinner and fed; and then went on to Wooster, where we arrived in the evening, and found all our friends and brethren alive, well and hearty, save one dear niece, Charlotte Spink, who was, but is not. She died very suddenly and unexpectedly. The Lord sanctify her removal to her husband and kindred.

We were absent from Wooster, on our tour through the far West, two months, save two days. During this period we travelled about 1700 miles, passed over a great deal of beautiful country, preached in various places to large and attentive congregations, enjoyed many pleasant interviews with old and loving friends and brethren, and were reasonably well and hearty the whole time. We met with some kind brethren and acquaintances in almost every part of the far West. It is surprising what multitudes have emigrated from Pennsylvania and Ohio to the States of Indiana, Illinois and Iowa. A few only, comparatively, however, out of the many scatterd abroad there, had we the pleasure of seeing and preaching to. We heard of many, living in various directions, where we had no time of visiting. Others, again, we knew were living somewhere in the West, but could not ascertain their whereabouts. Did all the brethren who go West take the Church Advocate, and write for the same occasionally, their respective places of residence would become generally known, and they could be easily found by those who travel through the West. Come, brethren, send for the paper, and let us hear from you, through the same, once in a while.

August 16th.—Attended the Chester Camp-meeting, held on the lands of brothers Peter Sherich and Daniel George, about eight miles north-west of Wooster. Here we found a whole-souled army of loving brethren, with 21 tents, gathered together from the surrounding churches and neighborhoods, and all apparently with hearts to feel, and minds to work in the vineyard of the Lord. Here, too, we found a goodly band of the ministers of God, strong and able-bodied, who had come up to the help of the Lord, like so many flames of fire. The meeting commenced and went on with life and power. The Lord seemed to be in the camp, and indications of good were speedily manifested. In the language of the poet—

"The glorious light of Zion,
Commenced to spread around;
And sinners began a flocking,
Into the Gospel tide."

The meeting was opened on Thursday evening, with an appropriate sermon, delivered by brother James Neil. Friday, the day we arrived there, the congregatiens were only ordinary, and the stand was occupied by brothers Murray, Neil and Harn.

August 17th.—This day the people commenced gathering in from far and near, and the preaching was done by Bros. W. Adams, H. Murray and ourself. The day was pleasant—the congregations large—the attention good, and a few souls were born from above.

August 18th.—This being the Lord's-day—and the roads and the weather remarkably fine, the people began gathering up, from all the towns and regions round about, in great multitudes. The congregations this day, it was said, were unusually large and attentive. The stand was occupied, in the morning, by our humble self; in the afternoon by brother G. U. Harn, and in the evening by brother A. Holms. In the afternoon, after preaching, three happy converts were baptized, in the presence of a large concourse of people. In the evening there were several souls happily converted to God, and the Church had a feast on fat things, full of marrow.

August 19th.—This again was a beautiful day, but the congregations were only ordinary. The stand was occupied by brother H. Murray—by ourself, and brother G. U. Harn. But the work of God, this day, broke out with special power—meetings were kept up nearly all day—and some eight or nine souls were hopefully converted.

August 20th.—This was the last but the great day of the meeting. Mourners came out, and prayer-meetings were kept up nearly all day and night, except during preaching and the administration of the ordinances. In the morning and at night, it fell to our lot to preach, and in the afternoon the task was imposed on brother Harn. After preaching, in the afternoon, brother Megrew led down into the water fifteen happy converts, and buried them with Christ in baptism. And in the evening, after preaching, the ordinances of Feet-washing and the Lord's Supper were administered to a large number of the saints of the Most High, who seemed to dwell together as in heavenly places. After that, penitents were invited out; a number presented themselves for prayers; the meeting was kept up all night, and some six or eight persons obtained a saving interest in Jesus Christ.

August 21st.—Soon after breakfast, on the morning of this day, the Camp-meeting was brought to a close, in the usual way. A pretty large congregation had convened, to witness the closing solemnities, and truly it was an impressive, solemn and feeling time. After the meeting closed, we repaired again to the water, and four more happy converts were baptized in the name of the Lord. We then left the camp, returned to Wooster, and had meeting in the evening. One young man was received into church-fellowship.

August 22d.—This morning we left Wooster, in company with brothers A. Megrew and John Huff, for the Summit County Camp-meeting, where we arrived safely in the evening. The meeting was held near East Liberty, about eight miles from Akron, the county town of Summit county. In point of tents the meeting was small, there being only twelve in all. The congregations, however, were good, and highly interesting.

The preachers in attendance, of the Church of God, were Henry Murray, John Beidler, Archibald Megrew, Benjamin Howard, David Keplinger, Moses Coats, Geo. U. Harn and ourself., Then, besides these, there were also a number present belonging to the sects; such as Methodist, German Refermed, Evangelical, United Brethren, &c. How many of these, we had no means of ascertaing; but not less, perhaps, than ten or a dozen.

The first sermon, on Thursday evening, was preached by brother B. Howard.

August 23d.—The day was pleasant—the congregations rather small, but orderly and attentive. The stand was occupied, during this day, by ourself, G. U. Harn and A. Megrew.

August 24th.—This day I was called away from camp, to preach the funeral sermon of Thomas Jefferson Bender, son of Henry Bender, formerly of Lancaster county, Pa.—Mr. Bender resides near Uniontown, Stark county, Ohio. The Dysentery was raging badly in that country, and cutting off young

and old. Thomas J. died of it. In the afternoon we returned to camp, and found the congregation much larger than the day previous. Brothers A. Holms, G. U. Harn and B. Howard occupied the stand during that day.

August 25th.—This was a beautiful Lord's-day. The weather was pleasant and the roads good; and hence the people congregated, like at the Cedar Valley camp, the week previous, from far and near; and, on the whole, were better behaved and more attentive than at that meeting. Yet, the congregations were not quite so large as at the Wayne county camp. The stand, this day, was occupied by myself, G. U. Harn and A. Megrew.

August 26th.—This was another fine day. Congregations pretty good, and very attentive. Myself, G. U. Harn and B. Howard filled the stand this day.

August 27th.—This was the last, but not the least of the days of the Summit camp. The morning sun ushered in, under Providence, another fine day—and with the bright and smiling sun, the better light of God's smiling countenance seemed to shine upon us. The preaching was with power—the people were solemn and feeling—the truth triumphed, and the cause was advanced. The ordinance of *baptism* was administered to five happy souls, in the afternoon, and the ordinances of *Feet-washing* and the *Lord's Supper* were administered in the evening. Brother B. Howard, myself and G. U. Harn, did the preaching on this last day of the meeting.

The people of that neighborhood are strongly walled in, with sectarian bulwarks. But the artillery of Gospel truth has, I think, in a great measure, battered down their sectarian refuges, strong-holds and hiding-places, and prepared the people for a rallying on Bible truth and order. Although there were only five conversions, and five persons baptized, during the meeting, yet I cherish a confident hope that there will soon be a glorious reformation in that country.

August 28th.—This morning the Camp-meeting closed, and ministers and people went their way, like the shepherds returned from Bethlehem, "glorifying and praising God for all the things that they had heard and seen." Luke 2: 20.

In the evening I preached at Dalton, Wayne county, to a large and very attentive congregation. The Church at Dalton has suffered loss, from the same cause that convulsed the Church of God at Mechanicsburg, Pa. And here I learned, for the first time, that the very Diotrephes, who was the main troubler of the Church at Mechanicsburg, was "prating against us with malicious words," or rather, perhaps, "officious words," by means of some half dozen letters addressed to this place about that time. May the Lord give him repentance for these evil deeds.

Bro. Harn preached in Wooster the same evening, and had a good congregation.

August 29th.—Brother I. Whisler conveyed me to Wooster, where we met and found our friends all well. After dining, writing home, and enjoying a social and pleasant interview with our friends, we started to the country, some five or six miles, to visit my nephew, Calvin Winebrenner and family. With them we tarried over night. Calvin had been sick, but was convalescent.

August 30th.—We started for the Reedsburg Camp-meeting, arrived there in safety, and found quite a valiant host of saints mustered into the King's service, and equipped with the panoply of heaven, to fight the battles of the Lord. Of this meeting we can only give a partial account, not being there longer than two days. We left the meeting on Sabbath afternoon, and returned to Wooster, where we preached in the evening, to a crowded house. The Camp, however, was large and good, particularly on Sabbath. In interest and efficiency, it continued to grow, (as we have since learned,) to the time of its close, on Wednesday morning. For years I had an earnest desire to be present at some of the Ohio Camp-meetings, and my heart feels truly grateful to God, for the satisfaction and pleasure it has afforded me, to enjoy this privilege. I feel thankful, also, for the opportunity thus afforded me to renew my acquaintance with old friends and brethren, and to preach among them the glorious Gospel of the blessed God. God grant that the word preached (like seed sown in good ground) may yield a plentiful harvest.

COR. EDITOR'S DEPARTMENT.

Corresponding Editorials.—J. Flake.

After six months residence in Harrisburgh as *Pro tem. Editor and Preacher*, I quietly took my departure, November 21, taking the evening train to Columbia, where I arrived an hour after dark. I went to a public hotel and took tea, and then enquired where my young friend G. Brown, the Editor of the Columbia Spy, resided. I found his residence, but neither himself nor his wife were in, so I returned to the hotel, and sat down solitary to read and think, when some one came into the room, laid his hand on my shoulder, and said come along and stay with me to-night. It was my friend Bro. Brown, and so I went, and was very kindly received, and entertained, by his amiable wife and family, until the afternoon of the next day. We have no Church in Columbia, but Bro. B. formerly belonged to the flock in Lancaster—he now lives in Columbia, and in his hands the *Spy* is a very well conducted, interesting and useful paper.

Friday afternoon I went on to Lancaster, and called on my old friends Bro. and Sister Gable, to stay with them a few days, and met with the same hospitality as they have manifested for the ten years past during which I have been acquainted with them. In the evening a Dunker preacher was to preach in the Bethel, which the brethren open to strangers occasionally. The preaching and prayers of these plain people were to me acceptable and edifying. I am rather partial to the Dunker brethren—that is, to those who enjoy and preach the true spiritual, and evangelical faith, and experience of the religion of Jesus, as well as the law which he has given to his followers. I love their plainness, and simplicity, of dress and manners—also the testimony they bear in favor of peace, and against conforming to the world.

The Dunkers appear to me to hold the faith and practice of genuine Christianity, but I rather think they lack the life, and power, and energy which is needed, especially in these last days, when the smiles of the world, as well as its frowns, meet with the soul in its heavenward journey. O for the out-pouring of the Spirit as in days of old.

On Saturday evening a "*Hicksite Quaker*" preached in the Bethel—which is given now, as formerly, to strangers visiting the town, and having no place for holding meetings. I was not present on Saturday evening, and was told that nothing wrong or injurious was set forth, which is gratifying to me, for I am not by any means partial to Hicksite Quakerism, as a system of religious doctrine. I fear that they err in doctrines that I hold to be of vast importance to the soul's salvation. I feel that the great essentials of faith and life, as taught by our Saviour, and held by the saints of old—for these we must earnestly contend, and hand down to others unadulterated, the same religion for which the martyrs suffered and even died in former days.

On Sabbath morning I listened with pleasure to brother A. Swartz preaching in the Bethel from the words of holy writ, "*What is man*"—and afterward in exhortation I tried to set forth that God sets a high value on his creature man—that he is mindful of him, and visits him oftentimes in mercy.

CONTRIBUTORS' DEPART'T.

JOURNAL
OF THE
Third Annual Iowa Eldership.

The Annual Eldership of the Church of God in Iowa met, agreeably to adjournment, in North Bend, Johnson county, Iowa, on Monday, the 7th of October, 1850.

The meeting was opened by brother Jacob Lininger.

The brethren in attendance were as follows:

Teaching Elders—Michael F. Snavely, Jonathan Hawk and Samuel Scott.

Ruling Elders—J. Hawk and J. McCormick.

The meeting was then organized by electing brother JONATHAN HAWK Speaker, and brother S. Scott Clerk.

Brother J. Lininger made application to become a member of the Eldership, which was granted.

On motion, it was

Resolved, That the preachers give in their reports. Whereupon

Brother MICHAEL F. SNAVELY reported as follows: "That under present circumstances, being necessarily much perplexed and embarrassed with worldly cares, to provide for the comfort of his family; being also in a new country, where much improvement is wanted, and being unable to labor much in the ministry, by reason of a lurking of Bronchittis, he had not preached so much as formerly. His aim, however, still is to serve the Lord, and to preach the Gospel as much as his health and circumstances will admit of: although he must acknowledge he has in some degree lost grace, and asks an interest in the prayers of God's people."—His report was adopted and his license renewed.

Brother J. HAWK reported as follows: "That he is determined to serve God as much as ever, and asks an interest in the prayers of his brethren. He says he has preached but little, for want of the English language—Germans being few, and consequently German preaching is little needed. He feels, however, determined to do more in future, by the help of God, and wishes to live and die with the brethren."—His report was adopted and his license renewed.

Brother S. SCOTT reported as follows: "That he feels truly thankful to God that, through His mercy, he has once more been permitted to meet with his much beloved brethren in another Yearly Meeting, to transact business for the cause and Church of the living God. He stated that during the last Eldership year, he has labored in the Gospel ministry as much as his circumstances and feeble body would admit, having to labor with his hands during the working days. He preaches on Saturday nights and Sabbaths at four stated appointments, in regular rotation. Although he has not seen as much fruit of his labors as he desired, yet he blesses God he has seen a little, having witnessed some 17 or 18 conversions, baptized 13, and organized one Church of 15 members. The brethren where he labors are in a good state. Love, union and harmony prevails generally. With regard to his determinations for the future, he still wishes to preach the doctrine of the Bible, and among the dear brethren of the Church of God he hopes to live, labor, and die."—His report was accepted and license renewed.

Brother JACOB LININGER next reported: He stated that he felt thankful to God for the privilege of meeting with his brethren in the ministry, in an Eldership capacity. He said he feels much pleased with this new country; but does not feel so much in his element as when travelling constantly in the ministry. His determination, however, still is to serve God to the best of his abilties. His attachment to his brethren and the cause of God still continues. He asks an interest in the prayers of all his brethren. His report was accepted and his license renewed.

A letter was received from Bro. E. Logue, containing charges against this Eldership and certain of the brethren in Iowa. The letter was read before the Eldership.

On motion, it was

Resolved, That said letter be laid on the table.

Resolved, That this Eldership recommend to the brethren in Iowa the propriety of receiving funds, by voluntary contribution, at such times and in such ways as they in their wisdom may think best, for benevolent purposes.

On motion, it was

Resolved, That brothers J. Hawk, J. Lininger and S. Scott be the Standing Committee for the ensuing year.

On motion, it was

Resolved, That brother S. Scott transcribe the Journal of this meeting and send it on for publication in the Church Advocate.

On motion, it was

Resolved, That we adjourn to meet, God willing, at Trenton, Henry county, Iowa, on the second Monday of October, 1851.

Prayer by brother J. McCormick.

JONATHAN HAWK, *Speaker.*

Samuel Scott, *Clerk.*

Is Death Painful?

Every living being shrinks instinctively from death. The thought of it brings awe and gloom. But God's law has decreed that all must die. None escape its icy embrace. The pious and impious sicken, die, and meet their rewards either in heaven or hell. Once dead no human power can restore to consciousness or life. All the superior aid of the best medical talent, falls broken before the relentless monster. Infantile innocency, youthful vivacity, staid manhood, and venerable old age, all break the brittle thread of life. Whenever the wisdom of the All-wise Being calls, we must go hence.

But to the question, Is death painful? We incline to the negative opinion. We draw our conclusions from analogy. There is no positive proof of it; for none have re-visited us from the spirit world. We wish, however, to be distinctly understood to mean, that there

is no bodily pain in dying. For facts seem to show that it is a pleasant sensation. But we wish to premise that death is terrific to the gay, young, and wicked, because then ends all their shadowy and trifling pleasures, and the fear of God's vengeance brings anguish; but this is the pain of fear, or remorse, and not of the body. Again, to part from kind and affectionate friends, may throw a gloom around the dying couch, especially when weeping, and uncontrollable sympathy is before dying eyes; but here it is the same feeling that we have in parting from friends a short time on earth; namely, the sorrow of parting. Good men when they have been at the threshold of death, have spoken of the pleasantness of it. Such is the testimony of men whose characters during life were unstained, and while here were shining lights in dark places, All will be free to admit the truthfulness of the above, but they may possibly find it difficult to grant that the wicked die so. These mistake God's goodness, and want to compare His wisdom with their ignorance. Does not God send rain and sunshine on both classes? Is not the harvest of the Atheist and Christian equally abundant? Do not the pious and impious sicken and die? And have the godly less pain than the ungodly, under similar circumstances?

In resuscitation from suspended animation, the sensation is described to be first as when we hold our breath, then the sensation is said to be pleasant, and then insensibility begins, and during this state pain cannot be felt.

A violent case of disease occurs, excruciating pains rack the mortal frame, inflamation of a high grade is destroying the organic tissue with surprising rapidity, the virtue of medication is abortive, the imagery of despair is depicted on the countenance; when suddenly all pain ceases, and the friends rejoice and expect a speedy restoration to health.—But all this results from a new condition, mortification or death of the parts involved, and before many hours the patient will softly and gently expire. Death will be particularly easy to the eyes of all, if his mind is free from temporal cares, and ready to meet the judgment; but if impious, the heart must chill at the direful and black prospects in view, and it will be quite natural to find such a person leaving earth with shrieks and lamentations. An eternity of pain is prospective, and who would not lament? An infant does not scream in the dying hour, but sweetly falls asleep.

But if death be a pleasant sensation, and not a painful one, from what cause originates the dreadful death struggle? We see nothing difficult here. While we are free to admit that the early gasping for breath is not delightful, and produces some struggling occasionally, yet much of the appearance of pain is purely automatic. Do not persons afflicted with epilepsy fall, struggle, foam at the mouth, and appear to be in pain, yet on recovery from the paroxysm, say no pain was experienced. Moreover, if a dead body be put under the influence of a powerful current of galvinism, we will get many of the signs of life; the corpse will spring to its feet, the eyes will roll in their sockets, the jaw will move spasmodically, the arms will be tossed about, and the features become distorted, and yet the "vital spark" has fled, and a tenement of inanimate clay only remains. And, of course, no sensation is experienced by the dead body; it acts clearly as an automaton. Nevertheless here are the same movements of the animal system, that are seen in the throes of death.

The writer has often stood by the dying couch, when the "thread of mortal life" was being unwound, yet heard no complaints of bodily suffering; a smile often played around the countenance of the righteous, which indicated pleasure; and if there were woful exclamations, they were from the dying lips of the wicked, the result of the horrid forebodings of the punishment due them in eternity, and not caused by corporeal pain. Sometimes persons leave earth speaking incoherently; here, no doubt, reason has left her throne, under which circumstances any painful expressions should be classed as empty, senseless words.

G. R.

Elizabethtown, Pa., Nov. 20, 1850.

More Good News from Iowa.

THE REVIVAL STILL IN PROGRESS.

My Dear Brother:—

Having been on a preaching expedition some five miles from this, in the Clear Creek settlement, on last night and to-day, (Sabbath,) and being somewhat wearied by my pedestrian journey, I concluded on staying at home this evening, while my family are gone to meeting, and pen a few lines of good news for the readers of the "Church Advocate."

Our meetings are still kept up every night, and, from present appearances, will be continued. The number of converts, together with some backsliders reclaimed, will now number from 48 to 50! The number of believers baptized, 29—the number received into Church-fellowship, up to this afternoon, 14 or 15, and many more will join.

The meeting is held in No. 1 School-house, where we had meeting when you and brother Harn were with us. There are only two young women in all the Bend who do not, as yet, profess religion; and these are both seeking, and have been out to be prayed for.—There are likewise only four young men in the Bend who do not profess religion. The fame of this work of grace has spread from 40 to 70 miles round about. Glory to God!

There are only about 12 houses in all the settlement that are not houses of prayer; and some of these inhabitants are in trouble.

We purpose making an effort, during this winter, to build a house of worship. If we were only a little more fore-handed. Would that the Lord would put it into the hearts of some of our wealthy brethren in the East to send us a blessing, (a piece.) to help us along in this new country. If we could only get $50, we would go on in the name of God to build. We are all willing, but few of us are able. Brethren, can't you feel for us?

We think we can build a Bethel, 30 by 35 feet, in a plain way, with about $500. But, where is even that to come from?—If some of our good-hearted able brethren in the East were here, and would see the anxious people crowding around the door and windows of our humble little School-house, during our revival, and see them climbing in through the windows to get to the mourner's bench, they certainly could not help but out with their five's and ten's, to help us build a larger house for the worship of God, and the accommodation of the people. I know that brethren Ross, and Rife, and E. Shœffer, and Gable, and many more such liberal-hearted men, if they knew our circumstances, could not pass us by unnoticed,—could you, brethren? Do you think you could? I trow you could not.

Were I worth the one-tenth of some of those brethren named, I would build one myself. I know I would, feeling, as I do, on the subject. Finally, farewell. God bless you. Pray for us.—Amen. More anon.

Yours, fraternally,

M. F. SNAVELY.

November 3, 1850.

Union S. S., No. 2, North Bend, Iowa.

Preamble and Resolutions.

Inasmuch as there are now a goodly number of settlers in this new but beautiful far Western country, and there being consequently a number of children, and the parents of the same feeling an interest in their present and eternal welfare; Therefore the great want and need of Sabbath-schools, for the proper instruction of the youthful mind, was seen and felt. On the matter having been maturely reflected upon by us in North Bend, it was finally concluded upon that an effort be made to hold Sabbath-school, which was accordingly done, in an humble way. However, the want of a Library, and the means to procure the same, presented (apparently) an insurmountable difficulty. It was then agreed that Elder M. F. Snavely should make an appeal, through the columns of the Church Advocate, to the brotherhood of the Church of God in the East, for a donated Library. This was done; but through providential interventions we failed in the same. Afterwards, by the advice of an excellent brother, Elder Jacob Flake, an appeal was made to the Board of the American Sabbath-School Union of Philadelphia, Pa., who, after reading and considering our call, felt their bowels of compassion move in our behalf, and forwaded immediately, to the care of Elder M. F. Snavely, near Iowa City, a beautiful and excellent S. S. Library, which was opened and exhibited in our School, this 27th day of October, 1850; after which it was

Resolved, That we, the members of the Union S. S., No. 2, in North Bend, Penn township, in the county of Johnson, and State of Iowa, joined by our Sabbath scholars, tender our warmest thanks and heart-felt gratitude to the "Board of managers of the American S. S. Union, of Philadelphia," for the beautiful Library donated to us.

Resolved further, That the Secretary of our Sabbath-school be directed to forward a copy of the preamble and resolutions of this School to the "Board of the A. S. S. U., of Philadelphia," signed, in behalf of the members of this School, by the President and Secretary of the same. A. C. DENISON, *President*.

M. F. Snavely, *Secretary*.

To the Children of our Friends.

As I have been appointed one of the Missionary Agents to travel through the Churches of God in Maryland, and those west and northeast of Harrisburg in Pennsylvania—(see notices in last Advocate;) I have decided upon receiving *particular* Missionary Donations or Gifts in money from all the Children and Young Persons, members of the Church, or friends of the Church. And all moneys got from them *will be kept separate* from those got of older persons. I design *to raise enough money from the children and young people* on my ground TO SEND ONE MISSIONARY TO THE WEST! I feel very certain that if the parents will tell their children about this noble undertaking, or get them to read of it, the children will lay up ther pennies and little pieces of silver, and the young women and men will put by their quarter, half or Whole dollars, and have them ready for me when I come. I shall take more delight in collecting this juvenile Missionary Fund than all the other. When I come around to hold the Missionary Meetings, I wish to see all the boys and girls turn out with their money ready, to give it to *send a Messionary preacher to the West to preach the good word of God to the people, there where many of them have no preaching.*

J. F. WEISHAMPEL,
Missionary Agent.

P. S.—I expect to start about the middle of December, beginning at the Carrolton (or Sandy Monnt) Church, first; and after returning home, then I shall start up through Perry and other Western counties in Pennsylvania.

J. F. W.

Death by Burning.

It becomes my painful duty to record the distressing death of William M. Furgeson, only son of brother John Furgeson, printer of the Advocate, who died on Monday morning, the 25th of November, in consequence of being most distressingly burned the Saturday previous. His age was one year, five months and two weeks.

It appears his mother left him in the room, stepped to the milk-wagon to get some milk, was not gone over a minute and a half, and returned to see her only child wrapped in flames. It is supposed he went to the stove and commenced playing with the fire, and his clothes caught.

This is but another warning of the uncertainty of life, and should be a caution to parents to exercise special watchfulness over the unguarded steps of helpless childhood. Man, in infancy, is of all God's creatures the most helpless and exposed to danger, and when the greatest care and watchfulness is exercised over his thoughtless steps, still he is liable to numberless dangers.

But a Christian parent has the great consolation that a wise and good God permits those things for good both to parents and children. Sometimes for the good of the parents, by letting them see how dependant they are upon the watch-care of a Heavenly Father, and how grateful they should be for His every day guidance. For the good of the little innocents, in that He removes them from the sorrows and ills of this lower world of dangers. He can best take care of them, and for this reason has the best right.

Then dry your tears, dear parents, with the Christian's hope, that He who said, "Suffer little children to come unto me, and forbid them not," has taken your gentle boy to the embraces of Himself. So live that you may meet it in a better land, where death shall never grieve the hearts of parents or friends. "Parents and children there shall meet to part no more."

Funeral services by the writer.

G. U. HARN.

The Church of God at Baltimore.

Last Sabbath evening there was a large attendance at public service. Brother McFadden preached an excellent sermon, and Bro. Mullenix closed by exhortation—he having preached in the morning. The Church is beginning to look up. Next Saturday evening we shall commence a protracted meeting.—It is to be hoped that the missionary funds and personal donations spent upon the Church here will ultimately effect what was the design—the conversion of many souls and the

raising of a large Church of God in Baltimore. Pray for it, ye friends of God.

Brother McFadden hopes that Brothers S. Fleegal and J. C. Seabrooks will fulfil their promises in relation to the collecting of donations, as soon as possible. J. F. W.

November 11, 1850.

P. S.—The meeting commenced on the 16th of this month has been kept up, and is to be continued as long as there are prospects of good. The congregations are large and very orderly, and the result up to last night is three conversions, two baptisms and three additions to the Church. Elders McFadden, Mullenix and Weishampel are all working in harmony in the good work. J. F. W.

November 25.

Lamentable Occurrence.

Plymouth, Ohio, Nov. 9, 1850.

Brother Winebrenner:—

Elder D. Schriner, on his way to his appointment, on the second of this month, while travelling in his buggy, and a calm still air, about two miles east of Findley, Hancock county, Ohio, a large dead tree, on the side of the road, fell on him,—broke and mangled his leg dreadfully,—broke his buggy, and killed his horse dead on the spot. It is supposed that brother Schriner cannot live. O! pray for him and his distressed family!

Yours, affectionately,

WM. ADAMS.

Letter from Oregon.

Oregon City, June 15, 1850.

Mr. Editor:—

I arrived in Oregon, by way of the overland route, in due course of time after my departure from the States. The road, generally speaking, is excellent. Considering its length and the desert mountainous country through which it passes, I may safely say it is unsurpassed by any natural (and many that have undergone the process of *naturalization*, as practiced in many sections of the Union) road I ever saw, and probably by any in the world. The first part is fine. The Black Hills are the first serious obstruction, the hard, gravelly ground being very severe on the feet of the cattle. The South Pass is as good a road as the one round the square of your city, and much easier travelled than it at some seasons of the year. The Blue mountains form the next barrier, but are surmounted without much difficulty; and last, though very far from being least, come the Cascade montains. A man can complain, with some show of reason, of his difficulites here; but a little perseverance, and these will also be overcome.—The first object, at the foot of these, that meets the anxious gaze of the weary and care-worn traveller, is a neat log cabin, surrounded with all the necessaries of life; and let him who is similarly situated, who has not laid his eye on a house, or anything bordering on civilization for months, imagine the feelings of the emigrant when he arrives at this point. This journey is long and vexatious, particularly to a man of family. But once over, like everything else, it is soon forgotten or absorbed in the excitement of the present or anxiety for the future.

The country lying west of the Cascade mountains contains all the improvements yet made. Oregon contains about ten thousand inhabitants at the present, most of whom are in the Williamette valley. This valley is divided into smaller valleys and mountains, alternately, or rather large hills, each watered with its own streams. These valleys are high, rolling prairies, interspersed with groves of oak and other timber. The sides of the mountains afford inexhaustible supplies of fir and pine timber, which is within a reasonable distance and easy of access to most parts of the valleys.

Many excellent farms have been made, and present an air of neatness and comfort which rivals most of the best in Illinois. In the upper part of the valley (which is south) stock raising is carried on extensively. The plains, in some sections, present vast herds of them.—They are exceedingly fat, although not fed, much more so than many of the stall-fed cattle in the States. All kinds of stock are raised in abundance, and with one-half the trouble that attends this pursuit in the States. It is the prevailing opinion, however, among farmers, that the grass will eventually fail; indeed those who ought to know, say that it has declined sensibly where large settlements have been made. Should such an event ever occur, so far from the farmer's labor being less it will be greater, than it is in the States. It would, I should think, greatly enhance the labor of the farmer in your State to raise wheat or oats instead of corn, to feed his stock. Owing to the extreme dryness of the summer, corn cannot be cultivated here. In some sections vegetables do exceedingly well, while in others directly the reverse is true.—Bottom lands, or lands that can be irigated, are good for gardens. I have seen some vegetables of enormous size.

At the head waters of the Williamette is a chain of mountains crossing the country from the Cascade to the Coast Range of Mountains. This range separates the Willamette from the Umqua valley. There are but few white persons in it, though it is far superior to this valley as a grain country. I understand quite a party have it in contemplation to commence a settlement there next season. Farther on is the Rogue's river valley. This is the principal gold region of Oregon. It is not of much use for any other purpose, if it be not generally misrepresented. I shall have more to say in regard to the quantity of gold found there, when I have more information.

Until recently, it was supposed there was no valuable country west of the Coast Range. It now appears there is some fine country there, capable of supporting quite a large population. It has not yet been explored. There is some fine country near Astoria, at the mouth of the Columbia, as also on the North.

Upon the whole, Oregon is far from being the terrestrial paradise that letter writers have represented it to be. It is, nevertheless, highly favored by dame Nature. Few countries can boast a greater number of substantial advantages than Oregon, yet it is not entirely free from disadvantages and unpleasant circumstances. It can sport every variety of climate, from almost the tropical regions of the south to the perpetual snows of the north. Not the least among its attractions stands its scenery—beautiful beyond description. From the hills in the neighborhood the lover of the picturesque and grand in nature can behold scenes, spread out in all directions, that cannot fail to awaken the liveliest emotions of wonder and admiration.

Money is plenty, and business improvements and building rapidly going ahead. I have abundant reason to *feel* that I am near the gold mines. Everything bears exorbitant prices. Provisions are not over abundant, and there is a prospect of a still greater rise. Many Oregon miners are daily returning, and with varied success—from nothing, and worse than nothing, up to handsome fortunes. Oregon has been both injured and benefitted by the discovery of the gold mines, and it is a question whether the good effects will counterbalance the bad. It is generally awarded to the former. While the good effects will be permanent, the bad, or at least the majority, will be but temporary. But of this and other matters more hereafter. J. S.

Letter from Brother J. Myers.

Ashland, Ohio, Oct. 28, 1850.

Dear Brother —

In reading the last number of the Advocate, I find quite a number of letters from the friends of Zion. This is truly refreshing.

Among the many worthy epistles is also that of brother Harn, from Providence, R. I., dated October 5th, 1850. This is especially satisfactory and encouraging; and I do hope the delegation to the F. W. Baptist Church will "encourage similarity of sentiment between us—cultivate Christian acquaintance, and strengthen the bonds of Christian-fellowship," &c.

I was glad to see by brother H.'s letter, that the subject of slavery was not neglected; and that he made the Conference acquainted with the views of that awful curse of our land, involuntary slavery, as expressed by the General Eldership of the Church of God in the United States, held in Pittsburg, Pa., A. D., 1845.—And surely did I rejoice to be informed that the resolutions of said Eldership met with an enthusiastic response in the Conference room.

Further, would I hope, that the sentiments expressed in the resolutions referred to, would find a lasting home in every Church of God, and in the breast of every individual professing to name the name of Jesus Christ. "Let every one that pronounces the sacred name of the Saviour depart from all iniquity."

Some, indeed, did say, and some do still say, that those resolutions are too ultra. But I have charity to opine that some say that unthinkingly; because slavery in the United States is so common, and so identified with the numerous interests concatenated from North to South, and more so, because the blighting, withering curse is legalized; but this by men whose ancestors were probably engaged in stealing those very men and women whose children were subsequently and are still sold at auctions like brutes destitute of immortal souls; that this dreadful sin has lost its deformity, hideousness and monstrosity in the eyes of many. Others, again, I am fully aware, speak against anti-slavery resolutions from sheer wickedness and malice aforethought.

But I can assure you, I was not glad to read brother Harn's language and sentiments regarding those resolutions. His words are thus:—"You will, however, permit me to remark, that although I endorse the sentiments contained in those resolutions, yet I never understood them to advise the Churches of God to withhold the hand of fellowship from, or disconnect themselves with a brother, merely on the ground that he sustains the relation of master to a slave."

What—has brother H. got into the fog? What does he mean? Not withhold fellowship from a *brother* "merely" because he is master over a slave! What else constitutes slavery than holding a fellow-man in bondage? Holding one fellow-being in the iron jaws of involuntary servitude, is just as much sanctioning the wrong as to hold a plurality. If we give the little finger to the enemy of all good, we might as well give him the whole hand.

Now, I ask brother H., could he call a man by the all-endearing name of brother, a child of the same righteous and merciful God that he professes to be, who sustains the title of master to a poor being created in God's image, but holding him in perpetual bondage? I trow not.

Has that miscreant, who deals in the flesh and blood of his own species—who has a legal right to sell that unfortunate wretch into hopeless bondage—break asunder the marriage tie, dispose of the slave's wife, and turn all the issue of that poor man's body into money to maintain his assumed lordly aristocrary, a claim on Christian fellowship? Let brother H. answer.

There are many things which the compromiser might set forth as apologies for those who get into possession of slaves by inheritance from their fore-fathers, &c.; but the limits of this letter will not admit of rebutting such testimony in palliation of the damning crime of slavery.

Would we give that person the right hand of fellowship, wash his feet, give him the kiss of charity, and commemorate with him the suffering and death of that Saviour who died for Adam's race, without respect to color or complexion, who we knew had been guilty of robbing hen-roosts, or of stealing sheep? No, sir, we would not. Well, then, does not common sense, as well as the teachings of Christianity, tell us that robbing men, and robbing them of their liberty and the proceeds of their sweat and toil, is ten times worse than stealing all the fowls and sheep in all creation.

I have no sympathy for the slave-holder, nor palliation for the sin of him that holds his brother man in bondage, forsooth he did inherit him.

There is too much light in the world. at this time, to suffer such flagrant outrages on the rights of man to pass off without our most serious and earnest animadversions. Such things can no longer be suffered among those who profess to vindicate the rights of Jehovah, by taking the word of life for their rule of faith and practice.

Churches must te-totally veto the crime of slavery, without any compromise whatever; and not only this, but all who wish to enjoy the elective franchise, must likewise veto the "sum of all villainy" at the ballot-box, if they wish to keep their hands clean from the blood of the poor down-trodden slave, although slavery may have been legalized a hundred times. But, mark, by whom has it been legalized? Certainly not by men who acted with "a single eye to the glory of God," and for the good of suffering humanity; but with a rogue's eye, for their own pecuniary interests.

Here is not the place, nor have I the time and space, to detail the withering, blighting effects of slavery, both morally and physically. It is but too well known; consequently it is high time that a line of demarkation be drawn between him that serves God, and him who bows down to the "dark spirit of slavery."

I conclude, therefore, in hopes that brother H. will see the error of his way, and retract

what he inadvertenly, I trust, wrote in his letter. Yours, as ever,

J. MYERS.

Letter from Brother A. Megrew.

Wooster, Ohio, Oct. 18, 1850.

Dear Brother Winebrenner:—

This note will inform you that our Yearly Meeting is past. It closed on the evening of the 16th. We had an excellent meeting.—Love and union characterized the meeting all through, and the business was arranged so, I believe, as to give general satisfaction. The ministers all seemed to be in good spirits, and went away apparently much encouraged to preach the Gospel of the blessed Jesus. The cause is on the march in Ohio: and in my humble opinion, is about to take a special rise. The prejudices of the people are giving way, and many are beginning to see and acknowledge that the teaching and practice of the ministers and people of the Church of God is in accordance with Apostolic teaching.—May the guod Lord grant that truth and righteousness may speedily gain the ascendancy and prevail high over all.

Tell brother Harn, for his satisfaction, that he is appointed to the Wooster station, and will be expected by the first of April next, to come and take charge of the Church in Wooster. May the Lord prosper him abundantly, is my sincere desire and ardent prayer.

As for my own part, I have taken no charge for the coming year; having it in contemplation to emigrate (the Lord willing) to the far West, when my charge shall close here next spring, and try to be useful there—in Illinois or Iowa. Yours, &c.

A. MEGREW.

Letter from Bro. Daniel R. Long.

October 20, 1850.

Brother Winebrenner:—

I send you five dollars, my dues in full for the Advocate. The Advocate is a welcome visitor to me and my family. It is the only source of comfort that we have springing from the Church. Through the Advocate we learn many things of great interest. Among many things which we have learned through the paper, is your tour to this our Western country. We are glad that you undertook this journey, and visited the brotherhood in Ohio, Indiana, Illinois and Iowa. But we were sorry that you passed us, so that we did not get to see you. When you passed from Burlington, Iowa, to Peoria, of this State, you were within six or seven miles of our place of residence. We live south of Harrisonville. We have lived almost three years and six months in this State. And since we have left Springville, Lancaster county, Pa., we never had the privilege of seeing any of our brethren, much less did we hear any of the ministers of the Church of God preach. We should, therefore, have felt ourselves very happy indeed to have seen yourself and Bro. Harn, and to hear you preach. We trust that if any brother or brethren come to this country, and especially if so near as you have been, they will hunt us up, and we will heartily welcome them.

We have a fine country here, and fine neighbors. I think much good could be done in this place, as well as in many other parts of this Western country. I noticed in one of your letters, that you have a strong desire to have a missionary at Peoria. I would say, that if you should succeed in your Eldership to send a man there to preach the word of life, and he will give us a monthly visit in this place, I will give five dollars towards his support; and I have a brother living in a village called Fairview, 12 miles east of me,—he is no professor of religion, but is a friend to the Church: he told me that if one of our ministers were sent here, he would give five dollars towards his support. Our place of residence is some 40 miles west of Peoria.

We would also be much pleased, if the Lord will, and brother Howard moves to this State by next spring, if he could or would pay us a visit and preach for us. We have a comfortable School-house near at hand, and it is a public one. Preaching is kept up in said house by the M. E. Society. We have had a good sermon to-day, by brother West, from 1 Cor. 16: 13.

If any brother or brethren wish to address me by way of letter, they must direct to Troy Mill P. O., Fulton county, Illinois: or else to Ellisville, of said county, Illnois. I live between the two places, and it is immaterial at which place I am addressed.

Yours, fraternally,

DANIEL R. LONG.

Letter from Brother John H. Chew.

Sandy Mount, Md., Oct. 9, 1850.

Dear Brother Winebrenner: —

I send you a few lines, to inform you and the readers of your valuable paper, that Bro. J. C. Owens organized a Church at this place, and called it the Church of God at Sandy Mount. This, I think, is in accordance with the Scriptures and Apostolic usages.

It is true, the number is small, as yet—only 12. But we thank God for a beginning. Bro. Owens, assisted by brother McFadden and others, held a protracted meeting here, which commenced on the 21st of September, and lasted until October 2d; and it pleased the good Master to visit us with a great refreshing from His presence. The result of the effort was, 10 or 15 professed to find Jesus to be precious to them, 13 followed him into (not *at*) the water, and were buried with him in baptism, and 13 united with the Church here. To God be all the glory.

This gracious work, with the Gospel preaching, is causing the sectarians to tremble like Felix, and to say, almost thou persuadest me. This is the right way. I say, as Paul said, I would to God that they were not only almost but altogether persuaded to take the way the Saviour has laid down in his will, and become obedient children.

Yours in Christian love,

JOHN H. CHEW.

Letter from Bro. Geo. Sandoe.

Hinkletown, Pa., Nov. 8, 1850.

Brother Winebrenner:—

I send you these few lines to express my satisfaction with the acts and doings of the late Yearly Meeting, held at Churchtown, Cumberland county, Pa. There was much to be heard and seen at said meeting which to many, no doubt, was peculiarly gratifying. If there was one thing that occupied my mind more than another, it was the efforts made to advance the missionary cause. I cannot relate my feelings on the night appointed to make the effort, when it was asked, But who will go? I for one felt to say, I will go. But, fearing lest it might appear arrogant on my part, I remained silent. Not because I felt any reluctance to leave my native home, friends and relatives: for if God is on my side, what other friend can I need. His promises to the missionary are great and precious. "There is no one that leaves father and mother, friends or relatives, houses or lands, but shall receive an hundred fold in this life; with fathers and mothers, houses and lands, with persecutions, and in the world to come eternal life." What He has promised He is able to fulfil. I feel to labor in the vineyard of the Lord, while here on earth I stay. I ask an interest in the prayers of all my dear brethren and sisters.

Yours, in Christian fellowship,

GEO. SANDOE.

EXTRACT OF A Letter from Bro. Thos. Hickernell.

Euphema, Ohio, Oct. 8, 1850.

Brother Winebrenner:—

The Lutheran preacher at Euphema replied to you and brother Harn the Sabbath following your visit; and, after making the reply, he stated that no more ministers should preach in that house after this, except they were Lutheran preachers; when a Deacon arose and said, except on funeral occasions. His text was, "Many deceivers are gone out into the world."

"Render honor to whom honor is due." If this will hold good in one case, it will hold good in another. If men or Churches are liberal, they deserve praise. This Paul done when on earth. In this we wish to imitate the Apostle.

The Church at Clintonville, north of Columbus, Ohio, are systematic as well as liberal. Each member subscribes so much for a year. Some three dollars, some five and some eight; and then pay into the church treasury the 12th part of their subscription once a month. Now if all the members on the whole circuit were to do so, those that labor could easily meet demands made upon them as they pass along. But I am sorry to say, that I have understood that some have roundly asserted on this circuit, that they would not help to support preachers, for the present; for they have enough to do to get along themselves. They say, they would sooner not belong to the Church than support the preachers. Well, all I have to say to them is that which Paul had to say to the Corinthians, "He that soweth sparingly shall also reap sparingly."

Yours, &c., THOS. HICKERNELL.

[communicated by request.]

OBITUARY OF Sister C. P. FETTROWE.

Departed this life, in Birmingham, Huntingdon county, Pa., Sister Catharine P. Fettrowe, aged 17 years, 9 months and 29 days.

Sister Catharine was a daughter of George and Catharine Frank, of Oliver township, Perry county, Pa. In December, 1849, she sought the Lord, and found him precious to her soul. On Christmas, in the same month, and in the same year, she was buried with Christ in baptism; and soon after attached herself to the Church of God in Oliver township. In December, 1849, she entered the state of matrimony, with Abraham Fettrowe, and led a Christian and peaceable life. From the time of her conversion to her death, she led an exemplary and pious life; and thus won for herself friends and esteem which will not soon be erased from their minds. In March, 1850, she removed from Perry county to Birmingham, where she died in the triumphs of faith and in hope of a glorious immortality beyond the grave. A. SNYDER.

Matamoras, Nov. 23, 1850.

NEWS DEPARTMENT.

The First Premium Ham.—The following is the recipe used by our fellow-citizen, T. E. Hambleton, Esq., in curing the ham which he exhibited at the late Agricultural Fair, and which was awarded the highest premium:

To Cure Maryland Hams.—To every one hundred pounds weight of pork, take 8 pounds of ground alum salt, 2 pounds of brown sugar, 2 ounces saltpetre, one and a half ounces potash, and four gallons of water. Of these form a brine. The meat should be well cooled and dried before being put up, and then suffered to lie one day in a cool place. Then rub each piece with fine salt, and pack the whole down and suffer it to remain some two or three days, according to the weather. The above brine should then be poured into the cask or tub on the side. After being in the brine six weeks, take out the meat, rinse it in cold water, hang up and suffer it to dry for four or five days, or longer, and then smoke some two weeks with hickory wood. Tie up each ham in a linen bag and white-wash the outside.—*Baltimore Clipper.*

Illustrated Family Christian Almanac for 1851.—The price of the Almanac is 6 cents single copies, 50 cents a dozen, $3 50 a hundred, $30 a thousand. The immense edition alone warrants the publication of an annual at so low a price.

"This beautiful and instructive annual for the coming year, filled with valuable reading and important statistical information, drawn from original sources, is now published. Its excellence and acceptibility are perhaps best shown by the fact, that since it has been prepared by its present editor, its annual sale and circulation have risen from about 70,000 copies to 128,000 in 1848; 192,000 in 1849; and over 300,000 in 1850. Its beautiful engravings alone are worth more than the cost of the work."—*Puritan Recorder.*

American Board of Foreign Missions.—The receipts for the last year were $251,862, and the expenditures $254,329. Thirteen missionaries have baen sent into the field during the last year. The present number of missions is 24; number of stations, 134; ordained missionaries, 157; whole number sent from this country, 395; whole number connected with the missions 517; number of printing establishments, 12; pages printed last year, 37,644,528; pages printed from the beginning, 822,105,678; number of churches, 85; church members, 25,875; church members added during the year, 1,967; number of seminaries and boarding-schools, 29; pupils in all the schools, 21,730.

California.—There has been a conflict in Sacramento city between the squatters and other citizens, in relation to the right of the ownership of land. The Sheriff and three others were killed, and the Mayor wounded. The riot was quelled. Three boxes of tracts in, the Chinese language, had been received from Canton, for distribution among the Chinese settlers.

The World's Fair.—The building for the exhibition of the industry of all nations in London in May next, is to cover eighteen acres, be 100 feet high, will contain eight miles of tables, 1,200,000 square feet of glass, twenty-four miles of one description of gutter, and 218 miles of sash bar; and in the construction, 4,500 tons of iron will be expended. Two thousand men will soon be at work upon it. The sides and roof of the structure will be chiefly of glass. The cost of the building will be about $500,000, upwards of $300,000 of which has already been obtained by subscription. The exhibition is to be kept open six months, and it is estimated that $120,000 will be derived from the sale of tickets of admission. Eighty thousand square feet of the building are allotted to the United States.

Population of Dayton, Columbus and Cleveland.—

	1840.	1846.	1850.
Columbus,	6,048	10,616	17,656
Cleveland,	6,071	10,135	17,500
Dayton,	6,067	10,192	.....

The Census of Dayton for 1850 is not yet on file.

Substitute for the Koran.—A man by the name of Bab has formed a new religious sect in Persia, and has written a new book to take the place of the Koran. He has already made several thousand proselytes, eighteen of whom have been publicly beheaded by order of the Shah.

Father Matthew.—This distinguished apostle of temperance has succeeded in gaining more than 250,000 signers to the temperance pledge in this country. Of these, 14,000 were obtained during the last month in New Orleans.

Missions of the Assembly Board.—In May, 1850, the stations were 27; the male missionaries, 91; the female, 46; the churches, 17; the communicants, 350; the pupils, 1,781; and the contributions, $126,075.

Fulfilling Scripture.—There is said to be in one of the county jails in Connecticut a little girl, her mother, grand-mother, and great-grand-mother. Thus iniquity is visited upon the children unto the third and fourth generations.

Indulgence to Sin.—The Pope has ordered a universal jubilee, in commemoration of his restoration. It is to last fifteen days, and to carry plenary indulgence of one hundred days to those who observe it.

Population of Williamsburg, N. Y.—The population of this flourishing town, opposite New York city, has increased in ten years, from 5,094 in 1840, to 30,000 in 1850, or about six-fold.

☞ The number of members recieved into the churches at the Sandwich Islands, in 1819, was 1534: and at the close of the year there were 23,102 members in the regular standing.

☞ From China there is a very interesting report to the effect that the emperor is about formally to tolerate Christianity in his dominions.

☞ The opponents of capital punishment say that crime has lessened in Michigan since the abolition of the death penalty there.

☞ The number of Missionaries dispatched from England are: By the Church Missionary Society, 137; Society for converting Jews, 78; for the Propagation of the Gospel in foreign parts, 334; Wesleyan Society, 168; Baptist Society, 100; London Missionary Society, 171; Scotch Churches, 150; various other religious bodies, 100. Total, 1,438.

MISCELLANEOUS.

CURE FOR BURNS AND SCALDS.

We take the following account of hospital treatment of burns, scalds, &c., from a highly interesting paper in the last number of the *American Journal of the Medical Science*, being the "Notes of Hospital Practice at Bellevue," by D. M. Reese, M. D., resident physician:

Among the most numerous cases brought into the surgical wards of charity hospitals, everywhere, may be reckoned the injuries received by burns and scalds, which, when extensive, are too often fatal. In the treatment of these injuries we have had great experience and uniform success, when the patients were brought in soon after the injury. No fatal case of recent burn or scald has occurred in the hospital, although several have been extensive and severe.—The universal treatment of all such cases is to cover the parts with wheaten flour, thrown over the wounds by a dredging box, which, if thoroughly done, so as to exclude the air, and prevent its temperature from reaching the suffering tissues, will afford instant relief from pain, and allay all that nervous irritation which is the chief source of immediate danger in all cases of extensive burns. We have had opportunity to test this practice in terrible burns occasioned by the explosion of gunpowder, in scalds from the bursting of steam-boilers, in examples of persons while drunk, falling into the fire, and others in which the clothes were burnt off the body by the combustion of spirit gas, &c. In these cases, and in some of them scarcely any portion of the body had escaped—and, in a few of them, the integuments were literally baked, so that extensive and deep seated suppuration and sloughing were inevitable, and had afterward to be endured—the external application of the flour was in the first instance our only remedy, and this was continued for one or more days, while the acute effects of the injury demanded it. The superficial portions of the burn or scald would often heal under this application alone; and the solutions of continuity, more or less deep, which remained open and discharging, were then dressed with lime water and oil, by means of a feather, to which creosota was added if the gramulations were slow, or the sloughs tardy in becoming loose. Under this dressing the more formidable burns have been healed; and even when the face has been evolved, there has been scarcely any considerable deformity. In one of our patients the face being horribly burned by an accidental explosion of gunpowder, the grains of powder having been imbedded in the skin, very great apprehensions were indulged that the discoloration thus produced would permanently disfigure and deform the countenance. But after the persisted application of the flour for three successive days, and until the tumefaction of the face and head had subsided, it was found that, with a few applications of the lime-water dressing, the cicitrization was complete, and even the discoloration was removed.

If this simple remedy were resorted to in the severe scalds sometimes occurring from the explosions of steamboat boilers, &c., there can be little doubt that the fatality of such burns would be very rare; while the popular and mischievous methods of applying raw cotton, oil, molasses, salt, alcohol, spirits of turpentine, sugar of lead water, ice, &c., to extensive and deep burns, are all of them injurious and often destructive to life.

From the Watchman and Reflector.

THE SHORT SERMON.

A minister in one of our large cities had prepared and preached, as he supposed, a most convincing sermon for the especial benefit of an influential member of his congregation, who was known to be of a skeptical turn of mind. The sinner listened, unmoved, to the well-turned sentences, and all the earnest appeals, but his heart was unaffected. On his return from church, he saw a tear trembling in the eye of his little daughter, whom he tenderly loved, and inquired the cause. The child informed him that she was thinking of what her Sabbath-school teacher told her of Jesus Christ.

"And what did she tell you of Jesus Christ, my child?" he asked.

"Why, she said he came down from heaven *and died for poor me*," and in a moment the tears gushed from eyes that had looked upon the beauties of only seven summers, as in the simplicity of childhood, she added, "Father, should I not love one who has so loved me?"

The proud heart of the skeptic was touched. What the eloquent plea of his minister could not accomplish, the tender sentence of his child had done, and he retired to give vent to his own feelings in a silent but penitent prayer. That evening found him at the praying circle, where with brokenness of spirit, he asked the prayers of God's people. When he came to relate his Christian experience, he gave this incident, and closed his narration by saying, "Under God I owe my conversion to a little child, who first convinced me, by her artless simplicity, that *I ought to love one who had so loved me.*"

The minister, on returning from his meeting, took his sermon and read it over carefully, and said to his family, and to himself, "There is enough of *Jesus Christ* in this discourse." HOMO.

A BRIGHTER DAY.

A friend who is ready not only to give money, but to wear out in efforts to raise the standard of benevolence, on hearing that an individual had proposed to give $1,000 per annum for colportage, writes, "A brighter day is bursting upon us.—Hundreds of such men are soon to be raised up for this cause and others of kindred character. The time is just at hand, if I do not mistake the signs of the times and the prompting of God's Spirit on my own heart, that thousands of good men of large property will come to the joyful conviction that it is their privilege and duty to consecrate in future, not merely a *tithe* of their income to the cause of benevolence, but every dollar of it, after supporting their families; feeling that they are to *live* and make money for the salvation of the world, just as our missionary brethren give their all for this great object. Oh, if only a few such men would set the example, give all their income to Christ and his cause, accompanied with appropriate prayer and action, how soon would multitudes catch the spirit and luxuriate in the blessedness of peopling heaven with redeemed souls. Oh, where is the redeemed sinner who will not be willing to stop accumulating money long enough to convert this world to Christ? After that work is done and we can do nothing better with our money, we will spend it for the luxuries and embellishments of life."—*Am. Messenger.*

POETRY.

EARTH AND HEAVEN.

I

Earth is groaning, Earth is groaning,
For her Lord and King is longing, longing,
longing, longing,
Earth is groaning, Lord deliverance bring,
Remove the curse, in triumph reign.
How long wilt thou remain away?
How long wilt thou remain away?
Why doth thy ling'ring chariot stay?
How long wilt thou remain away?
Come, come,
To Israel bring the promis'd day.

II

Jesus is coming, Jesus is coming,
Lo the day star bright, is rising, rising, rising, rising!
Jesus is coming with the blazing crowns
For those who walk with him in white.
Oh there is glory, glory now,
Oh there is glory, glory now,
For lo! the heavens seem to bow;
Oh there is glory, glory now.
Lo, lo,
The shaking heavens begin to bow!

III

Oh the glory, Oh the glory,
Of the King of armies coming, coming,
coming, coming,
Oh the glory of the King of kings
In triumph coming down to reign.
Seraphic legions marshalled now,
Seraphic legions marshalled now,
Behold the shaking heavens bow,
Seraphic legions marshalled now.
Lo, lo,
The brilliant glory of his train.

IV

Hear the voices! hear the voices!
That proclaim the Saviour coming, coming,
coming, coming!
Hear the voices,—sweet angelic strains,
In Heaven th' echo loud resounds;
Angelic harpings now in heaven,
Angelic harpings now in heaven,
In sweeping melody are driven.
Angelic harpings now in heaven,
Sound, sound,
"Behold the King of glory comes!"

V

Heaven rejoices—Heaven rejoices,
For the King of kings is coming, coming,
coming, coming,
Heaven rejoices, for the Kings of kings
In radiant glory comes to reign!
Oh Earth be glad, rejoice and sing!
Oh Earth be glad, rejoice and sing!
He comes to reign, thy rightful King!
Oh Earth be glad, rejoice and sing!
Shout, shout,
Glad tidings all the angels bring!

Horses and Carriage for Sale.

The subscribers having performed their tour to the West, now offer their horses and carriage for sale, on reasonable terms.

JOHN WINEBRENNER,
GEO. U. HARN.

RELIGIOUS NOTICES.

Appointments.

December 3d, at Marshall's School-house.
" 4th, Griffith's.
" 5th, Strayley's.
" 6th, Ball Hill's.
" 7th, Cross Roads.
" 8th, New Market—11 o'clock.
" 8th, Mashes' School-house—at candle-light.
" 9th, Cedar Grove.
" 10th, Nauvoo.

JOHN A. PLOWMAN.

Protracted Meetings in Lancaster County.

One at Washington, commencing on the 13th of December.

One at Mount Joy, commencing on the 20th of December.

The preachers and brethren are invited to attend all these meetings. C. PRICE.

Another meeting will be held in the Meeting-house at the mouth of Fish Creek, Marshall county, Va., to commence on Friday, the 6th of December. E. LOGUE.

PROTRACTED MEETINGS.

A protracted meeting will be held at the Cross Roads School-house, York county, Pa., commencing on Friday evening, the 27th of December.

A protracted meeting will be held at Andersonstown, York county, Pa., to commence on the 1st of January, 1850, at 10 o'clock, A. M., and continue over Sabbath.

Another at Siddensburg, commencing on Saturday, the 17th of January.

The Preachers and brethren are invited to attend. JOHN A. PLOWMAN.

A protracted meeting will be held at Martinsburg, Blair county, Pa., to commence on the 6th of December. D. KYLE.

By Divine permission, the following protracted meetings will be held on the East Cumberland Circuit, viz:

One at the Camp-hill Bethel, commencing on Saturday evening, the 7th of December.

One at Shiremanstown, commencing on Saturday evening, the 21st of December, to continue over Christmas.

The brethren in the ministry and the public generally are invited to attend.

J. HAIFLEIGH.

Another will be held at Highspire, Dauphin county, Pa., commencing on Saturday evening, the 21st of December.

The brethren in the ministry and public generally are invited to attend.

SIMON FLEEGAL.

A protracted meeting will be held at brother Soule's, commencing on the 27th of December.

One at Landisburg, commencing on the 3d of January.

One in the Germany Bethel, commencing on the 10th of January.

The brethren in the ministry, and the public generally, are respectfully invited to attend. J. H. HURLEY.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 30th of April, 1850, by Elder A. Megrew, Mr. JOHN BOWER, of Holmes county, to Miss ELIZABETH PALMER, of Wayne county, Ohio.

On the 12th of May, by the same, Mr. C. H. WHEELER to Miss ORPAH HANON, all of Wayne county, Ohio.

On the 13th of October, by the same, Mr. SAMUEL M. CRAIG, of Wooster, to Miss MATILDA KETTLEWELL, of Wayne county, Ohio.

In October, 1849, by Elder W. Adams, Elder D. WILLIAMS, of Ashland county, to Mrs. CATHARINE HOALTS, of Richland county, Ohio.

On the 17th of November, 1850, by Elder J. A. Plowman, Mr. RANKEN BAILETS to Sister MARY ANN RAMSEY, both of Warington township, York county, Pa.

On the 7th of November, 1850, by Elder A. Holms, Elder ARCHIBALD MEGREW to Miss MARTHA E. HUFF, all of Wayne county, Ohio.

On the 10th of November, 1850, at the house of John Ettinger, in Paul's Valley, Dauphin county, by Elder Abraham Snyder, Mr. JACOB ENSINGER to Miss LOVINA ETTINGER, both of Paul's Valley, Dauphin county, Pa.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4 37	a	4 62
Do.	RYE,	do. - -	2 50	a	2 50
Do.	CORN,	do. - -	2 37½	a	2 37½
GRAIN—WHEAT, per bushel,			90	a	95
Do.	RYE,	do. - -	50	a	62
Do.	CORN,	do. - -	45	a	50
Do.	OATS,	do. - -	33	a	33
Do.	BARLEY,	do. - -	60	a	65
SEEDS—CLOVER,		do. - -	4 10	a	4 25
Do.	TIMOTHY,	do. - -	2 00	a	2 25
Do.	FLAX,	do. - -	1 12	a	1 12
BEEF, per cwt.		- - -	5 00	a	5 50
PORK, do. -		- - -	5 00	a	5 25
HAMS, per pound,		- - -	8	a	11
BUTTER, do. -		- - -	15	a	18
LARD, do. -		- - -	8	a	8
TALLOW, do. -		- - -	8	a	10
HARD SOAP, (Dried) per lb.			6	a	7
EGGS, per dozen, -		- - -	12	a	12
POTATOES, per bushel, -		-	50	a	50
ONIONS,	do.	- -	75	a	87½
APPLES,	do.	- - -	37	a	62
PEACHES, (Dried) per bush.			1 25	a	1 30
FEATHERS, per pound, -		-	37½	a	45
WOOL,	do.	- - -	30	a	50
SALT, per sack,		- - - -	1 35	a	1 35
HAY, per ton,		- - - - -	10 00	a	10 00
PLASTER, per ton,		- - -	4 00	a	4 25

PHILADELPHIA.

FLOUR—WHEAT, per barrel,		$4 87	a	5 50
Do.	RYE,	do. -	3 00	a	3 00
Do.	CORN,	do. - -	3 00	a	3 00
GRAIN—WHEAT, per bushel,		1 05	a	1 12
Do.	RYE,	do. - -	68	a	70
Do.	CORN,	do. - -	65	a	65
Do.	OATS,	do. - -	40	a	42
Do.	BARLEY,	do. - -	65	a	68
SEEDS—CLOVER,		do. - -	4 00	a	4 00
Do.	TIMOTHY,	do. - -	2 50	a	2 62
Do.	FLAX,	do. - -	1 40	a	1 50
BEEF, per cwt.,		- -	7 00	a	8 75
PORK, do.		- - - -	7 00	a	7 25

Another Premium Obtained.

At the Annual Fair of the Maryland Institute which closed, after a four weeks continuance, on the 5th of this month, Weishampel's *Revolving Horizontal Grate Coal Stove* received another Premium, being the second from the same Institute. The Patent Rights for the States of Illinois, Indiana, Missouri, Iowa, Wisconsin, and Michigan are for sale. The Patentee would be willing to trade the Right for one or two of these States for good land, improved or unimproved. The purchaser of the Right for a State will be entitled to a set of castings for patterns, and a Stove in complete working order. The Grate of this Stove is adapted to any kind of coal. Now is the right season to procure the Right and Patterns, in time to have them ready to get out your supply of Stoves for next Fall.

Letters addressed (post-paid) to the undersigned, Baltimore, Md., will meet with prompt attention, by myself or Mr. F. A. Uhl, my local agent. J. F. WEISHAMPEL, *Patentee.*

November 11, 1850.—3t.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - -	75
Evangelical Music, - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Reference Testament, - -	37½
Revival Hymn Books, - - -	50
German Do., - - - -	50
View of the Church, &c., - - -	37½
Almost Christian, in German, - -	25
Young Christian's Guide, - - -	25
Harn on Feet-washing, - - -	25
Lyceum Spelling Book, - - -	15
Traveller's Guide to the West, - -	50

EVANGELICAL MUSIC,

FOR

CHURCHES AND SINGING SCHOOLS.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music,*' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved,* That we consider '*Evangelical Music*' the best work of the kind known to us, and cheerfully recommend it to all lovers of Sacred Music.

☞ FOR SALE at this office, and at our Depositories. EDITOR.

PROSPECTUS

OF A

New and Highly Interesting Work.

THE Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES

OF THE

First One Hundred Ministers

OF THE

Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

List of Pledges and Contributions.

WE, the undersigned, do hereby severally pledge ourselves to pay to the Board of Missions of the East Pennsylvania Eldership, during the year 1851, the sums annexed to our names, for the purpose of sustaining five Missionaries, three in Illinois and two in Iowa, during the ensuing Eldership year.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, -	- -	-	10 00
J. H. Hurley,	- -	-	5 00
Geo. U. Harn,	- -	-	5 00
M. F. Snavely,	- -	-	10 00
Jacob Miller, -	- -	-	10 00
James Miller,	- -	-	5 00
S. A. Brumbaugh, -	- -	-	5 00
Thomas Strohm,	- -	-	5 00
J. B. G. Kinsloe,	- -	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	- -	-	5 00
A Liberal Brother,	- -	-	20 00
A Liberal Sister,	- -	paid	2 00
David Strickler,	- -	-	5 00
James Casey,	- -	-	5 00
Samuel M. Hoover,	-	paid	5 00
Susanna Myers,	- -	paid	4 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS,* copying this Advertisement, *entire,* well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions,* will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa. DECEMBER 16, 1850. NUMBER 16.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

Mistakes Corrected.

By some oversight, a few mistakes, or rather omissions, occurred in the last Journal of the East Pennsylvania Eldership; which are hereby corrected.

First, brother S. M. Hoover's report and the renewal of his license, were omitted.

Secondly, brother Henry L. Soule's appointment to the Washington county circuit.

Who is to blame for this inaccuracy, we know not. We hope, however, the faulty will be excused.

New Subscribers and Money Wanted.

We should like to have a long list of good paying new subscribers, as a kind of New Year's gift; and also, the whole amount of money due us on back-standing accounts for Advocate. There are hundreds of dollars outstanding and due us, on the present volume, besides the hundreds still due on former ones. The most of this money, we have no doubt, we are kept lying out of from sheer neglect, not from inability. Such neglect we hold to be a moral wrong, because unjust and unchristian. May we not hope to see it remedied?

Bills for Advocate.

Those indebted for the Church Advocate will please remit to us the amount of their indebtedness, and save us the trouble and expense of sending them bills of back-standing dues. All who neglect to do so, may look for their bills early in January next. Pennsylvania Relief Notes will be taken, but none else under five dollar bills, out of the State.

Thanksgiving Day.

According to the Proclamation of the Governor, and the Yankee-land time-honored custom, our citizen towns-men observed the 12th inst. as a day of general thanksgiving, with commendable decorum and Christian propriety. All kinds of business was suspended, and religious worship held by all the different denominations.

Incendiary Convicted.

The Jury in the case of the Commonwealth vs. Joseph Milliken, tried before our Court of Quarter Sessions, for setting fire to the Clark's Ferry Bridge last summer, rendered a verdict of guilty. The convict is only eighteen years of age, and lived at Clark's Ferry. He is sentenced to three years hard labor in the Dauphin County Prison, and pay costs.

Congress.

In conformity with the Constitution, the 2d Session of the 31st Congress convened at Washington on Monday, the 2d inst., at 12, M.

There were 40 Senators and 170 Representative in attendance.

Mr. ——— was elected President of the Senate, and Mr. Cobb Speaker of the House.

Mr. C. M. Butler, Episcopalian, has been elected Chaplin of the Senate, and Mr. Gurley, Presbyterian, Chaplin of the House.

The Committees are nearly the same as last year.

Report of the Post-Master General.

This document, which was presented to Congress at the opening of its session, recommends a uniform reduction of letter postage—3 cents for every letter when pre-paid, and 5 cents when not pre-paid. A reduction of the postage to Oregon and California, is also recommended—a measure which we regard as exceedingly desirable, inasmuch as the postage to these places is exorbitant. On newspapers, it is recommended, that the uniform postage throughout the country be *one cent*. Congress, we hope, will accede to these suggestions, forasmuch as the Department can now afford it, having a balance in hand of more than 300,000 dollars.

Report of the Secretary of War.

This report possesses the merit of brevity, and all its suggestions are clothed in as few words as possible. The aggregate of the army is 12,326.

Of the whole number, 7,796 are stationed in or are under orders for Texas, New Mexico, California and Oregon, leaving only 4,530 in all the rest of the States and Territories.

Department of the Interior.

The Report of the Secretary of the Interior is an elaborate document, presenting a full exhibit of the condition and operations of the new department, and the multifarious interests of the Land service.

Of the public lands there were disposed of 5,184,410,91 acres; of which 1,320,902,77 were sold, and 3,405,520,00 located on bounty land warrants. For the three quarters of 1850, the quantity disposed of has been 2,815,366,42 acres; 869,082,32 sold, and 1,520,120,00 located on warrants.

The Secretary urges the importance of a national highway to the Pacific, within our own territory, from the valley of the Mississippi to the Western coast.

The President's Message.

The President's Message was read before both Houses of Congress on the 2d inst., at 12, M.

Our readers will of course refer to the secular papers for this valuable document. It gives a pleasing account of the prosperity of our common country. It seems to have been written in a conciliating spirit, with an honest desire to promote peace and harmony among the citizens of the various States. The decided avowal of opinion respecting the nature of our government by the President, will be pleasing to many.

"Every citizen," he says, "who truly loves the Constitution, and desires its continuance and its blessings, will resolutely and firmly resist any interference in those domestic affairs, which the Constitution has clearly and unequivocally left to the exclusive authority of the States."

Iowa Mission.

We have now the offer of a good and able Missionary to the State of Iowa, provided he can be sustained. Brother A. Megrew agrees to take a missionary appointment under the direction of the Missionary Board of the East Pennsylvania Eldership, upon condition that they will give him a competent support. In order that the Board may be able to make effective and timely arrangements, for the supply of those large and promising missionary fields in Iowa and Illinois, it is desirable that our general missionary agents, J. Flake and J. F. Weishampel, should proceed with their work, as speedily as possible. If we pray and act as we should, we have no doubt God will give us both men and means, for reaping and gathering in the plenteous harvest. Let us all be in earnest, then, and do what we can.

We have changed our Pledge List to a kind of *Subscription List*, for sustaining missionaries in Illinois and Iowa, and which, we hope, will soon show up a commendable missionary liberality, commensurate to the importance of the work, and more than equal to the zeal of our partizan neighbors. Let us have your names, then, friends and brethren, from all quarters, through our agents or otherwise.

Report of Committee on Education.

The Committee appointed by the late Eldership, on the subject of Education, and instructed to report through the Advocate, beg leave, herewith, to make the following report, viz:

1. They are happy to find, in looking over the Journals of former years, that this highly important subject has been favorably entertained by the Eldership, and earnestly recommended to the careful attention and consideration of all the members of the Church of God. Nevertheless, the subject has not been taken hold of, practically, either hy the Eldership or the Churches generally, as its great and vital importance properly and justly demands; yet, they confidently believe, that there are but few subjects held in higher estimation by a large portion of our brethren, and in which they would more fully, cordially and liberally co-operate, than on the subject of education.—Light in God's light, who would not appreciate?

Although we have not as many educated men among us as, some of the sects around us, yet we are happy to say, that we have never been reproached or troubled by any violent opposition to the subject, from ignorant or erring persons, as has been the case in sectarian denominations. The subject among us has never been otherwise than favorably regarded. And at no time, we venture to say, in the history of the Church, have ministers and people been so ripe and ready for efficient action on the subject, as at present. Besides, the time has come when a great many members of the Churches of God have sons and daughters whom they are disposed to have liberally educated; and hence, if we have no High School—no Literary Institute, or College of our own, to send our children to, our brethren will have no alternative, but to keep them at home, or to send them to some sectarial Institution.

Many of these party Institutions, we allow, are of a high literary order, and we should

have no objection to see them patronized, were it not for the fact that religious training is almost entirely neglected by some, and where it is not, its sectarianizing tendency and character greatly depreciates its true value.

What we want, is an Institution, founded on pure and liberal Christianity—untrammelled by the doctrines and commandments of men, and free from the errors and influences of sectarianism. Such an Institution would be a grand *palladium* of our Christian liberties, and a great moral *Ægis* against the insidious wiles of Infidelity, Catholicism and hyper Protestant sectarianism.

But, the question will perhaps be asked, Can we establish such an Institution? And if so, where is the best location for it? And which is the best plan? The Committee would briefly reply to these interrogatories by saying,

1st. They believe there are ample means in the Church to accomplish the object; and that suitable efforts is all that is necessary to bring them out.

2d The location of the Institution will depend on circumstances; and should be determined on, after all due consideration, in reference to health, good society, cheapness of living, and facility of access.

3d. The best plan to be pursued is that which will most easily accomplish the object. There are three plans or systems usually pursued in establishing Literary Institutions, viz:

1. The *Donation system.*
2. The *Scholarship system;* and
3. The *Stock system.*

1. The *Donation system* is that by which Colleges have usually been established, and it is, perhaps, in a wealthy community, where each one "ot his abundance may cast in much," the best method. But this system does not suit us.

2. The *Scholarship system* is the next general method usually adopted to endow educational Institutions. This is a kind of *pre-paid tuition* system. A certain amount, paid in advance, gives or secures the privilege of sending one pupil, free of charges for tuition. The price of scholarships vary from $100 to $500, in different Institutions. The inducement held out by this system, is to secure tuition at a very low rate. Our objection to the system is its inequality. It gives the rich an advantage over the poor.

3. The *Stock system* is the method of raising the requisite funds by the sale of stock, entitling the holders to a regular per-centage from the proceeds. This plan we deem to be decidedly the best, because it gives all a chance to invest capital, according to their means, and so creates an equal and general interest; for the investment of capital seldom fails to create interest.

The Committee therefore respectfully submit the following recommendations, to wit:

1. They earnestly recommend the establishment of a Literary Institution, by the name of "Bethel College."

2: They decidedly prefer and recommend the *Stock System*, for the establishment of the Institution.

3. They recommend that there be connected with the College a preparatory male and female High School—that the College be equally free for both sexes, and that the whole be under the general patronage of the Church of God, and under the special direction and control of a Faculty and Board of Trustees.

4. They recommend that the *Board of Trustees* consist of forty persons—two-thirds there. of to be members of the Church of God, and that they be chosen tri-ennially by the stock-holders of the Institution, and the *Faculty* by the Trustees.

5. They recommend the division of the stock into $10 shares—that all the accredited ministers of the Church of God be authorized agents to sell stock, and that so soon as stock to the amount of ten thousand dollars shall be taken or subscribed for, that then a meeting nf the stock-holders be called, and the Board of Trustees elected.

6. They recommend that the stock be made payable in four annual instalments, and that all persons subscribing 20 shares or upwards, shall be entitled to a scholarship in the male or female High School department, and all persons subscribing 30 shares or upwards, shall be entitled to one perpetual scholarship in either of the High School or Collegiate Departments, and one-half of the regular dividend arising from their stock.

Thus, then, we have briefly presented our views on the subject of a Literary Institution. The proposition is a very important one, and we hope it will be favorably entertained and cordially responded to from Dan to Beersheba.

JOHN WINEBRENNER, GEO. U. HARN, JACOB KELLER, *Committee on Education.*

COR. EDITON'S DEPARTMENT.

Sabbath Morning Preaching, Dec. 8, at Lancaster.---J. Flake.

"CONSIDER the lilies how they grow: they toil not; they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."—Luke 12: 27.

If in crossing a Prairie in the West I behold lying in my path a beautiful watch, and picking it up I see it is gold or silver, and putting it to my ear I find it is going, and a complete and perfect time keeper, marking the hours, and minutes, and seconds of time as they fly away—What do I conclude? Do I think it came there by chance—that it happened to make itself—or do I consider that it is the work of a skilful hand, a mechanic with an intelligent mind, who made it to measure time—who set it a going, and can keep it going. The last would be the conclusion to which a rational man would come. And so we all would judge.

So when our Saviour tells us to "consider the lilies of the field," what is it we learn therefrom?

First. The consideration of this beautiful little flower proves that there is a God. There it is growing in the field or garden. Man did not make it—he may make something artificial to resemble it—but the *real* is far beyond human skill. There it is, in its beauty and modesty, and shows forth the hand Divine, even as the bright stars of the sky sparkling in the firmament, and moving in solemn silence.

The heavens above declare the power and wisdom of God—the Volcanoes or burning mountains on the surface of the earth tell of the terrors of the Lord—how that the earth is on fire underneath our feet, and perhaps Hell is there, although the transgressor of God's law thinks not of it. These proclaim a Being of infinite power, and wisdom, and holiness.

"*Consider the lilies of the field,*" for they, in part, make known to us the character of the wonderful Being who made them. The purity and beauty in which they bloom was first in the mind of their author, even as the idea, or image, of the picture, or building, is in the mind of the artist, or builder, before his work is wrought. The earth is covered with a carpet of green so pleasant to the eye—and not of red or white to dazzle or blind us. And if God has made the flowers—the lilies—the roses of Sharon—to spring up around our path in the spring and summer, it is that we may look at them, and imbibe the same feelings of purity and loveliness which dwells in Heaven above.

The sublimity—the beauty—the adaptation for happiness of all around on earth, speaks plainly of a Father's love to the children of the dust dwelling on His footstool. Therefore consider the flowers of the field, as well as the sunshine, and running streams, as so many evidences that God is good, and that He has no wish to use His power for the misery or ruin of His creature man. He made the earth at first very good--patterned after Heaven—and will renew it again after awhile, when the curse is done away, so that the new earth shall be fitted for happiness even as the garden of Eden once was, and Paradise is now. Earth will then be like Heaven, and angels and men be the dwellers in both worlds, through everlasting years. "The Lord reigneth, let the earth rejoice."

Secondly, Our Saviour in these words intends to allay the anxious care concerning future things which so many pious people feel.—Human feelings are the same in Pennsylvania now, as in Judea then.

Some are fearful they will come to want. They cannot see where bread to eat, and raiment to wear will come from. They are apprehensive that they may be left to the cold charity of the world in their old age, and perhaps be the tenants of the poor-house, which they naturally shrink from. Even those who now have abundance know how easily it may be lost.

Being anxious and fearful will not prevent misfortune from befalling us. Our property may be lost—our health may fail--old age may find us poorer than in youth. But the Shepherd of Israel still has His watchful eye and ever helping hand over us.

"The birds without barn, or store-house, are fed,
From them let us learn to trust for our bread."

The flowers of the field are clothed in beauty, and we shall have raiment to wear, and a cottage for shelter, though we may not ask for, or wish to have, a palace, or sumptuous apparel. Solomon in all his glory was only exposed to greater danger to his soul.

We all more or less fear the loss of friends—we tremble lest those we love should be taken from us by death. Perhaps none have yet been taken--possibly very few remain of friends and kindred.

But let us consider that they will have to go, and we will have to weep around their graves, whether we are anxious and troubled, or no. Possibly we may have to go first—who can tell--God has in mercy hidden the future from our view. He tries our faith. He breaks away the ties which bind us to the present world. Our dying friends are pioneers who go before us across the river. If they have safely crossed, let us bless God for his mercy vouchsafed unto them in the trying hour, and look forward to see them again after a few more days or years.

Some of us are fearful to die ourselves. But let us think that if God watches over the birds of the air, when they fall dead to the earth, He will be mindful of those who fear His name and trust in His mercy. We have cause to believe that those who are the people of God live till their time is come. That time is, when God sees fit to call them. Therefore be not fearful, but believe.

Endeavor to get all the faith you can—not only for justification—but for full and entire sanctification. Seek for that perfect love which casts out fear—which unites the soul to God in bonds which neither life nor death can break.

CONTRIBUTORS' DEPART'T.

JOURNAL OF THE Fifteenth Eldership in Ohio.

THE Ohio Eldership of the Church of God met, agreeably to adjournment, in the Sugar Creek Bethel, Holmes county, Ohio, on the 14th of October, 1850.

After convening, at 9 o'clock, in the Bethel, an opening discourse was delivered by Bro. A. Megrew, appropriate to the occasion, from the 126th Psalm and 6th verse.

After preaching, adjourned for half an hour.

AFTERNOON SESSION.

Convened at one o'clock.

On motion, it was

Resolved, That brother James Neil open the meeting with singing and prayer.

On motion, it was

Resolved, That brothers A. Megrew and H. Murray be appointed to constitute the meeting: whereupon the following Ministers, Elders and Delegates were found in attendance:

Stark County Circuit—HENRY MURRAY, J. M. WEST and MOSES COATS, teaching elders.—HENRY PETRE, ruling elder.

Sugar Creek Circuit—A. HOLMS, JOHN BRIDLER and DAVID KEPLINGER, teaching elders.—J. McCLINTIC, J. BRIDLER, J. HARMON, J. KEPLINGER, J. WEIBLE and J. SHOWALTER, ruling elders.

Wooster Circuit—J. S. McKEE, WM. ADAMS, ISAAC WHISLER, JOHN FUNK, D. SCHROM and P. HARTMAN, teaching elders.—PETER SHERRICH, delegate.

Ashland Circuit—J. NEIL, J. BRIGGLE, D. GILL, and D. NEIDIGH, teaching elders.

Tiffen Circuit—DAVID SCHRINER and LEVI KELLER, teaching elders.

Wooster Station—A. MEGREW, teaching elder. JOHN HUFF, ruling elder.—SAMUEL METZLER and ISAAC TATE, delegates.

Absentees—Daniel Williams, John J. Bear, James Dennis, Henry Rupp and Jacob Myers.

On motion, it was

Resolved, That we now proceed to organize, by electing a Speaker and two Clerks, by ballot: whereupon brother WM. ADAMS was elected Speaker, HENRY MURRAY Journalizing Clerk, and J. M. WEST Transcribing Clerk.

On motion, it was

Resolved, That brothers B. Howard, J. Johnston, Wm. Ray, Sheaffer, Gault, Alleshouse and H. Presler be received as advisory members.

On motion, it was

Resolved, That we adopt rules for the government of this meeting: whereupon the following rules were adopted:

1. This Eldership shall hold two sessions per day—one in the forenoon, and one in the afternoon. The morning session to open at 8 o'clock, and close at 12 o'clock; and the afternoon session to commence at 1 o'clock, and close at 4 o'clock.

2. Each session shall open and close with singing and prayer.

3. The Speaker and Clerks shall preside and conduct the business of this body, according to the usages of deliberative bodies.

4. Ministers, Elders and Delegates belonging to the Eldership, alone shall be entitled to a vote.

5. The order of business shall be transacted as follows:

1. Items of unfinished business.

2. New items of business of a general character,

3. Reports of the ministers and examination of their character.

4. Hearing and deciding on applicants for license.

5. Miscellaneous business.

6. When a motion is pending before the Eldership no other business shall be in order, unless it be to amend, strike out, postpone or adjourn.

7. All persons speaking on any motion or question before the Eldership, shall rise and address the Speaker, confine their remarks to the subject under consideration, and never speak longer than half an hour at any one time, nor more than twice on the same subject, without permission of the Eldership.

8. Any decision of the Speaker, other than when he gives the casting vote, shall be subject to an appeal to the Eldership.

9. No unnecessary walking or talking, so as to disturb the meeting during the session, will be permitted.

10. No charges shall be brought against any member of this body, except they are previously notified.

11. Stationing the preachers.

On motion, it was

Resolved, That Bro. A. Megrew be requested to prepare the sermon delivered by him before this Eldership, and send it to the Advocate office for publication.

On motion, it was

Resolved, That a committee of three be appointed, by nomination, to examine the Journal of the last year's Eldership, and report the items of unfinished business.—Whereupon brothers A. Megrew, D. Schriner and A. Holms were appointed said committee.

On motion, it was

Resolved, That a committee of three be appointed on Overtures.—Whereupon brothers John Beidler, J. Neil and Isaac Whisler were appointed said committee.

On motion, it was

Resolved, That a committee on Resolutions be appointed, consisting of three.—Whereupon brothers J. Keplinger, Levi Keller and Samuel Metzler were appointed said committee.

The Standing Committee reported. Their report was adopted.

The committee on Journals reported the items of unfinished business. Their report was adopted.

On motion, it was

Resolved, That no member of this body absent himself, without permission.

On motion, it was

Resolved, That a Stationing Committee of seven be appointed, by nomination.—Whereupon brothers A. Megrew, A. Holms, H. Murray, J. Neil, J. Hüff, S. Metzler and P. Sherrich were appointed said committee.

On motion, it was

Resolved, That a Standing Committee of five be appointed, by nomination.—Whereupon the following brethren were appointed said committee, viz: John Beidler, A. Holms, William Adams, A. Megrew and H. Murray.

On motion, it was

Resolved, That the Standing Committee constitute the Camp-meeting Committee.

On motion, it was

Resolved, That the Standing Committee meet on the first Monday of March, 1851, with the Church at Chester, Wayne county, Ohio.

On motion, it was

Resolved, That brother James Johnston, of the Regular Baptist Society, preach to-night.

On motion, it was

Resolved, That brother Wm. Adams, according to previous appointment, deliver a discourse to-morrow evening, on the life, labors and death of brother Samuel Sherrich.

On motion, it was

Resolved, That we now adjourn to meet to-morrow morning at 8 o'clock.

Session closed by the Speaker.

—

TUESDAY MORNING.

Session opened by brother Henry Murray. The Journal of yesterday was read and corrected.

On motion, it was

Resolved, That we now hear the report of the preachers.—Whereupon

Brother ABRAHAM HOLMS arose and reported: That he felt grateful for the privilege he enjoyed, in the gracious Providence of God, to meet with his brethren in an Eldership capacity once more; and further stated, that he had been trying to preach the Gospel to the best of his ability—that his labors have been more or less blessed—had witnessed between 30 and 40 conversions, baptized 25, and organized two Churches: that he felt willing, by the grace of God, to continue in the work and service of his Master, and wished to be more useful than hitherto. He also stated his fervent attachment to the principles of the Church and brotherhood, and desires an interest in the prayers of his brethren. His report was adopted and license renewed.

Brother JAMES NEIL reported: That he felt glad to have the privilege of meeting with his brethren once more in an Eldership meeting; and that, according to appointment, he entered upon his circuit, and endeavored to discharge his duty as a Gospel minister. He also stated that he felt much encouraged to press forward in the service of the Lord—had baptized ten after the Gospel order. He desires an interest in the prayers of his brethren. His report was adopted and license renewed.

Brother ARCHIBALD MEGREW reported: That he was happy in being permitted to meet with his beloved brethren in an Eldership capacity; that it always afforded him much joy to meet with his dear brethren in the ministry. He resumed his labors in Wooster, after the last Eldership, preaching for the Church in that place every two weeks—laboring, the balance of his time, in other places, as circumstances would admit of, and had the pleasure of seeing many souls converted to God—had some cheering seasons of grace to his own poor soul—baptized about 67 happy believers since the last Yearly Meeting. He commenced his labers on the first of April, according to the appointment of the Eldership last year, with the Churches in Wooster and Moreland, and that he labored during the summer with much satisfaction to himself, and was kindly treated by the brethren of those Churches for whom he labored—felt much attached to them, and deeply interested in their peace and prosperity. Believes they are now in a prosperous state. Expressed his love for and attachment to the brethren of the Church of God; that he had it in contemplation to move to the far West, which caused him much sorrow, because of leaving his dear brethren, with whom he had been preaching the Gospel and worshipping God. He also stated that he wished to live, labor and die with his brethren of the Church of God, and with them he hoped to share an humble place in the Church triumphant in Heaven; for which he begs an interest in the prayers of all his brethren. His reported was adopted and license renewed.

Brother DAVID KEPLINGER reported: That he felt thankful to God for the privilege of meeting with his dear brethren again in a Yearly Meeting. He stated that at the last Yearly Meeting the brethren had granted him a license to preach the Gospel. He had been trying to preach some. He said the past year to him was one of joy and sorrow. Sometimes in preaching he had great enjoyment; at other times sorrow. Still he felt willing, by the grace of God, to continue to preach the Word of the Lord. He felt, moreover, that it was his duty to labor in the vineyard of the Lord. To this end he humbly begged his brethren to pray for him; for with them he is determined to live and die, and with them hoped to share joys that are immortal at God's right hand. His report was adopted and license renewed.

Brother DAVID SCHRINER reported and said: He was thankful to the Lord that he is once more permitted to meet with his beloved brethren in an Eldership capacity. He loved his brethren and the cause of God, the Church and its doctrines and privileges. In its defence he hoped to spend his time and talents, through the assisting grace of God. He also stated that he had been trying to preach the Gospel to the best of his ability, on the circuit assigned him by the last Eldership. He is happy to say that the brethren seem to live in peace and union, and the prospects are good. He asks an interest in the prayers of all his brethren. His report was adopted and license renewed.

Brother LEVI W. KELLER reported: That he feels himself happy for the privilege once more to meet with his brethren in an Eldership capacity. His prayer was, before coming to the Eldership, that he might realize a special blessing by coming, and his prayer was truly answered to the joy and comfort of his soul. He stated that he had preached some about home, through the winter. About the first of March started for Pennsylvania—was gone about three months, and preached some twenty sermons. Since his return home he has tried to preach some in different places. The good effected is only known to the Lord. He wishes still to continue in the Gospel ministry with his brethren, and asks an interest in all their prayers. His report was adopted and license renewed.

Brother J. M. WEST reported: That he feels truly thankful to the Great Head of the Church, that through His mercy he has once more been permitted to assemble together with his much esteemed brethren in an Eldership capacity, to transact business for the cause and Church of the living God—not our Church, as the sects say. He stated that through the year now past, he had been considerably afflicted in body; yet he had enjoyed much peace of mind and many precious seasons of grace. He had tried to preach more than the former year. He had also been holding prayer and class-meetings, and endeavoring to persuade all he could to follow the Lord fully in all things. He feels to rejoice that truth is mighty and is prevailing, and the Church is coming up out of the wilderness, and her light is reflecting even into the enemy's camp; that their banners are lowering and their ensigns tottering. He stated that he loves God, His Church, and all them that love the Lord Jesus in sincerity. He also feels willing to labor with his brethren for its advancement, that in the end with them he may share joys that are immortal at God's right hand. His report was adopted and his license renewed.

Brother JOHN McKEE reported: That he was thankful to God for the privilege he enjoyed of meeting with his brethren in an Eldership capacity. He stated that since the last Yearly Meeting he had preached as much as circumstances would admit, until spring, and then, according to the appointment of the Standing Committee, he commenced his labors on the Wooster circuit, and continued them until July, when he was taken sick, and did not recover until after Camp-meeting; that he then resumed his labors on the circuit, saw a number converted, and baptized ten. He stated that he still desired to labor in the vineyard of the Lord, for the promotion of God's kingdom and the salvation of souls—that he loves his brethren, and with them he desired to live and die, and share joys immortal at God's right hand. He also desires the prayers of all his brethren. His report was adopted and license renewed.

Brother WILLIAM ADAMS reported and said: He felt thankful to God that he was permitted to meet with his brethren in the fifty-third year of his age in an Eldership capacity. He stated that since the last Eldership he has been trying, in weakness, to preach the Gospel to a dying world, and saw some souls hopefully converted to God, and baptized some—that he preached as much as he consistently could—that he loves his brethren, his God, and the cause of religion: that he intends, by the grace of God, to spend and be spent in the service of God and in the Gospel ministry, and hopes in the end to have a part in the first resurrection. His report was adopted and license renewed.

Brother JOHN FUNK reported and said: That he was glad to meet with his brethren once more in a Yearly Meeting. He stated that he had preached some, and was trying, by the grace of God, to get to the better world. He loves the cause and people of God, and hopes to live and die with them, and to share joys immortal at God's right hand forever. His report was adopted and license renewed.

Brother ISAAC WHISLER reported: That he was highly gratified that he could see his brethren in another Eldership meeting. He felt thankful to God for the love and union that appears to characterize our Eldership meeting thus far. He stated that he did not preach as much as he should have done, in consequence of some discouragements he met with. He stated that for the future he felt resolved, by the grace of God, as a minister of the New Testament, to preach the Gospel of the kingdom to his fellow mortals, as much as circumstances will permit, and to the best of his ability. He also requested an interest in the prayers of his brethren, that he might be more useful in the vineyard of the Lord. His report was adopted and license renewed.

On motion, it was

Resolved, That we adjourn to meet at one o'clock. Session closed by Bro. A. Megrew.

—

AFTERNOON SESSION.

Session opened by brother David Gill.

On motion, it was

Resolved, That we resume the hearing of the reports of ministers.

Brother DAVID SCHROM reported: That he felt himself happy that he was permitted, through Divine Providence, once more to meet with his brethren in an Eldership capacity. He confessed that he had labored but little, consequently he had seen but little good effected through his labors, but hopes for the future to be more diligent and useful than he had been the past year. He requested an interest in the prayers of his brethren. His report was adopted and license renewed.

Brother DAVID NEIDIGH reported: That he felt happy in God that he had the privilege once more to meet in an Eldership capacity with his dear brethren. He also stated that in the past year he labored as a local minister—he labored to some extent in the South, in preaching and holding protracted meetings. He stated that he saw some 40 souls converted, and baptized 50 believers, according to the Apostolic mode. He stated that it is still his desire to labor with his brethren—to live and die with them, and share joys immortal with them in Heaven. His report was adopted and license renewed.

Brother JOHN BRIGGLE reported: That he feels happy that he has the privilege once more to meet with his brethren in an Eldership meeting. He stated that he loves his dear brethren, though he did not meet with them in the last Yearly Meeting: it was not because he did not intend to labor with them; for he said he was born in the Church of God, and in it was resolved to labor, live and die, with his beloved brethren. He stated that he had not preached as much, perhaps, as he might have done, if he could preach in the English language; but preaching the German only, his appointments were considerably scattered. However, he feels willing to labor all he can, that in the end he may have a lot among the sanctified. His report was adopted and license renewed.

Brother M. COATS reported: That he felt thankful to God that in the past year he had come out from under sectarian bondage, and was baptized after the ancient mode of baptism, viz: immersion. Last spring, at the meeting of the Standing Committee, he received a license to preach the Gospel; and, through the grace of God, is privileged to meet with his brethren in an Eldership meeting, for which he felt truly glad in God. He had tried to preach all he reasonably could, had baptized one believer, and had seen some good effected in his own vicinity. To God be all the praise. He wishes to labor, live and die with his brethren, and finally to be raised triumphant with the Church of God. His report was adopted and license renewed.

Brother HENRY MURRAY reported: That he returned home from the Eldership of 1849, and commenced his labors on his old field of labor, where he has been laboring for the last five years and a half, which has been the whole time of his public ministry—during which time he has seen and enjoyed some glorious seasons, and at the same time passed through some trouble, that was serious and trying in its nature: but he thanks God that he has not as yet been taken captive. He also stated that during the past year he had seen some souls converted—the number of which was about 25, and baptized 16. He still desires to labor with his brethren in the kingdom and patience of Jesus Christ, even until death. He asks an interest in the prayers of his brethren. His report was adopted and license renewed.

On motion, it was

Resolved, That brothers Thomas Young and John Ferguson, of the Church of God at Clintonville, Franklin county, be received as delegates to this Eldership.

Brother DAVID GILL reported: That he felt thankful to God that he was once more permitted to meet with his brethren. He stated that he had labored as much as he could, since the last Eldership—that he had the pleasure of seeing some converted, and baptized a few, and thereby felt much encouraged to preach the Gospel of Christ. He also stated that he loves his brethren, and with them he wants to live and die, and then reign in Heaven. His report was adopted and license renewed.

Brother JOHN BEIDLER reported: That after the last Eldership meeting he returned home much encouraged, and set out with renewed zeal in preaching Christ and Him crucified to the people. He assisted in a number of meetings through the course of the winter—saw a goodly number converted—baptized some, and had many precious seasons of grace to his own soul. Early in the spring the hand of the Lord sent severe affliction, and also death, into his family, which caused him much trouble in body and mind; but still he felt willing to trust in God, who does all things well. His designs then appeared frustrated, having several small children left him to take care of and raise. He stated since then he had not preached so much, but still preached what he could. He loves his God, his brethren, and the Church of God; and when his work is done, he expects to have a portion in Heaven with his brethren. His report was adopted and license renewed.

Brother PETER HARTMAN reported: That he feels thankful to God that he was permitted, once more, to meet with his brethren in an Eldership capacity. He stated that he endeavored, by the help of God, last winter and spring, to preach as much as he could; but during the summer he did not preach much, in consequence of family circumstances.—Lately, however, he has been preaching some; and for the future he was resolved, by the grace of God, to preach all he could, wherever the Lord may open his way. He stated that he loves God, His Church, and its doctrines and commandments—also his brethren, and with them he hopes to live and die. His report was adopted and license renewed.

Absentees.

Brother DANIEL WILLIAMS was heard from, by brother Neil. His report was adopted and license renewed.

Brother JOHN J. BEAR not heard from.

Brother JAMES DENNIS was heard from, through brother J. M. West. A license was granted him, to be left in the hands of Bros. H. Murray and J. M. West—to be given him, provided they are satified of his good standing.

On motion, it was

Resolved, That we attend to the ordinances on to-morrow evening.

On motion, it was

Resolved, That the Stationing Committee meet to-morrow evening, at brother John Beidler's.

On motion, it was

Resolved, That we have a session to-night, after preaching.

On motion, it was

Resolved, That we adjourn to meet this evening. Session closed by brother A. Holms.

—

EVENING SESSION.

On motion, it was

Resolved, That we resume the hearing of the reports of ministers.

Brother HENRY RUPP reported through Bro. Adams, by letter. His report was adopted and license renewed.

On motion, it was

Resolved, That we now hear applications for license.

Brother MOSES GAULT arose and gave a brief account of his conversion and call to the ministry. Whereupon the Eldership considered it expedient to advise brother Gualt to improve his talents in preaching and exhortation for the coming year, for the better satisfaction of the Eldership. Addressed by the Speaker.

Brother WILLIAM SHAEFFER next arose and gave a brief account of his conversion and call to the ministry. Being considered worthy, a license was granted him. Addressed by brother A. Megrew.

Inasmuch as brother JAMES JOHNSTON, a minister of the Regular Baptist Society, desires to become a member with us, and to receive a license; and whereas he presented his certificate from that body, as a minister in good standing—therefore,

Resolved, That he be admitted as a member of this Eldership, and a license granted him.

Brother RAY, of the Free-will Baptist Society, applied for a union between the Church of God and the Society with whom he labors.

Voted, That the above be laid over till to-morrow.

On motion, it was

Resolved, That we adjourn to meet to-morrow morning at 8 o'clock.

Session closed by brother Howard.

—

WEDNESDAY MORNING.

Session opened by brother Ray. The Journal was read and corrected.

On motion, it was

Resolved, That we resume the hearing of applicants for license.

Brother BENJAMIN HOWARD arose and gave a brief account of his conversion and call to the ministry—with an experience of some 37 years in the Gospel ministry. He also presented to the Eldership letters of recommendation from several denominations and individuals, testifying of his success and moral character.

Voted, That a license be granted him.

On motion, it was

Resolved, That we resume the consideration of brother Ray's request.

After duly considering the spirit manifested by brother Ray, in desiring a union of labor, which may likely bring about a oneness of sentiment—therefore, it was

Resolved, That brothers H. Murray and B. Howard visit them and supply them with preaching until next spring.

On motion, it was

Resolved, That we take into consideration the request of brother T. H. Deshiri, made through brother A. Megrew. Whereupon this Eldership consider they have no appointment for brother Deshiri at this time.

Brother SAMUEL SPOHNHAUR made application for license, by brother H. Murray. After his case was examined and considered, it was

Resolved, That this Eldership, in their wisdom, think it expedient to advise brother Spohnhaur to improve his talents in preaching and exhortation, until he can meet in person with this body.

On motion, it was

Resolved, That the committee on Resolutions report. Whereupon brother A. Megrew handed to the Speaker the following preamble and resolution, viz:

That inasmuch as this body considers it unscriptural to receive unbaptized persons into church-fellowship—therefore,

Resolved, That the ministers of the Eldership of the Church of God in Ohio, teach the Churches not to admit unbaptized persons into the Church.

After a spirited debate between brothers Megrew, Howard, Murray, Holms, and others, the yeas and nays were taken, which resulted as follows: Yeas 15—Nays 9.

On motion, it was

Resolved, That we adjourn till 1 o'clock.

Session closed by the Speaker.

—

AFTERNOON SESSION.

Opened by brother D. Neidigh.

Brother JACOB MYERS reported through Bro. J. Neil. His report was adopted and license renewed.

On motion, it was

Resolved, That we now ascertain who will travel the coming year.

Whereupon brothers A. Holms, D. Schriner, H. Murray, J. S. McKee, M. Coats, D. Neidigh, D. Keplinger and J. M. West volunteered.

On motion, it was

Resolved, That brother Benjamin Howard travel as a missionary, among the Churches and elsewhere, and if he should not receive a sufficient support, he make the same known to the Standing Committee.

On motion, it was

Resolved, That brother Ray be requested to preach to-night.

On motion, it was

Resolved, That we adjourn to meet to-night after preaching. Session closed by brother Whisler.

—

EVENING SESSION.

On motion, it was

Resolved, That the Stationing Committee report. Their report was as follows:

Stark County Circuit—J. M. WEST and M. COATS.

Sugar Creek Circuit—HENRY MURRAY and D. KEPLINGER.

Wooster Circuit—A. HOLMS and J. S. MCKEE, including the Moreland and Prairie Churches.

Ashland Circuit—WM. ADAMS and DAVID NEIDIGH, including the Clintonville, Gier and Brownson Churches.

Tiffen Circuit—DAVID SCHRINER.

Wooster Station—G. U. HAHN.

Missionaries to the Western Country—ARCHIBALD MEGREW and JAMES NEIL.

Missionaries—Levi Keller, Isaac Whisler, John Funk, David Schrom, John Briggle, John Beidler, Daniel Williams, John J. Bear, James Dennis, Jacob Myers, Peter Hartman, David Gill, James Johnston, Benjamin Howard and Wm. Shaeffer.

Their report was adopted.

On motion, it was

Resolved, That brother Wm. Adams receive twenty-five dollars out of the missionary fund.

On motion, it was

Resolved, That a Board of Missions be appointed. Whereupon the Board was appointed, and brother A. Holms was appointed President, Samuel Metzler Treasurer, and Peter Hartman Clerk.

On motion, it was

Resolved, That the brethren holding missionary subscriptions report their success.

These reported in part.

On motion, it was

Resolved, That the Standing Committee, with the old and new Board of Missions, meet at Moreland, Wayne county, Ohio, on the second Saturday of November, 1850, for the purpose of settling with the Board of Missions.

On motion, it was

Resolved, That missionary subscriptions be lodged in the hands of some suitable person in each local Church, and each travelling preacher, and that they be requested to use every proper exertion to collect all they can.

On motion, it was

Resolved, That this Eldership authorize the Board of Missions to get three hundred headings for subscriptions printed, to be paid out of the missionary fund.

On motion, it was

Resolved, That we now ascertain when and where to hold our next Yearly Meeting.

Voted, That it be held with the Church at father Stump's School-house, near Bethlehem, Stark county, Ohio, on the third Monday of October, 1851.

A motion was made to re-consider the resolution on receiving unbaptized members into the Church.

Voted, That it be laid on the table.

Resolved, That this Eldership highly disapprobate the habit of travelling or visiting on the Sabbath-day; and therefore they earnestly recommend to the members of this body, and the Churches generaliy, to refrain from the practice, except in cases of necessity.

On motion, it was

Resolved, That it be recommended to the members of this Eldership, to abandon the use of tobacco, and to use their influence to persuade others to do so, except as a medicine.

Resolved, That we tender our thanks to the brethren, sisters and friends of Sugar Creek Church, for their labor of love and hospitality during our stay with them.

Brothers Howard, Johnston, Ray and others, tendered their thanks to the brethren of the Eldership, and others, for the kind reception they had met with.

On motion, it was

Resolved, That brother Benj. Howard preach the opening discourse, the Lord willing, at the next Yearly Meeting.

Resolved, That brother A. Megrew deliver a short address at the close of this Eldership.

On motion, it was

Resolved, That we tender our thanks to the Speaker and Clerks, for the faithful performance of their several duties during the sitting of this Eldership.

On motion, it was

Resolved, That the Journal of this Eldership be signed by the Speaker and Clerks, and sent to the Advocate for publication.

Brother A. Megrew addressed the Eldership with a solemn and feeling exhortation.

Resolved, That we now adjourn to meet with the Church at Stump's School-house, on the third Monday of October, 1851.

Closed with prayer by brother D. Schriner.

WM. ADAMS, *Speaker*.

HENRY MURRAY, *Journalizing Clerk*.

J. M. WEST, *Transcribing Clerk*.

JOURNAL
OF THE
Second Eldership in Michigan.

THE second Annual Eldership of the Church of God in Michigan met, according to appointment, at the School-house in the Hammond Settlement, in the Township of Gaines, and adjourned to the house of brother Drake, till half-past 8 o'colck, on Monday morning, November 11th, A. D., 1850.

The meeting was opeued with worship by brother Gillespie.

Brothers Benjamin Farnham and John Kilmer were appointed to constitute the Eldership: whereupon the following brethren were reported to be present, viz:

Teaching Elders—A. B. SLYTER, E. B. GILLESPIE and B. FARNHAM.

Ruling Elders—J. KILMER, Kilmer's Mill; L. CHENEY, West Gaines; and E. CHENEY, of Paris.

Delegates—B. FARNHAM, of Thorn-apple; J. DRAKE, of East Gaines; J. E. WOODS and J. RICE; and D. E. BROWN, of Cascade.

Teaching Elder absent—J. FERDIG.

Resolved, That we now elect a Speaker and Clerk: whereupon brother A. B. SLYTER was elected Speaker. and J. DRAKE Clerk.

Resolved, That the Standing Committee give in their report.

The committee reported as follows:

1. Appointed a Camp-meeting, to wit: To commence August 29th, in the town or township of Caledonia.

2. Adjourned the Eldership from the third Monday of October to the 11th of November, A. D., 1850.

Resolved, That the Eldership adopt the report of the Standing Committee.

Resolved, That we appoint a committee of three on Resolutions: whereupon brothers L. Cheney, B. Farnham and J. Kilmer were appointed said committee.

Resolved, That the ministers now give in their annual reports.

Brother A. B. SLYTER reported: A little over a year ago I came to this State as a missionary, and I commenced preaching as soon as I arrived. There were no Churches here at that time; but the Lord revived his work, and at present there are six Churches. I have preached about one-half of my time since I came—have seen a goodly number converted and reclaimed, and baptized nine. I still feel desirous to continue to preach the Gospel. I ask the prayers of my brethren and sisters, that I may be aided in the discharge of my duty. His report was adopted and his license continued.

Brother E. B. GILLESPIE reported: I came here about a year ago. I think there was one Church organized, at brother J. Kilmer's Mill. I then moved into Kent county, in the bounds of three Churches. I have been trying to preach, and I feel as though my labors have been blessed. I have preached as much as I could, and was kindly received by the people, and feel encouraged still to continue to preach the Gospel. I request an interest in the prayers of the brethren and sisters, that the Lord may still continue to revive his work. His report was adopted and his license continued.

Resolved, That in our opinion, E. B. Gillespie has been wrongfully excluded from the Indiana Eldership, and the Eldership of the State of Michigan feel to hold that Eldership accountable, instead of brother Gillespie; and if they have got any accusation against brother Gillespie, to give him notice of it between this time and the General Eldership, to which body he appeals for a final hearing.

Brother B. FARNHAM reported: Since I have endeavored to preach the Gospel, my labors have been so small, that they are hardly worth mentioning; yet, as I feel that I have been called of God to preach the Gospel, I feel as though I am still willing to try and live in the discharge of my duty as a preacher of the Gospel, and to try and be instrumental in the hands of God in bringing sinners to Christ. I still feel for the advancement of the cause of God. I feel that my labors have been blessed in some degree, and I still feel encouraged to go on in the discharge of my duties in the service of God. His report was adopted and his license continued.

Brother J. FERDIG heard from by letter, and his license continued.

Applicants for license were called for: whereupon brother J. DRAKE arose and gave in his experience, &c., and a license was granted him. Addressed by brother A. B. Slyter.

On motion, adjourned until to-morrow morning at half-past 8 o'clock.

TUESDAY MORNING.

Met according to adjournment. Prayer by brother A. B. Slyter.

Resolved, That the Church of God in Michigan receive none into fellowship who hold slaves, or who belong to secret societies.

Resolved, That we take the Bible alone to be the man of our counsel, and the only rule of faith and practice.

Resolved, That we recommend to our brethren in the bounds of the Michigan Eldership, to observe the first day of January, 1851, as a day of fasting and prayer, for the extension of Christ's kingdom.

Moved and seconded that we now appoint a Standing Committee, consisting of five persons. Agreed to.—Whereupon the following brethren were appointed, viz: L. Cheney, J. Kilmer, B. Farnham, A. B. Slyter and E. Cheney.

Resolved, That a Stationing Committee be appointed, consisting of three persons.—Whereupon brothers L. Cheney, E. Cheney and D. E. Brown were appointed said committee.

Resolved, That this circuit be called the Thorn-apple Circuit.

Resolved, That we now elect a delegate to the General Eldership. Whereupon brother A. B. SLYTER was appointed said delegate.

Resolved, That we ascertain who is willing to travel. Whereupon the following brethren were found willing, viz: A. B. Slyter and E. B. Gillespie.

Resolved, That the Stationing Committee give in their report.

They reported as follows: That Bro. Slyter should take the circuit, and the rest of the brethren be missionaries.

Resolved, That a Camp-meeting be held in the town of Gaines, Kent county, to commence on the last Thursday in August, 1851.

Resolved, That the Standing Committee meet on the 20th day of April next, in the Hammond School-house, in the town of Gaines.

Resolved, That when this Eldrsihip adjourns, it will adjourn to meet again, *Deo Volente*, in the bounds of the Church at Kilmer's Mill, on the second Monday of November, 1851.

Resolved, That we tender our sincere thanks to brother Drake and wife, and the rest of the brethren in this place, for their hospitality towards us during our meeting.

The Eldership then adjourned. Concluded with prayer by brother B. Farnham.

A. B. SLYTER, *Speaker*.

JOSIAH DRAKE, *Clerk*.

An Improper Question.

Can't a man get to heaven without being baptized?

THIS question is propounded almost every day, and with as much confidence as if it was divinely authorized. Is it right to give it a direct answer? My opinion is, not. It is unscriptural and unreasonable, and therefore merits not a direct answer. It amounts to this: I will admit it to be a command of God, and, yet, may I not disobey his commands and be saved. Now, I insist, the Divine Being, in legislating for the government of his kingdom, never contemplated a provision of this kind. He contemplated no such thing as partial obedience being a part of the subjection and homage of his creatures, and therefore made no provision for such a state of things. God intended man to obey him perfectly, therefore wisely gave him no inducement to neglect a single iota of his will. In the plan of man's salvation, our Divine Ruler always has in view a harmonious and entire surrender of all the will of his subject to His own will, as revealed in the law of His empire. His people are all a willing people, and not a constrained people. In their obedience they exhibit their willingness. This holds good in every other religious obligation, as well as baptism. The same right that men have to neglect baptism, and expect God to give countenance to it, they have to neglect other duties enjoined under the sanction of the Divine seal.

"Well, but," says one, "may I not safely and fairly ask, have men never been saved without baptism?" This question is less fair, when stripped of the motive usually had in view in propounding it. If it is intended for simple information, considerably less objection can be had to it: if an inference is to be drawn from the answer, "they have been," that we too may be saved in known disobedience, then is the whole an emanation from an ignorant or corrupt heart, or most commonly both.

But even the question, "Who of our fathers have been saved?" had better be left unanswered. In attempting to answer it, we place ourselves on the judgment seat, alone to be occupied by the Great God, and arrogate the right to say, who has been worthy of Heaven, and who has not? Now, Christ says, "Judge not, that ye be not judged," and if there is a place where this admonition is applicable, it is here. We have the power and right to preach what the Bible says about man's salvation, but to attempt to decide who and how many of those who have lived before us, are worthy of and have gone to Heaven, is beyond our province. We have a right to proclaim, in the most unmistakeable terms, what the word of life commands, and the promises it makes to those who obey, but to presume to promise to any one, in disobedience, is a prerogative never exercised by Christ and His Apostles, nor delegated to any one now living or who has ever lived among men. Indeed, the great day of Judgment may disclose to us the facts of the salvation of numbers we never thought

would enter Heaven, and upon the other hand, the damnation of many in whom we placed the most explicit confidence, and thought ought to be saved. God may find cause for such decisions, that we see not. Then let us speculate on these things less, and see that we obey more: then we are certain of salvation. I am of the opinion that human beings can be saved without faith, in certain cases; but is this a license to infidelity in us? Can we be saved without faith!

In many things the professed Christian world has turned right round, to what it was in the first age of Christianity. Then men, anxious to know WHAT their duty was, exclaimed, "Good Master, WHAT good thing must I do to inherit eternal life! Men and brethren, WHAT shall we do? Lord, WHAT wilt thou have me to do? Sirs, WHAT *must I do* to be saved?" But now these questions are put in an entire different form. They now read, Good Master, *what good thing* may I NEGLECT, and yet inherit eternal life? Men and brethren, what may we leave UNDONE? Lord, what wilt thou allow me to neglect, and be saved? Sirs, tell me, can't I avoid to do this or that and still be saved! Are these things essential to salvation! Now, all these questions argue a perverted state of the judgment, and, not unfrequently, a most corrupt state of the heart.

Now, is it right for ministers of the Gospel to aid in such an unhallowed theory and practice, when, if carried to the legitimate ultimatum, would result in an entire subversion of the Divine government! This curiosity first led man to violate a positive law in Paradise; and the same curiosity, if countenanced, would lead others of God's intelligent creation to try similar fatal experiments. This experimenting in Divine things, without Divine authority, is a damning delusion, ruinous to inoumerable hosts of God's creatures on earth. May Heaven help us to avoid every approximation towards such a delusive theory.

Fraternally, G. U. HARN.

New Testament Words.---No. I.

DEAR BROTHER WINEBRENNER:—

SOMETIME ago, when I was in Harrisburg, I procured one of your "Reference and Pronouncing Testaments;" and I can truly say, it is one of the best "Helps" a young Christian or Minister can have, to enable him to "*Search*" and understand the New Testament Scriptures. Beside the "*References*," which are copious, and more judiciously arranged than in any of the Bibles or Testaments in common use, it gives its readers a "*Key*" to the pronunciation of many *words*, and proper *names*, which persons of a limited education and means, can obtain nowhere else at so cheap a rate. Indeed it is my candid opinion, that *this* TESTATENT should be in the hands of every minister and member of the Church of God. And *last*, though not *least*, the "SHORT DICTIONARY AND GAZETTEER," appended to this "Testament," is well calculated to assist the young student in the "study of this Sacred Book." In the "Gazetteer" he will find between *fourteen and fifteen hundred* of the most IMPORTANT WORDS contained in the New Covenant, (Heb. 12: 24) properly pronounced, defined, and referred to the chapter and verse, where will be found the subject treated of by the sacred penman. This part of the book has been very interesting to me; because, I naturally concluded, that if I can but understand the meaning of the WORD *used* by the inspired writer, I shall be the better able to understand the subject treated of. With your permission, therefore, I will occasionally take up one of *these words*, and enlarge upon your definitions, and present them to the readers of the "Advocate," in order to contribute my *mite* to its useful and interesting pages. It is my intention merely to select a word *here* and *there*, as they are alphabetically arranged in the Gazetteer, and to begin with the name,—

AARON.—This word signifies a *mountain of strength, praise*, or a "*teacher*." Aaron was of the tribe of Levi, the son of Amram, brother of Moses, the first Jewish *High Priest*, and a figure of Christ in the following particulars:

1. Aaron was chosen of God, to minister in the Priest's office. Exodus 28: 1—"And take thou unto thee Aaron thy brother, and his sons with him, that he may minister unto me in the Priest's office." So was Christ. Psa. 89: 19—"I have laid help upon *one* that is mighty; I have exalted *one* chosen out of the people."

2. Aaron was called of God to the office,—Heb. 5: 4. So was Christ,—Heb. 5: 5.

3. Aaron could speak well, and was thus well qualified for his office,—Exodus 4: 14. Never man spake like Christ, who had the tongue of the learned,—Isa. 50: 4. Psa. 45: 2. John 7: 46.

4. Aaron was merciful and faithful. So was Christ,—Heb. 4: 15—5: 2.

5. Aaron was consecrated and anointed for the office,—Exo. 29: 21—30: 30. So was Christ,—Psa. 45: 7. Isa. 61: 1. Luke 4: 27—10: 38.

6. Aaron was clothed with holy garments, for glory and beauty,—Exo. 28: 2. So was Christ,—Psa. 45: 8. Rev. 1: 13.

7. Aaron offered sacrifice for the sins of the people,—Lev. 16: 21. So did Christ—Heb. 9: 14—10: 12-14.

8. Aaron went into the holiest once every year, to burn incense,—Exo. 30: 6, 7. Christ entered into the holiest of all, to appear in the presence of God for us,—Heb. 9: 12.

9. Aaron was appointed to bless the people,—Num. 6: 23-27. So was Christ,—Acts 3: 26, "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Eph. 1: 3.

Although there is a likeness between Aaron and Christ in all these particulars, yet in other things how great the difference! Aaron gave up his Priesthood, and his robes, and died; but Christ lives forever, having an unchangeable Priesthood, and is able to save unto the uttermost all who come unto God through him, seeing he ever liveth to make intercession for us. Oh! what a merciful and glorious High Priest we have!

Yours truly, WM. JOHNSTON.

REPORT
OF
The Ohio Board of Missions.

NOVEMBER 16, 1850.

THE Board of Missions of the Ohio Eldership Missionary and Charity Fund Society of the Church of God in Ohio, beg leave to present the following report:

According to previous appointment, the New Board of Missions met with the Old Board, on the 9th day of November, 1850 at the house of brother S. Meizler, in the bounds of the Church at Moreland, with the Standing Committee, for settlement. There were, however, some of the preachers that made settlement with the Board at our late Eldership.—The others, who had not made settlement, were requested to meet the Board of Missions at the above set time, but they did not make their appearance, except those who composed the Board of Missions and Standing Committee. However, the Board of Missions having a copy of the several subscriptions of Life Members, we found that the condition of the Society is as follows, to wit: Life Members, 85. The amount subscribed by the Life Members is 911 dollars, which bears interest yearly to the Society of 56 dollars and 46 cents. The amount paid in this year, $51 86. The amount not paid in is $32 90.

Brother William Adams received of the missionary fund, by order of the Eldership, $25 00. The Clerk of the Board paid to the printer $3 00, for 300 subscription headings for the Society. The Society has loaned out, on interest, one hundred and five dollars and twenty-five cents.—($105 25.)

We would also give a statement of the circuits which have not paid off their subscriptions. First, Wooster Circuit—subscription in the hands of brother A. Megrew. Due on said subscription for the year 1849, $4 50: and for 1850, $1 80.

Ashland Circuit—subscription in the hands of brother D. Williams. Due on said subscription for the year 1849, $7 80: and for the year 1850, $7 80.

Tiffen Circuit—subscription in the hands of brother W. Adams. Due for the year 1849, $6 45: and for 1850, $4 55.

The Board of Missions would strongly urge it upon those brethren who are in arrears with their subscriptioos, to endeavor to have all collected what is due on their respective subscriptions, for the two past Eldership years, and pay it over to the Treasurer of the Board of Missions without delay.

The brethren who hold subscriptions for the Society, have not been exerting themselves so much in soliciting subscribers, and receiving their yearly payments, the past year, as in the former year: and this being the case, the Eldership have changed their course of proceedure with regard to the subscriptions, so that a leading member of every individual Church, together with all the ministers of the Eldership, shall act as agents in soliciting subscribers for the Society, and receiving their yearly subscriptions and donations.

The Board of Missions would, also, call upon all the travelling and stationed ministers of the Ohio Eldership of the Church of God, to preach at least one sermon on the subject of Missions in every Church, station and appointment throughout all the bounds where they are travelling. This they hope will be attended to some time during the first three months in the year 1851. P. HARTMAN,

Clerk of the Board of Missions.

P. S.—The brethren have in progress a protracted meeting in Smithville. It is quite interesting. FIVE or six have found the Lord in the pardon of their sins. P. H.

What is Egotism?

EGOTISM is the fault that some persons have of always speaking of themselves and of what they have done, are doing and intend to do, without appearing to see any good in others, no matter how much they may do. This is a fault, and should be avoided, as it is calculated to injure those who indulge in the practice, and in many instances discourages those who lend a co-operating hand to further the cause the egotist may be engaged in. The Apostle recommends a different course. when he says, "In honor prefer one another," Rom. 12; and "Without preferring (or prejudice) one before another," 1 Tim. 5. If unbecoming preference is repudiated between others, how much more ought we to strive against a vain ambition in ourselves at the expense of others. Let self always be abased and honors given to others; for this is the will of God.

PHILADELPHIA.

Letter from A. Clay.

MIAMIESBURG, Ohio, Nov. 23, 1850.

REV. JOHN WINEBRENNER:

DEAR SIR—I should have written to you sooner, but did not learn of your return home until recently. The few hints given by you on the subject of the Church of God, and the ordinance of baptism, in your several sermons delivered in this village, has caused great sensations among the Churches and Church members here. The *Lutherans, German Reformed, and Methodists*, each have prevailed on their ministers to deliver addresses on the subject of baptism, and the original organization of the Church of God, exclusively.

The Lutheran minister's position on the subject of baptism is very easily understood. It is as follows: "That it is the initiating ordinance into the Church; that the washing of regeneration takes place at the time and place when the ordinance is administered; and that the physician might, with the same propriety, tell the patient to become whole before medical aid could be applied, than to tell the sinner to be converted before baptism could be administered."

The pastor of the German Reformed Church started out on the original organization of the Church of God, "That it commenced at the Abrahamic covenant where circumcision was introduced; that circumcision was the initiating ordinance into the Church of God, and baptism was introduced in the room of circumcision, consequently it must inevitably be the iniating ordinance into the Church of God."

The Methodist minister's position was, "That baptism was actually necessary, and infants, penitents and believing adults all were proper subjects."

The first two above named were also strong advocates of infant baptism. On the mode we heard nothing yet, but have the promise of a lecture on that subject, by the pastor of the German Reformed Church, as soon as convenient. I want you to send me your two sermons on the subject of baptism.

Very respectfully, yours, A. CLAY.

Letter from J. M. West.

DEAR BRETHER WINEBRENNER:—

OUR Eldership is over. We had truly a very pleasant interview. The teaching Elders were nearly all present, a number of the Elders and Deacons, brethren and sisters, with a number of other friends. We had good preaching, and quite a spiritual time. Love seemed to prevail among the brethren. Some three or four of the preachers talk of going to Iowa, next spring. Brother Megrew has taken to himself a young wife, of 18 years of age, to take with him to the far West, the Lord willing.

We commenced a meeting on the 2d of November, at father Stump's School-house. The preachers present were brothers Howard, Ray, Coats and Murray. We had a good time.—The preaching was plain, pointed and spiritual. Several came forward, asking the prayers of

the Church. Two professed to find peace in believing on Christ. Four followed their Saviour into the rolling stream, and came out praising God. Four united with the Church. May the Lord keep them faithful till death. Our meeting lasted over two Sundays. The last evening we attended to the ordinances, and realized the promise of the Saviour. Pray for us. I remain your brother in Christ,

J. M. WEST.

Bethlehem Stark Co., Ohio, 1850.

Mount Sinai.

BY WM. M. H——R.

On Sinai's Mount the Lord of Sabaoth spoke,
While all its top was wreathed in fire and smoke;
The lightnings flashed—illumined all around
The lonesome wilderness and darkened ground.
All o'er its trig tful summit hung a cloud,
From which the tearful thunders uttered loud
Terrific noises o'er the frightened plain,
Which echoed and re-echoed back again.
The trumpet's voices mingled with the sound
Of mighty thunders which shook all the ground:
As from a furnace did the flames arise—
The smoky volume darkened all the skies.
Then Israel trembled and durst not behold
Where lightnings played and fearful thunders roll'd.
Then from the darkness the Almighty spake,
Which made the mountain's firm foundations shake.
Was there not one in that numerous train,
Beneath the mountain—on the desert plain—
Who could ascend the Mount through fire and smoke,
And stay Jehovah's threatened direful stroke?
Their leader did the awful scene behold;
While o'er him lightnings flashed and thunders roll'd.
His frame was paralyzed—his nerves forsook
Their wonted office, and with fear they shook.
When lo! Jehovah from out the cloud did call,
His mighty voice on Moses' ear did fall:
He summoned him where fearful lightnings play'd—
Where God in all his majesty arrayed
Did leave the lifted thunder drop; the sound
Roll'd heavily around, shaking all the ground.
Yet up he rises to the summit, where
Jehovah's lightnings dart and his fire glare:
Behold the vivid lightnings playing round
His frightful pathway as he climbs the ground
Which God Almighty's presence rested o'er;
The like of which was never known before.
There Israel on the awful mountain gazed
While ever and anon the lightnings blazed:
The thunders rumbled o'er the frightened plain,
Which terror sent throughout the wandering train.
The trumpet added, too, its hollow sound,
Frightening still the already frightened ground
A mighty voice from out the sable cloud
Proceeded, more than awful thunder loud:
The thunders answered to the awful sound,
While lightnings flashed in vivid streams around,
It filled the earth, it mounted to the sky,
It said, "THE SOUL THAT SINNETH IT SHALL DIE."

Bloomfield Furnace, Bedford Co., Pa., Nov., 1850.

NEWS DEPARTMENT.

New Printing Machine.—The recent invention of Jeptha A. Wilkinson, of Providence, R. I., of a rotary printing machine, different from any other now in use, promises to work a great revolution in printing. The motions of the press are rotary, and the type being placed on cylinders, each print a separate side of the sheet.—The paper is only cut as it comes from the press, being placed on the press for printing in large rolls as it comes from the mills, and as many thousand yards in length as may be desired. The paper being taken from the mill, and of the necessary degree of dampness, is printed, cut off into sheets, and folded by the press, at the rate of 20,000 sheets an hour, requiring only men to place the rollers upon the press and remove the papers as printed, cut, and folded by the machine. Its cost is less than a double cylinder NAPIER press, and it is said to possess great advantage over any other in its effect upon the type.—*Baltimore Sun.*

☞ The figures expressing the number of the United States have at last been changed. The old "13" is turned round to 31.

Treatment of Scarlet Fever—Important Prescription.—Dr. Lindsly, of Washington, strongly recommends the mode of treatment of scarlet fever resorted to by Dr. Schneeman, physician to the King of Hanover. It is as follows, and exceedingly simple:

TREATMENT OF SCARLET FEVER BY INUNCTION.—From the first day of the illness, and as soon as we are certain of its nature, the patient must be rubbed morning and evening over the whole body with a piece of bacon, in such a manner that, with the exception of the head, a covering of fat is every where applied. In order to make this rubbing-in somewhat easier, it is best to take a piece of bacon the size of the hand, choosing a part still armed with the rind, that we may have a firm grasp. On the soft side of this piece slits are to be made, in order to allow the oozing out of the fat. The rubbing must be thoroughly performed, and not too quickly, in order that the skin may be regularly saturated with the fat. The beneficial results of the application are soon obvious; with a rapidity bordering on magic, all, even the most painful symptoms of the disease are allayed; quiet, sleep, good humor, appetite return, and there remains only the impatience to quit the sick room.

The New Testament in Chinese.—The Protestant Missionaries in China have nearly finished their revision of their translation of the New Testament in that difficult language. A recent letter remarks:—"We have reached the third chapter of John's Revelation, progressing about twenty verses daily. After this book, a final revision will be gone through, carefully comparing our respective copies with each other, and those with the Greek text. This last work will be the most critical and most important part of our whole labors; a part in which I feel an intense interest."

Statistics of the E. M. Church.—The statistics made up from statements returned to the Annual Conference of the Methodists, show that there are in the United States (exclusive of the Methodist Conferences which seceded a few years since at the South) 689,682 members of Methodist churches, 5,420 local and 4,129 travelling preachers. As compared with last year, these returns show an increase of 148 travelling preachers, 266 local preachers, and 27,367 members.

Improvement in Telegraphing.—It is said that the Telegraphic Monopoly in England have purchased the patent of an improved mode of telegraphing, by which all communications are rendered wholly private between the parties interested in and making them. Each correspondent writes his own message, the apparatus being so simplified that any one can operate upon it.

Trade with China.—The trade with China is increasing rapidly. It is stated by advices from California, that vessels are constantly under sail, exchanging products—California, gold and China fabrics. One hundred and fifty thousand dollars have already passed in this way from one house.

Softening Water.—A few ounces of soda will soften a hundred gallons of the hardest water. For washing, it possesses marked superiority over pot or pearl ash, giving a delicate whiteness to the linen, without the slightest injury.

Lebanon Valley Railroad.—The survey of the proposed route of this road is completed through from Harrisburg to Reading. It is to cross the Schuylkill a short distance below Reese's mill in Reading.—Operations for the grading and levelling the road will in a short time be commenced.

☞ JACOB HILL, a colord resident of Fairview township, in York county, Pa., died at his residence near Pinetown, on Thursday last, in the one hundred and eleventh year of his age! He was born in 1740—thirty five years before the Declaration of American Independence.

☞ A new Invention has appeared for the purpose of reefing topsails from the deck. With this admirable contrivance sail can be taken in, and again made, in a short time, without sending a man aloft.—It has been tried on one of the English vessels, and found to answer admirably.

☞ A newspaper is now printed in China, called the Pekin Monitor. It is in the Chinese language, and is the first paper ever published in the celestial empire.

Death of Col. Johnson.—Col. Richard M. Johnson died at Louisville, Ky., on the morning of the 19th of November, at 9 o'clock, after a brief illness.

MISCELLANEOUS.

THE TWO GENEALOGIES OF OUR LORD.

Two Evangelists give us two different genealogies of our Lord. Well, that is exactly what we should have anticipated, because it is exactly what the case required. First, Matthew, writing chiefly for the Jews, gives the formal or legal genealogy—showing the line of descent of Joseph, the legal or apparent father of our Lord. Our Lord was to be shown to be legally entitled to "the throne of his father David." And this, as the name of His mother could not appear in the genealogies, must be done by proving the descent of Joseph, the husband of his mother.—Some years after, Luke, writing under St. Paul's directions, and writing for the Gentiles, gives another genealogy, showing our Lord to be *actually* descended, by his mother, from David and from Abraham. Both of these documents were clearly necessary. Without the *first*, the Jews would have held the Messiaship to be unproved; without the *second*, the Gentiles would have regarded the fulfilment of prophecy in his person to have been at least doubtful.—*London Ch. Ob.*

NECROMANCY.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a *necromancer*. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."—Deut 18: 9-12.

A necromancer is, literally, "one that inquires of the dead.", That was one of the abominations of the heathen which God expressly forbid. The *necromancers* of olden time either talked with the dead, or it was a pretence of theirs. In either case it was forbidden. Would God forbid what they could not do? If they talked with the dead then, they may now. If it was a pretence then, it is now. In either case, it is an abomination that is forbidden. Again: If these rappers are real spirits, they are seducing spirits; for they deny the teachings of the Bible. They teach another Gospel than Paul preached, and are therefore to be shunned.—*Advent Herald.*

INSTANCES OF DILIGENCE IN READING THE SCRIPTURES.

Timothy knew the Scriptures from a child.

Aquilla and Priscilla were so well acquainted with them, that they were able to instruct the eloquent Apollos, and "expound unto him the way of God more perfectly."

Erasmus, speaking of Jerome, says, "Whoever learned by heart the whole Scriptures, or imbibed or meditated upon them, as he did?"

Tertullian, after his conversion, was engaged night and day reading the Scriptures, and got much of them by heart.

George, the prince of Transylvania, read over the Bible twenty-seven times.

Zuinglius wrote out Paul's Epistles and committed them to memory.

Dr. George used to read fifteen chapters of the Scriptures every day; five in the morning, five after dinner, and five before he went to bed.

Mr. Jeremiah Whitaker usually read all the Epistles in the Greek Testament twice every fortnight.

Joshua Barns is said to have read a small pocket Bible, which he usually carried about him, a hundred and twenty times over.

Mr. Roger Cotton read the whole Bible twelve times a year.

The celebrated Witsius was able to recite almost any passage in almost any language, together with its context; and the criticisms of the best commentators.

Sir Henry Wetton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible.

M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered, and on his bended knees.

The celebrated John Locke, for fourteen or fifteen years, applied himself to the study of the Holy Scriptures, and employed the last period of his life scarcely in any thing else.

It has been the regret of several eminent men, at the close of life, that they had not studied the Scriptures with greater assiduity.—*Christian Sentinel.*

THE SABBATH.—An aged minister says, "If the Lord were to write special letters to church members in some places, he fears the desecration of the Sabbath would stand prominent on the list of the complaints."

We have long thought the degree of strictness with which christians observe the Lord's-day to sanctify it, is a good test of the depth and sincerity of their piety. Zealous christians are not apt to break the Sabbath.

POETRY.

A Hymn.

I

A home in Heaven, as the sufferer lies
On his bed of pain, and uplifts his eyes
To that bright home, what a joy is given,
With the blessed thought of his home in Heaven.

II

A home in Heaven, when our pleasures fade,
And our wealth and fame in the dust are laid,
And strength decays, and our health is riven,
We are happy still with our home in Heaven.

III

A home in Heaven, when the faint heart bleeds,
By the spirit's stroke of its evil deeds;
Oh, then, what a bliss in the heart forgiven
Does the hope inspire of a home in Heaven!

IV

A home in Heaven, when our friends are fled,
To the cheerless gloom of the mouldering dead;
We wait in hope on the promise given,
We will meet up there in our home in Heaven.

V

A home in Heaven, what a joyful thought,
As the poor man toils in his weary lot;
His heart is afresh with anguish driven
From his home below to his home in Heaven.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

By Divine permission, the following protracted meetings will be held on the East Cumberland Circuit, viz:

One at Shiremanstown, commencing on Saturday evening, the 21st of December, to continue over Christmas.

One at Milltown, commencing on Saturday evening, the 4th of January.

One at Basehore's, commencing on Saturday eveuing, the 11th of January.

One at Mechanicsburg, commencing on Saturday evening, the 18th of January.

The brethren in the ministry and the public generally are invited to attend.

J. Haifleigh.

A protracted meeting will be held at the Cross Roads School-house, York county, Pa., commencing on Friday evening, the 27th of December.

A protracted meeting will be held at Andersonstown, York county, Pa., to commence on the 1st of January, 1850, at 10 o'clock, A. M., and continue over Sabbath.

Another at Siddensburg, commencing on Saturday, the 17th of January.

The Preachers and brethren are invited to attend. John A. Plowman.

A protracted meeting will be held at Mount Joy, commencing on the 20th of December.

The preachers and brethren are invited to attend the above meeting. C. Price.

Another will be held at Highspire, Dauphin county, Pa., commencing on Saturday evening, the 21st of December.

The brethren in the ministry and public generally are invited to attend.

Simon Fleegal.

A protracted meeting will be held at brother Soule's, commencing on the 27th of December.

One at Landisburg, commencing on the 3d of January.

One in the Germany Bethel, commencing on the 10th of January.

The brethren in the ministry, and the public generally, are respectfully invited to attend. J. H. Hurley.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 1st inst., near Milltown, Cumberland county, by G. U. Harn, V. D. M., Mr. John Gensinger, of Fairplay, to Mrs. Caroline A. Leach, of Cumberland county, Pa.

On the 5th inst., by J. Winebrenner, V. D. M., Mr. Henry J. Gable to Miss Elizabeth Sellers, both of Londonderry township, Dauphin county, Pa.

On the 28th ult., by Elder E. H. Thomas, Mr. George Jacoby to Miss Jane Nickey, all of Hopewell township, Cumberland Co., Pa.

On the same, by the same, Mr. John Reuben Diehl to Miss Ann Catharine Ober, all of Newburg, Cumberland county. Pa.

On the 2d inst., by the Rev. W. R. De-Witt, Dr. William J. Henderson, of Philadelphia, to Miss Mary Church, of East Pennsborough, Cumberland county, Pa.

On the 10th inst., by the same, Mr. Michael M. Hoffman to Miss Annie L. Zeigler, both of East Donegal, Lancaster county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—In New Cumberland, Cumberland county, Pa., on the 28th of November, 1850, Margaret Brady, consort of John Brady, Jr., aged 22 years, 9 months and 9 days.

Funeral services by Elder J. J. Miller.

In Wormleysburg, Cumberland county, Pa., on the 20th of November, 1850, Mary Kauffman, consort of John Kauffman, aged upwards of 24 years.

Funeral services by Elder J. J. Miller.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,				$4 12	*a*	4 50
Do.	Rye,	do.	- -	2 50	*a*	2 50
Do.	Corn,	do.	- -	2 37½	*a*	2 37½
GRAIN—Wheat, per bushel,				92	*a*	96
Do.	Rye,	do.	- -	50	*a*	62
Do.	Corn,	do.	- -	45	*a*	50
Do.	Oats,	do.	- -	28	*a*	33
Do.	Barley,	do.	- -	60	*a*	65
SEEDS—Clover,		do.	- -	4 10	*a*	4 25
Do.	Timothy,	do.	- -	2 00	*a*	2 25
Do.	Flax,	do.	- -	1 12	*a*	1 12
BEEF, per cwt.			- - -	5 00	*a*	5 50
PORK, do.			- - -	5 00	*a*	5 25
HAMS, per pound,			- - -	8	*a*	11
BUTTER, do.			- - -	20	*a*	25
LARD, do.			- - -	8	*a*	8
TALLOW, do.			- - -	8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,			- - - -	15	*a*	15
POTATOES, per bushel,			- -	50	*a*	50
ONIONS,		do.	- -	75	*a*	87½
APPLES,		do.	- - -	37	*a*	62
PEACHES, (Dried) per bush.				1 25	*a*	1 30
FEATHERS, per pound,			- -	37½	*a*	45
WOOL,		do.	- - -	30	*a*	50
SALT, per sack,			- - - -	1 35	*a*	1 35
HAY, per ton,			- - - - -	10 00	*a*	10 00
PLASTER, per ton,			- - -	4 50	*a*	4 75

PHILADELPHIA.

FLOUR—Wheat, per barrel,				$4 75	*a*	5 25
Do.	Rye,	do.	-	3 00	*a*	3 00
Do.	Corn,	do.	- -	3 00	*a*	3 00
GRAIN—Wheat, per bushel,				1 05	*a*	1 12
Do.	Rye,	do.	- -	68	*a*	70
Do.	Corn,	do.	- -	65	*a*	65
Do.	Oats,	do.	- -	40	*a*	42
Do.	Barley,	do.	- -	65	*a*	68
SEEDS—Clover,		do.	- -	4 00	*a*	4 00
Do.	Timothy,	do.	- -	2 50	*a*	2 62
Do.	Flax,	do.	- -	1 40	*a*	1 50
BEEF, per cwt.,			- -	7 00	*a*	8 75
PORK, do.			- - - - -	7 00	*a*	7 25

Horses and Carriage for Sale.

The subscribers having performed their tour to the West, now offer their horses and carriage for sale, on reasonable terms.

John Winebrenner,
Geo. U. Harn.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞ Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - -	75
Evangelical Music, - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Reference Testament, - -	37½
Revival Hymn Books, - - -	50
German Do., - - - -	50
View of the Church, &c., - - -	37½
Almost Christian, in German, - -	25
Young Christian's Guide, - - -	25
Harn on Feet-washing, - - -	25
Lyceum Spelling Book, - - -	15
Traveller's Guide to the West, - -	50

EVANGELICAL MUSIC,
FOR
CHURCHES AND SINGING SCHOOLS.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

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From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music,*' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved,* That we consider '*Evangelical Music*' the best work of the kind known to us, and cheerfully recommend it to all lovers of Sacred Music.

☞ For sale at this office, and at our Depositories. Editor.

PROSPECTUS
OF A
New and Highly Interesting Work.

The Standing Committee, or Board of Publication of the General Eldership of the Church of God, propose publishing by subscription, a work entitled,

BIOGRAPHICAL SKETCHES
OF THE
First One Hundred Ministers
OF THE
Church of God in North America.

These sketches will comprise a brief account of each minister's birth and education, his conversion and call to the ministry, and his travels, experience, scenes, labors and success therein, from its commencement down to the present time.

Such a work, it is believed, will be highly interesting and useful, both to parents and children, professors and non-professors of religion.

The work will contain some 5 or 600 pages, in *deo descimo* form, neatly printed and bound, and delivered to subscribers at $1 per copy, payable on the delivery of the book.

MISSIONARY SUBSCRIPTIONS AND DONATIONS,

FOR sustaining five Missionaries in the West—two in Iowa and three in Illinois, during the next Eldership year, commencing with April, 1851, and ending with March, 1852.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, -	- -	-	10 00
J. H. Hurley,	- -	-	5 00
Geo. U. Harn,	- -	-	5 00
M. F. Snavely,	- -	-	10 00
Jacob Miller, -	- -	-	10 00
James Miller,	- -	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	- -	-	5 00
J. B. G. Kinsloe,	- -	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	- -	-	20 00
A Liberal Sister,	- -	paid	2 00
David Strickler,	- -	-	5 00
James Casey,	- -	-	5 00
Samuel M. Hoover,	-	paid	5 00
Susanna Myers,	- -	paid	4 00
Charles F. Long,	- -	-	5 00
Daniel R. Long,	- -	-	5 00

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Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of all the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by John Winebrenner & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS,* copying this Advertisement, *entire,* well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions,* will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

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THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fifteen.

Names	Am't. paid	Names.	Am't paid.
Anderson James	$1 00	Brollgenfritz	$1 00
Baker Israel	1 00	Johnston Wm	1 00
Bolch Michael	87	Johnston James	50
Beelman Geo	1 00	Kyle David	1 00
Bowser Andrew L	1 00	Kreeger Mary Ann	50
Bear Jacob	1 25	Kennedy Geo	50
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Hart Geo	50	Stevick J vol 14	75
Hoover Samuel M	1 00	Taylor John	2 25
Hoover Jacob P	1 00	Thomas Wm H	1 00
Haines Wm	1 00	Young Margaret	1 00

☞ The West Pennsylvania Journal has just come to hand, but too late for this paper.

☞ Revivals are in progress in several places, which we hope to be able to report in detail in our next.

Change of Post-office Address.—Elder Abraham Snyder's Post-office Address, till spring, is Newport, Perry county, Pa.

The New Year.

In the course of revolving years, and in the gracious Providence of God, we are permitted to enter upon the year 1851. This is another New Year. It will come and go, in the flight of time, as other years have done. It may chance to be a happy year for some, and an unlucky one for others. Like as in former years, some will be born, others die—some will get rich, others poor—some will be converted, others backslide—some will rejoice, others weep—some may depart this life and go to heaven, others be driven away in their sins, and cast into hell. But, we trust, that among all the changes and vicissitudes of this mortal life, we shall have many changes from nature to grace, from sin to holiness, and from satan to God. To this end, may God's ministers and people consecrate themselves anew to God, pray and labor earnestly and faithfully for the revival of his work from the river to the ends of the earth.

Our Position on Slavery Re-Defined.

Elder A. D. Williams has come out a volunteer and undertaken to re-define our position, as a Church, on the subject of slavery, To prepare himself for this task, he first wrote to us, as may be seen in the 15th number of the Advocate, and requested us to define our true position on the slavery question; and at the same time, or since then, he has been carrying on a correspondence with some of the "leading brethren of the Eldership," as he styles them, on the same subject. Having thus collected his materials, he comes out, through the "Star," as the true and better exponent of our position on the much agitated and exciting question of American Slavery.

Now, be it known to brother A. D. Williams and all other hyper anti-slavery men and brethren, that we have neither time nor inclination for controversy on the subject of slavery; nevertheless, we claim to know the true position of the Church of God on that subject quite as well as they do down East, and can define it quite as correctly as what he can, or any one of his correspondents. However, we have no objection to him giving us his opinion also. But, in doing so, we want him to confine himself to correct and provable facts.—This, we allege, he has not done in his article contained in the 36th No. of the Star. His "material facts in the case" are far from being so "fairly stated" that no exception can be taken by either party.

In the first place, he reasons like every ultraist, as though general rules and principles never admitted of any exceptions. Take, for instance, the following, viz:

It is and must be a wonderful exercise of "Christian toleration and forbearance" that whatever "is a flagrant violation of the natural, unalienable and most precious rights of man, and *utterly* inconsistent with the *spirit, laws*, and *profession* of the Christian religion," should not "always, under all circumstances, furnish a sufficient bar to Christian fellowship."

Thus he reasons on the resolutions of the General Eldership. Because that body declared the "*system* of American Slavery" to be utterly inconsistent with the *spirit, laws*, and *profession* of the Christian religion, &c., therefore he comes to the sweeping conclusion that they intended to disallow any one, under any circumstances, who bore the relation of master to slave, to be received or retained in the Church, or to be at all entitled to the exercise of Christian forbearance and toleration. Now, I beg leave to say, that those resolutions, "according to their obvious meaning," or according to any ordinary principles of interpretation, will not bear any such constructions. Ultras only will say so.

There are other great evils in the world besides slavery. The General Eldership expressed its views, in relation to some of these, in language quite as strong as in the resolutions on slavery. Instance, the 5th and 6th resolutions on Temperance. They are as follows, to wit:

Resolved, That we consider it inconsistent for professors of Christianity in any way to countenance the traffic in intoxicating drink; and especially to assist the rum-seller to procure a license by signing his petition, which is nothing less than signing the death warrant of some poor enebriate.

Resolved, That we consider the traffic in intoxicating liquors as a drink, always sinful and demoralizing in its results; and that no man is entitled to membership in the Church of God who is engaged in it.

The same things may be said of *covetousness, sectarianism, war*, &c. Each of these master evils we hold to be "utterly inconsistent with the *spirit, laws*, and *profession* of the Christian religion." Peradventure the Free-will Baptists do likewise. If so, will brother Williams and his brethren apply the lash of discipline with as much severity upon these sinners in Zion as upon the slave-holding sinner? Is it true that slave-holders, under all circumstances, are sinners above all men? We say nay—sectarianism, war, &c., are greater evils than slavery. These facts are almost self-evident. At any rate, they are easily demonstrated. I ask, then, does brother Williams hold and teach that there are no mitigating circumstances that will entitle the rum-seller, the covetous man, the sectarian, and the warrior, to the exercise of Christian toleration and forbearance? Do all those who countenance any one of these evils, or rather who have any connection with them, forfeit all their claims to Christian fellowship? If these evils are utterly inconsistent with the *spirit, laws*, and *profession* of the Christian religion, (and who will dare to deny it?) then, according to brother W.'s reasoning, strange indeed, that they should not "always, and under all circumstances, furnish a sufficient and an unmistakable bar to Christian fellowship!"

Brother Williams will please define their own position next, and tell us whether down East the evils designated are in vogue, and whether all those connected with them are always, and under all circumstances, expelled from the Church? Mark! The question is not, Whether rum-selling, covetousness, sectarianism and war are evils, and utterly at war with the *spirit, laws* and *profession* of Christianity; but, whether there are no extenuating circumstances that will in any case justify the Church in fellowshipping a sectarian, a Christian soldier, or a rum-seller?

But we pass on to notice, in the next place, another statement in brother W.'s article most egregiously fallacious. It is the following:

There are some among them, who interpret these resolutions as merely forbidding those who have already become connected with the denomination from afterwards becoming connected with slavery, and not as affirming that in all cases should a person already a slave-holder be refused membership in the denomination. The principal, if not the only, ones who have openly and decidely taken this position are Messrs. Winebrenner, Harn and Mooney.

Here is a sheer error, with not a particle of the admixture of truth. By what authority does brother Williams give out such a garbled statement of our views? If his "leading men in the Eldership" have led him into this error, he had better exchange his leaders for better ones, before he undertakes the task again of expounding our views to the public.

There are various other blunders and misrepresentations contained in brother W.'s article, which we have no time and space to descant on for the present. We would conclude, therefore, by simply adding, that neither Bro. Williams nor his "most able and influential men," from whose letters he quotes, have by any means given a fair and unexceptional statement of "material facts," so as to present the public with a "true and safe index to the position of the Eldership."

That one "leading minister" used "all his influence to secure votes for the adoption of brother Harn's report on the ground of courtesy"—that he secured a number which could not have been secured any other way—that all who voted against the report, and that some, if not many, who voted for it, do believe that the relation of master to slave is in all cases a bar to Christian fellowship—that Bro. Harn cannot make good his charges against the Churches and the 30 ministers who he thinks have fellowshipped slave-holders—and above all, that brother Harn has a denomination, and that his denomination has changed its position without acknowledging it, &c., are all figments of over-heated minds, without the least iota of proof.

Western Tour.---No. 9.

JOURNAL OF THE 16TH, 17TH AND 18TH WEEKS.

SEPTEMBER 2d.—This morning we took our departure from Wooster, and set out for the Venango Camp. The first day we went to Paris, in Stark county, a distance of 41 miles. By hard driving we reached Massillon by noon, where we dined, and Paris by evening, where we received a hearty reception by Bro. Coats and family, with whom we lodged.

Here, according to appointment, we preached to a respectable congregation, in the Disciples' Meeting-house. Nothing unusual occurred, save a small encounter with one or two hypercritics. No people furnish an equal number of this class of meddlesome busybodies with the Disciples. Howbeit, truth has nothing to fear, and true Christianity never shrinks from investigation or the test of criticism.

September 3d.—We pursued our journey to brother Joseph Anglemyer's, near Columbiana, where we held meeting in the evening. The congregation was good, considering the short notice.

September 4th.—Started for Fiatville, Lawrence county, Pa., where we met with brother J. M. Klein, and preached before the Church in that place in the evening. There is a fine set of brethren at this place. The West Pa. Eldership will be held here this fall.

September 5th.—This day the Venango Camp-meeting commenced. Accordingly we started for the Camp, and got there some time after-night. Here we found some 15 or 16 tabernacles pitched, tenanted by some 20-odd families. The weather was remarkably fine during the whole time of the meeting. The congregations were large and well-behaved, especially on Saturday and Sabbath. Brother Harn and ourself did nearly all the preaching. Some 10 or 15 professed conversion. But, doubtless, many more might have been converted, had it not been for a few Achan's in the Camp.

There is a much better country in this part of Pennsylvania than we were aware of. The Church, also, is more numerous than we knew of; and though we had a few things to regret, yet on the whole we were highly pleased and gratified with our trip to the Venango Church and people.

On Wednesday morning the Camp-meeting broke up, and truly it was a solemn time.—That day we dined with brother Ross—took supper with brother Yard, and then went and stayed over night with brother Ayres, formerly of York county. Brother Ayres and family are among the pioneers of the Church in that country.

September 12th.—Left brother Ayres and family, and started for Evensburg, in Butler county, where we had an appointment to preach in the evening. Our congregation was large and very attentive.

On arriving at brother Berkey's we missed my Carpet-bag. We concluded that it had either been left at brother Ayres', or was stolen from our wagon, on the way; for we could not imagine how else it was possible to lose it. But, by writing back, and instituting a search for it, through our friends, it was ascertained that the bag had neither been left nor stolen, but dropped by some means on the way, for it was discovered in possession of an honest farmer, in the neighborhood of Harrisonville, who alleged that he found it in the road, about two miles below the village. No sooner than it was heard from, Sister Ayres took her horse and went for it, and by paying the small pittance of fifty cents, she recovered it safe and sound, with all its contents. According to instruction, she had it sent on to Pittsburg, from whence it was forwarded by express. This circumstance explains the reason of the delay of our Journal. Sister Ayres, brother Berkey and others, will please accept our thanks, for their kindness in aiding us to recover our lost bag.

September 13th.—From Evensburg we went to Old Harmony, and preached there in the evening. The congregation was large and attentive, but nothing special. Stayed with brother Shontz over night.

September 14th.—We went to Pittsburg, and finding that our appointments were not to begin till Sabbath morning, we passed on, some six miles into the country, and stopped with brother Snyder.

September 15th.—This morning, being the Sabbath of the Lord, we returned to Pittsburg and preached, at 10 o'clock, A. M., in the Protestant Methodist Chapel—at 3 o'clock, P. M., in a Baptist Meeting-house, and at night in a Methodist house, in Allegheny city. On Monday and Tuesday we visited round among old friends and acquaintances.

September 18th.—We left brother Snyder's and went to brother Hess', in Washington county, where we tarried over night.

September 19th.—Went to West Newton, on the Youghigheny—stopped with brother Hecht, and preached in the Methodist Meeting-house, both in English and German.

September 20th.—From thence we proceeded to Bethany, in Westmoreland county, where we joined brothers Logue and Wertz, in holding a protracted meeting. This meeting resulted in the conversion of some ten or twelve precious souls.

On Tuesday, the 24th of September, we took leave of our brethren at Bethany and started for home, where we arrived, in health and safety, on Saturday, the 28th, and found our dear friends well and hearty, and in readiness to welcome us home.

We feel grateful to God for permitting us to perform this long journey to the West, with so much pleasure and satisfaction to ourselves, and we trust, with a good degree of benefit and gratification to the thousands and tens of thousands to whom we were permitted to preach the "good Word of God."

We were absent from home four months and eight days; during which time we travelled about 2500 miles, preached 124 sermons, passed through six States, and 217 cities and towns.

Our travelling expenses amounted to $92 65, and our receipts, in the shape of collections, &c., to $120 75—so that by the time we sell off our team, we shall probably be about whole; having, temporally, neither loss nor gain, except that of wear and tear. Thus, then,

The Lord our help has been,
Our lives He hath prolonged;
Giv'n us on earth to meet again,
With nothing lost or wronged.

We feel much obliged to our numerous friends and brethren, with whom we stopped, for their kind hospitalities, and their marked attentions to our wants and necessities.—Brethren, "Grace be with you all." And now, "To God only wise, be glory through Jesus Christ forever. Amen."

CONTRIBUTORS' DEPART'T.

Baptismal Query Again.

LANDISBURG, Pa., Nov. 18, 1850.

BROTHER WINEBRENNER:—

In the Advocate of the 15th ultimo, I perceive five mortal columns from the pen of Theophorus, alias Elder G. U. Harn, in reply to my last. Mortal they must be, because they are completely suicidal to himself, and have well nigh demolished us to boot. He calls me a Puseyite—a weak minded and silly one; and that my theory is bordering on the absurd. Such, I presume, is a specimen of his celestial courtesy.

Elder Harn would fain make the readers of the Advocate believe that he was no volunteer in this discussion—that he was solicited, &c.; in proof of which he says I solicited the editor, or some of the co-editors or contributors, to answer the query. So I did. That query was first answered by the editor, and after that by one of the contributors. Is he not, then, unsolicited? Does he not, after a discussion of eight months, step forward and virtually say to the editor and to that contributor, stand back, boys—you know nothing at all! I am the man that can do it up brown!

I cannot follow him through his episodes and reply in detail, or stop to argue all the topics introduced into the discussion by Bro. H., but will come directly to the point at issue: and,

I. Examine the testimony adduced in support of his position. And,

II. Show the laxity of his theory, with its attendant absurdities.

I proceed, then, first, to examine his testimony. Bro. Harn (after positively declaring that he has nothing to prove) proceeds to give us the testimony by which he endeavors to support his position. He refers to Acts 8: 4, as the first witness in support of his doctrine of lay baptism—an instance, says he, in which baptism was performed by persons who were neither Apostles, nor Bishops, nor Elders.—After referring to the persecution of the Church at Jerusalem, the word says, "Therefore they that were scattered abroad went everywhere preaching the word." The word here rendered *preaching* signifies the telling of good news—which every Christian has a right to do. They therefore went telling the world what great things the Lord had done for them.

But, does Elder Harn believe that the word *evangelizomenoi*, translated preaching in this instance, means preaching in the official or technical sense of the word? If so, why then the women, as well as the men, became public speakers. This he will not maintain. Yet both were scattered abroad preaching the word. But, after all, there is not a single word said about baptism in all he has quoted here; and besides, the question is, whether baptism is valid when administered by an unbaptized layman? What, then, is this argument worth? Why, absolutely nothing. But, as it is one of the stereotyped arguments of the advocates of the lax and irrational doctrine of lay baptism, it had to come, right or wrong. Yet everybody, except those who use it, can see it proves nothing.

His second argument is gleaned from Acts 11: 19. He cites but one verse—however, he reads three. And what do we learn there? Why, they that were scattered abroad went everywhere preaching the word—or at least as far as Phenicia, Cyprus and Antioch—and the hand of the Lord was with them, &c., (21st verse.) And yet here, again, not one word is said about baptizing. But, like his first argument, it is stereotyped, and must be given. In the succeeding verse it is said, "Then tidings of these things came to the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." But, says brother Harn, there were none at Jerusalem but the Apostles. Well, be it so: Then they, i. e. the Apostles sent Barnabas as far as Antioch:—and for what purpose?—Why, that they of Antioch might be added to the Lord. For it is said in the 24th verse, that he (Barnabas) was a good man, full of faith and the Holy Ghost, and much people was added unto the Lord. Now, the Apostle Barnabas was doubtless sent to set things in order, and of course to baptize. At any rate, this is more reasonable to suppose, than to suppose that private members did it. But, in the 25th verse it is said, "Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him to Antioch." And for what was he thus brought? Why, to help Barnabas to teach the people. But, says brother Harn, "If they were baptized at all, it must have been done by unofficial hands." Well, if so, why was Barnabas and Saul sent for? Were they unofficial ministers?

His third proof is, that Philip baptized the Eunuch and the Samaritans: and he (Philip) was nothing but a Deacon of the Church. I presume that he learned it in the third epistle of Peter, which he informs us he once read in his time. But is it true that Philip was only a Deacon? Who believes it? I don't, neither does brother Harn, or anybody else, for it comes in contact with the Scriptures of truth. We have some information respecting Philip which completely nullifies this argument, in Acts 21: 8. "And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the Evangelist, which was one of the seven, and abode with him." He once filled the office of Deacon, it is true. But, that was when he was one of the seven; afterward he was an Evangelist. Now, will brother Harn deny that it was after that, that he went forth preaching and baptizing? I trow not.

Brother Harn's fourth argument in favor of lay baptism is, the fact that Ananias baptized Paul; and he says he was only a certain disciple. In the first place, does that prove that he was not a regular minister? Were not the Apostles called disciples? Although none of the twelve, yet was he not especially commissioned by the God of Heaven? Here, then, you perceive that his own witnesses have been turned against him. He must have been trying to play a splendid hoax upon the readers of the Advocate, or else dreaming some golden dream. But his neighbor cometh in search of him. I come now to notice,

II. The laxity of his theory, with its attendant absurdity. And here I would say, in the language of brother Harn, that it is an axiom in logic, that when the legitimate result of a proposition tends to absurdity, it is self-evidently false. Such is the theory advocated by brother Harn.

Brother Harn has labored very hard, and worked himself into a fever, to prove one of the most absurd theories ever propagated.—But, not being able to find proof in the New Testament in favor of lay baptism, he challenges me to show one single instance where ever the rite was administered by a Bishop, or Elder, under the Christian dispensation.—Surely brother Harn must be hard run. But,

to gratify him, I will give him one case. I recollect some very appropriate remarks, made by brother Harn, some eight years ago, on the subject of baptism, in the presence of more than two thousand persons, convened on the banks of the Antetam Creek, in Maryland, at the time that I was baptized: at which time and place he told us that Peter baptized Cornelius and his household, and that Peter also baptized on the day of Pentecost. Now, this same Peter informs us that he is also an Elder. 1 Peter 5: 2. Will this satisfy brother Harn? My weakness, perhaps, is not quite as weak as he has thought. I still insist that Bishops or Elders have the exclusive right to administer the rite of baptism. The commission gives it to them. The fact of Christ's establishing the order of the ministry, excludes all others from exercising the ministerial functions.—What is an ordinance? Why, Elder Harn himself speaks out on this subject in his little book on Feet-washing, page 9, and informs us that it is a secondary or subordinate law. Well, if a law, it must have an administrator, legally qualified and set apart, as well in the code of Zion, as in the statute code. Let us apply it to the law of the land. We will suppose a case. Brother Theophorus imagines himself a constable with an imaginary precept in his hand, from an imaginary justice of the peace. He seizes upon a certain man's property, exposes it at public auction, and although the claim is just, yet is the act legal? No. And why not? Why, because brother Harn is no qualified administrator of that law. The act is null, and the imaginary self-constituted constable is a transgressor, a spoiler of the man's goods. All laws, whether civil or ecclesiastical, must have administrators. Hence, then, we have Harn against Harn—he contradicts himself. What then, is his argument worth? Why, absolutely nothing.

But, he accuses me with the crime of using a stereotyped argument of the *Pedoes*, with regard to his theory, permitting men, women and children to baptize, a something for which, says he, I never contended. Now, it belongs to his base theory. He cannot get out of it. But he can see the anarchical and absurd tendency of it, therefore he is ashamed of it. He disclaims it; but, sir, I hold him to it. My charge is legal. If lay baptism is recognized in the law of God, why then all the members, whether male or female, are empowered with equal rights and privileges. God is no respecter of persons. It then follows that all have the same right. John, who embraced religion yesterday, at the age of fourteen, baptizes Henry, who, at the age of twelve, professes faith to-day. Henry is fully authorized to immerse Jacob, who professes faith at the age of eleven. Sarah embraces religion at the age of thirteen, and feels herself authorized to baptize Ellen, who professes faith at the age of ten. And who, according to Bro. Harn's theory, has a right to forbid them? Nobody. But, says brother Harn, they may only do it in a case of necessity. So, then: but who is to determine when the necessity of the case demands it? Oh! what a theory!

But, I am pleased to see brother Harn's admission, that although they have a right, the exercise of that right is not always prudent. But, is this true? Is it imprudent to do what God commands us? If so, I confess that I am ignorant of the definition of the term prudence.

If brother Harn's position with regard to lay baptism is true, what anarchy and disorder there would be in the Church of Christ!—There is too much already; but permit every irresponsible man and woman to administer the laws, and it will be far worse still. I, sir, oppose his lame theory, because the Bible, reason and common sense are against it. It is a principle in natural philosophy, that if you remove the cause, the effect must cease.—Then, with the Bible in my hand, I shall oppose all such absurd theories, which strike at all Church organization, like this does; and if all the friends of Zion would do so, anarchy and confusion would be removed, and Zion would lengthen her cords and strengthen her stakes, and with her well disciplined troops, she would go forth, "fair as the moon, clear as the sun, and terrible as an army with banners." May Heaven speed the day when heterodoxy shall fall, and sound Bible doctrine prevail throughout the world.

Yours, as ever,
J. H. HURLEY.

A Moral Essay.

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."—Ruth 1: 16, 17.

THERE never was any thing more happily conceived, or more sweetly told, than the book of Ruth. It seems chiefly designed to exhibit to us a lively and high-colored and richly decorated picturesque of the irresistible power and indescribable force of female friendship and attachment on the one hand, and the weakness of resolution, when opposed by custom, on the other. The general circumstances of this history being uncommonly fine, will evidently speak best for themselves, and will afford proper comments in the progress of studying them. When the famine raged with much severity in her native land, Naomi and her husband, Elimelech, and their two sons, went to sojourn in the country of Moab: but Elimelech died, and Naomi, the widow, was left with two sons. Soon after this, those sons took them wives of the women of Moab. The name of the one was Orpah and the other Ruth.

It came to pass that the young men, their husbands, died also, both of them; and now the poor widow was bereaved of her two sons and her husband.

Unable, therefore, to bear any longer a place in which every scene presented some image of lost endearment, or revived some distracting idea of conjugal or maternal tenderness, she resolved to seek solace from her excessive sorrow by change of residence. (And I would here observe, that none but those who are thus situated, can comprehend its result.) So she arose with her daughters-in-law, Orpah and Ruth, that she might return from the country of Moab.

It presently occurred to the poor woman, as she was journeying on her way, that if she was herself unhappy, it was no testimony of her affection to involve her son's wives in equal calamities; and judging the reception she would be likely to meet in the land of Judah, entering it desolate, unfriended, and unadorned, she paused a moment, and thus pathetically addressed the young widows: Go, my children, each of you return to your mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant that ye may find rest, each of you, in the house of your dear deceased husband. Having uttered this short prayer for their happiness, she kissed them, and prepared to depart alone. How true to nature was their reply. They did not pour forth unmeaning compliments of condolence. They did not interchange any idle civilities of sorrow, for their anguish was too sincere for ceremony. Neither did they enter into the parade of promising future interviews, for they spoke not at all. The extreme of grief has at its first surprise, little to do with language; at the most, it burst into short exclamations, as if it would show the impossibility of proceeding: for our alleviation, therefore, in these cases, that power, who to every wound hath provided something wherewith to heal it, gave the comfort of tears; so that the fulness of the sad heart is, in part, discharged by that kindly effusion which Providence has intended as a fountain to relieve the excesses of nature, either in the surplus of misery or transport. They lifted up their voice and wept. After some time passed in this kind of significant silence, they said unto her: Surely we will return with thee unto thy people. Perceiving the design of the daughters, the widow woman, Naomi, again began to dissuade them, and to press their speedy return. She painted the various disasters they would be liable to in her company—told them she had no more sons to give them for husbands—nor even a hut, however uncheery and forlorn, to accommodate them with in her own country; and furthermore, that she had not wherewithal to repose her own weary head upon, if, after the fatigues of travel, she should haply arrive safe.

And now she once more pressed the women in a farewell embrace, whilst she closed her argument with another blessing more melting even than the first. Nay, my daughters, weep not, I entreat you. It grieveth me more for your sakes than my own, that the hand of the Lord hath gone out against me. This was the grand touch-stone. She had now fairly discovered all the horrors of her situation, and showed herself a distressed woman without accommodation, a traveller without any hope of rest at the end of her journey, and withal a disconsolate widow, without any one to take her by the hand and say unto her, Welcome, welcome, thou unfortunate one, welcome again to thine own country; come, come, we congratulate you on your return to your beloved and long sought-for country. The picture was too darkly shaded for Orpah. The dread of poverty, and all its sable catalogue of fierce terrors, struck her at once. She shed the tribute of a few more tears, sacrificed a few more sighs, and thus went her way.

Not so the affectionate Ruth. How excellently marked, and that by a single word, is the conduct of each. Orpah kissed her mother-in-law, but Ruth clave unto her. Orpah kissed her mother-in-law, i. e. she gave her a farewell embrace, wept a moment's sorrow, and left her mother to wander over the domains of the world. But Ruth clave unto her affectionate mother. Struck to the heart at the prospect of seeing her endearing friend and parent no more, and still calling to memory the thousand endearments which had formerly made so precious her society, and even feeling some additional sympathy from being involved in a great calamity which arose from the mischances of one house, and one family, she endured not the idea of her departure. So far otherwise, indeed, that she clave unto her, i. e. clung round her neck, kissed her with zeal and ardor, as if she designed to leave the seal of her very soul impressed on her lips forever. In vain did the noble-minded Naomi exhibit to her the various miseries that were at hand, and against which there was no comfortable provision. In vain did she point to the example of Orpah, her sister. In scorn of such conduct, and to close at once all future dissuasions, she thus declared, to the eternal honor of her sex, the glowing resolutions of her soul: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

The whole beauty and force of this passage is not seen at once: it is a very free climax, and there is an amazing elegance in the gradations. The full sense implied seems to branch out in this manner: She begins with desiring Naomi to urge the subject of separation no longer, since she has fully and completely made up her mind upon it. This is the first and slightest part. In the next place she unfolds her first design to follow her fortunes, in whatever part of the habitable globe she thinks proper to pursue them. But, not thinking this sufficiently expressive of her affection, she resolves to take up her abode in the same house with her, to lodge under the same roof, however poor, and however destitute, and thus to share the same fate. After this she resolves to know no other people than such as are equally the common friends of both, to enter into no attachments but those which are united by the same tender ties to her dear Naomi, and to form no connections whatever that can in the least derogate from the love she bore to her. For [illegible] attained to these assurances: for she goes on with the same determination, declaring that her very religion shall be the religion of her dear friend and mother—that one faith, one prayer, and one hope shall exhilarate, inspire and animate their constant devotion, and that the God of one shall inevitably be the God of the other. Even this does still not satisfy her, for she next determines not only to go with her the pilgrimage of life, but even attend her beyond the gate of death, to die with her dear Naomi, should it be her Naomi's lot to fall first, and to be buried at last in the same grave; and this she confirmed by an immediate oath of the utmost importance and sanctity among the daughters of Judah, The Lord God do so to me, and more also, if aught but death (she might have said, if death itself) part thee and me.

This love fully flowing animates our hearts,
This love is still abounding, in every place and part:
This love can never be ended, though faith and hope should cease;
This love can never be bounded, but ever will increase.
This love the world knows not, it ever is the same:
This love we want more fervency, to love and receive the Lamb:
This love has us together, and makes us of one soul;
This love is the balm of Gilead, it makes the wounded whole

SAMUEL M. HOOVER.

Carlisle, Pa., Nov. 6, 1850.

Decision.

DECISION has been a striking characteristic of many eminent persons in various ages of the world, and one which has probably done more to exalt them to honor and usefulness, as well as to secure to their names a prominent place on the pages of History, than any other. It has seated them on the pinnacle of fame, and caused their doings to be renowned throughout the world and transmitted to the

remotest years of posterity. Decision, or, in other words, firmness and stability of mind, is certainly very essential to man, in order to vouchsafe to him such a passport through this life, as becomes the dignity of a rational and intelligent being, whom his Creator has endowed with faculties and intellectual powers only a little lower than the angels of Heaven. But these blessings and privileges are too commonly neglected, and the "talents" which God has given us, instead of being improved and enlarged, are "hid in the earth," and like the diamond in the mine, covered with rubbish and obscured from the eye; and, consequently, its worth and beauty are never known or beheld. But the object here in view is, to give an idea of decision, and then to show its importance, not merely in all the affairs of this life, and the good results flowing from it; but, more properly, that which concerns our profession, viz: *evangelical decision.*

First, then, evangelical decision consists in exerting ourselves to arrive at or obtain the truth or certainty of a matter, and then rigidly, firmly, unyieldingly to adhere to it, to advocate and to defend it. But we should examine a subject well, consider its mutual bearings, and be able to behold in it a perfect harmony and agreement with the word of God and the Divine attributes, before we make the decision. We will here adduce a few examples from the Scriptures. When Neduchadnezzer, king of Babylon, issued a decree, commanding all the subjects of his empire to fall down and worship the golden image which he had caused to be made, under the penalty of being cast into a burning fiery furnace, heated seven-fold, there were three men, Shadrach, Meshach, and Abednego, who were servants of the Most High, and refused to comply with the dangerous decree; being decided to worship none but the God of Heaven. They cared not what the result would be; they determined not to dishonor the name of Jehovah, in order to please men; or preserve their lives and honor. They trusted in Him whom they served, knowing that He was able to deliver. And truly they trusted not in vain; for when they were cast into the furnace, God was in their midst and preserved them, so that after they were left out there was not so much as the smell of fire on their clothes.

Again, there was a Daniel, who was cast into the lions' den under similar circumstances; but the Almighty did not suffer the ferocious beasts to lay hold of him, nor harm him in the least. But when he was taken out and his enemies thrust in, behold! they were torn to pieces instantly, before reaching the bottom of the den.

Paul also, though persecuted in almost every possible way, beaten and cast into prison, held fast to his integrity. When in prison, he and Silas prayed and sang praises to God at midnight, and suddenly all the doors were opened and their bands loosed. This had a good effect; for the same night the jailor and his household believed and were baptized.—Though threatenings and denunciations were heaped upon him wherever he went, yet he ceased not to preach the Gospel, and to proclaim the truth with boldness and decision. Yea, in the midst of his afflictions his language was: "But none of these things move me, neither count I my life dear unto myself." Acts 20: 24. Many others of this class might be mentioned, such as Moses, Job, Luther, the Martyrs, &c. Hold fast that which is good, and obey God rather than men. This is Christian, this is evangelical decision.

Such decision is necessary to ensure success in any undertaking. We should take a decided stand on the side of truth and right; and though we are persecuted, let us remember "they that would live godly in Christ Jesus must suffer persecution," and "if God be for us, who shall be against us!" All that have exercised decision like this, have found it a benefit, and have known it to have a salutary influence on mankind. Upon the decision of a moment frequently hangs our eternal destiny. Christian, be decided that you will live for God, and endeavor to answer the end of your creation: oh, strive with all your ransomed powers to obtain a crown of immortal glory! And thou, sinner, be entreated to decide quickly, that you will seek salvation, before the day of grace is forever fled. Decide from this time forth to serve the Lord. Delay not a single hour. Procrastination has ruined thousands and tens of thousands. This state of probation will soon be o'er, then why will you still delay! "What thou doest do quickly." Make haste, then, to lay hold of eternal life.

A. FRIESE.

Study.

"I know what study is; it is to toil
Hard through the hours of the sad midnight watch,
At tasks which seem a systematic curse,
And course of bootless penance."

Paul was an educated man, wherefore he was a puissant palladium to the Gospel. That "Knowledge is power," was as clearly known then as it is now. And he was well versed in all the minutiæ of the law and the prophets. He prostrated all his foes, whenever they contended for error, and his influence was widespread and commanding. Paul was brought up at the feet of Gamaliel; in a word, he had applied himself to study. Now, he loved Timothy greatly, and consequently looked to the future welfare and success of him whom he affectionately styles his son: hence he commands him to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And the admonition is applicable now. Steam and electricity are making us a rapidly progressive people, and he that neglects study, will soon be left most disgracefully in the back ground.

Judging from some sermons, we are inclined to think, that study is left wholly out of the question by many. At least, their improvement is a mathematical fraction. Not a new idea is added to the little stock of knowledge they set out with, and in a little time, we find them an entire budget of obsolete ideas. Unfit to instruct others, because they have failed to instruct themselves; and others are preferred before them, because they were not diligent in studying. A grand reason that some men do not become more useful and better informed, is their habitual laziness. We have noticed many in this category daily lounging in stores, much to the chagrin and inconvenience of the merchant and his customers; frequently making inappropriate remarks, and vulgar prevarications; conversation pre-eminently calculated to foster irreligion. Would not prudence dictate that they should stay at home, study, and "redeem the time?" Then the community would be edified, and the minister respected. "Be ye wise as serpents, and harmless as doves."

To study requires resolution, dogged resolution, but it soon becomes a fixed habit, and like all other habits, when once established, will not be very easily broken in upon. But to act the drone, is a habit just as readily acquired, and hard to get rid of. We see two men, with similar talents, start forth in life; one determines to study, and daily increases in wisdom and understanding; in fine, he becomes brilliant, and his sermons are captivating, instructive, and solid; the other acts the sluggard, and soon none will hear his discourses, because they are stolid and inane productions, destitute of pith. Application made the difference between them. Arouse, then, ye lazy folks! Gird on the armor of activity, and resolve that since God has given you an intellect, that you will improve it. If you have made an armistice with sloth, break it speedily.

Any man to be useful must be diligent, otherwise he will not make any progress.—But above all, ministers ought to improve most rapidly, forasmuch as they have much time to study. And those that have but one appointment, are reprehensible in the highest degree, if they do not study. They have time, and should not waste it. If, however, a man's talents are but ordinary, and particularly dull in comprehending and analyzing first principles, he has a magnificent opportunity to brighten his rusty ideas on a circuit, for he ought certainly get them in splendid time by re-preaching. Though some have told me, they never could improve a discourse after having once preached it. The reason is, they probably did not try. Ample room is thus given to lop off, add to, and systemize it.—Some minds are fitly compared to a rusty button, they need scouring, and if rubbed well with polishing powder, will shine most brilliantly. Again, others have all their polish outside; touch these gently, or you will expose their foibles and deceptions. G. R.

Elizabethtown, Pa., Dec. 6, 1850.

A little more about the Far West.

November 20, 1850.

Brother Winebrenner:—

I did not expect so soon to intrude upon your readers another, perhaps, interesting narrative concerning the Hawk-eye State. But, since my last communication, matters and things have taken a change from what they were last spring. I must confess I spoke somewhat hard of this new country then; but this was all owing to my peculiar circumstances, being unsettled, and withal a little touch of home-sickness. But now I am located on the bluff of the Iowa bottom, near the Iowa River, in a pleasant, healthy and fertile part of the country, in Louisa county. I am now making preparations to engage in the stock raising business. I have lately got through making Prairie hay. This may seem an odd time of the year for hay-making to some of the Eastern folks: but there is a kind of grass here, that the later it is cut the better it is, providing it is got up without frost or rain. I have bought corn for feeding at four dollars per acre, standing in the field. I have also bought the best of corn at 15 cents per bushel, delivered in the crib. And, I am informed that some of the feeders have bought it at 10 cents per bushel, by taking a hundred or more acres on the ground.

Before I proceed farther, I must tell you that we were somewhat disappointed at Grandview this summer. We expected you and brother Harn would have paid us a visit, but we were not so fortunate. We thought that you would certainly strike a straight line from Iowa City to Grand-view, cross the Iowa River at Wapello, and then keep along the Mississippi to Burlington. But by taking the southern route from Iowa City, you missed seeing a beautiful section of country, through Louisa county. At Grand-view you would have met with quite a number of old Pennsylvanians. Amongst whom are brothers Solomon and Henry Wagoner, from Fishing Creek, Dauphin county; brother J. J. Doman and Joseph Martin, from the same place; and last, but not least, our old friend and brother, William Hinkle, from Paul's Valley, Dauphin county.

Now, a few words to our friends and brethren in the East, who contemplate pitching their tents beyond the western waters. Burlington, in Desmoin county, and Muscatine City, in Muscatine county, are the two chief landings on the upper Mississippi, for Iowa. The emigration from Burlington takes back to Henry, Washington and Keokuck counties; and from Muscatine City the emigrants take up to Cedar, Jones, Linn and Johnson counties: thus they miss seeing this great grazing and farming country, in Louisa county, which lies right in the centre; and this is all for not being informed of the landing, lately established at Port Louisa, in said county. Now, friends, we wish you to hold up at Port Louisa, and take a jaunt up the country for five or ten miles, and view the vast rich Prairies yet uncultivated. Remember, friends, this is a river county, and near the market; and better land you cannot find, I care not where you go.—Speculator's, or second-hand land, can be had at three dollars per acre, timber and Prairie. You need not be alarmed at the large Prairies, thinking that there is no timber to fence it. It is true, fencing timber may get scarce in course of time. There is an agent for the Orange-thorn company in Columbus City.—He will plant the thorn at 50 cents per rod, and will guarantee that in three years' time the fence shall turn any kind of stock, from a sucking pig up to an ox. No pay is required until the expiration of the three years. Wire fence can also be erected at 40 cents per rod.

Moreover, friends, as we all know that opposition is the life of trade, therefore we wish some of our speculating friends would come on, and locate at Muscatine City, and some at Port Louisa, and engage in the pork, grain, lumber and dry-goods business. It is for the want of more dealers in the above-named articles, that the interest of the farmer is held in the hands of a few large speculators. We do not begrudge our speculating friends a good living, and a reasonable profit; but we leave it to your honest selves to judge whether 20,000 dollars is not too much for one man to make in the short space of six months. Now, off whom is this money made? Off the farmer. Yes, off the industrious tiller of the soil. Thus, by too few dealing men, the mouth of the ox that thrashes out the corn is kept muzzled. I know men plenty in the East, and I can hardly forbear mentioning their names, who do business with a capital of from four to eight thousand dollars, in crowded places; and at the year's end have a little above a living. How much better would they do by investing their capital on the banks of the Mississippi.

This is a very pleasant fall in Iowa. The weather is mild, and the large fires on the Prairies keep a constant smoke around us. Sometimes it is so thick that it darkens the sun. The river is very low. The steamer Oswego has been ten days out from St. Louis to Muscatine City.

I remain yours respectfully,

A. H. KAUFFMAN.

New Testament Words.---No. 2.

The next word to which I would call the attention of the readers of the Advocate, is the word—

ABBA.—1. This word signifies Father, or willing Father. It is said to he "a Syriac appellation, from the Hebrew word *ab*, which comes from *abba, he was willing ;* denoting that a father wills all good to his children." It is evident that Abba means willing, from Christ's prayer concerning the cup, (Mark 14: 36,) where he says, "willing Father, all things are possible to thee." His meaning appears to be this, O! my Father, thou who art willing that *that* should be done which is best ; if it is thy will, that I should not pass through what is now before me, "save me from this hour;" if not, O! my Father, I submit to thy will ; even to drink the very dregs of this cup.

2. The word Abba is also used to express the manner in which the Apostles prayed. Rom. 8: 15.—"For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Here we see that the Apostle told his brethren that they had received the Spirit of *adoption*, and that the Spirit of adoption which the saints at Rome had received, was the same Spirit that taught the Apostles to cry, Abba, or willing Father: so that *they* might easily know whether they had received the Spirit of God, or not.

3. This word is used to show the manner in which the saints at Galatia prayed, having received the Spirit of God to direct them. Gal. 4: 6.—"And because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba Father." The Spirit always leads God's children to pray in humble submission to the Divine will.

How pleasing *this* word appears, as used by our blessed Lord, his Apostles, and his ancient Saints! The Spirit which was given to Christ without measure, led Him to pray Abba, or willing Father! The same Spirit led the Apostles to imitate their Master, and led the saints to imitate Christ and the Apostles ; and the same Spirit now leads real Christians to imitate Christ, the Apostles, and the ancient saints, who in all their prayers said, "Thy will be done on earth, as it is done in Heaven."

Oh! that the same Holy Spirit may lead all the readers of the "Advocate" to "pray without ceasing, and in everything to give thanks," and to live in humble submission to the will of our Divine Master.

Yours truly,

WM. JOHNSTON.

Letter from Chas. F. Long.

Fair-View, Fulton Co., Ill., Nov. 7, 1850.

Mr. Editor :—

I take the privilege to address a few lines to you and the readers of the Church Advocate, (that glorious messenger which brings so much glad tidings to many souls in the West,) to inform our friends in the East of our location, &c., in the West.

We left Springville, Lancaster county, Pa., April 23d, 1849, destined for Copperas Creek Landing, on the Illinois River, in this county; which we safely reached May 11th, in the morning at 5½ o'clock ; and from thence we proceeded into the country, in search of Bro. Daniel Long, and found him and his family all well. They then resided 2½ miles north of Canton, and about 12 miles west of the Illinois River, but have since removed : they now live near a small village called Troy, in this county. His Post-office address is Troy Mill P. O., Fulton county, Illinois. During the summer of 1849, I resided with brother D., and during that time and since I have been permitted to read your paper, the Church Advocate.—Among many other things which I loved to read, I frequently discovered letters from Iowa, with which I was highly pleased, with one exception : He (Mr. S.) in one of his letters represents the waters of Iowa as being very good, and those of Illinois as being very bad. I think the gentleman has gone a little too far in his remarks, by including the whole of those States. I might say the same of Iowa that he has said of Illinois ; but I do not wish to include the whole of those States: I merely wish to let the people in the East know my experience upon this matter.

We have good water in this place ; and last summer I took a tramp to see the country, in company with several other young men, who came with me to this country. We started from this place and travelled westward through McDonough and Hancock counties, to Nauvoo, and found good land and water all the way. At Nauvoo we crossed the Mississippi to Montrose, in Iowa. After leaving Montrose, we soon all got thirsty, and stopped at a house to get a drink ; but lo! the water was so bad that we could hardly drink it. From thence we travelled into Iowa a short distance, and back to the Mississippi at Keokuck. During that time we had bad water all the time, and at some places could not get any water at all. At Keokuck we took a steamboat and came down to Quincy : from thence we travelled home, through Adams, Marquette, Brown and Schuyler counties, and again had good water all the way. I have since also been to Mason, Peoria and Knox counties, and I found good water wherever I travelled in this State. Although I would not attempt to say that the water through the whole State of Illinois is as good as it is in those counties just mentioned; neither would I say that all the water in Iowa is as bad as that which I tasted. As far as I have travelled throughout this country, in my estimation it cannot be excelled in beauty and natural fertility by any part of the United States. And Illinois, with all the remaining portions of the Great West, holds out strong inducements to emigrants from the East ; and I suppose this portion of the West is settling up as fast as any other.

This part of the country has improved very much since I am here. When I first came here, to this place, hundreds and thousands of acres of Prairie lands, which had been laying open and in a state of nature, around this place, and between this place and Canton, which is 10 or 11 miles south-east from here, have been taken up and improved. At present, if I want to go to Canton, I have to angle all the way ; there is not one piece of Prairie open to cross, and the same way all around the country. The country is rapidly improving in buildings, and in almost every thing else. Lumber can now be bought in this place.

To those wishing to emigrate to this country, I would say, you should consider the disadvantages, as well as the advantages, of coming to a new country. Before you leave your native homes for a strange land, consider within yourselves whether you would like to live in a cabin or small house, and be content to live as the people in this country live, until you can make better improvements for yourselves. This I state, because there are so many who come to the West, thinking that this is a country which flows with milk and honey, and make large calculations how good they are going to live and take the world easy; but when they get to the West and find themselves disappointed, then they get sick of the country, and some of them return to the East again. Although game, such as prairie hens, ducks, geese, turkeys, and deer, abound in large numbers, yet you need not expect when you come here that they will come running or flying to you roasted, with knife and fork sticking in them, ready for you to go to work and eat. Nay, verily, without your own exertions you cannot obtain anything in this country any sooner than in the land of your nativity. And what reason have we to think that we can gain either worldly or heavenly treasures in a strange land, or any land, unless we exert ourselves ?

But, to wind up this part of my letter, I would say, Providence has endowed this country with rich and fertile prairies, timber, stone, stone coal, and other minerals, and almost every thing necessary to complete our worldly happiness. He has here also put within our reach heavenly blessings. It is also healthy here. No sickness of any kind prevails. I have not been sick one day ever since I am in this country.

And now, if the poorer class of people from Pennsylvania would come to this country, and exert themselves a little, they could get all these things, or at least such a portion thereof, that each and every one could make themselves comfortable, and this is all that is necessary. When Providence has given us a rich soil, timber, and all the minerals necessary for the improvement thereof, we should be satisfied, and not expect that he should also fence the land, erect buildings and cultivate the soil, for this is allotted unto us. We are commanded "to work and earn our bread by the sweat of our brow." Hence, if we fence these rich Prairies, and plough and sow, the Lord will make them yield; if not an hundred fold, thirty fold, and we will be paid abundantly for our labor. The Lord will not neglect us, if we do our part. This has again been proven, by the abundant crops of wheat and corn we have had this season. But, then, these things are not neglected here, as before stated. New-comers are coming in almost daily, and the land is being improved rapidly.

Lands rate, in this part of the country, at from four to twelve dollars. I have heard of some asking as high as $25 per acre ; but I have not seen any sold higher than $12, since I am here. However, land here is on the increase, and those wishing to purchase, the sooner they come the better, if they wish to buy cheap. Wages, either for mechanics or laboring men, are high here. Carpenters get from $1 25 to $1 50; Masons get from $1 50 to $1 75 and board ; and all other mechanics receive wages in proportion : laboring men receive for their compensation from 62½ cents to $1 00 per day, and for harvesting, &c., from $1 25 to $1 50 per day.

But now let us change the subject, and look for a moment upon the other hand, and see whether religious matters are also improving, or whether they are neglected in this part of God's moral vineyard. In my estimation, religion has been very low in this place for some years past. The citizens of this place are principally from N. Y., (descendants from Hollanders.) Some years ago they erected a large house for religious worship, but no minister of the Gospel is allowed to preach in it, except he belongs to the Dutch Reformed Church ; and I believe their Domini in this place would rather see some of the ministers of their own sect go somewhere else, than to see them come here to preach, for he seems to be afraid that they might be liked better than himself. The M. E. Church have established circuits all around us, and have at last come to town, notwithstanding all the efforts of the old aristocrats to keep them out. They are now building a house of worship, which, it is said, will be open for all religious denominations. This will, therefore, be a suitable stopping place for travelling preachers, who may be travelling through this country. There certainly could be a large field opened in this part of the country, for some minister of the Church of God. Who will be the first to come and preach for us ?

I remain yours, in fellowship,

CHAS. F. LONG.

Letter from T. Hickernell.

Sidney, Ohio, Dec. 14, 1850.

Dear Brother :—

I have been on a visit to Adams county. Indiana, to preach the funeral sermon of brother Christian Sands' son, who departed this life this fall, aged 11 days. But brother Sands did not receive the appointment, having been away to Ohio, on a visit. I tried, however, to improve the time on Sabbath, in preaching, and had three interesting meetings. Brother Sands has been instrumental in establishing several Churches in that region of country, and on the whole is useful, notwithstanding he is despised and persecuted by many. I feel sorry that he has not been treated with more Christian courtesy in our neighborhood. He has not been to see us since last spring, excepting when you and brother Harn came to visit us. He has some warm friends, as well as enemies, in our neighborhood. His staying away throws an additional burden on my shoulders, or the Church would be left without preachihg.

Yours truly,

THOS. HICKERNELL.

Letter from John F. Fox.

Liberty Township, Hancock Co., O., Nov. 17, 1850.

Brother Winebrenner :—

I take up my pen to drop a few lines, to let you and the readers of the Advocate know something about the affairs in the West.

On the 26th of October, our beloved brother David Schriner, preacher in charge of the Tiffen Circuit, met with a very serious accident, as you were informed by brother Adams. The Tiffen Circuit is now without a preacher, hence some provision should be made for it by the Standing Committee of the Ohio Eldership. Brother Schriner is doing pretty well, and we think he will get well again, and keep both his legs, and be able to go and preach again, but not before next spring.

The Ohio Eldership have a fund for missionary purposes, and also for worn out preachers. I wonder whether it would be unconstitutional for the Standing Committee to make provision towards supporting, or defraying, at least, a part of Bro. S.'s expenses ! His loss is about one hundred dollars, besides his expenses, his doctor bill, &c.

If the Eldership can do nothing, I think it is the duty of those Churches who are blessed

with much of this world's goods, to do something in this matter. We hope, also, to have some provision made for preaching on this circuit, from this till spring, at which time, perhaps, brother S. can again resume his labors. Brethren, we are here in the West, not overly rich, desiring to serve God—will you consider our case, and do something for us in this matter!

I remain yours, in the bonds of Christian love and affection, JOHN F. FOX.

John Winebrenner.

OBITUARY.

Departed this life, in Uniontown, Carroll county, Md., on the 18th of November, 1850, Daniel Gore, only son of John and Annie Gore, aged 7 years, 2 months and 21 days.

This promising child, like the flower of the field, was of short continuance. His sickness was a brain affection, which, with an unyielding grasp, continued without intermission, until his tender frame yielded submissively to the king of terrors. Thus he passed away in the morning of life.

Weep not for him whose race is run,
His prize is gained, his toil is past;
To him the power of grief is done,
And misery's storm has frowned its last.

Of such as young Daniel was, is the kingdom of heaven. Anticipate, then, the beauty in which he is now encircled—of the inexpressible dignity to which he is advanced—of the perfect security of his enjoyment—of the heavenly company that shall there occupy his unceasing attention.

Oh! how often is the stream of our earthly enjoyment obstructed in its progress! Our sky will often be clouded—the tear will frequently trickle down the cheek, and the feelings of sorrow and anguish will often be excited. But it should be remembered, that under painful circumstances, it is more natural to weep than to smile—it is more natural to mourn than to rejoice, and it is as desirable too—conducing to our growth in grace, and to our advancement in piety and holiness. It is a delightful anticipation, that the period is near, when they that mourn shall be comforted—when they that weep shall rejoice; and the deeply wounded heart shall be trasported with joy on meeting friends who have long been separated by the stroke of death.

Then garlands of immortal joy,
Shall bloom on every head;
While sorrows, sighing, and distress,
Like shadows, all are fled.

J. C. OWENS.

Uniontown, Md., Dec. 19, 1850.

OBITUARIES.

Died, near Siddensburg, York county, Pa., on the 4th day of December, 1850, Sister Margaret Brown, wife of John Brown, and sister of our much beloved brother David Kyle.

Sister Brown was only confined to her bed for about 12 days, with the dysentery or diarrhœa. She suffered not much pain, apparently, but died away gradually. But her soul was happy in the Lord, giving praises to God in the last moments, and rejoicing in hope of eternal life. She left a husband and seven small children, to mourn her departure. But they mourn not as those who are without hope.

Sister Brown arrived to the age of 40 years, 3 months and 9 days.

A funeral discourse was delivered, to a large and attentive congregation, at the Siddensburg Bethel, from 2 Sam. 14: 14, by the writer, and an appropriate exhortation by brother Jacob Hickernell. JOHN A. PLOWMAN.

Died, near Siddensburg, York county, Pa., on the 6th of December, 1850, of scarlet fever, Sister Mary Ann, daughter of James and Martha Shaffer, sister to our much beloved and departed sister Sophia Shaffer, who died August 30th, 1849.

Sister Mary Ann was a kind and tenderhearted young woman, being of a very moral, civil and quiet nature, from her infancy until her death. However, she made no profession of experimental religion until her end was nigh at hand. She told a beloved sister, that if she had religion she should be well. Our sister then exhorted her to seek the Lord, and being prayed for by brother George Dare and others, gave herself up to God; and it is thought by those who saw her end, that she died in peace. Her last words were, "I'm going home to Sophia and to my Jesus. Oh, mother! won't there be a nice little company of us in Heaven when I get there?" In this expression she had reference to the seven other little brothers and sisters that had gone before her to the kingdom. There are now eight of them laying together, side by side, in Filey's grave-yard.

Sister Mary Ann had arrived to the age of 15 years, 6 months and 10 days.

A discourse was delivered at her funeral, by the writer, from Job 14: 14, to a large and truly attentive congregation.

Many friends are brought to shed tears over her early departure, and especially an old and feeble mother, who is now bereaved and deprived of her last and only daughter yet left to comfort her in her old age. She always, like an administering angel, would attend to all her wants, and take care of her mother, like every good child ought to do. Truly her departure is to be lamented, for many and various reasons. But we have only to say, "The will of God be done." We hope that God will sanctify this afflicting dispensation of his Providence to the good of all her friends, and the community in general.

JOHN A. PLOWMAN.

NEWS DEPARTMENT.

Tornado.—A terrific tornado has occurred at Cape Girardeau, Mo., causing great loss of life and destruction of property.—The Baptist and Catholic churches, the Catholic Convent and Telegraph masts are destroyed. The steamer Saranac No. 2, was blown to pieces. The tornado was the most severe which has been experienced in the Mississippi Valley for several years. In Cape Girardeau some 70 or 80 of the finest buildings of importance were demolished.

A Constant Supply of Eggs.—The South Carolinian says, "A neighbor states that hog's lard is the best thing that he can find to mix with the dough to give to give to his hens. He says that one cut of this fat as large as a walnut, will set a hen to laying immediately after she is broken up from setting, and that by feeding them with the fat occasionally, his hens continue laying through the whole winter."

Cholera at New Orleans.—During the week ending November 16th, there were 147 interments at New Orleans, of which 50 were of cholera. The cholera is also at Plaquemine.

Impudent Forgery.—In a catechism in use at Rome and in the vicinity, and which is drilled in the heads of the children, not only is the second commandment infamously omitted because it forbids the worship of images, but the fourth commandment is perverted to read, "*Remember to sanctify all the festas of the Church.*" These festas are accompanied by horse races and lotteries, authorized by the head of the church. Rome has no scruples in altering or mutilating, "adding to" or "taking from" the word of God, notwithstanding the threatenings of the Apocalypse.

Paine's Gas Light.—Mr. Paine gave an exhibition of his newly invented light to the citizens of Worcester a few evenings since, previous to sending an agent to London to introduce the Gas at the World's Fair. The Worcester Tribune says the apparatus was placed on a table in the presence of the company; the light was produced, and the machinery was then taken to pieces in order to convince the spectators that there was no deception about it. Many of the most respectable citizens of Worcester believe Mr. Paine's invention to be a genuine affair, and that hereafter light and heat may be produced from water.

Flying Machine in France.—The French correspondent of the *New-Yorker* says that the recent experiments of M. Jullien have fully demonstrated the possibility of steering balloons *against the wind.* On these occasions he has fully succeeded in directing his curious vessel, shaped like a fish, but furnished with wings, in the very teeth of a strong breeze. Jullien is a poor journeyman watch-maker, who has devoted all his energies to the solution of this great problem of the age, ærial navigation—a solution destined to modify, more profoundly than any preceding discovery, all human relations.

Oregon.—There is no portion of the world that holds out to us so many temptations to emigration as Oregon. Its incalculable abundance of natural resources, its pure climate, and its vast fields of enterprise, are enough to inspire all varieties of ambition, and awaken golden dreams in every brain unbenumbed by the chills of age. From the Oregon Spectator of July 25, we learn that Agriculture, what there is of it, is making golden rewards to those who foster it.—*P. Rec.*

The Chinese.—The Chinese appear to be among the most successful emigrants to California. Economical, industrious and prudent, and well skilled in certain branches of mechanics and manufacture, they are fast increasing in numbers and in respectability. The effect of this emigration may be important upon the Chinese Empire in its present condition, which appears to be one of slow and unwieldly transition.

Old School Presbyterians.—During the past ecclesiastical year, 10,334 members were added to their churches, an average of five to each minister. They have 570 Domestic Missionaries, laboring in 25 States, California, Oregon, &c.

Magnificent Donation.—Mr. Owens, of Manchester, (England,) has bequeathed £100,000 for a College, to be erected at Manchester, in which the system of education is to be the same as that at Cambridge and Oxford.

Temperance Statistics for 1850.—The annual report gives the following:

No. of Divisions in the U. States,	5,563
Members admitted the last year,	109,401
Do. expelled for violating the pledge,	9,705
The same reinstated,	6,130
Whole No. contributing members,	232,123
Cash rec'd during the year,	$749,175 47
Cash paid for benefits,	208,782 55

Convicted.—Mayor Barker, of Pittsburg, was convicted last week, by one of the Allegheny Courts, of "misdemeanor in office." We should suppose that the Pittsburgers have learnt a lesson in this case, from which they will hereafter profit. The idea of electing a convict Mayor of a city, is a "little too much of a good thing."

Congress.—Little or nothing has as yet been accomplished. Some preliminary steps have been taken with respect to the Postage Bill, and most probably a reduction will be made from the present prices. The most amicable feelings seem to prevail among the members, and much good is augured from the fact.

Gold Mines.—Those lately discovered in Venezuela, are attracting many persons from the West India Islands. The yield promises to be more abundant than that of California, and the short distance to the United States and Europe is a great advantage which it has over Eldorado.

Invention.—Among the newest inventions are swimming stockings, acting on the same principle as the webbed feet of aquatic birds. They were tested by one of the members of the British Association, who by their aid swam with ease from New Haven to Leith Harbor, against the tide.

☞ The Legislature of Vermont has prohibited the sale of intoxicating liquors *absolutely* except for medical, chemical and mechanical purposes.

☞ At a Court held in Bucks county last week, Franklin P. Sellers, editor of a Temperance paper published in Doylestown, was fined $60 and costs for libel.

☞ The amount of property in Chicago, subject to taxation, as appears by the census just taken, amounts to thirteen millions of dollars.

MISCELLANEOUS.

MILLIONS FOR MARS, MITES FOR MESSIAH.

By a volume recently published in London, entitled "The Year Book of Christian Missions," it appears that there are no less than twenty-five large denominational Societies in the several Protestant countries of Europe and America, devoted entirely to Foreign Missions. Of these, nine are found on the Continent, ten in England and Scotland, and six in the United States. The aggregate amount annually expended by these Societies, for the objects of their organization, is estimated in round numbers at £592,000, of which about £32,000 are contributed on the Continent. £460,000 in England and Scotland, and £100,000 in the United States. "The enterprise," says an American writer, "is the offspring of the noblest and most comprehensive form of Christian charity, and though now scarce half a century old even in its oldest operations, it has produced the most magnifi-

cent results, and is already beginning to change the destinies of the human race." There is something very encouraging to the Christian in these facts and statements, and there is much therein to suggest reflection and pensive musing. It is not a matter of trivial or commercial estimation to ascertain precisely the dimensions of the "noblest and most comprehensive form of Christian charity," which this late age and generation of the world have produced. It is a fact of sad significance, that this enterprise, which is beginning to change the destinies of the human race, is scarce-half a century old, though the divine command that ordained it was given eighteen centuries ago. Then, the sum total of all the contributions of Protestant Christendom to this enterprise, though liberal and yearly increasing, seems small when compared with the annual contributions of Christian nations to enterprises of an opposite character. For instance, these Christian nations of Europe and America expend every year in preparations for war £300,000,000. This amount when compared with "the most comprehensive form of Christian charity" stands thus:

For preparations for war *per day*, £548,000. For preaching the gospel of peace to the heathen, £1,640; or to make the comparison more distinct, one pound sterling for preparations for war between Christian nations against one *half penny* for evangelizing the pagan world and bringing myriads of benighted idolators to bow to the sceptre of the Prince of Peace! Or, millions for Mars and Mites for the Messiah.

GOVERNOR'S MESSAGE.

On the subject of the Fugitive Slave Law, Gov, Ford, of Ohio, says:

"It is objectionable, because it makes slavery a National instead of a State institution, by requiring the costs of reclaiming the slave, in some instances to be paid out of the United States' Treasury; because it makes *ex parte* testimony, taken in another jurisdiction, final and conclusive in cases where its effect may be to enslave a man and his posterity for all time, and commits the decision of this question of civil liberty to officers not selected for their judicial wisdom or experience; because it attempts to compel the citizens of free States to aid in arresting and returning to slavery the man who is only *fleeing for liberty*, in the same manner as they would rightfully be bound to aid in arresting a man fleeing from justice charged with the commission of a high *crime and misdemeanor*.

Finally: In relation to the mode of trial, and other particulars, the law is contrary to the genius and spirit of our free institutions, and therefore dangerous to both free and slave States, and consequently ought to be *amended or repealed*."

A WORD FOR TOBACCO WORMS.

It is unbecoming a minister to smoke the cigar or pipe, and thereby fill the room where he is with the poisonous tobacco smoke; or to chew tobacco, and thereby bedaub the floor, side-wall, stove, or stove-plate, or splash the dirty tobacco juice over the pulpit, which ought to be kept clean, as a sacred desk, from all filthiness. Such conduct is not only extravagant and unbecoming, put it is also unholy and foul, for a man of God. Not only for the man of God, but for *every* man—no decent man will do it.—*Golden Rule.*

MILKING COWS.

A New Use of India Rubber.—The new method of milking, which our readers may already have seen something of in the papers, is no joke, but a practical reality. An informant of ours witnessed the operation in the farm-yard of Joseph Fellows, Esq., of Geneva, but a few days since. India rubber bags were drawn over the cows teats which set close enough to exclude the air, in the lower end of which metallic tubes were inserted, closed by taps when the four were adjusted, the taps were withdrawn, and the milk streamed from each teat into the pail, exhausting the whole quantity in the cow's bag, in half the time it would take to milk in the ordinary way. It is a useful invention, against which no valid objection can exist, and will be likely to come into general use. The prime cost of a set—four milkers, we shall have to call them, cannot exceed fifty cents. They are simple, easily and cheaply manufactured; when cows are stalled, it would seem that one man could milk ten in fifteen minutes, if he was supplied with the apparatus for each cow.—*Roch. Amer.*

WESLEY ON DRESS.

Let me see, before I die, a Methodist congregation, full as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be *cheap* as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker linen; proverbially so called, for their exquisite fineness: no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot, as persons professing godliness; professing to do every thing, small and great, with the single view of pleasing God.

SOMETHING WORTH KNOWING.

It has been ascertained that a small piece of rosin, dipped in a vessel of warm water on the stove, will impart to the atmosphere a peculiarly pleasant and agreeable ordor, exeeedingly beneficial to persons who are afflicted with coughs and colds, as it gives them speedy relief, or at least eases the severity of their coughs. The heat of the water throws off the aroma of the rosin, and supplies the same desideratum as that afforded by a combustion of rosin. We are strongly of the opinion that this method will be preferable to the combustion, because the evaporation is more endurable. The same rosin may be used for a number of weeks.

THE TERM "BROTHER JONOTHAN."

General Washington placed great confidence in the good sense and patriotism of Jonathan Trumbell, who, at an early period of the American revolution, was Governor of the State of Connecticut.—In a certain emergency, when a measure of great importance was under discussion, Washington remarked, "we must consult Brother Jonathan on the subject."—The result of that consultation was favorable. Thus from the constant use of the expression, "We must consult Brother Jonathan," which soon passed from the army to the people at large, we received that appellation which has stuck to us as closely as "John Bull" to the English.

EMOTION AND FAITH.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of the ships that move by the outward impulses of the wind operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back. The other class, those who live chiefly by faith, remind one of the magnificient steamers which cross the Atlantic, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, through cold and sunshine.—*Upham.*

POETRY.

The Land of the Blessed.

BY WM. M. H——R.

Beyond the bounds of earth's domain
There is a fair and flowing plain,
Devoid of sickness—sorrow—pain,
Or semblance of anxiety.
The monster Death has never trod
This glorious region of our God,
Nor lifted his chastening rod,
Afflicting that society.

There richest flowers and fruits abound
All o'er the hills whose tops are crowned
With flowers, emitting fragrance round
That beautiful locality.
There gushing rills whose limpid streams
Are sparkling where luxuriance teems,
While living light forever gleams,
Confirming its reality.

There bands of shining seraphs soar—
The angels sing, while saints before
The throne shout all their troubles o'er
In anthems so melodiously.
There Cherubims with harpsichord
Send richest strains to Christ the Lord,
While heav'nly tunes with one accord
Reverberate harmoniously.

The tree of life whose spreading shade
Was for immortal spirits made,
With healing fruits and leaves arrayed,
Adds to the lovely scenery.
There 'neath its boughs, with harp in hand,
Are spirits gathered in a band,
While all around that heaven-land
Are heard those strains of melody.

Who would not long to have a share
Of joys so exquisite and rare,
And taste those pleasures treasured there
With such Divine munificence?
To realize those glorious scenes
Of fertile vales and splendid greens,
Where not a cloud e'er intervenes,
To hide the throne—Omnipotence.

Bloomfield Furnace, Pa., Nov., 1850.

The Atonement of Christ.

Glory to God! who reigns above,
Who dwells in light, whose name is love,
Ye saints and angels, if ye can,
Declare the love of God to man.

O what can more this love commend,
His dear, his only Son to send,
That man, condemn'd to die, might live,
And God be glorious to forgive!

Messiah's come—with joy behold
The days by prophets long foretold:
Judah, thy royal sceptre's broke;
And time still proves that Jacob spoke.

Daniel, thy weeks are all expir'd,—
The time prophetic seals requir'd;
Cut off for sins, but not his own,
Thy Prince, Messiah, did atone.

We see the prophecies fulfill'd
In Jesus, that most wondrous child;
His birth, his life, his death, combine
To prove his character Divine.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 18th of December, 1850, by J. Winebrenner, V. D. M., Mr. John Shuger to Miss Sarah Fulton, both of Highspire, Dauphin county, Pa.

On the 8th of December, 1850, by Elder J. M. Klein, Mr. Vogan, of Butler county, to Miss Jane Wilson, of Irvine township, Venango county, Pa.

On the 2d of December, by the same, Mr. Samuel Latshaw to Miss Ann Ross, both of Irvine township, Venango county, Pa.

On the 24th ult., in York county, Pa., by the Rev. J. C. Smith, Mr. William Bane to Miss Susan Flinchbach, both of Lancaster county, Penn'a.

On the 24th day of December, 1850, by Elder Samuel M. Hoover, Mr. Barnet Wolf, of Plainfield, to Miss Isabella Dewalt, of Frankford township, Cumberland county, Pa.

On Christmas morning, (25th ult.,) by Dr. F. Hodgson, Rev. James Colder to Miss Ellen Cordelia Winebrenner, both of Harrisburg.

On Tuesday morning, 24th ult., by the Rev. Charles A. Hay, Mr. Daniel Eppley to Miss Anna Maria Heisely, both of Harrisburg.

On the 24th ult., by Rev. J. F. Mesick, Rev. I. C. Porter, Professor of Natural Science in Marshall College, to Miss Susan Kunkel, of this borough.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On the 23d of October last, Albert Stoner, infant son of Joseph Strock, aged 11 months and 22 days.

On the 17th and 18th of December, 1850, in York county, Pa., of Scarlet fever, Ann Mary and Henry William Petro, son and daughter of John and Nancy Petro, the former aged 4 months and 2 days, and the latter 5 years, 8 months and 19 days.

These two infant children were both consigned to their mother dust in one day. It is a solemn scene where only one is taken from a family by the relentless hand of death, but where two are taken it is more so. It is true, the parents are bereft of their children, but their loss is the childrens' eternal gain.

Funeral services by Elder J. J. Miller, from 1 Sam. 12: 24.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

By Divine permission, the following protracted meetings will be held on the East Cumberland Circuit, viz:

One at Milltown, commencing on Saturday evening, the 4th of January.

One at Basehore's, commencing on Saturday evening, the 11th of January.

One at Mechanicsburg, commencing on Saturday evening, the 18th of January.

The brethren in the ministry and the public generally are invited to attend.

J. Haifleigh.

A protracted meeting will be held at Landisburg, commencing on the 3d of January.

One in the Germany Bethel, commencing on the 10th of January.

The brethren in the ministry, and the public generally, are respectfully invited to attend. J. H. Hurley.

A protracted meeting will be held at Ander-

sonstown, York county, Pa., to commence on the 1st of January, 1850, at 10 o'clock, A. M., and continue over Sabbath.

Another at Siddensburg, commencing on Saturday, the 17th of January.

The Preachers and brethren are invited to attend. JOHN A. PLOWMAN.

A protracted meeting will be held at the Red Hill Bethel, near Newport, Perry county, Pa., commencing on Friday evening, the 23d of January. A. SNYDER, *Pastor in charge.*

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,				$4 12	*a*	4 50
Do.	RYE,	do. - -		2 50	*a*	2 50
Do.	CORN,	do. - -		2 37½	*a*	2 37½
GRAIN—WHEAT, per bushel,				90	*a*	90
Do.	RYE,	do. - -		50	*a*	62
Do.	CORN,	do. - -		45	*a*	50
Do.	OATS,	do. - -		28	*a*	33
Do.	BARLEY,	do. - -		60	*a*	65
SEEDS—CLOVER,		do. - -		4 25	*a*	4 50
Do.	TIMOTHY,	do. - -		2 00	*a*	2 25
Do.	FLAX,	do. - -		1 12	*a*	1 12
BEEF, per cwt.		- - -		5 00	*a*	5 50
PORK, do.		- - -		5 50	*a*	5 50
HAMS, per pound,		- - -		8	*a*	11
BUTTER, do.		- - -		20	*a*	25
LARD, do.		- - -		8	*a*	8
TALLOW, do.		- - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - -		15	*a*	18
POTATOES, per bushel,		- -		50	*a*	62
ONIONS,	do.	- -		75	*a*	87½
APPLES,	do.	- - -		37	*a*	62
PEACHES, (Dried) per bush.				1 25	*a*	1 30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - - -		1 50	*a*	1 50
HAY, per ton,		- - - - -		10 00	*a*	10 00
PLASTER, per ton.		- - -		4 50	*a*	4 75

PHILADELPHIA.

FLOUR—WHEAT, per barrel,				$4 75	*a*	5 25
Do.	RYE,	do. -		3 00	*a*	3 00
Do.	CORN,	do. - -		3 00	*a*	3 00
GRAIN—WHEAT, per bushel,				1 05	*a*	1 12
Do.	RYE,	do. - -		68	*a*	70
Do.	CORN,	do. - -		65	*a*	65
Do.	OATS,	do. - -		40	*a*	42
Do.	BARLEY,	do. - -		65	*a*	68
SEEDS—CLOVER,		do. - -		4 75	*a*	5 00
Do.	TIMOTHY,	do. - -		2 50	*a*	2 62
Do.	FLAX,	do. - -		1 40	*a*	1 50
BEEF, per cwt.,		- -		7 00	*a*	8 75
PORK, do.		- - - - -		7 00	*a*	7 25

Horses and Carriage for Sale.

THE subscribers having performed their tour to the West, now offer their horses and carriage for sale, on reasonable terms.

JOHN WINEBRENNER,
GEO. U. HAHN.

Another Premium Obtained.

AT the Annual Fair of the Maryland Institute which closed, after a four weeks continuance, on the 5th of this month, Weishampel's *Revolving Horizontal Grate Coal Stove* received another Premium, being the second from the same Institute. The Patent Rights for the States of Illinois, Indiana, Missouri, Iowa, Wisconsin, and Michigan are for sale. The Patentee would be willing to trade the Right for one or two of these States for good land, improved or unimproved. The purchaser of the Right for a State will be entitled to a set of castings for patterns, and a Stove in complete working order. The Grate of this Stove is adapted to any kind of coal. Now is the right season to procure the Right and Patterns, in time to have them ready to get out your supply of Stoves for next Fall.

Letters addressed (post-paid) to the undersigned, Baltimore, Md., will meet with prompt attention, by myself or Mr. F. A. Uhl, my local agent. J. F. WEISHAMPEL, *Patentee.*

November 11, 1850.—3t.

Dr. Christie's
Galvanic Belt, Necklace, Bracelets, and Magnetic Fluid.

THE acknowledged and extraordinary curative powers of these wonderful invigorators is now so generally known and their sales and reputation through the whole country so extensive, that it would seem unnecessary to urge their merits further. But some late circumstances have occurred which render it a matter of duty to the public not to be silent, for while the ephemeral nostrums of the day are compelled by columns of puffing in the Press and swallowed by quarts and gallons by the afflicted, and are found just good for nothing,

Christie's Galvanic & Magnetic Curatives,

have been quietly working their way among the most intelligent and respectable classes, and are constantly achieving cures in an alarming fashion in cases, which have for years baffled all the skill of medicine and all the resources of Science. These diseases are called

NERVOUS COMPLAINTS,

and in these diseases medicine is of no avail whatever. It never does good, and it often does harm. Syrups, Extracts, Balms, Elixirs, Elixirs, Bitters, Pills, Powders and Pellets of every kind are alike worthless for they weaken the vital energies of the already prostrated system; while under the strengthening, life-giving vitalizing influence of Galvanism as applied by this beautiful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, activity and vigor.

These remarks relate to such diseases as NEURALGIA, TIC DOLOREUX, BRONCHITIS, PALPITATION of the HEART, WEAKNESS and all FEMALE DISORDERS, such as NERVOUS HEADACHE, LASSITUDE and DESPONDENCY, which are only other names for Nervous Derangement; EPILEPTIC FITS and CONVULSIONS, which are known to result from a non-equilibrium of Electric Influence; NERVOUS TREMORS, DEAFNESS, which is nearly always caused by torpidity of the Auditory Nerves and can always be perfectly cured by Galvanism when the organs is not destroyed; DYSPEPSIA, in its worst forms; PALSY and PARALYSIS, uniformly caused by a deficiency of Nervous Influence; CHRONIC RHEUMATISM, TORPIDITY of the LIVER, PAIN in the SIDE, SLUGGISH CIRCULATION, SPINAL and HIP COMPLAINTS, DEFICIENCY of NERVOUS and PHYSICAL ENERGY, and all those distressing complaints resulting from a DERANGEMENT of the NERVOUS SYSTEM.

In the above prevalent and terrible class of diseases and Nervous Complaints which are much more numerous than is generally imagined—

CHRISTIE'S GALVANIC CURATIVES,
Are an Absolute and Positive Specific.

The BELT is used when the body or system generally is affected; the NECKLACE for complaints of the Throat, as Asthma and Bronchitis, and of the Head; and the BRACELETS for all disorders of the arms and limbs, as Rheumatism, Palsy, Tremors and Spasmodic affections. These articles are simply applied as directed with the MAGNETIC FLUID which accompanies them, and when faithfully used they NEVER FAIL!

☞ The great peculiarity and excellence of the GALVANIC CURATIVES consists in the fact that they arrest and cure disease by Outward Application, in place of the usual method of Drugging and Poisoning the patient till exhausted nature sinks hopelessly under the infliction. They strengthen the whole system, equalize the circulation of the Blood, promote the secretions, invigorate the entire energies, and can never do the slightest harm under any circumstances.

Since their introduction in the United States, only three years since, more than

75,000 PERSONS

including all ages, classes and conditions, among whom were a large number of Ladies, who are peculiarly subject to Nervous Complaints, have been

Entirely and Permanently Cured,

when all hope of relief had been given up, and everything else had been tried in vain! The beneficial results which have uniformly attended their use is confidently stated to be without a parallel in the annals of Medical Science. Clergymen, lawyers and even physicians: ladies of the highest standing: distinguished persons holding elevated official stations: merchants, manufacturers, and mechanics: the poor and the rich alike: often whole families, among all classes, ranks and conditions, have equally been recipients, and have equally acknowledged the wondrous and often unexpected benefits which they have thus received.

☞ Let it be known and remembered that the only Natural Restorative for the Nerves is Galvinism, and that in all Nervous Diseases we should

"Throw Physic to the Dogs."

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford temporary relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply buckle the Belt round the Body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of Dyspepsia are permanently cured. A few days is amply sufficient to eradicate the disease of years.

MANY THOUSAND
Certificates and Testimonials

from the most intelligent and respectable persons residing in every portion of the United States, could be presented. These are now unnecessary, but a numerous selection embracing many statements of the most extraordinary character, sufficient to convince the most sceptical, may be had of the authorized Agent. The interested are particularly invited to call.

WONDERFUL RESTORATION!
☞ 77 Years Old!!!

Blooming Grove, Orange Co., N. Y., July 26, 1850.

To Dr. A. H. Christie, New York.

Dear Sir—Having been very severely handled by Rheumatism and other diseases, and having been cured in a most remarkable manner by CHRISTIE'S GALVANIC BELT and FLUID, I thought I would give a statement of my case, for the benefit of others. I had the Rheumatism last winter, and my legs swelled very much. My head was also very much afflicted, having so severe a pain over my eyes that I could scarcely see. At the same time, I was troubled by spasms, caused by the pain in my head, I suppose. My hearing had been getting poor for several years from a catarrh, so that in one ear I could scarcely hear at all. Having heard wonderful accounts of Christie's Belt and Fluid, I sent to your store and got them. The Belt was put on, and the Fluid used as directed, and I don't think I have had, after the first night using them, one minute clear pain from that time to this, being six months. The Rheumatism left my body entirely, after wearing the Belt a very short time, probably two weeks. Then I put on a Galvanic Necklace, and had not worn it two weeks, before my head was perfectly well. My hearing in both ears is entirely restored, the pain all gone, my sight is very good for a man of my age, (77 years in August) and I consider myself entirely well, having worked through harvest without the least difficulty. I consider my cure very remarkable, and therefore cheerfully refer to me and CHRISTIE'S GALVANIC CURATIVES to all persons afflicted as I have been. (Signed) PHINEAS TUTHILL

AFFIDAVIT.

State of New York, Newburgh, Orange county, ss: Phineas Tuthill of Blooming Grove, Orange county, N. Y., who is personally known to me as a most respectable citizen and worthy of all confidence, being duly sworn, says, and doth declare that the facts set forth in the above statement in relation to his case, are entirely correct, and that he is now in the enjoyment of good health, caused as he believes by Christie's Galvanic Curatives. PHINEAS TUTHILL

Sworn before me this 26th day of June, 1850.

S. W. EAGER, Justice of the Peace.

Weakness and Nervous Debility!

Dear Sir—I will no longbe without Christie's Galvanic Curatives, immediately. The balm and relief he has given to the commonality and they see at once that he Curatives are constructed upon scientific and philosophical principles and must work. Electually upon the Nervous System in most cases of Nervous Diseases. An estimable young lady in our town was afflicted with extreme Nervous Debility and severe pains in the head and neck. She put some of the Galvanic Belts and Necklace and immediately became sensible of its curative and strengthening powers, and the next day was relieved of the severe pains, and raised from a state of entire nervous prostration to health and strength. I can mention several other cases equally wonderful.

Yours very respectfully, J. B. KNIGHT.

Putnam, Chautauque Co., N. Y., Oct. 1 1850.

☞ No inconvenience attends the use of DR. CHRISTIE'S GALVANIC CURATIVES, and they may be worn by the most delicate and delicate with perfect ease and safety. In many cases the sensation attending their use is highly pleasant and agreeable. They are accompanied by full and plain directions for use. Pamphlets with full particulars may be obtained gratis, of the authorized Agent.

PRICES:

The Galvanic Belt, Three Dollars,
The Galvanic Necklace, Two Dollars.
The Galvanic Bracelets, One Dollar Each.
The Magnetic Fluid, One Dollar.

PARTICULAR CAUTION.

☞ *Beware of counterfeits and Worthless Imitations.* D. C. MOREHEAD, M. D.,

GENERAL AGENT FOR THE UNITED STATES.
132 Broadway, New York.

☞ For Sale by Dr. W. K. MEHAFFEY, authorized Agent for HARRISBURG, PA.

Jan. 1, 1851.—6m.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞ Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - -	75
Evangelical Music, - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Reference Testament, - -	37½
Revival Hymn Books, - - -	50
German Do., - - - -	50
View of the Church, &c., - - -	37½
Almost Christian, in German, - -	25
Young Christian's Guide, - - -	25
Harn on Feet-washing, - - -	25
Lyceum Spelling Book, - - -	15
Traveller's Guide to the West, - -	50

EVANGELICAL MUSIC,
FOR
CHURCHES AND SINGING SCHOOLS.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music,*' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved,* That we consider '*Evangelical Music*' the best work of the kind known to us, and cheerfully recommend it to all lovers of Sacred Music.

☞ FOR SALE at this office, and at our Depositories. EDITOR.

Missionary
SUBSCRIPTIONS AND DONATIONS.

FOR sustaining five Missionaries in the West—two in Iowa and three in Illinois, during the next Ecclesiastical year, commencing with April, 1851, and ending with March, 1852.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller,	- - -		10 00
J. H. Hurley,	- - -		5 00
Geo. U. Hahn,	- - -		5 00
M. F. Snavely,	- - -		10 00
Jacob Miller,	- - -		10 00
James Miller,	- - -		5 00
S. A. Brumbaugh,	- - -		5 00
Thomas Strohm,	- - -		5 00
J. B. G. Kinsloe,	- - -		5 00
Abraham Sherich,	-	paid	7 50
Abraham Swartz,	- - -		5 00
A Liberal Brother,	- - -		20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	- - -		5 00
James Casey,	- - -		5 00
Samuel M. Hoover,	-	paid	5 00
Susanna Myers,	-	paid	4 00
Charles F. Long,	- - -		5 00
Daniel R. Long,	- - -		5 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS,* copying this Advertisement, *entire,* well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions,* will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa. JANUARY 15, 1851. NUMBER 18.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1·00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

York and Cumberland Railroad.

We are informed upon good authority that this road will be opened for travel in about two weeks.

Our Accounts.

We have commenced sending out our accounts for books and papers. We hope they will be responded to forthwith. Funds are much needed, and our patrons will oblige us very much by sending us our dues.

Should any mistakes occur in making out these bills, we shall be glad to receive notice thereof, and they shall be rectified.

Revival at Stumpstown.

Brother Geo. S. Petri writes that the Lord has given them a refreshing at Fredericksburg, alias Stumpstown, and that nine souls have been happily converted from nature to grace, during the holidays. The Church is much revived and encouraged, and prospects are very promising. Thanks be to God for his goodness and mercy in reviving his cause once more in Old Stumpstown! The Lord fill his children there with joy and the Holy Spirit!

Revival at Mount Joy.

There is quite a pleasant work of grace in progress in the Church of God at Mount Joy, Lancaster county, Pa.

This good work commenced on the Sabbath before Christmas, and has thus far been going on with unabated power and energy.

In the beginning brothers Maxwell, Keller, Mooney and Swartz were present, and assisted brother Price in conducting the meetings; but for the last few weeks brother Mooney has been the chief speaker, the rest having left during the first stage of the meeting.

On the 4th inst. brother Mooney wrote us as follows: "Our meeting in this place is still in progress. From twelve to twenty are still nightly presenting themselves at the altar of prayer. Quite a number have embraced religion. There is every prospect of the meeting going on, as we have crowded houses every night. The people are very attentive, and many are under powerful convictions."

Revival at Shiremanstown.

The Church of God at Shiremanstown is enjoying a glorious refreshing from the presence of the Lord. The revival commenced about Christmas. Some 40-odd souls have been hopefully converted since the commencement of the work. We hope and pray it may continue till many more shall find redemption in the Saviour's blood, even the forgiveness of sins.

Brother Haifleigh, or some one else, will please give us a more detailed account of the rise, progress and extent of this work of grace.

Revivals in other Places.

It is said there are revivals in progress in several other places, to wit: In Uniontown, Md.—Andersonstown, York county—the Cross Roads, &c. We request the brethren to send us short and correct accounts of these various stirs and ingatherings.

Pennsylvania Legislature.

This body assembled at the Capitol on the 7th inst.

At 11 o'clock the House convened and organized by electing Mr. John Cessna, of Bedford, Speaker.

The Senate met at 3 o'clock, P. M., and after five unsuccessful ballots for Speaker, adjourned. On the 8th the Senate had two more ballots, when, on the 7th ballot, Mr. Benjamin Matthias, of Phila., was elected Speaker.

Mr. Wm. Jack, of Westmoreland county, was re-elected Clerk of the House, and Wm. S. Picking, of York county, was appointed Assistant Clerk.

Mr. Samuel W. Pearson, of Somerset, was re-elected Chief Clerk of the Senate.

Questions for the Ohio Brethren.

One of our correspondents has propounded a few practical questions to our brethren in Ohio, touching the object and import of one of the resolutions passed at their late Eldership. These questions will be found in our Contributor's Department, and we hope will be answered by the mover, or some one else of the advocates of that resolution.

Acts & Doings of the Standing Com.

At a meeting of the Standing Committee, the following alterations were made in the appointments for the ensuing year, viz:

Morrison's Cove Circuit—A. Snyder.
Landisburg Circuit—J. J. Miller.
Matamoras and Juniatta Circuit—Wm. Clay.
Lancaster Circuit—H. L. Soule.
Dauphin Circuit—D. Maxwell.
York County Circuit, East and West—S. Fleegal and Jacob Kister.
Fayetteville Station—J. Werner and D. A. L. Laverty.
A. Swartz,
E. H. Thomas,
J. Winebrenner.

Another World's Fair in 1852.

It is proposed to hold another great World's Fair at New York in 1852. This project is gotten up by Messrs. Smith and Draper—the former of Philadelphia, and the latter of New York.

The site or ground selected for this purpose is Governor's Island, in the harbor of New York. The buildings and work for the exhibition are to exceed and eclipse those of the London World's fair. The empire city, it is said, has entered enthusiastically into the undertaking. Both these Fairs will, doubtless, be great affairs, but we venture to predict the last will be *first*, for foreigners cannot cope with American and Yankey genius.

Illinois and Iowa Missions.

Our readers will find several interesting letters from several brethren in the State of Illinois, giving accounts of the wants and wishes of the brethren and people of that country. We hope to be able to supply both States with able and true missionaries, provided we can raise the means. In order to ascertain this, it is desirable that our agents, brothers Flake and Weishampel, should proceed and do up their agency business as soon as possible. The Missionary Board can make no *bona fide* contracts till they see and know what the Churches are willing to do in this matter. In the meantime we invite voluntary pledges, to our standing subscription list in the Advocate. Come, brethren, wake up on this important subject. Send us large and liberal subscriptions. Why, in some of the denominations around us, there are Sabbath-schools and individuals to be found who support, out of their own scanty funds, missionaries, both domestic and foreign. Can not, then, the Church of God raise funds enough, by a joint effort, to sustain a few missionaries in the West? If she does not, how can she be guiltless before God?

A Word to Young Converts.

Inasmuch as it has pleased the Great Head of the Church to revive his work afresh, in various places, of late, we wish to say a few words to the young converts.

Feeling, as we do, a parental concern for your future welfare, happiness and prosperity, we beg leave to give you a brief word of advice.

1st. Examine yourselves carefully as to the nature and grounds of your Christian experience. It is your privilege and duty to know whether you are really and truly converted or not. In many, and perhaps most revivals, there are some false and spurious, as well as true and genuine conversions. Between these it is your business to distinguish. By pursuing a right course, you may easily do so. If you are truly and Scripturally converted—born of water and the Spirit, and made new creatures in Christ Jesus, the change will be so great and manifest that you cannot help but know it. And should you have any doubts as to the character of your experience, we would advise you to read the 5th and 6th sermons in our "Popular Treatise on Regeneration," where both the "*inconclusive*" and "*conclusive*" marks and evidences of a state of grace are treated on.

2d. "*Desire the sincere milk of the word, that ye may grow thereby.*" All except still-born children need nourishment. And the most suitable nourishment for young converts is the "sincere milk of the word." That is, the inculcation of the simple and plain principles and duties of the Gospel. These will sustain, nourish and invigorate the newly implanted life principle in the soul, just like natural food will sustain natural life. But, then, this Divinely provided nourishment must be "desired." That is, it must be sought for with intense longing. "Blessed are they that do hunger and thirst." Such sheep and lambs Christ's shepherds delight to feed. And when such are properly fed, they never fail to grow thereby. This, be it remembered, is the will of God concerning *you*. You are required not only to hold fast to that which you have attained to, but also to grow in grace and in the knowledge of Jesus Christ. In order to this,

3d. *Give attendance to reading.* But let your reading be solid and judicious. Some young converts read too much, others too little.—Those who read Novels, fashionable Maga-

zines, and other similar works of light reading, read too much. Those who read the Bible and Hymn-book only, read too little. Whilst there are many foolish and hurtful books and publications to be avoided, there are also many excellent and useful books and publications, which may be read to advantage. Among the many excellent ones that might be named and recommended, we would only recommend the following:

1. The Young Christian's Guide, by Charles Buck, author of the Theological Dictionary. This work contains ten chapters of suitable directions, cautions and encouragements, highly interesting and valuable to the young convert on his first entrance upon the divine life. For sale at the Advocate office, Price 25cts.

2. Doddridge's Rise and Progress of Religion, &c., is another suitable and valuable book for young beginners in religion.

3. Pike's Guide is another work of great merit, and ought to be read by every young Christian. These and other similar works, if carefully and prayerfully read by beginners in their religious career, would greatly conduce to their stability, intelligence and progress in the ways of God.

4. *A well conducted religious paper* I would not omit, among other things, to recommend to the attention of young beginners in religion. A regular and weekly perusal of such a paper, will keep them advised of the state and progress of religion throughout the Church and the world. It will make them acquainted with the doctrine and usages of the Church—with her benevolent enterprises and operations, and with her achievements and prospects. In short, it will contribute much to an enlightened and intelligent Christianity; whereas, the neglect of such reading will result in throwing them behind the age, and leave them in gross ignorance of the doings, the signs, and the improvements of the times; not to say anything about the leanness and abridgements of their souls. But another advice I would give is,

4th. *Continue instant in prayer.* Prayer is the offering up of the heart's adorations and desires to God. This duty is repeatedly and earnestly inculcated in the Scriptures, both by precept and example. The poet says:

"Prayer was appointed to convey,
The blessings God designs to give:
Long as they live should Christians pray,
For only while they pray, they live."

Young converts should make it a point to observe stated seasons of prayer. They should take part in family and social prayer, as well as observe regular and stated seasons of private prayer.

5 h. Equally important is it for young converts who would maintain their integrity and grow in grace, to *watch*. "What I say to you," said Jesus, "I say to all, watch." Now, to watch aright, we have,

1. Some things to watch *against*.
2. Some things to watch *over*; and
3. Some things to watch *for*.

1. Watch *against* the world, the flesh, and the devil.

2. Watch *over* your soul, spirit and body—your thoughts, words and actions—your property, business and best interests.

3. Watch *for* the teachings of God's Spirit—for the leadings of his Providence—for opportunities to do good; and for the coming of the Son of Man.

6th. Finally, "My beloved brethren, be steadfast, immovable, always abounding in the work of the Lord:" and do your endeavors to add to your faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly love; and to brotherly love charity, or universal love. For if ye do these things, ye will never fall; but an entrance will be abundantly given you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Population of the principal cities in the U. S., according to the census of 1850.

	1850.	1840.
New York,	552,766	312,000
Philadelphia,	409,000	258,000
Baltimore,	169,125	102 000
Boston,	135,000	93,000
New Orleans,	139,000	102,000
Cincinnati,	116,078	46,000
St. Louis,	81,107	16,000
Pittsburg,	84,841	40,000
Brooklyn,	96,725	36,000
Washington,	43,000	
Louisville,	42,000	
Buffalo,	42,266	
Detroit,	21,035	
Chicago,	28,209	
Milwaukie,	20,035	
Reading,	15,821	8,410
Lancaster,	12,382	8,417
Harrisburg,	8,617	5,980

Music Books—Price Reduced.

1. Evangelical Music—Patent Notes—Price five dollars per dozen.
Do. Do. Round Notes—Price four dollars per dozen.
2. History of all Denominations—Portrait Editions—Price two dollars and fifty cents.
3. Reference and Pronouncing Testaments—Price fifty cents.
4. Treatise on Regeneration—Price sixty-two and a half cents.
5. Five Hundred Sketches and Skeletons—Price two dollars and fifty cents.
6. Traveller's Guide to the West—Price fifty cents.
7. Wandering Soul—Price seventy-five cents.
8. Hymn Books, English and German, assorted, at different prices.

☞ For sale by JOHN WINEBRENNER and HICKOK & BARRETT, Harrisburg, Penn'a.

The Governor's Message.

The following is a brief outline of the Annual Message of Governor Johnston to the Legislature of Pennsylvania.

The message opens with a fervent expression of gratitude to the Almighty Father, for the manifold mercies and protecting influences that have marked His dispensations to the people of the Commonwealth during the past year.

The Governor next notices the death of President Taylor, and pays a beautiful and feeling tribute of respect to his exalted character, gallantry and worth.

The condition of the finances of the State is lucidly explained in the message, and as connected therewith, the state of the public works.

A revision and alteration of the Tariff laws, so as to give permanent protection to the industry of the country, is again favorably considered.

The following recommendations are also made:

That the Spring Elections be authorized to be held at the time of the General Election in October, in such counties as may desire the change; that an Agricultural Department be created and united to the State Government; that the apportionment of the State into Congressional Districts be not delayed to the last hour of the session; that the weights and measures in the several counties be again adjusted; that the Geological reports be published in full, and that the Colonial and Revolutionary Records be better preserved from mutilation and accident, and published; that the laws in relation to taverns, ale-houses, &c., be revised; that the tax laws be equalized; that a system of banking based upon State Stocks be tried.

On the subject of Slavery and the Fugitive Slave Law, the duty of Pennsylvania under the Federal Constitution, in regard to both, the Governor is clear, and upholds the long cherished principles of Pennsylvania.

COR. EDITOR'S DEPARTMENT.

John the Baptist and his Lord.

THE FIRST CHRISTMAS.

J. FLAKE.

When the Almighty is about to do some great thing among men He makes it known before-hand to some of his people. So it was before the flood—the Lord revealed to Noah that the day of wrath was at hand.—So it was when Sodom and the cities of the plain were overwhelmed with fire—the Lord told Abraham what he was intending to do. It is likely that every great event in the world's history is known before-hand to some of God's people.

And now when the Son of God was about to visit the abodes of guilty men, it is made known to a few of those who were piously walking with God in the midst of the people of Israel. Zachariah was a priest—and together with his wife Elizabeth, walked in all the commandments and ordinances of the Lord blameless. Both were righteous before God, which is much better than to be accounted so merely in the eyes of men. Think what honor was done them in their low estate, by being chosen as the depositories of the glorious intelligence that God was about visiting his people, not in wrath, but in mercy.

Among the angels in heaven is one whose name is *Gabriel*. Consequently it is likely that they all have their names like we have. Gabriel was sent to speak to Zachariah—that God intended to make him the father of a child, who should be a great prophet, and herald the coming of the Prince of peace.—He was to be filled with the Holy Spirit even from his birth—shewing that a child may be regenerated as well as a man. Therefore pray for your children, and labor for their conversion.

The birth of John was only a short time before that of our blessed Lord. He grew up to be a man of great humility, and sanctity of life, and spirit. When he began to preach in the neighborhood of the river Jordan, the news spread everywhere around, until it is said that Jerusalem, and all Judea, and the region round about, went out to hear him, and were baptized of him in Jordan confessing their sins. He preached the baptism of repentance for the remission of sins. He was a bold and faithful witness for the truth, and for holiness; and I think the Baptists of the present day say that John was the *first* Baptist.

In him was *figuratively* fulfilled the prophecy of Malachi, that Elijah should first come, before the great and dreadful day of the Lord should come. But I believe that Joseph Wolfe and others hold, that the propheey concerning the sending of Elijah, or Elias, will yet be *literally* fulfilled, before the coming of the Lord in glory to judge the world. John came as the herald of the Saviour, in the spirit and power of Elias. He preached—he baptized—he cried "Behold the Lamb of God, who taketh away the sin of the world." He fulfilled his mission, and then, because he was faithful in reproving Herod the king, he was cast into prison, and to satisfy the revenge of a woman, the partner of Herod's guilt, he was put to death. His disciples buried his body, and then went and told Jesus; and no doubt cleaved unto Him as the only hope of guilty men.

O how much better to have the life and lot of John, and even fill a humble grave as he did, than like the Herods, a guilty family, to live in splendor, and go down to the dust unsanctified, and with all their sins very likely upon their head.

The *first Christmas* was a day of joy, for the angels sang around the birth place of the Saviour, and every *Christmas* is, or ought to be, a *holy*—day, in memory that (as one of the old prayers of the English Church says,) "our Saviour Jesus Christ came to visit us in great humility," and it teaches us, to pray for grace, to "cast off the works of darkness, and put on the armor of light."

Our blessed Lord was to be a King, and so he was descended from the family of David, and from the tribe of Judah. He was not born in Jerusalem, but in the town of Bethlehem, where David's family dwelt, and where the prophet had foretold that the Messiah—the Ruler—should be born.

The Saviour did not come in the beginning of the world, nor in the middle—but in the evening of the world, when more than four thousand years of human life on earth had passed away. When he came the last days commenced, and we have cause to think that we now live at the close of the last days, when a new dispensation is about to burst upon mankind. How strange has been the history of man on earth, for eighteen hundred years, since the Saviour first visited us in great humility. He came to his own people, and preached and labored for their good, going to and fro through the land of Israel, from Galilee in the north, to Jerusalem in the south. He never went beyond the border, for he said that he "was not sent but to the lost sheep of the house of Israel." His Apostles were to go to other nations.

The Jewish people rejected their King—the Lord of glory, as the Apostle Jude calls him. They put him to a cruel and shameful death, not knowing that he was to be wounded for our transgressions, and bruised for our iniquities, and that on him was to be laid the sins of all. And as they continued to reject him even after his resurrection from the dead, the Gospel was carried among the Gentiles, and wrath and ruin came on Jerusalem, and the Jewish people.

"Hail to the Lord's anointed,
Great David's greater Son;
Hail in the time appointed,
His reign on earth begun."

Philadelphia, December, 1850.

Brother Winebrenner:—

I came to Philadelphia the day before Christmas, and a very pleasant, happy time it seems to be, to the great multitude thronging the great city. May it be a good time to you, and yours, dear brother, and to all the readers of the Advocate, wherever it comes as a welcome visitor, from this city in the East, even to Iowa City in the West. Send me the *last three* numbers without fail. J. FLAKE.

Simplicity is one of the striking characteristics of real genius.

CONTRIBUTORS' DEPART'T.

JOURNAL
OF THE
Eighth West Pennsylvania Eldership.

Pursuant to adjournment, the West Pennsylvania Eldership of the Church of God met in the Bethel at Fiatville, Lawrence county, Pa., on Wednesday, the 20th of November, A. D., 1850.

The meeting was opened with the usual religious exercises, by brother D. Wertz.

On motion, brothers Ober and Hovis were appointed to constitute the body: whereupon the following brethren were found to be in attendance, viz:

CIRCUITS.

Marshall County, Virginia, Circuit, including Greene county, Pa.—D. Wertz and B. Ober.

Bethany Circuit, including the Bethany, West Newton, Red-stone and Ridge Churches—

Youngstown Circuit, including the Youngstown and Salt Lick Churches—

Indiana Circuit—

Rockland Circuit, Venango County—J. Hovis.

Irvin Township Cirsuit, Venongo County, including the Irvin and Fiatville Churches—J. M. Klein, teaching elder; Samuel Weston and J. F. Clark, ruling elders.

Harmony Circuit, including the Middlesex, Harmony, Slippery Rock and Columbiana, Ohio, Churches—Wm. Davis.

Athens County Circuit, Ohio—

Missionarries Present—J. Hicketnell.

Absentees—E. Logue, W. Vance, A. Osmore, J. A. Dobson, M. W. Cook, S. S. Richmond, Lewis Croft, A. Latshaw, J. Glenn, H. Barkey and C. Cobaugh.

On motion, the meeting was organized by electing brother J. M. KLEIN Speaker, and J. Hovis Clerk.

On motion, the following committees were appointed, viz:

1. A committee on Overtures, consisting of brothers Wertz, Hickernell and Davis.

2. A committee on Journals, consisting of brothers Ober, Weston and Hovis.

3. A committee on Resolutions, consisting of brothers Klein, Ober and Hickernell.

The Standing Committee was called on to report. The committee not being ready, their report was deferred for the present.

On motion,

Resolved, That we now adjourn to meet on to-morrow morning at 9 o'clock.

Session closed by brother J. S. Manning.

—

THURSDAY MORNING.

Session opened by brother Davis. Journal of yesterday was read and corrected.

The Standing Committee reported: That they appointed J. Glenn to the Indiana circuit, in consequence of the failure of S. S. Richmond; and that they appointed three Camp-meetings—one in Marshall county, Virginia, one in Indiana county, and one in Irvin township.

The Committee on Journals reported: Your committee find the following item of unfinished business on the last year's Journal, viz: The case of Munson W. Cook.

Whereas there are various charges preferred against M. W. Cook; and whereas the Eldership has nothing from him officially—therefore,

Resolved, That the Eldership cannot pass his character, nor give him license.

On motion, adjourned. Session closed by brother Ober.

AFTERNOON SESSION.

Opened by brother J. Hickernell.

A delegation from the Free-will Baptist denomination appeared.

Whereas the Crawford Quarterly Meeting of the Free-will Baptist denomination has sent to this Eldership two delegates, viz: J. S. Manning and Truman Hendricks, expressing the most friendly feelings towards the Church of God, and desiring a more intimate acquaintance and union between the two bodies—therefore,

Resolved, That we receive these brethren with the most friendly feelings, and invite them to take seats with us as advisory members.

Resolved further, That we appoint brothers J. Hickernell and E. Logue as delegates to the Yearly Meeting of the Free-will Baptist denomination, to be held in Greene township, Erie county, Pa., commencing on the 20th of June, 1851.

The committee on Overtures reported: That they received several letters—referred to the Stationing Committee; and also a letter from brothers Dobson, Osmore, Richmond and Cook, containing some business transacted by them at a meeting held by the Chester Church, Athens county, Ohio, on the 19th of September, 1850. Referred to the Eldership.

After a mature investigation of the above proceedings, the following preamble and resolutions were adopted:

Whereas there appear to be some charges preferred against brothers Dobson, Richmond and Cook—therefore,

Resolved, That we advise them not to take such a hasty step till all things are properly adjusted.

Resolved, That a committee be appointed to hear and investigate the charges brought against brother Dobson.

This committee consists of brothers J. M. Klein, J. Hickernell and E. Logue, and will meet in Irvin township, Venango county, Pa., on the third Saturday of February, 1851. All letters and documents to this committee will be directed to Wesley Post-office, Venango county, Pa.

The committee on Resolutions reported the following preambles and resolutions for the consideration of the Eldership:

Whereas our late Congress has passed an act relative to the recovery of fugitive slaves, which law imposes on us duties subversive to the law of God and our feelings—therefore,

1. *Resolved*, That we use all possible and legal means for the immediate repeal of the aforesaid Fugitive Slave Law.

2. *Resolved*, That the Eldership appoint Bro. J. Hickernell to fill the vacancy occasioned by J. M. Klein's resignation of his charge in the Venango Church.

3. *Resolved*, That brother Wertz take up the appointments at Robstown, McKeesport and Pittsburg.

4. Whereas there stands on the last Journal a resolution that all the preachers lift collections at their various appointments, for Eldership purposes; and whereas there were a large number absent at the last Eldership—therefore,

Resolved, That those absentees be called on by the Eldership to pay over their dues.

5. Whereas it is both Scriptural and right that those who enjoy the blessings of the Gospel and Christianity should pay into the treasury of the Lord according to their several abilities—therefore,

Resolved, That the preachers of this Eldership receive donations and lift collections, and bring the liberalities of the people to the next Eldership, for the purpose of establishing an Eldership fund.

6. *Resolved*, That brother Davis take up the appointments in Ligonier Valley, Turkey-foot and Salt Lick, in connection with his other appointments.

After due investigation and consideration their report was adopted.

On motion,

Resolved, That we now hear the reports of the preachers.

Brother D. WERTZ reported: That he labored part of the last year as preacher in charge of the Marshall county, Va., Circuit, and since spring as missionary. He had some good meetings, and a small number embraced religion, during the last year of his labor, in different parts. He wishes to go on in the good work, be more useful and live more holy in time to come. His report was adopted and license renewed.

On motion, adjourned. Session closed by the Speaker.

—

FRIDAY MORNING.

Session opened by brother Hovis. Journal of yesterday read and corrected.

Report of preachers continued.

Brother B. OBER reported: That he feels thankful for the privilege of meeting his brethren in an Eldership capacity. When I left the last Yearly Meeting I entered upon my former field of labor. Some good was effected. A Church of seven members was formed, and some few were converted at the different appointments. In the spring I removed to the Marshall county, Va., circuit—commenced my labors on that circuit, according to appointment—travelled continually, and preached 273 times during the Eldership year. Some good has been effected on this circuit. A Church of 22 members was formed on Boman Run, and the prospects on the whole circuit are tolerably good, with but few exceptions. All that is wanted is, more laborers, so that the truth of God may be defended, there being a great deal of infidelity and formality in that country. As regards the future, I still feel determined to labor with my brethren in the ministry, according to the best of my abilities, until the day of my departure. I ask an interest in the prayers of all my brethren. His report was adopted and license renewed.

Brother LOGUE was heard from through brother Hickernell.

Whereas brother E. Logue now stands on the Journal of the East Pa. Eldership as being transferred to this Eldership—therefore,

Resolved, That he be received as a member of this body.

Brother VANCE was heard from through brother Hickernell, stating that last spring he removed to the State of Iowa, and being at a great distance from the brethren and Eldership in that State, he requests a renewal of his license. His report was adopted and license renewed.

Brother S. RICHMOND reported by letter.

Whereas Bro. Richmond has not filled his appointments: and whereas he has not given the Eldership a sufficiency of evidence to justify him for not filling said appointments—therefore,

Resolved, That he is blame-worthy for declining to fill his engagements.

Resolved further, That brother Richmond's license be given him as soon as satisfaction can be given to the Standing Committee.

Brother J. HOVIS reported: That he feels himself happy for the privilege of meeting his brethren in another Yearly Meeting. I continued my labors, for the most part of my time, since the last Yearly Meeting, on my old ground. We have had some good meetings: yet religion in that part of the country is rather on the decline; but we still hope and pray for a better day, and that the Great Head of the Church will revive his work again in that place. Pray for me, brethren, that I may become more useful in the vineyard of the Lord. His report was adopted and license renewed.

Brother J. M. KLEIN reported: That after the last Eldership he returned to his former place of labor, and resumed his labors in the Irvin and Fiatville Churches, together with some few other appointments occasionally,—that the people were exceedingly anxious to know the arrangements for the future, and he therefore embraced the earliest opportunity to let them know of his re-appointment; stating that if the Church was not satisfied, they should address the Standing Committee in proper time. This, however, was neglected on their part. Some time in the winter, it became necessary to enforce the civil authorities against a number of persons rude and disorderly at meeting, among whom were those who were very closely connected with some of the members of the Church. This caused a dissatisfaction on their part, and finally resulted in their expulsion. Soon after this, a certain preacher came into the neighborhood, as he supposes, through their influence, who prated against us with malicious words, saying that the Church of God was a sect—that her government was unscriptural, being Presbyterial, &c. To him some few gave heed, but that he withstood his doctrines. This created still more dissatisfaction, and opposition against him as preacher in charge. He then thought it necessary that something should be done to prevent schism in the Church: he however continued preaching for the Church until the Camp-meeting, when, according to the advice of brethren, and a former proposition of his own, he withdrew his pastoral charge from the Church, but continued preaching in the neighborhood. At a meeting held immediately after Camp, a goodly number were converted and baptized. He states that the Fiatville Church is doing well, and is on the increase. The number of conversions is somewhat upwards of twenty—received into fellowship about fifteen, and baptized about the same number. His determinations for the future are as heretofore, to labor in the Gospel as Providence may open his way,—has some preference as to the ground; but looking at the great want of laborers, thinks that preference may not be for him, it being a mission in the State of New York.—Feels himself at peace with all his brethren in the Eldership, and wishes a renewal of his license. His report was adopted and license renewed.

On motion,

Resolved, That we hear applicants for license.

Whereupon the following brethren were reported to the Eldership, viz: Joseph Anglemyer, E. Jordan, E. Marpool, S. Barnhart and H. Bowman.

On motion, adjourned to meet to-morrow morning at 9 o'clock.

Session closed by brother Wertz.

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SATURDAY MORNING.

Session opened by brother Hickernell.

The Journal read and corrected.

Report of prenchers continued.

Brother DAVIS reported: That he was glad to meet his brethren in an Eldership for the first time. He stated that he could not fill the appointment assigned him at the last Yearly Meeting, in consequence of sickness in his family. Nevertheless, he had preached as much as he could, considering his circumstances. He organized a Church at Black Lick Furnace, of eighteen members, and one at Cambria Furnace, of nine members. He still feels willing to travel as much as he can, and asks an interest in the prayers of his brethren, that he may be more useful. His report was adopted and license renewed.

Brother OSMORE reported by letter. His report was adopted and license renewed.

Brother J. HICKERNELL reported. His report was adopted and license renewed.

Brother J. GLENN was heard from by Bro. Hickernell. His report was adopted and license renewed.'

Whereas brother Glenn has failed in filling the appointments assigned him by the Standing Committee; and whereas brother Davis has served the above neglected appointments, therefore,

Resolved, That we advise brother Davis to continne his labors with the Church at Brush Valley, and further advise the Church to give half the support to brother Davis.

Brother LEWIS CROFT was heard from, and license granted him.

Brother H. BARKEY reported by letter. His report was adopted and license granted him.

Brother A. LATSHAW reported by letter. His report was adopted and license renewed.

Brother C. COBAUGH reported by letter. His report was adopted and license renewed.

On motion,

Resolved, That we now take up the applicants for license.

Brother J. ANGLEMYER's case was taken up and considered, and a license granted him.

Brother E. MARPOOL's case was considered and a license granted him.

Brother E. JORDAN's case was considered and a license granted him.

Brother S. BARNHART's case was considered and a license granted him.

Brother H. BOWMAN's case was consideraed and a license granted him.

On motion,

Resolved, That we appoint delegates to attend the General Eldership. Whereupon E. Logue and J. Hickernell, teaching elders, and Nicholas Hissong, ruliog elder, were appointed.

On motion,

Resolved, That we appoint a Standing Committee. Whereupon J. Hickernell, E. Logue and B. Ober were appointed.

On motion,

Resolved, That we appoint a Stationing Committee. Whereupon J. Hickernell, J. Hovis and J. M. Klein were appointed.

Whereas brother Davis has been laboring in the canse of God in the past; and whereas he has received little or no support, therefore,

Resolved, That the funds collected by the preachers be applied to his support, which amount was $5 13.

On motion,

Resolved, That the Stationing Committee report. Their report is as follows:

CIRCUITS.

Marshall County, Virginia, Circuit, including Greene county, Pa.—BENJ. OBER and WM. DAVIS.

Westmoreland & Indiana Circuit—J. HICKERNELL and J. A. PLOWMAN.

Venango and Harmony Circuit—E. LOGUE and J. HOVIS.

McKeesport & Pittsburg Mission—D. WERTZ.

New York State Mission—J. M. KLEIN.

Resolved, That we tender our thanks to the Speaker and Clerk, for the faithful performance of the duties of their office; and also to the brethren and citizens of Fiatville, for their kindness and hospitality.

Resolved, That we now adjourn to meet at Bethany, Westmoreland county, Pa., on the third Wednesday of October, 1851—the opening sermon to be preached by Bro. E. Logue, at 10 o'clock, A. M.

J. M. KLEIN, *Speaker*.

J. HOVIS, *Clerk*.

New Testament Words.---No. 3.

ABOMINATION is a word frequently used by the New Testament writers; and in order to understand its meaning, we must have recourse to those passages where they make use of it: Thus in Luke 16: 15, we find that it means any thing that is *hateful* or *detestable* in the sight of God. It also means *pollution*, or the cause of *pollution*: hence we find it used in describing the three following subjects:

1. The Roman army besieging and taking possession of Jerusalem.—Matt. 24: 15. See also Dan. 9: 26, 27. It is thought by many who are acquainted with the prophecies and ancient history, that the *abomination* spoken of by Daniel and Christ, means two things: 1. The *image* of a *swine* laid on the brazen altar, and that of *Jupiter Olympius* in the temple of Jerusalem, which *Antiochus Epiphanes* erected to stop the Jews from worshipping in the temple. It is said in Daniel that "he should cause the sacrifice and oblation to cease:" and *swine flesh* is mentioned by Isaiah with the broth of *abominable* things. Christ said the *abomination* would be seen standing in the holy place; and it is likely he had reference to this very thing, so abominable to the Jews, that seeing the heathen form of worship in the temple, they desisted from worshipping in their usual manner.—2. The Roman army which brought the *abamination* into the temple. The first *abomination* caused the sacrifice and oblation to cease; but the other (i. e. the army) made desolate. Christ calls it the *abomination*—Daniel calls it *abominations*, having reference to these two things. The Roman army was composed of idolators, and they had the images of their idols painted on their ensigns. The Jews detested these people, and looked upon them as an *abomination*; yet, they burned their splendid temple, destroyed their city, not leaving one stone upon another, and spread *desolation* through their whole country.

2. This word is used to describe the wickedness of the covetous, hypocritical Pharisees, whose *apparent* holiness was highly esteemed by the people among whom they lived. But their righteousness was all on the outside, and consisted in *long* prayers, the giving of *alms* to be seen of men, —they were very strict in paying *tithes*, making broad their *phylacteries*, and attending to their various *washings*, &c., &c., which was nothing but *pollution* itself in the sight of God, although so highly esteemed by men. Luke 16: 14, 15.

3. This word is also used to describe the *nature* of the *anti-christian Church of Rome*, which for hundreds of years has been upheld by a cruel and tyrannical government, and spreading a baneful influence over the nations of the earth. Rev. 17: 4, 5.—"And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and *Abominations* of the earth." Here we find four words made use of to describe this corrupt community: 1. *Mystery*, hidden, or in the dark, This means that her *Doctrines* and Practices cannot bear to be examined by the light of God's Word. 2. *Babylon the Great*—great confusion of tongues. 3. *Mother of Harlots*—called in these days the *Mother Church*, the one from whom all the Sectarians sprung. 4. *Abominations* of the earth, the seat or nest of every abominable practice, the author of all covetousness, envy, and superstition, which is an *abamination* in the sight of God.

When the "Man of Sin" (whom the Lord will consnme) shall be destroyed by the brightness of His coming, then this "Mother of Harlots," and many of her children, will pass into oblivion, to be found no more; and the true children of God, which are now scattered abroad, shall be gathered together into one, and there shall be one fold, one Shepherd, one Lord, and His name one. Lord hasten this happy period. WM. JOHNSTON.

Prayer.

PRAYER is one of the great Christian duties. Our Savionr taught his followers how to pray. Let us examine the example given.

"Our Father who art in Heaven, Hallowed be thy name; thy kingdom come; thy will he done on earth as it is in Heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, forever.—Amen."

Shall a worm of the dust make comments on this Divine production? With reverence we may refer to it as a guide to saint and sinner. It comprehends all that the purest saint could desire, and it encourages the sinner to pray to our common Father. The style is that of perfect simplicity, which all can understand—the plainnes is such that none will mistake, and yet its snblimity is past the imagination of human beings. Neither teacher, preacher, or law-giver, had ever conceived such doctrines: they had never entered the heart of man, and will stand the test of ages as a proof of the Divinity of the Christian religion. Did we say "a proof of the Christian religion?" Yes, the principles embraced in the few sentences of *that* prayer have in all ages since their delivery carried conviction to the unbeliever and staggered the stoutest infidel. A moment's reflection will convince the reasoner that, if Christianity was heartily embraced, and acted on according to the dictates of the Divine prayer, the earth would be almost a Paradise—the Millennium would be here.

Bnt can we say this prayer sincerely? Here is a trial! "Our Father who art in Heaven, hallowed be thy name." We can say this—it is pleasant to address a Father, a powerful Father, in whom we believe, and we shudder at the unhallowed use of His name. "Thy kingdom come." Can we in sincerity say this? We tremble at the thonght of such an examination—we fear that we cling to earthly things more than to Heavenly, and are not prepared to welcome the Kingdom of Grace. "Thy will be done." Four words—a short sentence—who is prepared to say it? Father, do we pray for thy will to be done, or our own? Is self-will, murmuring and repining removed from our hearts? If so, we are indeed Christians. We ask the reader to examine himself. "Forgive us our trespasses, as we forgive those who trespass against us." What will we say to this? It shows the beauty of Christianity. It exceeds all earthly things, and we proudly point to it while the unbeliever speaks of excellent moral laws. We with triumph ask for such a production from the Moralist, the Philosopher, or the Statesman. It is Divine—But it requires a Christian to say it. Do we not wish for a Fatherly forgiveness far different from that which we extend to our fellow-mortals who offend us? Have we no malice, no spleen, no bad feelings lurking in our bosoms when we approach the throne of grace with our petitions? If we have, the beauties of Christianity are not impaired, but we are not sincere Christians, and cannot reasonably expect the benefits arising from true devotional prayers.—"Lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory," &c. While we pray we ought to watch lest we fall into temptation; but the power and the glory must be given to our Father in Heaven. Let the righteous ne'er cease to do so.

Guardian Angels.

BY H. J. BEYERLE, M. D.

THE subject of Guardian Angels is looked upon by many of the "wise of this world," as an innocent delusion to which the common people are given. That angels are *ministering spirits*, is admitted by all Bible-believers; and the instances where angels were sent, by the special command of God, to protect his saints upon earth in danger, and to deliver them from death, are so numerous in the Holy Book, that they cannot have escaped the observation of its most careless readers. But I believe—and though you call it weakness—that the usefulness of angels ranges farther than this—that they exercise a *general* protective influence over the people of the Lord. What else can we make of passages like these: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. xxxiv. 7. "For he shall give his angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psa. xci. 11, 12. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."—Matt. xviii. 10. And the Scriptnres are true? Oh, yes!—How true!—How precious! Is it not natural—and yet how sublime!—that God should have a constant, *intermediate*, spiritual intercourse betwcen His Church and Heaven! He loves His little flock below, and He spares no pains to draw *their* affection towards *Him*. Comparatively speaking, man is but an atom in the vast extent of creation. "When I consider the heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?" And yet, what has He not done for man? He has placed the sun and the moon in the firmament, to smile down upon our earth; and from that earth He has caused the little blade of grass and the gigantic forest tree to spring forth; and at His word the ground, the air, and the water teemed with life,—*and all for man!* In time of need, He has not failed to arrest the course of nature: water gnshed

from the rock in the desert; the sun and the moon stood still in the heavens; diseases were healed with a touch, a word, a look; and even the dead returned unto life!—Yea, "the very hairs of your head are numbered." Verily, He careth for His people. And why should it be extravagant—especially with such testimony before us as we have adduced—to believe that man has his *guardian angels?* How often, when unseen dangers threatened, may the heavenly protectnrs have impeded the course of misfortune! How often, when the arrow was already shot, may its flight have been arrested before it arrived at its destined mark!

The above was suggested by reading a sweet little poem on "*Guardian Angels*," by Mrs. Seba Smith. I will here annex it.

No inward pang, no yearning love,
  Is lost to human hearts,
No anguish that the spirit feels,
  When bright-winged hope departs,
Though in the mystery of life
  Discordant power prevail;
That life itself is weariness,
  And sympathy may fail;
Yet all becomes a discipline,
  To lure us to the sky,
And angels bear the good it brings
  With fostering care on high;
Though others, weary of the watch,
  May sink to toil-spent sleep,
And we are left in solitude
  And agony to weep:
Yet they, with ministering zeal,
  The cup of healing bring,
And bear our love and gratitude
  Away on heaven-ward wing;
And thus the inward life is wrought,
  The blending earth and heaven,
The love more earnest in its flow,
  When much has been forgiven.

Linglestown, Pa., 1851.

Questions for the Brethren of Ohio.

Being a constant reader of the Church Advocate, and feeling interested in the matter contained in its columns, especially as it regards the principles, purity and increase of the Church,—and desiring to have a general and perfect knowledge of all that transpires among the holy brotherhood, I beg leave to put a few questions to the brethren of Ohio, respecting a resolution passed by their late Eldership.

The resolution referred to reads as follows:

"*Resolved*, That the Eldership teach the Churches of God in Ohio, not to receive into membership any but baptized persons."

1. What is the object of this resolution? Is it to bring about a uniformity of action throughout the Churches? Or, is the practice of receiving into Church membership converted persons, before they are baptized, contrary to the law of Christ? If so, we should be pleased to know it.

2. Do they hold that Baptism is the door into the Church, after the manner of some?

3. If it is contrary to the Scriptures to receive into the Church unbaptized believers, is it also wrong to fellowship them in prayer, the Lord's Supper, and in all the ordinances of divine worship?

Will brnther Megrew, or some other one in the Ohio Eldership, answer the above questions, and thereby gratify not a few cnquiring minds? D. R. ROCKAFELLOW.

Mechanicsburg, Cumberland Co., Pa.

A Word to the Young.

BY J. SHOPE, M. D.

It appears to me that the words of the wise man, "Remember thy Creator in the days of thy youth," are, if possible, more applicable now than they were in his own day and generation.

When we consider that there are at present upwards of nine hundred millions of human beings living in the world, and that the average length of human life is now estimated at thirty years, we find that every second of time that passes takes one soul from time to eternity.

Again: It has been estimated by learned divines, that nine-tenths of all the religious people now living, have embraced the principles of vital piety in the days of their youth. This also agrees with the advice of Solomon, where he says, "Train up a child in the way he should go, and when he is old he will not depart from it."

If we take these things into consideration, we can plainly see that youth is the time to act, both temporally and spiritually; and if the youthful days are once neglected, our immortal all is gone, and there is only one chance to ten, should we even live to be old, that it will ever be redeemed.

Come, then, ye young men, and ye fair ones, rnn no longer with the giddy ranks of sin and folly. Now is the acceptable time. Let us be up and doing those things we know are obligatory upon us, lest we should hereafter see that our youthful days are over, the acceptable time ended, and we are not saved.

Gilchristville, Pa., Dec., 1850.

A New Church.

Bloomfield, Pa., Dec. 19, 1850.

Brotner Winebrenner:—

It may be of some interest to the readers of the Advncate, to let them know that light has at last shone into a dark place. This town, although the county seat, has, through some cause or other, hitherto been wholly neglected by our brethren, until some months ago, I made an effort and succeeded in getting up an appointment. And although the place is noted for sectarianism and rowdyism, yet the truth has been made effectual. I preach to large and attentive congregations, and have succeeded in organizing a Church on original principles. Brother Humes is Elder, and brother Sutch Deacon. Thus originated the Church of God in Bloomfield. I pray the Lord that the leaven may work and assimilate its own nature into the meal, until the whole town may be leavened.

Yours as ever,
J. H. HURLEY.

Letter from J. H. Hurley.

Landisburg, Pa., Dec. 20, 1850.

Dear Brother Winebrenner:—

As it is customary in these days for all tourists to give publicity to their own journals, (if you will allow me a small space in the Advocate,) I will proceed to give you, and through you to your readers, some gleanings by the way, which may be of some interest to at least a few.

According to previous arrangement, I left this place on the 4th of December, on horseback, on a trip to Martinsburg, Blair county, Pa., going by way of Multicaulusville to Germantown, and from thence across the mountain to the pleasant village of Concord, where I fed and dined at a hotel; which, by the way, was a pretty hard place. There was quite an exhibition of rum faces, speaking the dialect of hell One poor fellow came the distance of two miles, with a bag of corn on horse-back, and bartered it for a jug of the *critter*, in my presence. I could not refrain from making a remark, that he should have rather given the corn to the horse, which, from the exhibition of bones, looked as if he ate but little corn. This remark caused him to turn up his strawberry nose at me, and advise me to mind my own business. My stay here was very short. I left the jolly company, all technically expressed, *getting blue*, and proceeded on my way through Franklin county, passing several pleasant villages, crossing into Huntingdon county, where I was kindly received and entertained by Mr. J. McClain, a respectable farmer, and member of the Presbyterian Church, who welcomed me to his home, after a ride of 42 miles. The Lord reward him for his kindness. From thence I proceeded to Fulton county, a new county, in honor of Robert Fulton, a native of Little Britain, Lancaster county, who made the discovery and application of the power of steam to the vessel. This being a very rainy day, I travelled but twelve miles, and arrived at the very hospitable home of Doctor Moore, and being storm-staid, I was kindly entertained by the Doctor and his kind family for several days. From thence I proceeded to Martinsburg, by way of Newburg, crossing the river at Rough and Ready, a distance of thirty miles. A more unpleasant trip I never endured, in consequence of the rain freezing, and causing an immense coat of ice on the mountains, breaking the timber, and obstructing the road, making it both difficult and dangerous to travel. This evening (Saturday) at half-past four o'clock, I arrived in safety at the pleasant village of Martinsburg, where I met with a very cordial reception by the brethren, who, with their present pastor, brother D. Kyle, had almost despaired of my coming.

During my stay there I was very kindly entertained by brother and sister Slingluff. They took great care of me. I tarried with them ten days. The Lord reward them for all their kindness. This town is situated in one of the most handsome valleys in all creation. The only objection to it is, that it is very cold, this season of the year.

The meeting was commenced by Bro. Kyle before I came, who gave it into my care, thinking, no doubt, like many others, that a new broom sweeps clean. I being a total stranger here, the burden of preaching fell upon me. At this meeting I delivered fifteen discourses. Among that number was one to the Bethel Sabbath-school, one on the ordinance of Christian Baptism, and one on the washing of the saints' feet. The result of this meeting was two conversions, three immersions, and four accessions to the Church.

The brethren there have a very fine Bethel, which, by the way, was literally crammed part of the time. Near the door stands a beautiful marble monument, over the resting place of our lamented young brother Bamberger, former pastor of the Church. My eye caught a glimpse of it while entering the church. Ah! thought I, if there is a place in the world where a young minister of Christ could content himself to die, far away from home and relations, it would be in such a beautiful place, and among such warm-hearted friends, as are here. His burial, at such a sacred spot, is as enviable as the sublime burial of the lamented Judson, who is buried in the deep.

On the morning of the 17th I took my leave of the brethren, returning by way of Stonerstown, Bedford county, crossing Broad-Top by way of Sidling Hill Gap and Ockwick, tarrying over night with brother H. Cramer, and next day, after a ride of some fifty miles, over the mountains, which was a good day's ride, crossing Black-ledge Valley by the Shade Gap and Millwood, and a number of other villages and mountains, I arrived here again in perfect safety. Thanks be to the Lord!

During this trip I enjoyed much that I could not at any other place, and was permitted to soar—not, however, with high-sounding words, or on hobbies, but over some of the most splendid mountains, feasting my eyes on the beautiful landscape, for although nature has put off her verdant mantle, and the cloud-capt peaks are whitened with snow, yet it is a beautiful scenery still. Ah! thought I, this must be a little paradise in the summer season, to soar over such mountains, and now and then to slake the thirst of the traveller, in a hot, sultry day, in the limpid springs that gurgle from the base of the mountains, and to be fanned by the beautiful foliage of the lofty forest, and breathing the pure atmosphere, while the little feathered songsters are hopping from hranch to branch, warbling their notes in praise to their Maker. But old winter is here now, and I would rather be in some other paradise than in that frozen region.—However, even here in these mountains we have very many kind and good-hearted, zealous brethren, who enjoy the life of religion in all its simplicity and power. They are much attached to their pastor, brother A. J. Fenton, who is trying to feed them with the bread of life. May the Lord help him.

Yours as ever,
J. H. HURLEY.

Letter from Bro. John Dash.

Troy Grove, La-Salle Co., Ill.,
Dec. 15, 1850.

Dear Brother Winebrenner:—

This morning I take up my pen to write a letter, to let you know a little about the cause of God in our Western world.

In 1848 we left Pennsylvania, and on the 3d of June we arrived at Pern, in this State.—Soon after we arrived here, we tried to find out some of the people of the Church of God, but we could not find any. In our three families there are nine of us who belong to the Church of God. There are three different sects out here, viz: the English Presbyterians, and the Episcopal and Protestant Methodists. But we find the good old way is the best.—Accordingly we commenced our prayer-meetings, and worshipped together, and our little band increased to about 16 souls. Old brother Klinfelter and all his relatives; brother Fehler and brother Shawat, with their families, all live here. Bnt they all lament and complain because we have no minister of the Gospel. We appear like a flock of sheep without a shepherd. I have no doubt if we could get a good preacher, a man that can preach both in the English and German language, the cause of God would prosper. Openings for a circuit are now fair. It is just the time now for a preacher to take hold in Pern. Many Pennsylvanians are here, who will help to support a minister of the Church of God in preference to any other. We hope the good brethren of the Church of God in the East will have mercy

upon a little flock of Christians in the West, and help us to a minister.

Old brother Christian Klinfelter says you promised to send a preacher when they would write you. He is not good at writing letters, or he would have written you one long before this. But he and all the Church are anxious to have a minister sent us—a single or a married man. We will do our duty, and support him. We think we can afford to keep and support a minister here as well as in Pennsylvania, and a great deal better, because we are all better off in worldly things than we were in Pennsylvania. And surely if Providence has provided and blessed us so richly with earthly goods, why should we not have a good preacher of God's kingdom, and be willing to support him? May God bless his ministers, and send them out here in the West, where a great field is open and ready for them. Don't forget to send us a preacher and some books. The grace of our Lord and Saviour Jesus Christ be with us all. Amen.

Written in behalf of the Church of God at Troy Grove, La-Salle county, Illinois, by

JOHN DASH.

Letter from Bro. William Fasig.

MARTINSVILLE, Clark Co., Ill., Dec. 9, 1850.

BROTHER WINEBRENNER:—

I DESIRE to drop a few lines for the Church Advocate, to let the brethren know that we in these Western woods are still trying to go on in the good old way. We have some great refreshings from the presence of the Lord. We have preaching and prayer-meeting; and our houses are sometimes crowded. Brother Rupp and brother Switzer are our preachers. They both exercise in the German language. Brother Cowden preaches sometimes for us in the English language. He is a member of the Methodist Church, but he has great love for the Church and people of God.

We are very glad that the brethren in East Pennsylvania have not forgotten the poor sheep of the Lord's flock in the far West. We are well pleased with the proceedings of the Eldership, and are very glad that they are trying to send missionaries to the West. We pray that the Lord may bless the brethren in these proceedings: and we would say to those that have volunteered to enter the missionary field, don't be discouraged. The Church here is willing to put their shoulders to the wheel, and I hope there are many in Illinois that will throw in their little mite. If a brother comes here, he will find a home. I hope and pray to see the time when the scattered sheep of Illinois will have the privilege of hearing the Gospel preached in its purity.

This is a beautiful country to travel in, especially in the summer season, but not quite so pleasant in the winter. But the winters are not quite so long here as in the North of Ohio, where I formerly lived.

In the year 1832 brother Rupp and I emigrated from Lebanon, Pa., to Wayne county, Ohio, four miles west of Wooster, where we lived six years. While we lived there, we held three Camp-meetings on our land. I well remember when brother Thomas Hickernell and brother Jacob Keller first came to Ohio as missionaries; and O, how powerfully they preached, and the work of the Lord broke out powerfully, and there were many converted to God. Among that number, there were some converted that are now able ministers of the Church of the first-born. O, Lord! bless the brethren and sisters in Wayne county, Ohio.

From there we moved to Richland county, where we lived nine years, and also saw good times, and many sinners converted to God. God bless the brethren and sisters of Richland county! From there we moved to the State of Illinois, (Clark county,) where we intend to spend our days. We would say to our brethren, friends and acquaintances, if they should move to the West, to call and see our country. The land is both good and cheap here. If they should like it, well and good; if not, no harm done. There are roads here that go east and west, north and south. But we would be very glad if some would come and settle here.

Brother Winebrenner, your paper is a welcome visitor to us here in the far West. I hope and pray that it may yet find great success in this State and elsewhere.

My Post-office address is Martinsville, Clark county, Illinois.

Yours, in Christian love,

WILLIAM FASIG.

Letter from Bro. J. M. Klein.

WESLEY, Venango Co., Pa., Dec. 18, 1850.

BROTHER J. WINEBRENNER:—

YOURS of the 4th inst. is before me. It came to hand last Saturday night. Our Journal not being transcribed, I delayed writing till the present.

Our Eldership terminated to the satifaction of all present: at least, the most friendly feelings prevailed during the whole time; and so it ought to be, in my opinion. Children of the same family and brethren in common together, should not wound each other's feelings or do anything rashly.

You will see by the Journal that we had a delegation from the Free-will-Baptists.

I am sorry that the preachers are so slack in attending the Eldership. I think that all the brethren should come together once a year. When brethren meet annually, it proves a kind of annual feast to us.

Bro. Hickernell is laboring here. Things as yet look rather gloomy. I have harbored some hopes that he will succeed in expeiling that disorganizer from the neighborhood; and if so, I think he may succeed in bringing about a better state of things.

Yours truly, J. M. KLEIN.

Letter from Bro. Daniel Graybill.

NEW RUMLEY, Harrison Co., Ohio, Dec. 25, 1850.

DEAR FRIEND:—

I HAVE now set myself down and taken my pen in hand to inform you that we are all well at present, and hope that these few lines will find you also in good health. We looked for you and G. U. Harn to come through this place, but all our hopes were in vain. The people would have liked to see you, and heard you preach. There are none of the Church here but myself and my brother Samuel; and that is one objection I have to this place. The debate between brothers Keller and Owen has been greatly misrepresented here. Please send me the Advocate, that I may show it and correct the reports. Send it to New Rumley, Harrison county, Ohio, and you will much oblige me by so doing. Pray for me.

Yours truly,

DANIEL GRAYBILL.

OBITUARY OF ELIZABETH WILLIAMS.

DIED, at her mother's residence, near Newberry, in Newberry township, York county, Pa., on the 17th day of December, 1850, ELIZABETH WILLIAMS, aged 16 years, 3 months and 5 days.

Her remains were deposited in the silent grave at Newberry, on the 18th. A funeral discourse was delivered on the occasion, by Elder Jacob G. Kisler.

The departed Sister became awakened at the York County Camp-meeting, near Newberry, in August last, but did not profess to have experienced the pardon of her sins until after the Camp-meeting closed. Brother John Hickernell commenced a protracted meeting at the Newberry Meeting-house, where, with many others, she professed to know her sins were all pardoned. She joined the Church of God at that place. In a few weeks after she embraced the religion of Jesus Christ, she became afflicted, and was soon confined to her bed until her death. At different times before her happy spirit took its flight to the Paradise of God, she would break out in ecstacies of joy, exhorting the by-standers, and praising her God in such a way as is beyond my power to describe.

GASPER SHUPP.

Newberry, Pa., Dec. 31, 1850.

NEWS DEPARTMENT.

The Coal Trade.—The total supply of Coal sent to market in 1850 amounts to 3,381,202 tons, against 3,235,777 tons in 1849, showing an increase (notwithstanding all the suspensions and injuries done the Canals) of 735,420 tons. The total supply, 3,371,202 tons, at $4 50 per ton, amounts to upwards of $15,170,000. It is estimated that 4,000,000 tons of coal will be sent forward this year. The progress of this trade has indeed been extraordinary. In 1820, thirty years ago, the total supply was only 365 tons. Ten years thereafter, in 1830, it had increased to 174,734 tons. In 1840, the total supply amounted to 867,045 tons, and In 1850, the aggregate was 3,381,202 tons. Since 1820, the total amount brought to market may be stated at 29,030,092 tons. And yet, we may fairly infer that the trade is yet in its infancy. The increase in the time to come, will far outstrip everything of the past. Nay, the probability is, that before many years, the present means of communication and transportation will be found inadequate, and other facilities of the kind will of necessity be provided. The consumption is increasing with the utmost rapidity.—*Philadelphia Enquirer.*

U. S. Mint Statistics for 1850.—The Philadelphia American is indebted to Edward C. Dale, Esq., Treasurer U. S. Mint, for the annexed statements relative to the operations of the Mint for the year just closed. It will be observed that the receipts of gold have been very large—$33,150,000 in the aggregate, of which amount California contributed $31,500,000, an average upwards of $2,500,00 a month. The coinage in the same period amounts to $28,206,471, of which the gold coinage was $27,756,445 50; silver coinage $409,600; and the copper coinage $7,918,47.

☞ The farmers of Ohio have entered quite extensively into the cultivation of Madder, some of them realizing over $200 per acre.

Immigration for Ten Years.—The following is a list of the number of passengers arrived at New York during the past ten years:

Year.	Passengers.	Vessels.
1841	57,338	2,118
1842	74,949	1,960
1843	46,302	1,832
1844	61,002	2,208
1845	82,960	2,044
1846	115,230	2,289
1847	166,110	3,147
1848	191,909	3,060
1849	221,799	3,237
1850	226,287	3,489
Total,	1,237,885	25,384

Reappearance of the Cholera.—The cholera appears to have broken out almost simultaneously in several points at the South and West. The *New Orleans Courier* says it has broken out with great fatality in Gainesville, on Pearl River, the first time it ever appeared in the pine woods. It is also reported that the cholera exists to some extent in Franklin Parish, La. The *Planters* (La.) *Banner* reports the death of nine negroes, from the same disease, on the plantations in that vicinity. At Selma (Ala.) two persons have died of cholera recently, and near Summerfield, in the same State, a Mr. Glass, Mrs. King, and one of her slaves, have been attacked with the same malady.—*Jour. Com.*

Remarkable Earthquakes.—The most remarkable earthquakes of modern times are those which destroyed Lima, 1746, and Lisbon, 1755; in the latter, 20,000 persons were killed. It extended from Greenland to Africa and America. A similar fate befel Calabria, in 1783; the province of Caraccas, in South America, in 1612; and Aleppo, in Syria, in 1822. Several earthquakes have taken place quite lately in South America, one particularly dreadful at Lima. The city of Guatemala, also, was nearly destroyed in the spring of 1840, by earthquakes, which continued five days successively.

Charitable City.—The amount annually expended by the Municipal Government of the City of New York for charitable purposes, is upwards of $500,000. Besides this amount, over $400,000 are yearly expended by the various Benevolent Institutions in this city, thus showing that nearly a million of dollars are expended every year, in support of the poor in the City of New York.

Falling of the Horse Shoe Rock.—The *Niagara Falls Iris* says a portion of the rock at the Horse Shoe Fall, on the Canada side, fell with a tremendous crash a week ago last Tuesday. The part which fell was about ten rods long by four rods wide.

☞ Pennsylvania has a population of 2,300,000, an increase of 576,000 or 33½ per cent. Ohio has 2,200,000, an increase of 670,732 or 42 per cent.

☞ Congress appropriated one million one hundred and sixteen thousand dollars to defray the expenses of taking the census!

☞ The Portland Advertiser gives the official census of Maine for 1850, from which we find that the population of that State is 583,026, being an increase of 81,230 since 1840.

Lowell Manufactures.—There are in Lowell, Mass., twelve manufacturing corporations, with a capital stock of $13,510,000. The number of mills is fifty; spindles, 319,945: looms, 9,985; females employed, 9,560; males employed, 3,744; cotton consumed per week, 653,000 lbs.; wool per week, 69,000 lbs.

Telegraph under Water.—There are three lines of sub-marine telegraph wire in working operation under the Hudson river, four under the Connecticut, two under the Delaware, and eight under Harlem river. All coated with gutta-percha. And one, on O'Reilly's line, under the river at Chicago.

☞ It is stated that the property of the Corporation of Trinity church, New York, is estimated at from twelve to sixteen millions of dollars.

MISCELLANEOUS.

HISTORY OF UTAH.

The whole character of the territory of Utah is singular. Its situation is unlike that of any other section of North America. Its origin and the manner of its settlement no less strange. The name Utah is given to a large extent of territory bounded by California, Oregon, New Mexico, and what was formerly termed the great Western territory. It is of sufficient dimensions to be separated into several States, provided in future ages its population shall warrant it. But many parts of it so partake of a peculiar construction as to render it, for the present at least, uninhabitable. Passes, through precipitous mountains whose tops are covered with snow, and whose sides are but rocks, exist it is true, but they are mostly narrow valleys of the most arid and sterile kind, their surfaces covered with incrustations of bitter salt, and their whole vegetation a giant species of sage, of no earthly use but to be consumed as fuel. In the midst of these icy mountains, through which there is no access but by these passes, arid in summer, and choked with snow for five months of the year, lies a tract of land, elevated some four or five thousand feet above the level of the sea, called the Great Basin, which furnishes the habitable part of the territory. In different parts of this Basin, the Mormons have established their home, probably, at first with the idea that they would be cut off from the world, by the natural difficulties of the contiguous territory, and the peculiarity of their situation. Here they expected to form in secrecy and silence, a great, peculiar, religious Empire; but the stream of California emigration discovered their trail and inundated their principality, and they are now the open, exposed, "Halfway House" to the Pacific.

This basin is some 560 miles in diameter, has its own system of lakes and rivers, and has no known communication whatever with the sea, unless the existence of the whirlpools in the salt Lake, which are reported to be lately discovered, should prove an internal communication with the Pacific, or with some spring or lake in the lower country. In the Northern part of this basin, lies the Great Salt Lake. The waters of this sheet are shallow, so far as explored; though probably its central parts will be found very deep. Its waters are intensely salt, more so than the ocean—three gallons making one gallon of the purest, whitest and finest salt. South East of this lake, shut in by the mountains, lies the *Mormon Valley*, that contains their capital city, by some called the Great Salt Lake; by others, *Mormon City*. This valley is 30 miles by 22, connected to another valley which is about 50 miles by 8. These two valleys contain the principal body of the settlers, to the number of twenty thousand. Explorers think that they are capable of supporting a population of a million.

Fifty miles south of the City, is the Utah Lake and Valley. Here lies the city of Provo, on the Provo River. The lake is pure water, eight miles by four, and abounds in fish. There is still another valley one hundred miles farther south, called San Pete, where there is another settlement; and here we find the hieroglyphic ruins, the remains of glazed pottery, &c., that indicates the former existence of the out-laying cities of the Aztec Empire.

The soil of all these valleys is astonishingly productive, though requiring, constantly, artificial irrigation from the mountain streams. The climate is one of the healthiest and the air the purest on the Continent. The neighboring mountains rise to the height of a mile and a half above the valley, and are covered with perpetual snow.

The City is laid out in blocks of ten acres each; eight lots to the block; an acre and a quarter to the lot; the streets eight rods wide; each ten acre block to be surrounded by a stream brought down from the mountains. No two houses front each other; so that, standing in his own door, every man looks into his neighbor's garden. In the City, are four public squares, to be surrounded with shade trees and supplied with fountains.

Such is the delightful place chosen by one of the most peculiar religious sects which Christendom contains. Remote from the exercises of external tyranny; and yet connected to our great empire. Its peculiar locality will prove of immense service as a stopping place for rest, refreshment, and provisions for the army of emigrants, that will. year after year, seek California, or Oregon, by the Southern Pass: and when the great railway is established, it will prove of incalculable benefit as a great Station House on the route.

WASHINTON'S OPINION OF WAR.

War has been the favorite delusion of our world for more than five thousand years; yet have a few among the wise and good of every age discovered its real character, and denounced it as a sin, a curse, and a shame. They may have connived at it, and even lent it their sanction and support; but their good sense constrained them, in moments of sober reflection, to condemn it as a mass of crimes and woes. The world is full of such testimonies against this custom, nor have the better sort of warriors themselves been slow to acknowledge its folly, its guilt, and its evils!

The cause of peace has sometimes been reproached for its supposed condemnation of our Revolutionary War, but it is quite remarkable that some of its chief supporters, its very leaders, came out of that struggle with a deep, settled abhorrence of the custom. I might quote the venerable names of Rush, Franklin, and Jefferson: but I will, for the present, restrict myself to some incidental testimonies of Washington himself against War.

"The more I am acquainted with agricultural affairs," he says, in a letter to a friend in England, "the better I am pleased with them; insomuch that I can nowhere find so much satisfaction as in those innocent and useful pursuits. While indulging these feelings, I am led to reflect, how much more delightful to an undebauched mind, is the task of making improvements on the earth, than all the vain glory that can be acquired from ravaging it by the most uninterrupted career of conquest."

"How pitiful, in the age of reason and religion, is that false ambition which desolates the world with fire and sword for the purpose of conquest and fame, compared to the milder virtues of making our neighbors and our fellow-men as happy as their frail convictions and perishable natures will permit them to be."

Addressing a distinguised friend in Europe, just after his marriage, he says, "While you have been making love under the banner of Hymen, the great personages of the North have been making war under inspiration or rather infatuation of Man. Now, for my part, I conceive you had much the best and wisest of the bargain; for it is certainly more consonant with all the principles of reason and religion to replenish the earth with inhabitants, rather than depopulate it by killing those already in existence. Besides, it is time for knight-errantry and mad heroism to be at an end."

"Your young military men, who want to reap a harvest of laurels, don't care how many seeds of war are sown; but for the sake of humanity, it is devoutly to be wished that the manly employments of agriculture, and the humanizing effects of commerce, should supersede the waste of war, and the ravages of conquest; that swords may be turned into ploughshares, and spears into pruning hooks, as the Scriptures express it, and nations learn war no more."

THE RAPIDS OF JORDAN.

It had been ascertained that the Dead Sea was more than 1,000 feet below the level of the Lake Tiberias. As the distance between the two was but 60 miles, this would give a fall of 20 feet per mile—greater, it was then thought, than any river in the world exhibited. The Mohawk river in America was held to be one of the greatest fall, and that averages not more than four or five feet to the mile; but it is now known that the Sacramento in California has a fall of 2,000 feet in 20 miles, or an average of 100 feet to the mile. It was then, however, thought that such a fall as it seemed necessary to suppose in the case of the Jordan, from the difference of level between the two lakes which it connected, was without example, and as its course was presumed to be tolerably straight, and as it was not known to contain any rapids, an error in the calculation of level between the two lakes was more than suspected. This problem it was left for Lieut. Lynch to set at rest. In the first place the river is full of rapids—the boats plunged down no less than twenty-seven very threatening ones, besides a great number of lesser magnitude; and then, although the direct distance does, as stated, not exceed 60 miles, the course of the river is made at least two hundred miles by the exceedingly tortuous course of its stream. This reduces the fall to not more than six feet in the mile. for which the numerous rapids in the river sufficiently account.

Massachusetts.—The State valuation of property in the State of Massachusetts for the present year, as determined by the Valuation Committee, is $590,531,881. In 1840 it was $229,878,239.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 2d inst, by J. Winebrenner, V. D. M., Mr. Samuel Heisey to Miss Catharine Cassel, both of Dauphin county, Penn'a.

On Saturday, the 28th of December, 1850. by G. U Harn, V. D. M., Mr. John L. Lingle, of Harrisburg, to Miss Rebecca Prowel, of Fishing Creek, York county, Pa.

On the 29th of December, 1850, by Elder P. Shaw, Mr. Andrew Thayer, of York county, to Miss Susan Swiler, of Cumberland county, Penna'.

On the 25th of December, 1850, by Elder J. Haifleigh, Mr. Abraham Albright to Miss Catharine McCartney, both of Cumberland county, Pa.

On the 9th inst., by the same, Mr. Joseph C. Vannasdaln to Miss Isabella Hofflender, all of Cumberland county, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On the 27th ult., in this borough, Mrs. Catharine Zerbe, daughter of John Ditto, formerly of Cumberland county, aged 70 years, 8 months and 2 days.

On the 3d of January, 1851, near Siddensburg, York county, Pa., William, son of John and Jane Edelblute, aged 3 years, 6 months and 2 days.

His mortal remains were interred in the Bethel grave-yard in Siddensburg. Funeral sermon preached by the writer, from Job 14: 10.

Also, on the 4th of January, 1851, in Siddensburg, Latimer Alexander Pollinger, aged 2 years and 23 days.

His remains were interred in the grave-yard attached to the Lutheran Meeting-house near Siddensburg. Funeral sermon preached by the writer, from Num. 23: 10.

A. Snyder.

On the night of the 17th of December, 1850, Martha Ann Shaw, aged 2 years, 1 month and 18 days. On the same night, John Shaw, aged 4 years, 10 months and 19 days. On the 7th of January, 1851, Philip Shaw, aged 3 years, 6 months and 6 days.

On Monday, the 6th inst., after a lingering illness, Isaac Keagey, Printer, in the 28th year of his age.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held at Rockeyville, commencing on Saturday, the 25th of January. Simon Fleegal.

One at Mechanicsburg, commencing on Saturday evening, the 18th of January.

The brethren in the ministry and the public generally are invited to attend.

J. Haifleigh.

Another at Siddensburg, commencing on Saturday, the 17th of January.

The Preachers and brethren are invited to attend. John A. Plowman.

A protracted meeting will be held at the Red Hill Bethel, near Newport, Perry county, Pa., commencing on Friday evening, the 23d of January. A. Snyder, *Pastor in charge.*

POETRY.

The Better Land.

Alas! my soul, why cling to earth!
A better land's above,
Where life, and light, and beauty dwell,
And every heart is love.

Its beck'ning glories, ever light,
Invite my soul away;
Fain would I quit this world of night
For realms of endless day.

The flowers of that better land,
Are ever fresh and fair:
No parting hands, no sad farewells,
Are ever utter'd there.

O, happy land! the beauties there
Have won this feeble heart;
Fain would I drop this clog of clay,
Glad from this world to part!

My weary feet would softly tread
The streets of Paradise,
Where anthems of redeeming love
To our Immanuel rise.

The dwellers in that better land
No sin nor sorrows know;
They strike their harps, their golden harps,
And living anthems flow!

While hope hangs lingering on my soul
My faith grows strong and bright;
Fain would my wearied pinions rest
In that bright land of light.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4 12	*a*	4 50
Do.	Rye,	do. - -	2 50	*a*	2 50
Do.	Corn,	do. - -	2 37½	*a*	2 37½
GRAIN—Wheat, per bushel,			90	*a*	90
Do.	Rye,	do. - -	50	*a*	62
Do.	Corn,	do. - -	45	*a*	45
Do.	Oats,	do. - -	30	*a*	32
Do.	Barley,	do. - -	70	*a*	75
SEEDS—Clover,		do. - -	4 25	*a*	4 50
Do.	Timothy,	do. - -	2 00	*a*	2 25
Do.	Flax,	do. - -	1 12	*a*	1 12
BEEF, per cwt.		- - -	5 00	*a*	5 50
PORK, do.		- - -	5 50	*a*	5 50
HAMS, per pound,		- - -	8	*a*	11
BUTTER, do.		- - -	20	*a*	25
LARD, do.		- - -	8	*a*	8
TALLOW, do.		- - -	8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,		- - -	15	*a*	18
POTATOES, per bushel,		- -	50	*a*	62
ONIONS,	do.	- -	75	*a*	87½
APPLES,	do.	- - -	37	*a*	62
PEACHES, (Dried) per bush.			1 25	*a*	1 30
FEATHERS, per pound,		- -	37½	*a*	45
WOOL,	do.	- - -	30	*a*	50
SALT, per sack,		- - - -	1 50	*a*	1 50
HAY, per ton,		- - - - -	10 00	*a*	10 00
PLASTER, per ton,		- - -	5 00	*a*	5 00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4 75	*a*	5 25
Do.	Rye,	do. -	3 00	*a*	3 00
Do.	Corn,	do. - -	3 00	*a*	3 00
GRAIN—Wheat, per bushel,			1 05	*a*	1 12
Do.	Rye,	do. - -	68	*a*	70
Do.	Corn,	do. - -	65	*a*	65
Do.	Oats,	do. - -	40	*a*	42
Do.	Barley,	do. - -	65	*a*	68
SEEDS—Clover,		do. - -	4 75	*a*	5 00
Do.	Timothy,	do. - -	2 50	*a*	2 62
Do.	Flax,	do. - -	1 40	*a*	1 50
BEEF, per cwt.,		- -	7 00	*a*	8 75
PORK, do.		- - - - -	7 00	*a*	7 25

Horses and Carriage for Sale.

The subscribers having performed their tour to the West, now offer their horses and carriage for sale, on reasonable terms.

John Winebrenner,
Geo. U. Hahn.

Dr. Christie's
Galvanic Belt, Necklace, Bracelets, and Magnetic Fluid.

THE acknowledged and extraordinary curative powers of these wonderful inventions is now so generally known and their sales and reputation throughout the whole country so extensive, that it would seem unnecessary to urge their merits further. But some late circumstances have occurred which render it a matter of duty to the public not to be altogether silent, for while the ephemeral nostrums of the day are trumpeted by columns through the Press and swallowed by quarts and gallons by the afflicted, and are found just good for nothing,

Christie's Galvanic & Magnetic Curatives,

have been quietly working their way among the most intelligent and respectable classes, and are constantly achieving cures in an alarming train of diseases, which have for ages baffled all the aid of medicine and all the resources of Science. These diseases are called

NERVOUS COMPLAINTS,

and in these diseases medicine is of no avail whatever. It never does good, and it often does harm. Syrups, Extracts, Balms, Balsams, Elixirs, Bitters, Pills, Powders and Potions of every kind are alike worthless, for they weaken the vital energies of the already prostrated system; while under the strengthening, life-giving, vitalizing influence of Galvanism, as applied by this beautiful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, elasticity and vigor.

These remarks relate to such diseases as NEURALGIA, TIC DOLOREUX, BRONCHITIS, PALPITATION of the HEART, WEAKNESS, and all FEMALE DISORDERS, such as NERVOUS HEADACHE, LASSITUDE and DESPONDENCY, which are only other names for Nervous Derangement; EPILEPTIC FITS and CONVULSIONS, which are known to result from a non-equilibrium of Electric influence; NERVOUS TREMORS, DEAFNESS, which is nearly always caused by torpidity of the Auditory Nerves and can always be perfectly cured by Galvanism when the organ is not destroyed; DYSPEPSIA, in its worst forms; PALSY and PARALYSIS, uniformly caused by a deficiency of Nervous influence; CHRONIC RHEUMATISM, TORPIDITY of the LIVER, PAIN in the SIDE, SLUGGISH CIRCULATION, SPINAL and HIP COMPLAINTS, DEFICIENCY of NERVOUS and PHYSICAL ENERGY, and all those distressing complaints resulting from a DERANGEMENT of the NERVOUS SYSTEM.

In the above prevalent and terrible class of diseases and Nervous Complaints which are much more numerous than is generally imagined—

CHRISTIE'S GALVANIC CURATIVES,
Are an Absolute and Positive Specific.

The BELT is used when the body or system generally is afflicted: the NECKLACE for complaints of the Throat, as Asthma and Bronchitis, and of the Head: and the BRACELETS for all disorders of the arms and limbs, as Rheumatism, Palsy, Tremors and Spasmodic affections. These articles are simply applied as directed with the MAGNETIC FLUID which accompanies them, and when faithfully used they NEVER FAIL!

☞ The great peculiarity and excellence of the GALVANIC CURATIVES consists in the fact that they arrest and cure disease by Outward Application, in place of the usual method of Drugging and Physicing the patient till exhausted nature sinks hopelessly under the infliction. They strengthen the whole system, equalize the circulation of the Blood, promote the secretions, invigorate the entire energies, and can never do the slightest harm under any circumstances.

Since their introduction in the United States, only three years since, more than

75,000 PERSONS

including all ages, classes and conditions, among whom were a large number of Ladies, who are peculiarly subject to Nervous Complaints, have been

Entirely and Permanently Cured,

when all hope of relief had been given up, and everything else had been tried in vain! The beneficial results which have uniformly attended their use is confidently stated to be without a parallel in the annals of Medical Science. Clergymen, lawyers, and even physicians: ladies of the highest standing: distinguished persons holding elevated official stations: merchants, manufacturers, and mechanics: the poor and the rich alike: often whole families, among all classes, ranks and conditions, have equally been recipients, and have equally acknowledged the wondrous and often unexpected benefits which they have thus received.

☞ Let it be known and remembered that the only Natural Restorative for the Nerves is Galvinism, and that in all Nervous Diseases we should

"Throw Physic to the Dogs."

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford temporary relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt round the Body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of Dyspepsia are permanently cured. A few days is amply sufficient to eradicate the disease of years.

MANY THOUSAND
Certificates and Testimonials

from the most intelligent and respectable persons residing in every portion of the United States, could be presented. These are now unnecessary, but a numerous selection embracing many statements of the most extraordinary character, sufficient to convince the most sceptical, may be had of the authorized Agent. The interested are particularly invited to call.

WONDERFUL RESTORATION!
☞ 77 Years Old!!!

Blooming Grove, Orange Co., N. Y., July 26, 1850.

To Dr. A. H. Christie, New York.

Dear Sir—Having been very severely handled by Rheumatism and other diseases, and having been cured in a most remarkable manner by CHRISTIE'S GALVANIC BELT and FLUID, I thought I would give a statement of my case, for the benefit of others. I had the Rheumatism last winter, and my legs swelled very much. My head was also very much afflicted, having so severe a pain over my eyes that I could scarcely see. At the same time, I was troubled by spasms, caused by the pain in my head, I suppose. My hearing had been getting poor for several years from a catarrh, so that in one ear I could scarcely hear at all. Having heard wonderful accounts of Christie's Belt and Fluid, I sent to your store and got them. The Belt was put on, and the Fluid used as directed, and I don't think I have had, after the first night using them, one minute clear pain from that time to this, being six months. The Rheumatism left my body entirely, after wearing the Belt a very short time, probably two weeks. Then I put on a Galvanic Necklace, and had not worn it two weeks, before my head was perfectly well. My hearing in both ears is entirely restored, the pain all gone, my sight is very good for a man of my age, (77 years in August) and I consider myself entirely well, having worked through harvest without the least difficulty. I consider my cure very remarkable, and therefore do not hesitate to recommend CHRISTIE'S GALVANIC CURATIVES to all persons afflicted as I have been. (Signed) PHINEAS TUTHILL.

AFFIDAVIT.

State of New York, Newburgh, Orange county, ss: Phineas Tuthill of Blooming Grove, Orange county, N. Y., who is personally known to me as a most respectable citizen and worthy of all confidence, being duly sworn deposes and says that the facts, set forth in the above statement in relation to his case, are entirely correct, and that he is now in the enjoyment of good health, caused as he believes by Christie's Galvanic Curatives. PHINEAS TUTHILL.

Sworn before me this 26th day of June, 1850.

S. W. EAGER, Justice of the Peace.

Weakness and Nervous Debility!

Dear Sir—I want another supply of Christie's Galvanic Curatives, immediately. This is an intelligent and reasoning community, and they see at once that the Curatives are constructed upon scientific and philosophical principles and must work effectually upon the Nervous System, in the case of Nervous Diseases. An estimable young lady in our town was afflicted with extreme Nervous Debility and severe pains in the head and neck. She put on one of the Galvanic Belts and Necklace and immediately became sensible of its curative and strengthening powers, and the next day was relieved of the severe pains, and raised from a state of entire nervous prostration to health and strength. I can mention several other cases equally wonderful.

Yours very respectfully, J. B. KNIGHT.
Panama, Chautauque Co., N. Y., Oct. 1, 1850.

☞ No trouble or inconvenience attends the use of DR. CHRISTIE'S GALVANIC CURATIVES, and they may be worn by the most feeble and delicate with perfect ease and safety. In many cases the sensation attending their use is highly pleasant and agreeable. They are accompanied by full and plain directions for use. Pamphlets with full particulars may be obtained gratis, of the authorized Agent.

PRICES:
The Galvanic Belt, Three Dollars,
The Galvanic Necklace, Two Dollars.
The Galvanic Bracelets, One Dollar Each.
The Magnetic Fluid, One Dollar.

PARTICULAR CAUTION.

☞ *Beware of counterfeits and Worthless Imitations.* D. C. MOREHEAD, M. D.,

GENERAL AGENT FOR THE UNITED STATES,
132 Broadway, New York.

☞ For Sale by Dr. W. K. MEHAFFEY, authorized Agent for Harrisburg, Pa.
Dr. GEO. ROSS, Elizabethtown, Pa.
Jan. 1, 1851.—6m.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

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THE CHURCH ADVOCATE

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By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
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8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

Revival at Bloomfield Furnace.

There is a precious work of grace in progress at Bloomfield Furnace, Huntingdon county, Pa., where brother Andrew J. Fenton is laboring as pastor. He writes under date of the 14th ult. as follows: "This meeting is still in progress. Some 12 or 14 have been converted to God, and others are seeking peace with God."

Our Semi-Bituminous Coal.

The Semi-Bituminous Coal of Dauphin county are said to be the very best for Steam Engines and mechanical purposes. There is a Railroad from Dauphintown up the Stony Creek Valley, to the mines at Coaldale, a distance of 12 miles.

Mr. Collins, the proprietor of the Ocean Steam Ships, has written a letter to the Dauphin and Susquehanna Coal Company, confirming the result of other experiments, which have proved that the Coal from the Dauphin mines is better for Ocean Steam Navigation than any other American Coal. The Company hope to have about 200,000 tons in the market next year.

Gas Works.

The Gas Works in this place are now in successful operation. The Gas was first introduced on Monday, the 13th ult., and the Capitol, the principal hotels, stores, and various other dwellings, were brilliantly lit up with Gas lights. These works are a fine improvement to our town, and will no doubt prove profitable to the stock-holders.

Grace Abounding.

The glorious work of grace at Mount Joy, Lancaster county, is still in progress. On the 13th, 14th and 15th ult. we were there, and tried to help along with the good work. At that time 51 had joined the Church, and some 65 or 70 professed to be converted. Since that time the work has rather increased than diminished.

On the 18th ult., brother Cassel writes as follows: "As I know you feel an interest in the welfare of Zion, I again write to you this morning. Last night the heavens bowed themselves, and they had a Pentecost—a mighty refreshing shower. I could not tell you how many were forward,—everything was full,—but among the number of those happily converted, was Chas. Hershey, the young man that took the carriage away."

This refers to a circumstance that occurred on the Monday that we were there. The young man referred to opposed his brother and sister, and to prevent them from attending meeting, took away the horse and carriage, which they had got ready to come to meeting with.

On the 20th brother Cassel writes again: "The pool at the Bethel is still troubled, and many are nightly stepping in and made whole. C. Hershey gave in his experience yesterday. He says when he took the horse away, seven angels appeared to him, and his departed mother among them. He then cried and wept until the mane of his horse was wet on both sides of his neck. After which an angel and the devil came down to him, with a pair of balances, and he was weighed and found wanting."

On the 21st brother Mooney writes: "The good work of the Lord is still in progress here. The number that have professed religion since you left, is 20 or 25;—18 were forward last night, principally young men."

On the 23d brother Cassel again writes: "Last night there were 15 out to be prayed for—eight new ones and seven of the night before. Eighty have already joined the Church, and over 100 conversions. Besides this, the whole neighborhood is getting awakened.—The Macedonian cry is coming up from Landisville, from Elizabethtown, and from Bainbridge, 'Come over and help.' They all want protracted meetings. The young Englishman went to Bainbridge, and the first night five presented themselves."

Infant Baptism
UNSUPPORTED BY THE BIBLE.

In our Miscellaneous Department the readers of the Advocate will find an interesting account of a meeting in the South, between a Baptist and a Methodist, on the subject of Infant Baptism. The simple facts in the case are these: The Baptist offered a thousand dollars to any one who would furnish one or more texts from the Scriptures, proving the rite of Infant Baptism. The Methodist undertook the task. They accordingly met on Christmas day, and the trial was made before seven men of their own choosing. These persons, acting in the capacity of a jury, having heard the proof texts, and a speech of half an hour from each one of the parties, retired for a little space, and then made the following report, viz:

"We, the Committee on the case of Messrs. Muse and Hays, have decided, that Mr. Hays has failed to prove, by precept or example in Scripture, Infant Baptism.

WM. COLEMAN, *Chair. Com.*"

Now if Infant Baptism is unsupported by the word of God, how does it happen that this unscriptural thing has found so many zealous advocates, and has now got to be so generally practiced? Why, like *episcopacy, confirmation, penance,* &c., it has got in vogue by force and virtue of the doctrines and commandments of men. No two of the prevailing Pedo-baptist sects can agree as to the reasons for it, the class of infants to whom the ordinance is to be given, or the testimony in support of the practice which ought to be regarded as satisfactory! Various considerations on these points have been seized upon, some by one sect, and some by another. The arguments, however, of each, in favor of their own theory, and against those maintained by their opponents, have clearly shown the systems of all to be wholly baseless. They are ingenious fictions, skilfully wrought sophisms, and are reciprocally contradicted and refuted. For illustration:

Wall, Hammond, and others of that school, claim that Jewish proselyte baptism, is the foundation upon which infant baptism rests.

But Owen, Jennings, and many more, have clearly shown that Jewish proselyte baptism did not exist, until long after the ascension of Christ. And they procced to prove that it is authorized by the covenant with Abraham.

Knatchbull, and his class, derive it by analogy from Jewish circumcision.

Beza, Doddridge, and their associates, insist that children are *holy*, and must therefore be baptized.

Wesley and others teach that children are *unholy*, and must be baptized to cleanse them from their defilements.

Burder, Dwight, and their followers, hold that the offspring of sanctified parents bear a peculiar covenant relation to God and the Church, and for this reason *they*, and no other children, are to be baptized.

Baxter, Henry, and all that class of divines, baptize infants as the means of introducing them into the covenant of grace, and the Church of the Redeemer.

The evangelical divines of the Church of England tell us that "the doctrine of infant baptism is deduced by analogical reasoning, from the statements of Scripture applying more expressly to the case of adult baptism;" but the other class teach that baptism gives regeneration to the infant, and must therefore be administered. Many, however, and those among the most learned and candid, ingeniously confess, that they find no *express* authority *for* it, except in "the general spirit of religion." Neander, for example, frankly says, "From the internal feelings of Christianity, which obtained an influence over men's dispositions, the custom of infant baptism proceeded."

J. W. Nevin places the rite of infant baptism on the ground of "a mystical force in the divine character of the Church. With Dr. Neander and others, he admits that it had no existence before the third century, but that the entire genius and faith of the early Church, from the very age of the Apostles, lay in the direction of this practice, and fell towards it with natural gravitation, instead of looking or leaning in any other direction.

Thus contradictory, frivolous, and suicidal, is the reasoning of those who essay to sustain infant baptism as a practice supported by the word of God.

Agricultural Convention.

Pursuant to public notice, the Delegates to the State Agricultural Convention met in this place on Tuesday, the 21st ult. The Convention was well attended, and remained in session two days.

Hon. Geo. W. Woodward was appointed President, sustained by 24 Vice Presidents, and five Secretaries.

A Business Committee of five were appointed.

On motion, the members of the Legislature, the Governor and Heads of Departments were invited to attend the sittings of the Convention.

Mr. J. Ingersoll, from the Committee on Business, reported in favor of establishing a Pennsylvania State Agricultual Society; preparing a Cunstitution and a Memorial to the Legislature, for a charter and an appropriation; and also in favor of introducing instruc-

tion on Agriculture into the Common Schools of the State.

The recommendations of the Committee were all adopted.

Judge Hayes, from a Select Committee, reported a Constitution for the organization of a Pennsylvania State Agricultural Society.—The Constitution provides that there shall be an admission fee of not less than one dollar, and an annual contribution of the same amount. Thirty dollars to constitute a life member. The officers to be a President, 24 Vice Presidents—one from each Congressional district—a Treasurer, a Coresponding and a Recording Secretary, a Librarian, an Agricultural Chemist and Geologist, and an Executive Committee, consisting of the above named officers and five others. The Society is to meet annually, on the third Tuesday of January—fifteen members to constitute a quorum to do business.

The Constitution was adopted by a unanimous vote.

A motion was made that all who desired to join the Society, be requested to sign their names to the Constitution, with their Post-offices attached; which was agreed to.

Mr. Hultz moved the Executive Committee be instructed to report a system of by-laws for the better government of the Society, to report at its first annual meeting; which was also agreed to.

The committee on officers made the following report:

President—Hon. Frederick Watts.

Vice Presidents—Peleg B. Savery, Joseph R. Ingersoll, Caleb Cope, James Gowen, John Kennedy, William Stavely, A. R. M'Ilvaine, J. B. Garber, Col. Henry Shubert, Conrad Shimer, Jacob Drumheller, Hon. William Jessup, Jacob Gundy, A. O. Hiester, J. S. Haldeman, P. M'Cown, Jonathan Williams, H. W. Beesup, W. A. Stokes, W. Patterson, Hiram Hultz, Morris Leech, James Miles, David Ralston.

Corresponding Secretary—Dr. Alfred Elwin, of Philadelphia.

Recording Secretary—R. C. Walker, of Allegheny county.

Librarian—Dr. L. Reily, of Dauphin county.

Agricultural Chemist and Geologist—C. B. Trego, of Philadelphia city.

Executive Committee—A. S. Roberts, Philadelphia, John Evans, York, William Bell, Mifflin, Isaac C. M'Kinley, Dauphin, David Mumma, Jr., do.

Treasurer—G. H. Bucher, Cumberland Co.

Mr. Eyre moved that Judge Woodward be an honorary Vice President—agreed to.

The report was then adopted.

Mr. J. R. Ingersoll, from the select committee, reported a memorial to be presented to the Legislature.

On motion, the report was adopted by the Convention, after a very able, appropriate and eloquent address from Judge Woodward.

Mr. J. R. Ingersoll moved the thanks of the Convention be tendered to the members of the House, for the use of their hall, and to the members generally, for the kindness as exhibited during the sitting of the Convention.

Mr. Haldeman offered the following resolution, which was agreed to:

Resolved, That the Recording Secretary of the Society be and he is hereby authorized to cause the publication of the proceedings of the Convention and Constitution, and the address as prepared for submission to the Legislature, in pamphlet form, and to furnish five copies to each member of the Convention, and to each member of the Legislature.

After the transaction of some further business, the Convention adjourned *sine die*.

☞ The sect of German Catholics founded by John Ronge is now making great progress in Germany.

Temperance Covention.

The State Temperance Convention met in this place on the 23d ult., and continued in session two days. The proceedings were highly interesting, but, as usual, they were carried off by the one-sided Secretaries, to be published in some of the Temperance papers, in a week or two hence, and then sent back to us, to copy. We should be glad to see a stop put to this silly and selfish practice. If these proceedings can do any good, why not let them go to the public in any and every paper that will publish them? We may copy an extract in our next.

COR. EDITOR'S DEPARTMENT.

Our Lot---Our Land---Our Religion.

J. FLAKE.

Dear Brother:—

Great are the advantages of living in the last days of this fleeting world. We stand on an eminence—a hill—with lights flowing in from all around—and look back on the track of time, the world's history of six thousand years, or more. This is the only world we are personally acquainted with—but we have heard that there is another—and a better.

Great are the privileges of living in the goodly land of America—this great confederacy of Republican States—which after all the abuse bestowed upon it by the *ultras* of North or South, is the most free and prosperous nation on earth, and has more piety and goodness than any other, past or present. Our land is not like France, only republican in name, but it is so to a great extent in reality. The laws of the free States are *generally good*, because the streams of truth and justice and goodness, flowing from Christianity, have mixed and mingled with man's wisdom, to discourage the evil, and help the good that is found in human life.

Great are the benefits of living in town, or village, for man is formed for society; and although Cowper, the poet, says, "God made the country—and man made the town," yet it was because God gave us reason, and an immortal soul—therefore we have towns, and the social state, to make us more happy than if each was isolated, dwelling alone. Very pleasant are the one and two story houses that are generally found in the smaller towns. Who that has seen the white frames, with green shutters, and trees and flower bushes in front, throughout the Eastern States, but will acknowledge that the Yankee makes himself a pleasant home, though he has only a poor soil, and plenty of stones around for fencing. He also builds School-houses every where—and so do we in good old Pennsylvania.

The people of Pennsylvania can be seen, for instance, in Cumberland county—which is neither the best, nor the worst in the State. You are well acquainted there—so are many of the brethren, and I suppose it is a pretty fair specimen of the whole State. The inhabitants go for things solid, and comfortable, more than things ornamental. The Cumberland Valley is a great thoroughfare for those who travel East and West; and it seems to me to have but few foreigners therein. The people are intelligent, and Carlisle, the county town, is the seat of a fine Institution of learning—Dickinson College. They dwell every man under his own vine and fig-tree—or apple or peach—and none to make him afraid.

The Episcopalian and his house of worship, with its solemn ancient Psalms and prayers—the Presbyterian, with his stern Calvinistic creed—the plain-bearded Dunker, with his path to Heaven leading him to a three-fold Baptism in water—all in the same town, or neighborhood.

There also live in peace, and worship, either in houses dedicated to God—or in the camp in the woods occasionally—the "*Methodists*," who glory in being the children of that man of God, John Wesley—the "*United Brethren*," who are the German branch of the same family—and those who call themselves by that holy name, *the* "*Church of God*," and who I call "*the Brethren*." These three last mentioned, preach the same Evangelical doctrine, and in their warm and zealous meetings you may often hear the voice of shouting, and sometimes they leap for joy, when they feel that it is well with their souls, and when the good land which is beyond Jordan heaves in view—and the walls of the city which has foundations, rises up in the distance—and faith tells them that there will be their everlasting home.

Such are the Churches in Pennsylvania, in the nineteenth century; having the same faith, if not exactly the same forms of worship, which the Churches of God in Judea had, in the first age of Christianity.

But you, dear Brother, as well as myself, have moved about a good deal, and we know that true religion is not all in one place, nor in one denomination of people. Glory be to God, they shall come from the East, where the Apostles preached first, and where Judson and Martyn have preached the same Gospel in our day. They shall come from the West, where Brainerd and Asbury have travelled, and preached in the forest, and over hill and valley, as well as in town and city.

"Their bodies, their souls, shall his glory partake,
When the trumpet shall sound, and the nations awake."

Sanctification is a great and blessed work, find it where you may. It is the work of God, and I hold that all who are sanctified will be saved. I think that the great error of our day, is the idea of having a religion which does not purify the heart, and conform the life to that of Christ Jesus. Prayer—Baptism—the Communion—Preaching—all are means leading to this great end; and he whose soul and life is not sanctified while under these means of grace, is in great danger of losing his soul. "He that hath ears to hear, let him hear."

Says one of my brethren, or sisters, I wonder why I have so many trials and afflictions? I have lost my child—my health—my property. Well, perhaps all this was needful to break off your affections from the world—to break down your pride, or self-will, and lead you to submission to God's holy will, and humble trust and confidence in his merciful Providence. I heard the preacher in the Arch Street church, in this city, say, in his sermon last Sabbath, "My rich brother cannot trust in God, he trusts in his bonds and mortgages," and I suppose it may be just as difficult for some of the brethren I know, who live in Cumberland, or Dauphin, or Lancaster counties.

I rejoice to hear of revivals in several places among the brethren. They are greatly needed, *even in the Churches*. Preach the Judgment near—the Law of God—Heaven and Hell—as well as the strange story of Christ's redeeming love, and forgiveness of sins through his precious sufferings and death.

Very likely the chaff will come in, as well as the wheat; but never mind—save all the souls you can. Preach the best you can—sing and pray with deep solemnity; and remember that after all the means used, it is God's Holy Spirit that awakens, and converts, and sanctifies the soul.

Be not jealous one of another, but rejoice in the good that is done, whoever may be the instruments, and whether it be in your own church or elsewhere. There is *one body*, and all truly regenerate souls are members thereof. Instead of controversy, which some of you love so dearly—and that about small things—O try to save souls from going down to Hell.

"O may I worthy prove to see,
The saints in full prosperity;
That I the holy choir may join,
And count thy people's triumph mine."

Dear Bro. W.—What you say in your letter of the 15th is fully appreciated by me. I hope the brethren will indulge me with a short sojourn with my friends in my native town during the winter months. I have no home, or dwelling place, like many of you have. My health is very easily broken down by the cold, and my own judgment tells me, that I can better serve the cause after a little while. I will send word to the Church at Middletown when I will visit them. J. FLAKE.

Philadelphia, Jan. 19, 1851.

CONTRIBUTORS' DEPART'T.

REVIEW OF THE Debate between J. Keller & A. Owen.

NO. I.

[This number of brother West's review was written last spring; but owing to *our absence* during the summer, its publication was delayed.—Editor.]

Shippensburg, Pa. April 9, 1850.

Brother Winebrenner:—

I have read that part of the discussion between Bro. Keller and Bro. Owen contained in the Advocate of March 15th and April 1st, and I cannot forbear expressing my pleasure with Bro. Keller's address.

The friends of Infant sprinkling were crying victory so loudly in this country, that we were somewhat fearful that Bro. Keller had not succeeded in presenting the subject properly; but our fears are all given to the winds. The opening of the discussion, and the arrangement, together with his arguments, have given entire satisfaction to the friends of truth in this country.

For my own part, I never read a discussion that opens and proceeds more satisfactorily than this one. Whilst Bro. Keller is applying truth to the subject, Bro. Owen is spending his time in quibbling about matters that in my opinion ought not to have any weight in the minds of inquirers after truth.

I would, therefore, beg leave, through the columns of the Advocate, to give a few thoughts respecting some things he presents in his addresses.

1st. He says that "we (advocates of believers' baptism) have a stereotyped objection to infant baptism, and that is, there is no warrant for it, no express precept." "I think (he adds) we shall be able to show, before this discussion ends, *that an express precept is not necessary!*" This is certainly an honest confession, that Pedo-baptists do not calculate on proving their doctrine by the Bible; and no

doubt Bro. Owen's confession and arguments will harmonize.

2nd. He is very anxious to impress on the minds of the people that "*Baptizo*" is a term that does not express any definite action, but only a mode—*that is*, it does not express any act, but only a *form* or *manner* of doing a thing.

He says that the primary meaning of the word *baptizo* is to wash, to cleanse, to color or dye. Well, if that be the primary meaning of it, it certainly cannot mean either to immerse, pour or sprinkle, except, as he says, as a consequence of washing, &c. But this is an absurdity; for washing, coloring, dyeing or cleansing are the natural effects of an action.

The aim of Bro. Owen, and all who hold the same opinion he does, is to attach to the word not any definite action, but let it express every thing that the ingenuity of man can devise. Some may say this is too severe: well, before you decide against us, hear our reason for saying so.

In his second speech he says "that all the lexicographers quoted by Bro. Keller, besides giving "to dip, and to plunge, and immerse," give "to wash," and one of them "to sink." He (Keller) brings forward these lexicographers to prove express action, and that action is baptism;" and after some further comment on Bro. Keller's words, adds, "I prove it is "*to sink*"—I prove it is not action." Well, then, what does it mean, if *baptizo* does not express action? Keep this before your mind, reader, that he says that there is no act expressed by our Saviour when he commands the Apostles to baptize: they are to *wash, color, dye, cleanse* or *sink* those that are believers in the Lord.

There is certainly no definite action expressed in either of the terms above named by him; and therefore, according to his logic, the people are left without any guide.

I am forcibly reminded by the reasonings of Pedo-baptists, of an expression of Paul, found in 1 Cor. 14: 8, 9.—"For if the trumpet give an uncertain sound, who will prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." This declaration of the Apostle is strikingly true.

The trumpet was used anciently to regulate the movements of armies, and all the soldiers understood the mind of the commander, by the notes of the trumpet; and it is recorded as a fact, that even the horses used in armies would understand the trumpet, and prepare for battle.* Does the trumpet blown by Bro. Owen give a certain sound? No, it does not. Its notes are very indistinct and uncertain, and the people are taught that any thing is baptism that they think is baptism; and in consequence of being thus taught, one is dipped *forwards*, another *backwards*, another is *sprinkled*, another has water *poured* on him, another is *washed*, another is *colored*, (or at least he ought to be, according to Bro. Owen's interpretation—wonder if ever he colored or washed anybody?) another is *cleansed*, and another is *sunk!*

Is not this a state of extreme confusion? Could you find an army, as much confused in their movements as some Pedo-baptist Churches are, they would most certainly be defeated. Does the Gospel give an uncertain sound? No. It is a slander upon its author for any man to say so; notwithstanding he may do it under the pretence of being charitable. The language used by our blessed Lord was plain and clear; and the word used to express the ordinance meant *immersion*, as all learned men have acknowledged, and the practice of the Greek Church fully proves.

Some have indirectly accused Christ with using words not as they were commonly understood, but differently, and talk about the *sacred sense* of terms to cover their blunders; but the time will come when men will be ashamed of such conduct.

3rd. Bro. Keller quotes Mark 1: 9 to prove that John baptized in Jordan; and Bro. Owen answers him by challenging him to prove that John baptized in water! Now if Jordan was a river of milk, John baptized in milk; if it was a river of honey, John baptized in honey; but if the Jordan was a river of water, then he baptized in water; and we can prove by Lieutenant Lynch that it is now a river of water. But Bro. Owen says that *words* change their meaning, and perhaps he may argue that the Jordan is not now what it once was.

4th. He wants Bro. Keller to prove, not that Christ was buried, but that he was buried *under ground!* Bro. Keller proves by Paul, 1 Cor. 15: 4, that he was buried, and by the Saviour, Matt. 12: 40, that he was three days and three nights in the heart of the earth; yet Bro. Owen says "he was as much above ground as any man in this house," simply because the word ground is not expressly mentioned.

I suppose that if a man was under the Rock of Gibralter, unless there was some ground upon him, he would (in Bro. Owen's opinion) be as much above ground as any person in his own dwelling.

5th. Bro. Owen is greatly amused with the idea, that those who have for years rejected human testimony, now found an argument on such testimony. This, in my opinion, is a mistake. Does Bro. Owen consider that he is receiving human testimony when he reads the English Bible? Or, does he consider that he is presenting human testimony when he quotes from the German Testament? Certainly not. And yet he is well acquainted with the fact, that the Bible was originally written in Hebrew and Greek, and not in English or German.

Now where is the consistency in Bro. Owen charging Bro. Keller with building an argument on human testimony, when proving by learned men the meaning of a *word*, and Bro. Owen will take a whole book translated by learned men, and call their translation divine testimony!

I could say more, but have written enough for the present. We may continue our review.

Yours fraternally,

EDWARD WEST.

*After the downfall of Napoleon, and the return of the British troops from the Continent, the horses belonging to a regiment of cavalry were turned into a large field to pasture; and whenever the horses heard the trumpet sound, they would form, charge and retreat at the signal given, as regularly as on training day, with their riders on them.

New Testament Words.---No. 4.

ANTI-CHRIST—A *Person, Power* or *System* that is against or opposed to Christ, his Church and his government, as it is described in the New Testament. 1 John 2: 18, 22—"And as ye have heard that ANTI-CHRIST shall come, even now are there many ANTI-CHRISTS. He is *Anti-Christ* that denieth the Father and Son." Chapter 4: 3—"And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is the spirit of ANTI-CHRIST, whereof ye have heard that it should come, and even now is already in the world." 2 John 7th verse—"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is a deceiver and an ANTI-CHRIST." The same thing is meant by the MAN OF SIN, the son of PERDITION. 2 Thess. 2: 3, 4—"Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that MAN OF SIN be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Many of the preachers and people of the different *opposing* and *contending* SECTS suppose that the *Popes* or *Bishops* of Rome are here *alone* intended; but whatever they may say or think of this matter, it is evident there were many *Anti-Christs* long before there was a Pope or Bishop in Rome. Therefore the WORD ANTI-CHRIST means a spirit of opposition to the simplicity that is in Christ Jesus our Lord; so that anything contrary to His *true character, spirit, doctrine*, or *law*, is nothing less than ANTI-CHRIST. John has described Anti-Christ in the following particulars:

1. Denying the Father, or being *opposed* to what creation and the Scriptures say of him. All creation and the Scriptures declare that God is *good*, and that his tender mercies are over all his works: that he is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted of him." Yet many say he is *partial*, having elected a *few* from all eternity, and has given them to his Son, and that *these*, and *these only*, will be saved.

2. Denying the Son. Disowning his *true character* as the Son of God; the mediator between God and man; the advocate with the Father. The spirit of *Anti-Christ* says he is a *mere man*, and not "God manifest in the flesh"—not "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; who gave his life for the *world*, (not *the elect world*,) that whosoever believeth on him might not perish, but have everlasting life."

3. There is a spirit which says there never was such a person as Jesus Christ; that all the Christ there is may be found in every man; which they call the "*light within*." This is also *Anti-Christ*.

4. Anti-Christ is that which does not allow that Christ is the only Saviour, Lord, and Law-giver; but pleads up for many more laws than he gave, or are recorded in his NEW LAW BOOK.

5. Denying the right of *private judgment*, setting up any system of doctrine, and code of laws, other than the "perfect Law of Liberty," is Anti-Christ, either at *Rome, Constantinople*, or among the numerous *sects*, who do not own Jesus Christ as all in all.

6. Every *name, title, office, creed, platform, confession of faith, discipline*, or *covenant* made by men, is in its nature as really *Anti-Christ* as the superstitions and fooleries of the Church of Rome. When men are taught to *read, understand* and *believe* for themselves, instead of being put into *leading strings*, and taught by others to believe what they do not and cannot understand, then will *Anti-Christ* or the man of sin be destroyed, and not before.

Oh! that the good Lord would remove the *covering* from the face of all people, that they might see the glory of God shining in the face of Jesus; for in him all fulness dwells, even the fulness of the God-head bodily. Yes! in him are hid all the treasures of wisdom and knowledge, so that from Him, and his Holy Laws, we may derive *all* that is able to make us *wise* unto eternal salvation.

Yours truly, WM. JOHNSTON.

N. B.—Last week I was at Uniontown, Md. A glorious revival is going on there. Many have been converted to God—eight were baptized, and a number more will shortly follow their example. At Shiremanstown also a glorious work has been effected. About forty are said to have been converted. I saw seven of them baptized yesterday, and I am confident, from what I heard and seen, that many more will soon follow. W. J.

Shiremanstown, Pa., Jan. 12, 1851.

Generosity of Joseph.

"*And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.*"—Gen. 50: 15.

How natural was this apprehension. Guilt seldom considers the benevolence of others, but dwells upon its own conscious unworthiness; and those who are degraded in their own estimation, have but slight comprehensions of superior characters. Had these brethren but considered and reflected upon the gentle and complacent nature of Joseph, they could never have cherished a fear of this sort. When the matter was told to this tender-hearted brother he wept. Sweet benign spirit! Thou couldst not bear the imputation of cruelty, the bare idea of aught unamiable touched thee to the quick, and from the lips of brethren—it was a wound that smarted through the very soul. What pathetic sentiments are furnished by this answer: Rise, rise, my brethren, fear not. Am I in the place of God! Shall I, man of frailty, presumptuously assume the privilege of judgment? Shall I dare to poise the Omnipotent scale, and criticise on the great plan of universal regulation? Shame upon such conduct! Far be that from me. I turn blushingly away from the cruel and impious thought! Place me not, then, my dear and much beloved friends and brethren, in so improper a situation; clothe me no more in the majesty of Heaven; but think of me as I really am—a man—even an imperfect man like yourselves, incident to failure, and subject to error, and liable to equal infirmities, and only kept from falling by the immediate power and presence of Almighty God,—entirely dependant upon him, as our fathers were. Nor is it meet ye invite forgiveness, since ye have been evidently the instruments of much felicity. God meant it for good; i. e. infinite happiness is adduced from that which appeared, at first, to be evil. Forbear, then, to suspect your brother. So far from touching the minutest hair of your heads with a finger of harm, I will nourish both you and your little ones. Ye may expect—yea, ye may heartily command every instance of affection within my power. Behold, our kind and indulgent father, full of days and of honor, lies sleeping in the silent grave! Think not—oh, think not—Joseph will disturb the sacred ashes, by reviving our childish disagreements. Soft lie his venerable bones, peaceable and undisturbed be his ashes, in the safe protection of the God of Israel. See, my brother, the tear of nature and affection is in my saddened and weeping eye, as I reflect upon thy fears; but I conjure you, in the holy name and fear of my God, to be comforted, to know

me better, and never, never suspect me any more—by impeaching my character, and doubting my sincerity. Let this pathetic embrace, in which my warm and melting heart gives vigor to my arms, let this cordial and sympathetic embrace be the touch-stone and seal of eternal confidence, and the endearing and connecting cement of a brother's fondest attachment and tenderness to his brethren.

I do not think we have an image conceived in nature, or expressed in language, more touching to a feeling and sensitive heart, and more congenial and pleasing to a candid, thinking and susceptible mind, than that which is conveyed in the subsequent verse: "And Joseph saw Ephraim's children of the third *generation:* the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees." We naturally wish happiness, health and long life to great and excellent characters. How pleasing and picturesque, therefore, is the scene here exhibited? He who had been so admirable a son, a parent, a friend, and a brother, at length retiring from the bustles of active life, enjoys the private pleasures of retreat. He amuses himself with domestic concerns, enters into all the relaxing and delicate cares of the cradle, and finds much to soothe and much to solace the decline of his days, amidst the prettiness and the prattle of a nursery of children. Such was his fame, such was his honor, and such was his most excellent name, that he saw his children's children prosper beneath his watchful eye.—Often, no doubt, were the dear little ones fed by his hand, and fostered in his bosom; and as for the children of Machir, they were—gracious Heaven, what a melting idea—they were brought up upon his knees.

But will he prove a friend indeed?
He will, the very friend we need;
The man of Nazareth is he,
With garments dy'd from Calvary.
O! lovely attitude, he stands,
With melting heart and open hands;
O! matchless kindness that he proves,
With matchless, boundless, ceaseless love.

I subscribe myself your humbe aod sincere brother in Christ,

SAMUEL M. HOOVER.

Carlisle, Pa., Jan. 15, 1851.

TO THE Churches of God Scattered Abroad.

Greeting:

Dear Bretnren—Feeling a deep interest in the cause of God, I take the liberty to address you through the Advocate on a particular subject, viz: The Temporal Economy of the Church. That there is, and must of necessity be, such an economy, we will not insult your good sense by undertaking to prove; for this every person of common sense, and who understands the Bible, will readily admit.—But the point is, has God laid down a rule or principle, upon which this is to be carried into effect? Or has our Heavenly Father left this to our feelings, and our fluctuating feelings, to be our guide! If so, the man worth 50 dollars, giving five dollars a year, and the man worth $10,000, giving one cent, stand equally justified before God; and there is no cause of complaint. But not so, if God has laid down a rule of action on this subject, then no person, understanding this law, and refusing to obey it, can be guiltless before God. What, then, is the rule of action laid down in the New Testament for the giving of alms to the poor, and the support of the ministry, and other contingent expenses? We answer by appealing to Paul, the great Apostle to the Gentiles.

First, in regard to alms. Paul, in his 2nd letter to the Corinthians, 8th and 9th chapters, shows as clear as a sun-beam, that these things should be done by equality. In proof of it, he appeals to the Israelites gathering manna in the wilderness.—Exo. 16: 18. He further declares that God will increase their crops, as an inducement to them to do this thing willingly.

In the second place, in regard to the support of the ministry, Paul lays down the same rule, in 1 Cor. 9: 13, 14, by first quoting the law in supporting the priesthood, found in Lev. 5: 7, 11. Also 6: 6, and 27: 2–8, and so on to the end of the chapter. Here we learn that the offerings were to be estimated and equalized, according to their several abilities; and if any were estimated too high, they had the right of appeal, when it was to be rectified. Further, the giving of the one-tenth being the law, shows most emphatically that the order of God under that dispensation was equality and justice, which cut off all occasion of jealousy or murmuring. Now, the Apostle declares, in the 14th verse, "that *even* so hath the Lord ordained, that they that preach the Gospel, shall live off the Gospel." Hence, if there is any meaning in this language of the Apostle, it is that every member is as much under obligation by the perfect law of liberty, or Gospel of Christ, to sustain the temporal economy of the Church, according to their prosperity, as to pray, or sing, or to do any other command of Jesus Christ, contained in the Gospel.

As the Church of God is composed of beings possessing bodies and spirits, there are of necessity precepts in the Gospel, adapted to both the temporal and spiritual wants; and God has appointed officers in the Church to attend to both, in order, viz: the Elders and Deacons. The Deacons are authorized to attend to the temporalities of the Church. It is their duty to enquire into the circumstances of the members, and see that they attend to it, and that it be done by equality, as near as can be equalized by human beings, according to the law of Christ.

But then the question is, how shall we get at it? Ah! this is the great and difficult question. And where does the difficulty lie? In collecting money for Common Schools, or to support the State or United States Government, there is no difficulty in making an estimate—neither was there in making a fair estimate under the Mosaic economy. And where is the trouble now under the New Covenant? Here seemingly lies the whole trouble. The people have strayed so far from the Apostolic order, and have been so long accustomed to supplanting the law of God, and substituting their feelings as a rule to be governed by, that the moment a word is mentioned in regard to equalizing the subject, the covetous, and close-fisted, who have crept into the Church, raise the hue and cry, *bondage! bondage!* We want liberty! Oh! that sweet word *liberty!*—yes, *liberty!* Paul says you are called to liberty, only use not your liberty for an occasion to the flesh; but by love serve one another. This is the liberty Paul goes for, and not for liberty to serve our own covetous desires.

Dear brethren, we have done well that we have thrown off party names, and creeds, and have returned back to the Apostolic age, to be governed by the New Testament; the only creed Christ ever gave to his Church, for her government; and the only name by which she ever ought to be known. But what does this all signify, if others are ahead of us in educating their ministry, supporting them at home, or raising funds to send them abroad as missionaries? and supporting their poor more on the principle of equality than we do?

Dear brethren, we should never abandon the name Church of God—not submit to a human creed; but then as we have professed to take higher ground than any of the modern sects, we ought to show ourselves worthy of this high calling, or the people will lose confidence in us. Depend upon it, brethren, unless we bestir ourselves, and march up to the light as it shines forth, we shall leave room for salvation to arise from another quarter, and we shall learn that our taking the endearing title "*Church of God,*" and no creed but the New Testament, will not be a safe-guard to us—that another people will not arise and eclipse our glory. The great lack among the Churches on this subject, is owing to the lack among the ministers They do not study this subject as they ought, and coosequently are not prepared to teach them on the subject. Another thing is, they are afraid that they will offend some one. But who is it that they will offend? Is it those that are willing to do their part? No, they would rejoice, for it would lighten their burden; they generally having to pay more than their part by the neglect of others. But some would leave the Church. So much the better—then you would find out who the idolators were that you had in the Church—for none would leave but such as Paul charges with covetousness, which is idolatry. Therefore, Elders and Deacons, I beseech you in the name of the Lord Jesus Christ, do your duty; and may the peace of God be with you.—Amen.

B. H.

Self-esteem.

It takes but little astute observation to perceive that the less private worth people have, the more important they appear. In other words, those persoos of whom the world has but a poor and degraded opinion, have, as a general thing, the best opinion of themselves. We were often surprised at their presumption, but had to be charitable enough to let them act and think as they pleased. In all probability, it is for wise purposes that they are so organized. Their own corporeal safety demands it. For we opine, as soon as they get a proper view of themselves, they depreciate and deprecate their littleness, and despondency, insanity or suicide may result.

These individuals merit our sympathy more than our ridicule and aversion. The fault must be attributed to an improper training in youth. It lies at the parent's threshold. There seems to be a cursed system of monopoly and aggrandizement which is at once infused into the ductile minds of youths; and when not backed by the restraining influence of a proper education, its results are deplorable. Ignorance, united with a large share of self-esteem, brutalizes and degrades man.

See some of our young men, and you have this truth exemplified. God created them as other men, but they ape the monkey, and appear walking statuary. Foppery, arbitrary fashion and flirtation are their sole ambition; and whoever does not follow in their wake, is considered behind the age. The cotillion, the bar-room and the gambling saloon are their haunts. They keep late hours, "imbibe" inebriating drinks, and associate with company whose reputation is black as the "mouth of Acheron." With a sprinkling of shrewdness, and pecuniary advantages, they sometimes manage to keep up appearances for a time; but their reputation is "a rope of sand," and, as the house built on the sand, are doomed to a disgraceful fall.

An opposite training would bring a most favorable result. Teach them to abhor the evils of life, however fascinating. That in a free country all are equal. That dress and impudence make the fop. And that an amiable course of conduct, with goodness of heart, "are of great price." And that these temporal allurements are not even ephemeral pleasures, for they bring disease, and misery, and fewness of days. While soberness and piety will provide a clear conscience, good health, great length of days, and a happy hereafter.

G. R.

Elizabethtown, Pa., Dec. 16, 1850.

A few Lines to the Brethren.

Hinkletown, Pa., Jan. 7, 1851.

Brother Winebrenner:—

A few lines for the Advocate. Year after year rolls around and brings us nearer to the opening tomb. We have again entered upon another year. May it not be the last? If so, how diligent ought we to be, in serving God, and in endeavoring to promote the cause of religion, and thereby heighten our own happiness, and the happiness of others.

My young brethren in the ministry, a word to us all. Our elder brethren, many of them, have almost finished their ministration, and will, sooner or later, leave the stand. The care of the Church will fall upon us. Are we ready? Have we fortitude enough to uphold the principles they advocated, let come what will? Are we holy enough to take their places? Will the Lord bless and prosper our labors, as he has in many places theirs?

Let these few remarks sink deep into our every heart. If we are prepared, let us take courage; if not, let us put forth all our strength to become so. Let us ask God to bless us, to make us useful, and to hear the prayers of all who feel an interest in the prosperity of the Church of God.

Yours fraternally, S.

A Short Trip.

According to previous engagements with brothers J. Haifleigh and J. A. Plowman, to asssist in holding several protracted meetings, I started from home on the 20th of December, and went as far as New Buffalo, and stopped at J. Knouff's: he not being at home, I put up at a tavern kept by a Mr. Shæffer, and was treated very well. In the morning, after paying my bill, I proceeded on my journey—came to Harrisburg, and after a short conversation with brother Winebrenner, I went on to Shiremanstown. Being much fatigued, I declined preaching that evening. On the following evening a glorious work of grace commenced, which resulted in the conversion of many precious souls. I remained at this place one week, and preached three times, and was treated very kindly by the brethren. I am glad that the Church at Shiremanstown has once more been revived with the refreshing showers of God's grace.

On the 28th of December I left Shiremanstown and went to the Cross Roads Schoolhouse, to assist brother Plowman in holding a protracted meeting. Preached three times

there. Two made a profession and three united with the Church. Here I was also very comfortably entertained. And since I left there, I learned that the work was still going on.

On the 31st I left the Cross Roads and went to Andersonstown, to a protracted meeting. The last evening I was there, there were four mourners. Here also I was very kindly treated by the brethren. I hope brother Plowman will give us a satisfactory account of these meetings.

On the 6th of January I returned to Shiremanstown, and learned that the meeting there was still in progress, and that upwards of 40 had found the Lord precious to their souls.

On the 9th I went to Highspire—visited some of my old friends and acquaintances. Here I also learned that a good work had been going on for some time among the United Brethren, and that between 30 and 40 had got religion, at Neidig's Meeting-house, near Highspire.

On the 10th I left for home, and came as far as Bro. Renard's, in Cumberland county, where I was kindly entertained. In the evening we went to Neidigstown. Here likewise I learned that a revival had been going on among the United Brethren, and that between 25 and 30 had turned to God.

On the 11th I arrived at home, safe and sound, and found the friends all well, with a few exceptions.

In conclusion, I would tender my thanks to all the brethren among whom I have been so kindly entertained. A. SNYDER.

Newport, Perry Co., Pa., Jan. 14, 1851.

SKETCH
Of the Meeting at Shiremanstown.

Dear Brother Winebrenner:—

"The Lord hath done great things for us, whereof we are glad."

Knowing that good news is always cheering to your numerous readers and the friends of Zion generally, therefore I have thought it might be encouraging to give a short sketch of our protracted meeting in this place.

According to previous notice, we commenced a special meeting here on the 21st of December, 1850, which continued until the 12th inst. There were indications for good the first evening of the meeting. The Lord met with his people, and the brethren and sisters seemed to be prepared for the work.

On the third evening of the meeting, after attending to the ordinances of God's house, we gave an invitation to any who wished an interest in the prayers of the Church, to present themselves at the altar of prayer; whereupon three or four presented themselves, one or two of whom obtained salvation.

From that time the meeting increased in interest; so much so, that some nights the altar was crowded with weeping penitents. The result of the meeting is, about forty professed faith in Christ. The subjects of the revival were not only the young or the "weak female," but a goodly number heads of families. Among the mourners was an old man about seventy years of age.

On last Sabbath some of the young converts followed their Lord and Master down into the rolling stream and were baptized according to the ancient mode, and a number gave us the right hand of fellowship. The Church has been very much revived and built up. This meeting has proved a great blessing to the town and neighborhood. On last night we had a prayer-meeting. We had quite a full house. My prayer to the Lord is, that the young converts may prove faithful, and at last gain a crown of life.

To God be all the glory for these visitations of his mercy. Pray for us.

Yours as ever,

J. HAIFLEIGH.

Shiremanstown, Pa., Jan. 17, 1851.

Lucretia Borgia.

The life of Lucretia Borgia was an awful epoch in the history of woman. With the most fascinating beauty, she possessed the spirit of a fiend. The illegitimate daughter of one of the most powerful princes who ever sat upon the Papal chair, she had full scope to wield her power in whatever way she chose. It need not be told again, that she used that fatal gift with tremendous evil effect. In conjunction with her father and brother, it seemed as if opposition could effect nothing against them. No difficulty was too great not be overcome by the Borgias, and no villainy or crime was avoided if necessary to carry any project into execution. Clothed by their sect with the greatest powers, they were felt and feared over the whole world. Theirs was one of the most licentious and wicked courts that ever existed, and but for the powerful religious authority vested in its head, would have been crushed long before it was, by a people satiated and tired of the tyranny and anarchy of corruption.

Lucretia was a being upon whom Nature had lavished many charms;—how unworthy of them did she prove! She changed opinions and attentions as often as the policy of the Pope required it, and assassination put out of the way many of those who stood in opposition to their projects. She was given in marriage to several, but *out-lived* all her husbands. Romance cannot add any odium to her character,—the truth is too painfully vivid—neither can it invent any accompaniments to her revenge, for the subtle poisons, the adder-like rings, the tinctured goblets, and the dagger's point all attest that as far as invention could there be exercised, was pushed to the utmost extent. J. F. W., Jr.

Baltimore, Md., 1850.

Revival News from Morrison's Cove.

Martinsburg, Pa., Jan. 10, 1851.

Brother Winebrenner:—

I am glad to inform you that the cause of God is prospering in this mountain country. To Him be all the glory.

At our meeting in this place two persons were saved from their sins by faith in Christ, and three baptized. We held a protracted meeting lately at Sarah Furnace, Bedford county, which also resulted in good. We are now holding meeting every night at Bloomfield Furnace. We commenced last Saturday, and up to this time, I think, 10 or 12 have found peace.

The brethren of Martinsburg and Woodberry have been laboring hard for God and souls at these meetings.

We are looking and praying for much good to be done in this Cove this winter.

On the 17th we commence a meeting at Stonerook's School-house. In this neighborhood you attended a Camp-meeting some years since. Pray for us.

Yours, &c., D. KYLE.

Revival News.

On the 7th of December last a protracted meeting commenced in this place, which continued some four weeks, during which time between 25 and 30 professed religion,—17 have been baptized and added to the Church. Our motto here is, 1st. Into the kingdom; 2d. Into the water; and 3d. Into the Church. Indeed, it was a season of great profit, not only to poor sinners, but also to believers, who drank large supplies from the well of salvation. The sound of lamentation and victory was heard afar off, which brought crowds of men and women together, who heard the word of life; and whilst listening, many were smitten down, who cried for mercy, and some found peace. Oh! what is like the Gospel!—we mean the whole Gospel, which is a compound of faith and works. If we expect to succeed in our arduous labors in the Gospel ministry, the whole word must be faithfully preached, without any compromise with men or devils.

The spiritual prospects at Uniontown and the surrounding country, are rather flattering. The cause in old Maryland (through grace) is beginning to look up, which, of course, will gladden the hearts of all Christian ministers and people. J. C. OWENS.

N. B.—T. H. Deshiri is here at work with me. J. C. O.

Uniontown, Md., Jan. 15, 1851.

Letter from Bro. M. Coates.

Paris, Stark Co., Ohio, Jan. 14, 1851.

Beloved Brother Winebrenner:—

Having a few leisure moments, I sit down to drop a few lines for the columns of the Advocate for the first time. Since you visited us, and especially since the Eldership, I have enjoyed some precious seasons of grace, while trying to preach the word of life. I have attended three protracted meetings.

Brothers H. Murray, Ray and myself held a protracted meeting in Columbiana county, about 10 miles east of us. It commenced on the 21st of November, and continued about ten days. We found there a good brother by the name of Swartz, formerly of Cumberland county, Pa. Brother Swartz has remained firm and unshaken in the principles of the doctrine of the Bible. He has been invited time and again to join in with sectarians; but, like a faithful soldier of Christ, he refused the invitations. We had a good meeting there. Some professed to find peace in believing—others were powerfully awakened. I went and preached there on the 14th of December, brother Ray on the 15th, and on the 16th I organized a Church in that place. May God bless the brethren and sisters there with the out-pouring of his Spirit. I think there is a great prospect of doing good in that place. I got four subscribers there for the Church Advocate.

I have visited, within two weeks, several of the Churches south-west of us. The Churches which I visited appear to be in a flourishing condition. I preached at father Stump's on New Year's Eve, and also on New Year's Day. We had a glorious time. The brethren and sisters at Stump's are up and a doing. The Church appears to be in a prosperous condition. May the Lord keep them faithful to the end.

On the evening of the 3d of January I preached for the Church at Showalter's, in Tuscarawas county. I had a good time, and found good brethren and sisters there. May the Lord bless them with persevering grace.

On the evening of the 4th of January I preached at Brandywine School-house. There was quite a good congregation. We had a good time. I found warm-hearted brethren and sisters there.

On Sunday, which was the 5th of January, at 11 o'clock, I preached at Brandywine Meeting-house. I felt somewhat cast down before I commenced preaching, but when I remembered that precious promise in the word of God, which says, "He that puts his trust in me shall not be confounded," I arose and tried to preach from Isa. 3: 10, 11. I felt the presence of God while trying to preach the word of life. As some had requested to be baptized, I gave them an opportunity, and two came forward. But as there was a brother of the Lutheran order to preach there at two o'clock, P. M., I told them that we would wait till after he had preached, and then we would repair to the water. According to promise, we did so, and there were three buried with Christ in baptism. We had a shout in the camp, notwithstanding some said it was too cold. And although we had to cut the ice—glory to God, I think those sisters never will forget that day. I have said, and say it again, that until it gets too cold to serve God, it will not be too cold to be baptized.

January 7th I preached in Canton, Stark county. It was a time of rejoicing. May the Lord bless his children in Canton.

January 12th I preached at the new appointment in Columbiana county, to a large congregation. The brethren there are looking for better times.

We want brother Harn to stop with us in Paris, when he comes out in the spring, and preach for us; for the people are anxious to hear him. We would like to have the appointment published in the Church Advocate.

While I am going through the country, I shall not forget to ask the people whether they take the Church Advocate or not. Brother Winebrenner, I would not do without your paper, not for five times the price of it. I send you seven new subscribers for the Church Advocate. Pray for us.

Yours in Christ, M. COATES.

Letter from Bro. David Neidigh.

Reedsburg, Wayne Co., Ohio, }
Dec. 28, 1850. }

Brother J. Winebrenner:—

I would again resume my pen in order to drop a few lines for the columns of the Church Advocate, and its readers in general.

According to a previous appointment that I had in Upper Sandusky, Wyandot county, Ohio, a distance of about 75 miles, I started on my journey on the 11th inst.—stayed over night with our much beloved brother J. Briggle, two miles west of Ashland, Ashland county, and was very kindly entertained. May God bless them.

Next morning I journeyed on my way westward. In the evening I met our much beloved brother J. Neil, with the Church of God near West Liberty, Richland county. Here we had preaching. The writer held forth from Titus 2: 11. Here the good Lord verified his promises in blessing his people. After the exercises, we were kindly invited home with our good brother Umphry, and were kindly received. May God bless him and family.

Next morning I started for Bucyrus, the county seat of Crawford county. In the even-

ing I put up with our dearly beloved brother Josiah Slayberry. Here we held forth, again, to a small congregation. The reason of its smallness was owing to the few minutes notice. Here we had a pleasant interview with each other. In my humble opinion, if there could be a regular appointment kept up in that place, there might be a people brought together zealous of good works. I hope and pray that our brother and sister in this place will not become discouraged. May the Lord bless them for their kindness shown to me.

Next morning I bade them farewell and started for Upper Sandusky, the place of the meeting--arriving in the afternoon of the 14th of December. I began to inquire for some of the brethren of the Church of God, but no one knew anything of such brethren. However, I knew at the same time that there was a small Church not far from that place. Being a stranger in the place, I made myself known as a minister of the Gospel, and that I had come to that place to hold a protracted meeting. Whereupon I was informed that my meeting was in the Wyandot Mission House. Then I inquired for a man that had recently moved from the East to that place, as I had forgotten his name. They named one by the name of Christian Pisle. I said I was not certain if he was the man or not. At last the gentleman said, Is he a Winebrennerian? I told him I did not know if he was one or no, and by this means I was pointed to his sign over his door. By this time I was introduced to Bro. Pisle, and then taken home to his kind family, and soon got to understand that they were formerly from Leesburg, Cumberland county, Pa. After a pleasant interview of a few hours with each other, we went to the house of worship and found the congregation small. On Sabbath we met again, at the usual hour, and had the pleasure of addressing a good congregation. In the evening a good feeling prevailed. This meeting was continued some eight nights. The congregations were generally small, no doubt owing to the sleet and snow. On the last night (Sabbath) I spoke to the people on Church government, and also organized a Church of 14 members, and called it the "Church of God" in Upper Sandusky, Wyandot county, Ohio. The names of the officers are as follows: Elders—Bros. Christian Pisle and Isaac Hogland. Deacons—Bros. John Hart and George Mickle. Oh! that brotherly love may continue with them, is my prayer.—Amen. Farewell—Do well.

Yours truly, DAVID NEIDIGH, Jr.

Letter from Bro. E. Logue.

Mount Pleasant, Pa., Dec. 28, 1850.

Brother Winebrenner:—

Sir: In reading the minutes of the late Iowa Eldership, it will be seen that I had addressed a letter to that body, which they seen fit to lay on the table. That communication was touching the difficulties between some of the Iowa folks and myself; and in which I gave, to the best extent of my knowledge, *as fair* a statement, and as moderate a review of the whole matter, as I possibly could, in justice both to myself and those offenders. And I presented complaints against those *members of that* Eldership who so *uncourteously commenced their offensive* attack on me through the columns of the paper. And my charge against the Eldership was, for having, in their Eldership of last year, justified those offenders in their abovementioned conduct. It is evident to every one who has noticed those difficulties, (as they have been published in the Advocate,) that the offence originated with those persons in Iowa, several months after I left. And now I am ready to conclude that the disposition to make peace is not yet to be found there.—Howbeit, I have discharged my duty. But since they have so courteously laid my letter on the table, I hereby request them to forward my letter back to me, if they please. I want it. They are at liberty to reserve a copy, but I want the original. It is impossible but offences will come; but what says the Lord of those by whom they come?

Yours, &c., E. LOGUE.

Letter from Bro. Wm. L. Crossman.

Collensville, Ill., Jan. 2, 1851.

Brother J. Winebrenner:—

This is to inform you that I have moved from Cambria county, Pa., to Illinois, and wish that you would please and send my Advocate to Collensville, Mason county, Illinois. We are alone here, and we must have our paper for a preacher. There are Methodists here, but we cannot adhere to their creed, as they don't do the whole will of God.

If any of the brethren are going to Iowa, or anywhere else in the West, they are invited to call and see us. Especially do we invite the ministers that are travelling in Illinois, to come and see us. We live 12 miles from St. Louis, across the river. There is a wide field here for a minister.

Yours respectfully,

WM. L. CROSSMAN.

Letter from Bro. Benj. Howard.

Mogadore, Ohio, Jan. 3, 1851.

Dear Brother Winebrenner:—

With pleasure I drop a few lines for the Advocate. My only apology for not writing oftener is, that my gift lies in my tongue and not in my pen. I have preached about 60 discourses since our Eldership, in October last, but not with that success that I could have wished: nevertheless, some backsliders have been reclaimed—some sinners converted and baptized. I am now holding an extra meeting in Uniontown, in company with Elders Murray and Ray. There has been but one convert as yet. The congregations are good, but what success we shall have I cannot tell.

Yours truly, BENJ. HOWARD.

NEWS DEPARTMENT.

Lebanon Valley Railroad.—The Engineers have completed the survey of the route for the road. Total length of the ronte is 56¾ miles, being 4¼ miles longer than the pike between the same places. This added to to the distance from Reading to Philadelphia, makes the whole distance, by this route, from Harrisburg to Philadelphia 114¾, which is 7½ miles longer than the Columbia road. Owing, however, to the advantages of this route, it would be run in much quicker time than the other. The estimated cost of the road is $1,462,576 70.

Railway Intelligence.—Chicago, Ill., Friday, Jan. 2.—The Chicago and Galena Railroad Line have leased to the Michigan Central Company the right to construct the Railroad from Chicago to the Indiana State Line. The connection with Detroit will probably be completed the coming season.

Immigration to the U. S. in 1850.—The Secretary of State has furnished to Congress a statement of the number of immigrants which have arrived at the ports of the United States for the year ending 30th of September, 1850, the general aggregate of which is 315,333, opposed to 299,610 last year. This shows an increase of 15,723, notwithstanding New York has fallen off nearly 14,000. The increase in California has been between 70 and 80,000; but omitting this new State, the decrease has been proportionate with New York throughout the Union. At the rate of 315,000 per annum, the immigration to occur from 1851 to 1861—ten years—would amount to three millions and one-eighth—or equivalent to the white population of the whole south in 1840. It is remarknble too, that of the numbers last year, nearly one-fourth come here prepared to engage in useful branches of industry, with means at hand, and but a moiety of that population denominated paupers.

Message of the Governor of Illinois.—Gov. French sent a message to the Illinois Legislature on the 8th ult. He represents the accruing revenue as more than sufficient to meet the current demands of the Treasury. The public debt of the State, and the canal debt, makes the entire debt $15,626,509. The unsold canal lands are expected to realize $4,000,000. He is in favor of homestead exemption; recommends the acceptance of Holbrook & Co's conditional surrender of charter to build the Central Railroad, and its diposal to the company that offers the best terms. He speaks favorably of the compromise measures, and says that they will be faithfully observed and obeyed, as the only means of restoring and preserving harmony, by the people of Illinois.

Gutzlaff.—This bold, yet humble and self-denying missionary to China, now in Europe, has successively traversed England, Germany, Switzerland, and France, with a view to awaken attention to Chinese evangelization, and obtain young men of living piety and aptness for Oriental studies to follow him into the Celestial Empire. He meets everywhere the kindest reception, awakens the liveliest interest, and several have offered to accompany him back to Asia.

The Cholera.—The Cholera has made fearful havoc among the people of Jamaica. Thousands have been swept away. The distress and suffering in many cases were awful. Nearly every town had been visited, and nearly every family had suffered the loss of one or more members. At the last advices, however, the worst had been experienced, and a hope was indulged that the scourge would speedily disappear.

Severe Law against Dueling.—Annapolis, Md., Jan. 8, 1851.—The State Convention to-day adopted an order in favor of disfranchising all duellists, making death the penalty in cases of fatal results, and giving the property of the survivor to the children of the deceased.

A Giant.—Angus McCaskill, who arrived at Boston on Friday, is a native of Scotland, and has been residing at Cape Breton of late. He is seven feet four and a half inches high in his stockings! and weighs 335 lbs.! He wears a number sixteen boot, and is only nineteen years of age.

☞ The *Scientific American* says that in less than two years travellers can step into a railroad car at New York, and proceed by an uninterrupted railroad to Galena, on the Mississippi, in Illinois, a distance of 1,200 miles. The links to complete this chain are now being constructed, and the editor adds, that in ten years from the present time, an interior line of railroad will be opened between New York and San Francisco. In the number, length and greatness of rivers, this country exceeds all others, and in a few years our artificial line of communication will far exceed any other country.

Astronomical Discovery.—Mr. Daniel Kirkwood of Pottsville, Penn., has discovered a new law in the periods of rotation of the primary planets. With the aid of this law, he has computed to the satisfaction of some of the most distinguished astronomers in this country, the size and revolutions of the lost planet which had its place between Mars and Jupiter. The discovery will, on account of its importance, it is supposed, cause the name of Kirkwood to be associated with Kepler and Newton as discoverers of the great laws which govern the planetary worlds.

Railroads in the United States.—The total number of miles of railroad in operation in the United States, at the beginning of the present year, was 8,797, which cost to build them, $286,455,078. In N. York, the number of miles of railroad in operation is 1402, at a cost of $56,202,060. Pennsylvania 917 miles, at a cost of $35,401,038. New Jersey 259 miles, costing $8,225,000. In all the New England States there were 2644 miles, costing $96,916,450.

The Sorrowful Tree.—In the Island of Goa, near Bombay, there is a singular vegetable—"the sorrowful tree"—because it only flourishes in the night. At sunset no flowers are to be seen, and yet, half an hour after, it is quite full of them. They yield a sweet smell; but the sun no sooner begins to shine upon them, than some of them fall off, and others close up; and thus it continues flowering in the night the whole year.

The Great Railroad.—Mr. Benton has introduced into Congress a bill for the construction of a Railroad from St. Louis to San Francisco, with lateral branches to Santa Fe and Oregon, by which fifty miles of territory on both sides of the road is appropriated to defray the expenses of its construction. We hope the plan may succeed.

Madness of Wealth.—Jacob Straun, of Jacksonville, Illinois, the wealthiest man in the State, has been taken to a lunatic asylum in Ohio. He has for some time suffered from an aberration of mind, said to have its origin in an incessant desire to accumulate more wealth.

Improvement of New York.—The aggregate number of buildings erected in New York during the past ten years has been 15,409. In 1846 there were 1,910; in 1847, 1,846; in 1848, 1,191; in 1849, 1,695; and in 1850, 1,912.

Indiana.—Indiana State, it is now said, will show a population by the present census of over one million two hundred and fifty thousand, (1,250.000.) This is immense for so young a State.

☞ The New York Tribune has 12 Editors and Reporters, and in all 130 persons employed on it. The weekly expenditures are $2,800. It is owned in 100 shares, the majority of them by the original proprietors, Messrs. Greeley and McElrath, the remainder by five Assistant Editors and five other persons employed in the establishment. The daily issue is over 18,000, and the weekly 41,000.

A New Suspension Bridge.—A bridge is to be suspended across Niagara river, at Lewiston, about seven miles below the falls, which will be one hundred feet longer than the one at Niagara, and when finished, will be the most stupendous work of the kind in the world.

☞ Locomotives were shadowed forth in the Bible, for the fourth verse of the second chapter of Nahum reads:

"The chariots shall rage in the strects: they shall jostle one against another in the broad-ways; they shall seem like torches; they shall run like lightnings."

☞ Five of the millers of St. Louis have volunteered to present Mr. Clay all the flour that he will need for the balance of his life. They have made the first shipment—five barrels each.

MISCELLANEOUS.

From the Christian Index.

A SPLENDID FAILURE UPON INFANT BAPTISM,

By William Hays, local Elder of the Methodist Episcopal Church South, on Wednesday, the 25th of December, 1850, in the town of Cuthbert, Randolph county, Ga.

CUTHBERT, Oct. 21st, 1850.

Bro. Thomas Muse:

DEAR SIR,—I have been informed that you have stated publicly in several places, that a certain person has offered five hundred dollars, and that you have offered one thousand to any person who will prove from the New Testament the rite of infant baptism, and that several other persons have endorsed the same by publication.

Now, sir, if this information is correct, and you and your coadjutors are *honest and sincere*, I have appointed the Wednesday before the fourth Sunday in November next, at this place, 10 o'clock, to make proof of the rite. Meet me and notify your friends to be in readiness with the cash. WILLIAM HAYS.

N. B.—Should the time appointed not suit you, inform me what time will.

W. H.

REPLY.

One Thousand Dollars Reward.

I do hereby bind myself, my heirs, my executors, and administrators, to pay the sum of one thousand dollars to any Pedobaptist, who will find in the New Testament one passage of Scripture, affording either precept for, or example of, Infant Baptism. No joke; I am in good earnest, and this notice will enable the finder to recover the amount by law, should I refuse to pay the cash when the above terms have been complied with.

THOMAS MUSE.

Oct. 30th, 1850.

THE CHALLENGE ACCEPTED.

The Rev. William Hays, a local Elder of the Methodist E. Church South, accepts the above offer, and will endeavor to comply with the above requirements. He, therefore, respectfully invites the Rev. Thomas Muse especially, and the people generally, to attend in Cuthbert, on Wednesday the 20th inst., 11 o'clock, at which time and place, the proof will be adduced.

P. S.—As William Hays understands that Dr. Battle, near Eufaula, Ala., offers a reward of five hundred dollars for the same object, he is respectfully invited to attend at Cuthbert on the day specified.

WM. HAYS, Local Elder,
Randolph Co., Ga., Nov. 2, 1850.

The 20th November turned out to be a very wet day, and the parties agreed to meet on Christmas day, and leave the decision to a Committee of seven.

On Christmas day, William Hays, Local Elder of the Methodist E. Church South, Thomas Muse, a Baptist minister of Randolph county, Ga., and the following persons selected as committee, Judge Wm. Coleman, Col. S. B. Smith, Doctor Parker, M. D., Jackson Baldwin, Esq., David Ferguson, J. P., S. Adams, J. P., Mr. —— Kerksie, and a large number of spectators, met in the Methodist Church in Cuthbert.

The Rev. Wm. Hays, Local Elder, (M. E. C. S.) presented the following passages from the New Testament, which were followed by remarks of 30 minutes, and also by T. Muse, and then handed to the above committee, to make a report upon. Matt. 28: 19, 20; Mark 9: 36, 37; Mark 10: 13 to 16; Acts 2: 38 to 40; Rom. 4: 17 to 19; Gal. 3: 25 to 29. After half an hour the committee made the following report:

"We the Committee on the case of Messrs. Muse and Hays have decided, that Mr. Hays has failed to prove by precept or example in Scripture, Infant Baptism." WM. COLEMAN,
Chairman Com.

Dec. 25th, 1850.

RE-VACCINATION.

Medical men are very often asked if one vaccination is sufficient to protect the system, through life, from small-pox—or how often it is necessary to have the operation performed. The late Dr. Fisher, of Boston, for a long time gave attention to this subject, and in January last published, with others, the following propositions, which are supported by numerous statistical facts, and are fully relied upon by the profession:

"1. That one single and perfect vaccination does *not*, for all time, in all cases, deprive the system of its susceptibility of variolous diseases.

"2. That one or more re-vaccinations *do*; and that, consequently, a physician should recommend re-vaccination, when questioned as to its necessity.

"3. The system is protected from variolous contagion when it is no longer susceptible of vaccine influence, as tested by re-vaccination."

Every person, therefore, who would be fully protected from small-pox, should be not only once vaccinated, but should have the operation repeated, one or more times, or until the system ceases to be effected by the virus. For most persons one operation would be found sufficient, while others might require several. Re-vaccination, at least once, should always be practiced. If this were the case generally, this dire disease would soon become almost unknown.

POETRY.

Longing for Home.

BY WM. M. H——R.

O LAND of the Bless'd,
By tongue unexpress'd,
How I long thy great beauty to see:
My Jesus to praise
In rapturous lays,
For there is none so glorious as He.

Oh! could I but raise
Thy curtains to gaze
On the exquisite beauties within:
There, there could I see
A beauty-spot free
From the dire contagion of sin.

While wrestling in pray'r,
I seem to be there,
Yet 'tis but a foretaste of love;
Whose fountain so high
O'er-reaches the sky
Reserved in thy realms above.

There God and the Son,
And Spirit in one,
The Angels and Saints them adore;
In rapture so sweet
They fall at his feet
Their Redeemer to praise evermore.

Oh! Jesus I pray
Forbid *my* delay,
But hasten me onward to thee:
O'er temptation's snares
And all worldly cares
May I more than conqueror be.

Then may I arise
To joys in the skies,
And strike a new harp in thy praise;
And swell the glad song
Of that happy throng
In holy symphonious lays.

O Land of the Bless'd
Where I may find rest
When I have this wilderness pass'd;
With joy to behold
Those beauties untold
And reign with my Saviour at last.

O Brethren arise,
A glorious prize
Of unfading glory is there;
And all who would win
On earth must begin
The conquering ensign to bear.

Bloomfield Furnace, Pa., Jan., 1851.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On New Year's Eve, the 31st of December, 1850, by Elder E. H. Thomas, Mr. JOHN FERTENBAUGH to Miss CATHARINE ANN CRABB, all of Monroe township, Cumberland county, Pa.

On the 12th ult., by the same, Mr. JAMES McMULLEN to Miss ANN B. WELSH, all of Monroe township, Cumberland county, Pa.

On the 4th ult., by Elder Andrew J. Fenton, Mr. PETER OSBURN to Miss ELIZABETH ANDERSON, both of Broad-Top, Huntingdon Co., Pa.

On the 16th ult., by G. U. Harn, V. D. M. Mr. HILARY W. TOLBERT, of Fairview, to Miss ELCETA J. LEWIS, near Milltown, Cumberland county, Pa.

On the 20th of April, 1850, by Elder Jacob G. Kisler, Mr. RICHARD NABS, of Dauphin Co., to Miss ELIZA BURGER, of York county, Pa.

May 26th, 1850, by the same, Mr. JOHN HECK to Miss JOANNA BURGER, both of York county.

July 25th, 1850, by the same, Mr. JOSEPH NAUGHTREPE to Miss ELLEN ZORGER, both of York county.,

September 3d, 1350, by the same, Mr. THOMAS SPANGLER to Miss SARAH FISHER, both of York county.

On the same day, by the same, Mr. JOHN MATHIAS to Miss HENRIETTA REPMAN, both of York county.

September 8th, 1850, by the same, Mr. GEORGE REESER to Miss MARY ANN UPDEGRAFF, both of York county.

September 12th, 1850, by the same, Mr. HENRY ENSMINGER, Jr., to Miss SUSAN ASHENFELTER, both of York county.

November 10th, 1850, by the same, Mr. JOHN SWIGARD to Miss SUSAN NAUGHTREPE, both of York county.

January 19th, 1851, by the same, Mr. GEORGE BUATTON to Miss ELIZABETH KROWE, both of Newberry, York county.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—In Portsmouth, near Middletown, Dauphin county, Pa., on the 11th of January, 1851, REBECCA GEISTWHITE, consort of Urunumas Geistwhite, aged 27 years, 11 months and 9 days.

Sister Geistwhite sought the Lord about three years ago, and found him to be a Saviour to her soul. She continued in his service until she was called home to glory. Her last words were, "Jesus will receive me."—Death was no terror to her. She met him fully resigned. She has left a large circle of friends and relatives to mourn her departure; but their loss is her eternal gain.

Funeral services by Elder J. J. Miller, from Matt. 11: 28.

In this borough, on the 19th ult., ELMIRA STEES, daughter of brother Isaac and sister Stees, aged 6 years, 10 months and 3 days.

On the 24th and 26th of December, 1850, in Dauphin county, Pa., of Scarlet Fever, SARAH REBECCA and MARTHA HICKS, daughters of Samuel and Ann Todd Hicks, the former aged 10 months and 6 days, and the latter 3 years and 5 days.

These two infant children were both consigned to their mother dust in one day, and in one grave. It is a solemn scene where only one is taken from a family by the relentless hand of death; but where two are taken, it is more so. It is true, the parents are bereft of their children; but their loss is the childrens' eternal gain.

Funeral services by Elders Simon Fleegal and Christian Forney.

[*From the German Reformed Messenger.*]

On the 6th ult., in Mechanicsburg, Pa., ANN CATHATINE, daughter of Rev. J. G. Fritchey, in the 18th year of her age.

We record with emotions of deep-felt grief, the early departure of one so lovely and full of future promise. The deceased was a young lady of more than common promise of mind, which, with her ardent aspirations after intellectual and moral improvement, she did not fail to cultivate.

Her protracted illness she bore with pious submission to the will of God. Though in the spring-tide of youth, when life presents its gayest charms, she was never known to murmur or repine. A few hours before she ceased to breathe, she had her mother and sisters called to her bed and imparted to each separately, a word of advice and admonition, entreating them all to meet her in Heaven. To one she handed her Bible, to another her Hymn-book, and to all the family, severally, she gave some memento of kind remembrance and dying affection. After thanking her parents for their sympathy and love, she bade all around her a last farewell, then exclaimed in accents of more than earthly pathos and sweetness: "I am passing over Jordan." Then turning once more to her weeping friends, she said, "I want you all to meet me in Heaven," and calmly fell asleep on the bosom of her Beloved! K.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,			$4	12	*a* 4	50
Do.	Rye,	do. - -	2	50	*a* 2	50
Do.	Corn,	do. - -	2	37½	*a* 2	37½
GRAIN—Wheat, per bushel,				87	*a*	90
Do.	Rye,	do. - -		50	*a*	62
Do.	Corn,	do. - -		45	*a*	45
Do.	Oats,	do. - -		32	*a*	33
Do.	Barley,	do. - -		70	*a*	75
SEEDS—Clover,		do. - -	4	00	*a* 4	50
Do.	Timothy,	do. - -	2	00	*a* 2	25
Do.	Flax,	do. - -	1	25	*a* 1	25
BEEF, per cwt.		- - -	5	00	*a* 5	50
PORK, do.		- - -	5	50	*a* 5	50
HAMS, per pound,		- - -		8	*a*	11
BUTTER, do.		- - -		20	*a*	25
LARD, do.		- - -		8	*a*	8
TALLOW, do.		- - -		8	*a*	10
HARD SOAP, (Dried) per lb.				6	*a*	7
EGGS, per dozen,		- - -		15	*a*	18
POTATOES, per bushel,		- -		50	*a*	62
ONIONS,	do.	- -		75	*a*	87½
APPLES,	do.	- - -		37	*a*	62
PEACHES, (Dried) per bush.			1	25	*a* 1	30
FEATHERS, per pound,		- -		37½	*a*	45
WOOL,	do.	- - -		30	*a*	50
SALT, per sack,		- - -	1	50	*a* 1	50
HAY, per ton,		- - - -	10	00	*a* 10	00
PLASTER, per ton,		- - -	5	00	*a* 5	00

PHILADELPHIA.

FLOUR—Wheat, per barrel,			$4	75	*a* 5	25
Do.	Rye,	do. -	3	00	*a* 3	00
Do.	Corn,	do. - -	3	00	*a* 3	00
GRAIN—Wheat, per bushel,			1	05	*a* 1	12
Do.	Rye,	do. - -		68	*a*	70
Do.	Corn,	do. - -		65	*a*	65
Do.	Oats,	do. - -		40	*a*	42
Do.	Barley,	do. - -		65	*a*	68
SEEDS—Clover,		do. - -	4	75	*a* 5	00
Do.	Timothy,	do. - -	2	50	*a* 2	62
Do.	Flax,	do. - -	1	40	*a* 1	50
BEEF, per cwt.,		- -	7	00	*a* 8	75
PORK, do.		- - - - -	7	00	*a* 7	25

Music Books—Price Reduced.

1. Evangelical Music—Patent Notes—Price five dollars per dozen.
Do. Do. Round Notes—Price four dollars per dozen.
2. History of all Denominations—Portrait Editions—Price two dollars and fifty cents.
3. Reference and Pronouncing Testaments—Price fifty cents.
4. Treatise on Regeneration—Price sixty-two and a half cents.
5. Five Hundred Sketches and Skeletons—Price two dollars and fifty cents.
6. Traveller's Guide to the West—Price fifty cents.
7. Wandering Soul—Price seventy-five cents.
8. Hymn Books, English and German, assorted, at different prices.

☞ For sale by JOHN WINEBRENNER and HICKOK & BARRETT, Harrisburg, Penn'a.

Another Premium Obtained.

AT the Annual Fair of the Maryland Institute which closed, after a four weeks continuance, on the 5th of this month, Weishampel's *Revolving Horizontal Grate Coal Stove* received another Premium, being the second from the same Institute. The Patent Rights for the States of Illinois, Indiana, Missouri, Iowa, Wisconsin, and Michigan are for sale. The Patentee would be willing to trade the Right for one or two of these States for good land, improved or unimproved. The purchaser of the Right for a State will be entitled to a set of castings for patterns, and a Stove in complete working order. The Grate of this Stove is adapted to any kind of coal. Now is the right season to procure the Right and Patterns, in time to have them ready to get out your supply of Stoves for next Fall.

Letters addressed (post-paid) to the undersigned, Baltimore, Md., will meet with prompt attention, by myself or Mr. F. A. Unl, my local agent. J. F. WEISHAMPEL, *Patentee.*

November 11, 1850.—3t.

Dr. Christie's
Galvanic Belt, Necklace, Bracelets, and Magnetic Fluid.

THE acknowledged and extraordinary curative powers of these wonderful inventions is now so generally known and their sales and reputation throughout the whole country so extensive, that it would seem unnecessary to urge their merits further. But some late circumstances have occurred which render it a matter of duty to the public not to be altogether silent, for while the ephemeral nostrums of the day are trumpeted by columns through the Press and swallowed by quarts and gallons by the afflicted, and are found just good for nothing,

Christie's Galvanic & Magnetic Curatives,

have been quietly working their way among the most intelligent and respectable classes, and are constantly achieving cures in an alarming train of diseases, which have for ages baffled all the aid of medicine and all the resources of Science. These diseases are called

NERVOUS COMPLAINTS,

and in these diseases medicine is of no avail whatever. It never does good, and it often does harm. Syrups, Extracts, Balms, Balsams, Elixirs, Bitters, Pills, Powders and Potions of every kind are alike worthless, for they weaken the vital energies of the already prostrated system; while under the strengthening, life-giving vitalizing influence of Galvanism, as applied by this beautiful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, elasticity and vigor.

These remarks relate to such diseases as NEURALGIA, TIC DOLOREUX, BRONCHITIS, PALPITATION of the HEART, WEAKNESS and all FEMALE DISORDERS, such as NERVOUS HEADACHE LASSITUDE and DESPONDENCY, which are only other names for Nervous Derangement: EPILEPTIC FITS and CONVULSIONS, which are known to result from a non-equilibrium of Electric Influence; NERVOUS TREMORS, DEAFNESS, which is nearly always caused by torpidity of the Auditory Nerves and can always be perfectly cured by Galvanism when the organ is not destroyed; DYSPEPSIA, in its worst forms; PALSY and PARALYSIS, uniformly caused by a deficiency of Nervous influence; CHRONIC RHEUMATISM, TORPIDITY of the LIVER, PAIN in the SIDE, SLUGGISH CIRCULATION, SPINAL and HIP COMPLAINTS, DEFICIENCY of NERVOUS and PHYSICAL ENERGY, and all those distressing complaints resulting from a DERANGEMENT of the NERVOUS SYSTEM

In the above prevalent and terrible class of diseases and Nervous Complaints which are much more numerous than is generally imagined—

CHRISTIE'S GALVANIC CURATIVES,
Are an Absolute and Positive Specific.

The BELT is used when the body or system generally is affected: the NECKLACE for complaints of the Throat, as Asthma and Bronchitis, and of the Head: and the BRACELETS for all disorders of the arms and limbs, as Rheumatism, Palsy, Tremors and Spasmodic affections These articles are simply applied as directed with the MAGNETIC FLUID which accompanies them, and when faithfully used they NEVER FAIL!

☞ The great peculiarity and excellence of the GALVANIC CURATIVES consists in the fact that they arrest and cure disease by Outward Application, in place of the usual method of Drugging and Physicing the patient till exhausted nature sinks hopelessly under the infliction. They strengthen the whole system, equalize the circulation of the Blood, promote the secretions, invigorate the entire energies, and can never do the slightest harm under any circumstances.

Since their introduction in the United States, only three years since, more than

75,000 PERSONS

including all ages, classes and conditions, among whom were a large number of Ladies, who are peculiarly subject to Nervous Complaints, have been

Entirely and Permanently Cured,

when all hope of relief had been given up, and everything else had been tried in vain! The beneficial results which have uniformly attended their use is confidently stated to be without a parallel in the annals of Medical Science. Clergymen, lawyers, and even physicians: ladies of the highest standing: distinguished persons holding elevated official situations: merchants, manufacturers, and mechanics: the poor and the rich alike: often whole families, among all classes, ranks and conditions, have equally been recipients, and have equally acknowledged the wondrous and often unexpected benefits which they have thus received

☞ Let it be known and remembered that the only Natural Restorative for the Nerves is Galvinism, and that in all Nervous Diseases we should

"Throw Physic to the Dogs."

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford temporary relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt round the Body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system Thus the most severe cases of Dyspepsia are permanently cured A few days is amply sufficient to eradicate the disease of years.

MANY THOUSAND
Certificates and Testimonials

from the most intelligent and respectable persons residing in every portion of the United States, could be presented. These are now unnecessary, but a numerous selection embracing many statements of the most extraordinary character, sufficient to convince the most sceptical, may be had of the authorized Agent. The interested are particularly invited to call.

WONDERFUL RESTORATION!
☞ 77 Years Old!!!

Blooming Grove, Orange Co, N. Y, July 28, 1850.

To Dr. A. H. Christie, New York.

Dear Sir—Having been very severely handled by Rheumatism and other diseases, and having been cured in a most remarkable manner by CHRISTIE'S GALVANIC BELT and FLUID, I thought I would give a statement of my case, for the benefit of others I had the Rheumatism last winter, and my legs swelled very much. My head was also very much affected, having so severe a pain over my eyes that I could scarcely see At the same time, I was troubled by spasms, caused by the pain in my head, I suppose. My hearing had been getting poor for several years from a catarrh, so that in one ear I could scarcely hear at all. Having heard wonderful accounts of Christie's Belt and Fluid, I sent to your store and got them. The Belt was put on, and the Fluid used as directed, and I don't think I have had, after the first night using them, one minute clear pain from that time to this, being six months. The Rheumatism left my body entirely, after wearing the Belt a very short time, probably two weeks. Then I put on a Galvanic Necklace, and had not worn it two weeks, before my head was perfectly well My hearing in both ears is entirely restored the pain all gone, my sight is very good for a man of my age, (77 years in August) and I consider myself entirely well, having worked through harvest without the least difficulty. I consider my cure very remarkable, and therefore do not hesitate to recommend CHRISTIE'S GALVANIC CURATIVES to all persons afflicted as I have been. (Signed) PHINEAS TUTHILE

AFFIDAVIT

State of New York, Newburgh, Orange county, ss: Phineas Tuthile of Blooming Grove, Orange county N. Y., who is personally known to me as a most respectable citizen and worthy of all confidence, being duly sworn deposes and says that the facts, set forth in the above statement in relation to his case, are entirely correct, and that he is now in the enjoyment of good health, caused as he believes by Christie's Galvanic Curatives PHINEAS TUTHILE

Sworn before me this 28 day of June, 1850.

S. W. EAGER, Justice of the Peace.

Weakness and Nervous Debility!

Dear Sir—I want another supply of Christie's Galvanic Curatives, immediately This is an intelligent and reasoning community, and they see at once that the Curatives are constructed upon scientific and philosophical principles and must work effectually upon the Nervous System in the case of Nervous Diseases. An estimable young lady in our town was afflicted with extreme Nervous Debility and severe pains in the head and neck. She put on one of the Galvanic Belts and Necklace and immediately became sensible of its curative and strengthening powers, and the next day was relieved of the severe pains, and raised from a state of entire nervous prostration to health and strength. I can mention several other cases equally wonderful.

Yours very respectfully, J. B. KNIGHT.

Panama, Chautauque Co, N. Y., Oct. 1, 1850.

☞ No trouble or inconvenience attends the use of DR CHRISTIE'S GALVANIC CURATIVES, and they may be worn by the most feeble and delicate with perfect ease and safety. In many cases the sensation attending their use is highly pleasant and agreeable. They are accompanied by full and plain directions for use Pamphlets with full particulars may be obtained gratis, of the authorized Agent.

PRICES:

The Galvanic Belt, Three Dollars,
The Galvanic Necklace, Two Dollars.
The Galvanic Braeclets, One Dollar Each.
The Magnetic Fluid, One Dollar.

PARTICULAR CAUTION.

☞ *Beware of counterfeits and Worthless Imitations.* D. C. MOREHEAD, M. D.,

GENERAL AGENT FOR THE UNITED STATES,
132 Broadway, New York.

☞ For Sale by Dr. W. K. MEHAFFEY, authorized Agent for Harrisburg, Pa.
Dr. GEO. ROSS, Elizabethtown, Pa.
Jan 1, 1851.—6m.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞ Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - -	75
Evangelical Music, - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Reference Testament, - -	37½
Revival Hymn Books, - - -	50
German Do., - - - -	50
View of the Church, &c., - - -	37½
Almost Christian, in German, - -	25
Young Christian's Guide, - - -	25
Harn on Feet-washing, - - -	25
Lyceum Spelling Book, - - -	15
Traveller's Guide to the West, - -	50

EVANGELICAL MUSIC,

FOR

CHURCHES AND SINGING SCHOOLS.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

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From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music,*' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved,* That we consider '*Evangelical Music*' the best work of the kind known to us, and cheerfully recommend it to all lovers of Sacred Music.

☞ FOR SALE at this office, and at our Depositories. EDITOR.

Missionary
SUBSCRIPTIONS AND DONATIONS.

FOR sustaining five Missionaries in the West—two in Iowa and three in Illinois, during the next Eldership year, commencing with April, 1851, and ending with March, 1852.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, - -	-	-	10 00
J. H. Hurley, -	-	-	5 00
Geo. U. Harn, -	-	-	5 00
M. F. Snavely, -	-	-	10 00
Jacob Miller, - -	-	-	10 00
James Miller, -	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm, -	-	-	5 00
J. B. G. Kinsloe, -	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister, -	-	paid	2 00
David Strickler, -	-	-	5 00
James Casey, -	-	-	5 00
Samuel M. Hoover,	-	paid	5 00
Susanna Myers, -	-	paid	4 00
Charles F. Long, -	-	-	5 00
Daniel R. Long, -	-	-	5 00

To Agents and Editors.

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NEW AND HIGHLY INTERESTING WORK;
ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS,* copying this Advertisement, *entire,* well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions,* will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FORGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa., FEBRUARY 15, 1851. NUMBER 20.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fifteen.

Names.	Am't. paid	Names.	Am't. paid.
Burkwalter Christiana	$1 00	Keller Jacob	$1 00
Brown Benjamin	1 00	Kintch John vols 15 & 16	2 25
Bussard Joseph	1 00	Lidge Adam	1 00
Brenneman Henry	1 00	Mateer Bailey	1 00
Cassel Jacob E	1 00	Miexell Geo	1 00
Clippinger Solomon	1 00	Markley Daniel vol 16	1 00
Cammack J B	1 50	Meller Jacob	50
Dash John	2 00	Martin Christian	1 00
Deerduff Sarah	1 00	Martin E R	1 00
David Wm	1 00	Naylor Jacob	1 00
Eberly Samuel	1 00	Omit Jacob	1 00
Fetterman Andrew	1 00	Overholser Christian	1 25
Fritchey Dorothy	1 00	Price Carlton	1 00
Getter Geo	1 00	Palmer Daniel	1 50
Gelter Philip	1 00	Ross Henry	1 00
Gilbert James	1 00	Remley Wm	1 00
Heffman Samuel	1 00	Ross Christian	2 00
Hilcher Henry S	1 00	Swartz Geo	1 00
Hower Adam	1 00	Togland Isaac	50
Harris Samuel	2 00	Wagoner Geo	1 00
Herr Benjamin	2 00	Willis John	1 00
Kindig Henry	1 00	Willis Joseph	1 00
Kauffman Aaron	1 00	Walter Margaret	1 00

☞ Hand-bills neatly executed at this office. Charges moderate. ☜

The Law of Oaths.

A Bill has been introduced into the Legislature of Pennsylvania to prohibit unnecessary oaths. It provides that a Jury shall be sworn at the commencement of Courts for the entire term, to try all causes that may be brought before them---that a Constable shall be sworn only once, &c.

Opening of the York & Cum. R. Road.

The first regular train of passenger cars passed over this new Railroad on Friday, the 7th inst. For the present, we learn, that the passenger trains will leave Harrisburg at 8 o'clock, A. M., and 3 o'clock, P. M.

The fare has been fixed at the low rate of 75 cents (including bridge tolls) between York and Harrisburg. Between Harrisburg and Baltimore the fare is $2.25.

Our Old Accounts.

About a year ago, we had our old accounts made out and forwarded to those subscribers who were in arrears, requesting them to settle their bills soon. But, as many of them neglected to attend to this matter, we struck off our list upwards of one hundred names, who were in debt to us for two volumes and upwards. The most of these bills are still due and unpaid. We now, therefore, give notice, that if these accounts are not settled by the first of April next, they will be put in the hands of proper officers for collection. Our circumstances are such, that we cannot afford to lose all these accounts; and if we were even able to bear the loss, we are not willing to bear it, especially where there is ample ability to discharge the same.

More News from Mount Joy.

The great and glorious revival of religion at Mount Joy is still in progress. Brother J. Ross has been laboring there with good success and acceptance, since we left, a few days ago. The following letter from brother J. Server will show how matters and things were moving on about the time he wrote:

"The Lord is still with us in great power. Last night brother Ross preached to the people, and after the conclusion of the same, there were thirteen men and women came forward to the altar to seek salvation. The Lord be praised for the manifestation of his presence among us. This is the seventh week since the revival commenced. Eighty-seven of the converts have joined the Church; about 25 have not as yet came in. I wish you would appoint a time when it would suit you to come and baptize the converts."

Since the above was written, we have had some further accounts, showing that this blessed work is still going on.

February 7th brother J. E. Cassel wrote us a note, stating that the work was still in progress, and that on the night previous there were eleven out to be prayed for.

February 10th brother C. Price writes as follows: "The work of the Lord is still going on, and there are almost daily some added to the Church, such as are saved. Brother Ross has been with us for the last ten days, and has preached eleven times: and the people think that he never preached with such freedom and power as he has since he has been with us."

Since then we have not heard any thing directly.

Our Bills.

We sent our bills, in the last paper, to those persons who are back with their payments for the present volume. We charged them, according to our terms, $1 50 for the volume. A few, and but a few, have sent us, promptly, the amount of their bills. We feel obliged to them for their kindness. We hope the rest will not fail to remit to us, without delay, the amount of their respective bills. We greatly need it, and we shall feel very much pleased and gratified, if they will do us the kindness to pay it over to any one of the preachers, or to the Post-masters where they lift their papers, or else send it on in a letter through the post-office. One dollar and fifty cents can be sent for single letter postage. We shall, then, confidently expect that our patrons will in one of these ways discharge their bills without delay and without fail.

Offer to the Preachers.

Each and every preacher who will send us five new subscribers for the next volume of the Advocate, with the money for the same, shall have his own volume gratis. Now, brethren, go to work, and see whether you cannot earn for yourselves the next volume of the Advocate, in a very short time.

We see from our exchanges, that other papers are greatly aided by the efforts of the preachers. Some send in as many as thirty names and upwards at a time. Effort is the great secret of success. What has not, what cannot be accomplished, by the dint of effort?

The great revivals, in sundry places, will bring into the Church both men and women, who ought to take the paper, and many no doubt will be glad to do so, if they are asked for their names and the money for it, viz: $1 00.

Hence, then, let every one do what he can, in this matter, and we shall be mutually benefitted by the result.

Revival at Mechanicsburg.

The special reign of grace now in progess among the people of Mechanicsburg, commenced about the 22d ult., a few days after the beginning of the protracted meeting on the 18th. The work has been marked with great seriousness and good feeling, and on the whole, is rather gradual and general in its character. The subjects of the work are about an equal number of both sexes, including the aged, the middle aged and the young. There have been some very powerful conversions, embracing several cases of the chief of sinners, each of whom may well sing and say with the Poet,

O! what mercy flows from heaven,
O! what joy and happiness!
Love I much? I've much forgiven;
I'm a miracle of grace.

One good and happy effect of this revival is, the breaking up of shameful rowdyism and Sabbath-breaking, practiced among the young people about Mechanicsburg. But now, thank God, where sin abounded, grace has much more abounded; and those who were once ring-leaders in rowdyism, and in swearing, tearing cliques about the taverns, are now polished trophies of grace, and bold champions for Jesus.

Another happy effect of this revival is, that it has stopped the mouths of disaffected members and sectarians, who have loudly and vauntingly predicted the downfall of the Church. But, thank God, their prophecies have failed, and God is vindicating the cause of his "speckled bird." The unhappy breach occasioned a few years ago, by that sinful schismatic movement growing out of opinionism and intoleration, is fast healing up. Some have already seen and regretted the folly of their course, in leaving the Church, and encouraging schism or division in the body of Christ, and are glad to return again to the flock of God, where they were born and brought up. Would to God! they were all converted from the error of their way, and turned back to their old brethren, and to their former sweet and happy home.

But alas! alas! how treacherous and wavering is the human heart! Who would have thought, ten years ago, that such true yoke-fellows and pillars as they seemed to be at that time, would ever be found building the things they once sought to destroy? Yet so it is, when men begin to strain at gnats, they will soon learn to swallow camels.

Nevertheless, God will never forsake his heritage, but always take care of his own Church and people.

The bush may burn, but can't consume
The work of God's own hand;
Tho' heaven and earth shall pass away,
His word and Church shall stand.

The following extracts from letters received, will show the extent of the work at their respective dates. January 30th brother D. R. Rockafellow writes as follows:

"The meeting is going on every night, and from 15 to 18 are forward for prayers. From present appearances, a number more will seek the Lord. From 16 to 18 have professed pardon, and some ten united with the Church on last Sunday evening.

Brother Wm. Johnston writes on the 31st ult. as follows:

"A good work of grace is going on here.

Previous to last Monday night *five* were converted. On Monday night *fourteen* mourners were out—*seven* were converted. On Tuesday night *eighteen* were out, *four* of whom found peace. On Wednesday night there were *thirteen* out, and *three* of these were made happy in the Lord. Many more appear very near to the kingdom. O that God may enable them to step in.

I have been laboring here since I saw you, but must leave in a day or two. If it be possible send the Church some help. I have been mostly alone since you left here."

Since the above was written, we have visited there twice or thrice, and assisted in conducting the meetings. When we left there on Monday last, the work was still going on prosperously. Up to that time there had some 40-odd professed religion, and 31 united with the Church. The Lord grant that many more may seek and find redemption in Immanuel's blood, even the forgiveness of sins.

OBITUARY OF Sister SUSAN BRADY.

Died, at her residence, near Washington, Lancaster county, Pa., on the —— day of December last, (date not sent us,) Susan Brady, consort of Elder Israel Brady, aged 39 years, 4 months and 7 days.

Sister Brady embraced religion in the fall of 1833. Shortly afterward she united with the Church of God at Washington, of which she continued an humble and exemplary member until her death. She died sudden, but in peace and triumph; leaving an affectionate husband, seven children, and a large circle of relatives, to deplore her sudden and unexpected departure. "Mark the perfect man, and behold the upright, for the end of that man is peace."

OBITUARY OF Bro. JOHN M. SMITH.

Died, on the 8th inst., at or near Shiremanstown, Cumberland county, Pa., after a short illness, John M. Smith, aged 39 years, 3 months and 18 days.

Brother Smith (alias Maneysmith) was a member of the Church of God for many long years. In former years he was very zealous and useful, being a great singer and a gifted helper in times of revivals and protracted meetings. But he is now gone to receive at the hand of his God and Saviour according to his works.

He has left a wife and —— children to lament his early death. The Lord support them under this painful bereavement.

His funeral services were conducted by brothers E. H. Thomas and J. Haifleigh.

COR. EDITOR'S DEPARTMENT.

The Church--the Truth--the City of God.--No. 1.

J. FLAKE.

Hear the Church. Many eyes from heaven are looking down upon the earth, and of all they here behold there is nothing so pleasant, and so precious, as the Church of God. I use the term in its *true* and *catholic* meaning. Not the Greek—nor Roman—the English or the German—but the *true* Church, those whose names are written in heaven.

Nothing on earth is so needful, and so precious as the Church. Men of literature and science are useful—but unless they are numbered among the children of the light, all their wisdom and fancy, and skill, will be in vain, to make them blest and happy.

I think there has been a *true Church* on earth in every age. The first parents of mankind were members—so was Abel. In the days that followed, the tares and the wheat grew together, but the wheat generally was found only here and there, while the tares grew plentifully, wherever the human race was scattered.

There was a part of the Church that came out of the land of Egypt, where they had went to sojourn, but became bond-men, even all the family of Jacob. It was afterward for forty years the Church in the wilderness, with Moses for their Prophet and King, and Aaron for their Priest. They had all been under the cloud, and all passed through the sea—they all did eat the Manna that fell like snow every night around their tents. They all drank of the water that gushed out of the rock—the stream following them in all their journey through the deserts of Arabia. The second generation, led by Joshua, passed over Jordan, and entered the promised land. "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his."

"Behold the people shall dwell alone." The Church has always been a distinct and separate people in the midst of the nations. In the land of Canaan they were hedged in by the law of God, and not permitted to live like the Gentile nations, who knew not the true God.

So it was until the fulness of time came, and "the Sun of righteousness" rose on a guilty world "with healing in his wings." Then the Gospel days began, and the word of the Lord sounded out from Jerusalem. It was no longer Moses, as leader and guide—but a greater, even the only begotten Son of God. It was no longer the family of Aaron for the priesthood—but Jesus the Messiah, made a Priest forever after the order of Melchisedec. Then the sound went forth which had the strange power to draw the hearts of those who heard it to the cross of Christ, and make them members of the Church of God.

"Behold the Saviour of mankind,
Nailed to the shameful tree;
How vast the love that Him inclined,
To bleed and die for thee."

This is the doctrine which has the power to attract, and save the soul, when it feels itself under the holy law of God, and going to the judgment, to which we all hasten—and which is so near at hand. The members of the true Church, hold the true doctrine of Christ crucified. Jesus says, "All that the Father hath given me, shall come to me." Whoever calls upon his name with a humble and contrite heart—this is coming to Christ. Whoever *with a true faith* is baptized in the water—or eats the bread and drinks of the cup in remembrance of Him—this is coming to Christ.

The Saviour has come, and to him the people gather. There is no other name by which we must be saved. In Him—for he is the seed of Abraham, his son—all the nations of the earth are to be blessed. He is now the elder brother of the family—He belongs to the Church of God—and all who by faith belong to Jesus, are the spiritual children of Abraham.

Saint Paul says that "the Church of God is the pillar and ground of truth." To the Church, and all the true members thereof, is committed the truth of God, as revealed—the truth in doctrine—in experience—in practice. The Church is the depository, the support of true religion in the world. It is not to be hid--but held forth as a lamp—which has oil, and is to let the light shine all around. Every true believer is a pillar to bear up the truth--a lamp to illuminate and cheer a dark world. There is *more light now than ever*, and *there will be more* yet.

Some give more light than others---for they may have more knowledge---or more zeal---or more holiness--or more love. But every one, into whose heart the heavenly light has come, and abides there---holds forth to others that which he has received from Christ. Among the flock dwells the Shepherd, in Spirit--if not in body. All know the voice of the Shepherd, and while they listen to that voice and follow him---making his word and life their rule, all is safe.

It is a great comfort to feel that we are in fellowship with the true Saints of God, of every age and nation. To be able to say as they did, "*I believe*," and feel within our souls the workings of the same Holy Spirit, producing repentance and faith and obedience to the Lord. To be able to overcome bigotry and sectarianism, so as to embrace in love as brethren, all who love our Lord Jesus Christ. Our Saviour said, "Rejoice because your names are written in heaven." It gives great comfort to believe our names are there.

How many must there be to constitute a Church? It may be a thousand---a hundred—ten---and Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them."

The Ministry is part of the Church—*the leading part*---the Lord has made it their work, and duty, to *take the lead*.

Who makes the Ministry? The Lord calls them to the work, and those who are in the work already, receive and ordain them as fellow-laborers. So it was in ancient days, and so it should be now.

We ought to *hear the Church*. We should try to learn what the true Church has held in every age as to *doctrine*, and as to *life*. We ought to hear the Elders---the Ministry---and regard their godly advice or reproofs. Is it not a *bad sign* that when the Eldership gives advice, or reproof---and even the members of the Eldership, or of the Churches, pay no regard thereto?

I hold *fellowship* with all the *spiritual* members of the Church of Christ---scattered as they are like the wheat among the chaff. I try to discriminate, and wherever there is a large measure of spiritual religion, I give the more heed to what they say. I am inclined to think that the brethen of the Oberlin Institute near Cleaveland in Ohio---who publish the Oberlin Evangelist every two weeks---must have more spiritual light than most other bodies, large or small. If their experience, and life, correspond with the doctrine they teach, they must be a good deal like the saints of old. C. J. Finney, and Mahan, are leading men among them. They contend for the enjoyment of the blessing of sanctification---and for every benevolent and good work.

There is a small body of people who call themselves the "Church of God," who are in Pennsylvania chiefly, and in several other States. It is remarkable what *good doctrine* they hold---the orthodox faith, as held by the Reformers of the sixteenth century. They also will baptize you *in the water*---and invite you to join in the almost forgotten "washing of the saints' feet." They sing, and pray, and preach very plain, and very warm---and think shouting is allowable, even in these days of trial, while passing through the wilderness---going toward Zion. We ought to *hear their testimony* for the truth---considering what a holy name they have taken. If you happen to be in Harrisburgh, or Lancaster, or elsewhere, where they have Churches, go and visit them. They publish a paper twice a month called the "Church Advocate," edited by a leading brother, J. Winebrenner---a man of singular gifts, and usefulness in the vineyard. I love to hear and worship with them---and do them all the good I can.

CONTRIBUTORS' DEPART'T.

SKETCH OF A DEBATE ON BAPTISM, BETWEEN J. KELLER AND A. OWEN;

Held at Shiremanstown, Cumberland county, Pa., on the 19th, 20th, 21st, 22d and 23d of February, 1850.

REPORTED BY W. E. DRAKE,
For the Church Advocate and Religious Telescope.

Friday, Feb. 22.

A. OWEN'S

FIRST SPEECH ON THE SECOND QUESTION.

Brother Owen said—We now turn a leaf, and enter upon the discussion of another subject—a subject which, if properly considered, is of equal importance to the one just disposed of. It is, as you have heard read, whether infants, according to the Scriptures, are proper subjects of baptism; or, are infants of believing parents subjects of baptism? This, I affirm, and my opponent denies. I shall endeavor to show the ground upon which we as a denomination rest for the recognition of this doctrine. I suppose it is known to most of you what our views are. It is permitted to any that have conscientious scruples on the subject, to forego having their children baptized. We do not compel them to it for the reasons and upon the grounds I shall proceed to state. I know that we have been ridiculed and abused, and called ugly names, because we allow of a choice on the subject of baptism. It has been called a mark of the beast, and many other such derogatory appellations; and, no doubt, there are many in this congregation who entertain strong prejudices against the course we think proper to pursue. All I wish you to do is, to examine the testimony that will be adduced on both sides, and then you will be enabled to distinguish between declamation and exhortation, and sound argument. Some attempt to prove it by showing the identity of the Church,—but I shall commence it where Dr. Rice does. I shall confine myself to pretty near his plan, for I think it is the most lucid and the most simple. I will open the discussion by reading from the 28th chapter of Matthew: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. This is the last command of the Saviour to his Apostles. Upon his portion of the Scriptures we have a few remarks to make. First, we say it is no commission to organize a Church, but to enlarge the Church. The labors of the disciples, in the days of the Saviour, were confined to the Jewish nation. Jesus said he was not come but to the lost sheep of the house of Israel. Here is a com-

mission to go out to the Gentiles—to open the gates, to call in the Gentiles—that salvation was to come to them—that it was the design of the Saviour's death that they should be gathered with the Jews, who were really his people. And you will observe that the language of the Saviour does not specify children and adults. It does not say go and baptize adults, or *infants*. It is true, there is a clause connected with this passage that will be brought up as an objection—that is, "Whosoever *believes* and is baptized shall be saved." It merely says, "who shall be saved."

But, I say, secondly, that faith and baptism are essentially connected here. Baptism must be connected with faith. Then I say faith and salvation are essentially connected here, and if you make this commission to exclude infants, you exclude infants from Heaven.—Therefore it does not specify the subjects, and clearly because it does not organize the Church. It is simply a commission to enlarge the Church. And, mark you, my opponent may twist and turn the language of the Saviour as he pleases, he cannot essentially connect baptism and faith, for if he does, he shuts infants out of Heaven. If he makes infants unworthy of baptism, it is because they cannot believe.

The third point I make is, in the bringing in of the Gentiles. The disciples were to bring them in by baptizing and teaching. I suppose this my opponent will not deny.—Baptizing and teaching is the work of man. True, there is an inward Spirit of adoption, which is the work of God. Baptizing and teaching is our part, but the Spirit of adoption is the Lord's part. Now, the part given to the Apostles was to baptize and teach. Nor does it say, even in this commission to teach men, that in all cases the teaching is to precede baptism. But this my opponent will contend for; but he cannot find it in the commission. This evidence must be found in some other place and drawn from some other source than here. Circumstances, of course, will regulate this. Infants are baptized before they are taught. Adults must be taught before they are baptized, and also taught afterwards—the same as a school. A disciple is a scholar. A minor is taken without his consent. His parents put him in; but one who is past the days of his childhood cannot go till he is made willing, and taken instruction as a scholar. I repeat, the commission says, disciples are to be made—that the Gentiles are to be brought in by baptism and by teaching. And when we find who has a right to be in the Church, then we can find who has a right to the commission. But, if you bring that passage against infants, you ruin them, because the next clause says, "he that believeth not shall be damned." Now, if my opponent denies it, I will prove by the Scriptures that every one who has a right to be a member of Christ's Church—of the Church of God—has a right to baptism. Then, if that be a fact, every one has a right to membership. The question may here be asked, who has a right to membership in the Church of God? Now, in order to ascertain that right, we must go back to the organization of the Church.

My second position is, that the Church was organized in the days of the family of Abraham, the father of the faithful. The Church of God, according to Rice's definition, is a body of people separate from the world, &c. To this definition the gentleman will have no objection. Now, Clarke's definition is this:—[Reads.]

I will quote, in this connection, Gen. xii. 1, 2, 3, 4—7: "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."

These promises are virtually repeated in Genesis xv.; and they are again repeated and ratified by the sign and seal of circumcision in the xvii. chapter of Genesis. And we find that in these three chapters are contained temporal and spiritual promises, or promises of temporal and spiritual blessing, and that circumcision is the sign and seal of both. In short, it is the sign and seal of the covenant of grace, as well as of a spiritual and temporal blessing. There are several promises contained in these chapters that were made to Abram whilst on his way to the land of Canaan. He was told that God would be a God to him and to his seed forever, &c. He makes a contract with his Church, and calls Abram up to give him a promise to do certain things. Now, here is the organization of the Church. The 17th chapter of Genesis shall be referred to hereafter. Then it will be observed that the Church was organized in the family and days of Abram. Now, the question is, who were the members of this Church at its beginning?

My third position is, that believers and their children were recognized—that the right of membership extended to the children as well as the parents. This covenant, between God and Abram, was sealed by the rite of circumcision. I will now quote from Genesis xvii., beginning with verse second and ending with the tenth verse inclusive. The Lord having appeared unto Abram said: "And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This *is* my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised."

You know, my friends, that God had just given him promises that he would be a God unto him, and the token of this is circumcision. [Here Mr. Owen quoted Bishop Secker, Doddridge, Whitfield, Wesley, and Whitley, in support of his argument.] It is said, in the 14th verse, that "the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

Now, here we have the Church organized, according to the description given, in the days and family of Abraham; and we have examined who were to be the members, and we find that the children enter it with the parents. Abraham himself was circumcised as a seal of righteousness—of the faith which he had. And when he was circumcised, that same rite and seal was extended to his children. Then, the position is taken that believers and their children were admitted into the Church.

J. Keller's first reply.

Brother Keller said—If Abraham and his family got into the Church by circumcision, where was he *before* his circumcision? Why, he was outside the Church. There is no sophistry about it. The brother has given me to understand that the United Brethren are not compelled to have their children baptized. If, then, the gentleman be correct, the United Brethren are outside the Church. But, I believe better things of the Church: they are not outside the Church.—Mr. K. proceeded to examine the different arguments of his opponent, and then he quoted from Matt. xxviii. 19, 20. "Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Why, my opponent will have it that this language means teaching *infants*, as well as anybody else. "Teaching them to observe all things whatsoever I have commanded you," &c. Nothing is said about teaching children, nor were any instructions imparted to the disciples in relation to them. The meaning is this: "Whatsoever I have commanded you, that shall you teach the baptized converts to observe and do." Does that look like teaching infants? Infant sprinkling is not taught in the commission, any more than is infant teaching. Now, suppose I don't understand the commission fully, how shall I find it out? Shall I base my belief upon supposition? Shall I come before this congregation with a budget of presumptions? Shall I tell them that I do not know what belief means? Now, my dear hearers, I am not going to stop at presumptions, but I will go to the Bible and tell you. I want to know what the Saviour meant here when he gave the commission? In order to ascertain that information, shall I go to Pope Pius IX.? Shall I go to the Reformers? Shall I go to the Rock of Plymouth, or where shall I go? Shall I go to history? I may find a clue there to that which I am in search of. I will go straight forward, and I will see how the first ministers understood Christ on the subject. I wish to ascertain how the disciples understood the commission. You recollect that after Christ's resurrection from the dead, he was with them forty days; and there was extraordinary excitement among the people on the day of Pentecost, and they were astonished when Peter commenced preaching. The people then inquired what they should do to be saved, and they were told to be baptized. Now, consider who were the subjects of baptism on the part of the Apostle. Is there a single instance of infant sprinkling in the Bible? "Then they that gladly received the word were baptized." Do infants gladly receive the word when sprinkled? You know what a face they make! The Apostles did not act upon presumptive evidence. The commission specifies and points out their duty, and not a word is said about adults, or infants. The sum and substance of the matter was, that they were to make converts—believers in the Gospel of the living Son of God. And them they were to baptize. But, my opponent says, that this interpretation would keep all the children out of Heaven. He referred you to Abraham's covenant.—What! go all the way to Abraham's little cottage to bring proof to establish that infants were sprinkled! Now, is not this exceedingly strange? And he intimates that if I oppose his position, it will go to show, on my part, that infants never get to Heaven. Where were all the infants before Abraham? for his theory is that all born before him were lost. My opponent thus keeps the whole family of Adam, for thousands of years, out of the Church.

Again, he says, that all Christian people are a willing people. He then goes on to show that whoever has a right to membership, has a right to baptism. Well, what of that? But I ask the gentleman if infants are saved by their baptism, or by what? I should like to know that,—for he has not fully explained himself on that point. I have told you, he said, the Church was organized in Abraham's day. He goes on to show you that God made a contract with Abraham. A contract!—Where does God say he made a contract with him? What does it imply? It makes two parties—both equal parties—the one party having as much right to speak as the other. And, if God made a contract, has Abraham a right to make opposition? Had Abraham any choice, but to put his signature to that contract? He had to put his name to it, or refuse to do it. If my opponent says Abraham had no power, I will prove him a Calvinist. If he says he had, he must prove it from the Scriptures. I thought that when he got into the Scriptures he would give us Scriptural arguments: but he says God made a contract with Abraham. Why not say that Abraham made a contract with God? In my opinion it is quite out of place to say that God made a contract with Abraham. He told us that Abraham and his children are his seed.—Now, I know what the brother intended to do: he intended to show the identity of the two Churches, the Jewish and Christian. If he does that, I shall be prepared to meet him. Do I understand him as intimating that baptizing persons resembles the branding or marking of sheep? He makes disciples first, and teaches them afterwards; that is, he baptizes them in his way, before they have one idea, and then enlightens them.

My beloved friends, this in fact is the course pursued by the Pedo-baptists. You will hear my opponent say that John the Baptist could not have immersed all, and therefore it is likely he took them to the beach and sprinkled it over the people.

I will now refer to a few ideas in the New Testament, which I wish my opponent to examine. I shall go back to the days of John the Baptist. I want him to show me from circumstances connected with John the Baptist, that he attempted baptizing by sprinkling, as the gentleman would have it. I wish to convert you by the truth, not by sophistry. I will read from Matt. iii. 5. Now, there is not a single idea on record that favors infant sprinkling.—[Reads.]

Determination is omnipotent.

Revival News.

Lewisberry, York Co., Pa., Jan. 29, 1851.

Dear Brother Winebrenner:—

As it is somewhat encouraging to the hearts of the children of God, to hear what the Lord is doing for the children of men in other countries, I have thought it expedient to give you a short account of our protracted meeting at the Cross Roads, Fishing Creek Valley, York county, Pa.

We commenced our meeting on Friday, the 27th of December, continuing it over Sabbath. No special move, however, appeared to be made. We closed and went to Andersonstown, on New Year's day. But the brethren kept up the meeting still, by prayer-meetings, having a few to mourn over their sins. On the following Friday brother Francis Sweeney came after me to Andersonstown, desiring me to come back and continue the meeting. I then left brother A. Snyder and brother Simon Fleagle to carry on the meeting at Andersonstown, and went back to the Cross Roads, and continued preaching from that time till now. Every evening and Sabbath there have been mourners forward. The good work is still going on. Brother James F. Machlan and myself are trying still to hold forth the word of life. Brothers A. Snyder, B. Mateer, S. Fleagle, S. Bowser and M. M. Utley have preached a few sermons for us, during this revival. The Lord reward them for their labor of love.

The subjects of this revival are old and young, male and female. We have a joyful time indeed—a time never to be forgotten by many, especially those who have been converted at this meeting. The old warriors in Immanuel's army have been encouraged very much. But no wonder, when they saw their friends and blood kindred turning to God, singing and shouting the praises of the most high God. Now, instead of hearing the folks going home from meeting howling and yelling like a set of hounds, using all manner of profane language, you can see them linking arms and singing all the way along the road, sometimes shouting and leaping for joy, making the hills and valleys of Fishing Creek ring with hallelujahs and praises to God.

Brother Winebrenner, my feelings to you I can never express. I feel heaven-born and heaven-bound. I have preached 29 sermons for this people, and I am not tired yet. If Heaven contained no greater happiness than our pleasure here has been, since this meeting, it would be worth contending for. What can be more heart-cheering than to see parents and children all bound in one bundle of love, happy on their way to Heaven. The conversions here, I think, will stand—I hope in time and for eternity.

The result of the meeting has been as follows: 40 converted—29 baptized—30 taken into church-fellowship. We always had a glorious time at the water side, while I was burying those happy converts with their Lord and Master in the watery grave. They came out shouting aloud for joy, while many who were still in their sins, were caused to mourn over their desperate condition. May the Lord still continue the work, is my prayer to the Great Head of the Church. Pray for us, dear brother, especially for me, that I may be faithful to God in all my ministerial administrations. To God be everlasting praise, for such a glorious work of grace.

No more at present, but remain your unworthy brother in tribulations until death,

JOHN A. PLOWMAN.

N. B.—The meeting at Andersonstown continued about one week. The brethren and sisters enjoyed themselves well, and five or six were hopefully converted. The Siddensburg meeting was postponed until Saturday, the 1st of February, on account of the revival at the Cross Roads, and the affliction of one of my children, which has since got well.

J. A. P.

Baptism the Door.

Brother Winebrenner:—

The following is a conversation between a minister and his neighbor. Though it be but a conversation, yet it may to many be instructive and interesting.

Neighbor—Good evening, Mr. M———.

Minister—Sir, good evening.

N.—I have come for the purpose of conversing with you on a subject that has of late occupied my mind considerably, and as the priest's lips are to keep knowledge, I expect you can give me the desired information.

M.—I am much pleased, indeed, to have my neighbors visit me for religious conversation and instruction: besides, I am desirous to know what subject has occupied your attention, and in which it would seem you are interested.

N.—Why, sir, it is the subject of church-fellowship. I have for some time had a desire to become a member of the Church, and accordingly expressed it to the Elder of the Church, as I thought him to be the proper officer to receive persons into fellowship; but, to my astonishment, he responded that he could not receive me, because I was not baptized; and really I was not prepared for such an answer.

M.—You was correctly informed. We receive none into fellowship previous to baptism. We do not, however, wish you to infer that we have any objection to your Christian experience, or character: that is all very good. But we teach, that baptism is the first duty of the believer, and fellowship the second. This order, we think, was the order of the primitive Church.

N.—By the primitive Church, I presume, you have reference to the Apostolic Churches, and not the first Churches of God, as found in North America; for it is certain they did not practice your doctrine; and yet those ministers who established them, professed to have occupied Apostolic ground. Hence you must have made a discovery that older and wiser heads could not.

M.—By the primitive Church I mean the Church of God as set up and established on the day of Pentecost. The order then was, 1st. The preaching of the word; 2d. Faith in them that heard it; 3d. Baptism; and 4th. Fellowship.

N.—Last Sabbath I heard you remark, that Noah's ark was a type of the Church, and it is certain that he entered the ark by faith and not by water—that he was saved by water, not out of, but in the ark. Now, according to your figure, baptism is an ordinance in the Church, and not out of it. Again, you have taken the position that the Church originated on the day of Pentecost. This assumption, I think is not feasible, from the fact that it is not in evidence in the New Testament. I take the ground that the Church originated under the personal ministry of Christ. The following texts, I think, will clearly prove it. Matt 19: 28: "Ye which have followed me in the regeneration, shall set upon twelve thrones." Luke 17: 21: "Behold, the kingdom of God is among you." Luke 16: 16: "The Law and the Prophets were until John; since then, the kingdom of God is preached, and men press into it." It is also said, with direct reference to Christ, Heb. 2: 12, "In the midst of the Church will I sing praise unto thee." This prophecy was fulfilled. Matt. 26: 30: "And when they had sung an hymn," &c. Here, then, we have evidence that the Church or kingdom (See Col. 1: 13) existed prior to the day of Pentecost. Once more, if your doctrine be true, then it must follow that the "breaking of the loaf," and the "washing of the saints' feet," were instituted out of the Church. Besides, on your apothasis, that baptism is out of the house, does it not follow that those who are out of the Church enjoy the greatest privileges?

M.—I am not particular as to where the Church originated; but the order of Christian duty was, as stated, Acts 2: 41: "Then they that gladly received his word were baptized;" and then, and not until then, were they added unto them.

N.—It is not said that they were added after baptism—it is merely said, "And the same day were added unto them," &c. The order of a narrative does not always prove that the facts narrated occurred in the same order. See Gen. 2: 3-7. This passage alone would lead us to the conclusion that man was created after the seventh day, which we know was not the fact. There are many similar passages. But your doctrine is, that the Church originated on the day of Pentecost, and that Christian Baptism is the door into the Church. You must then prove that the one hundred and twenty were re-baptized, to sustain your position. Now, as you cannot do this, does it not follow that I have at least one hundred and twenty (120) in the Church, previous to baptism? I shall promise you that as soon as I shall find it my duty to be immersed, I will obey: only give me time and room for examination and reflection; that when I do obey, I may do it voluntarily and understandingly.

M.—You have made a long speech. I would only say in reply, that as none but voluntary and intelligent persons can rightfully obey a Divine command, and as you are not such an one, I presume you are free from the obligation.

N.—Thou hast rightly said, as it regards myself, with reference to the subject before us. I would say, you should not force the kitten's eyes, lest you should injure them. Remember, "Charity suffereth long, and is kind."

M.—I can prove that the Apostles baptized the same hour of the night, upon the immediate profession of faith.

N.—That is not the point at issue. You must prove that they prohibited persons from fellowship on the ground of not having been baptized. You must prove that baptism is the door. In short, you must prove your practice. Until this is done, your doctrine rests on a mere inference, and this is what on other subjects you condemn. Besides, to disfellowship persons on the ground of a mere inference, is uncharitable. Once more, and I shall have done. I shall here introduce a few passages to prove my position. Acts 2: 4-7; chapter 4: 4; chapter 5: 14; chapter 11: 21, and chapter 14: 1. Here we have it, that the Lord added unto the Church daily multitudes, both men and women; and as you cannot prove that they were baptized, previous to membership, my position is sustained. But, before we part, I will leave with you a question, for your consideration till our next interview. It is this: What is the door into the Local Church, and by what act do we enter?

Farewell. AN OBSERVER.

December 18, 1850.

Tale-bearing.

"*Where there is no tale-bearer, the strife ceaseth.*" Prov. 26: 20.

Solomon was a wise man, and by his wisdom he found out that the world would always have a tale to carry, and that there was only one way to suppress it, and that was to dismiss the bearer. He seemed to think, according to his language, that there could be no sufficient means adopted to induce the world to cease from forging tales. That "Satan will find mischief for idle hands," is a saying nearly as old as the hills. Hence Solomon concludes that it only ceaseth where there are none to carry the news. Some people say there is no harm to carry a tale, providing there is no particular harm in it, and providing they charge the one to whom it is communicated not to divulge the secret. But Solomon says it causes strife. This shows that it is harmful. It is so,

1st. Because it causeth deception—for however charged, they will tell.

2d. Because it proves an unfaithful friend. Prov. 11: 13—"A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." This seems in unison with the Apostle's language, "Bear one another's burdens, and so fulfil the law of Christ."

3d. Because it offends a brother. The wise man says, "A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle." Our Saviour says, "Love thy neighbor as thyself." If I love him as I do myself, I will surely not carry a petty tale against him. The world is a poor depository. There is an old saying—though old, yet good—"That the man that can't keep his own secret, does ill to get some one to keep it for him." One tells a tale on his brother, and then tells a second not to mention it. He tells a third, &c. At length every person, in this secret way, gets to know it. Then the demon becomes unmasked, and flies on the pinions of the wind.

On eagles wings immortal slanders fly,
While virtuous actions are but born and die.

All tales savor more or less of slander. O, how many have to suffer from the lying tongues of others. "'Twas slander filled her mouth with lying words. Slander, the foulest whelp of sin. The man in whom this spirit entered was undone. His tongue was set on fire of hell—his heart was black as death. His legs were faint with haste to propagate the lie his soul had framed. His pillow was the peace of families destroyed—the sigh of innocence reproached. Yet did he spare his sleep, and hear the clock number the midnight watches. On his bed, devising mischief more, and early rose and made most hellish meals of good men's names. From door to door you might have seen him speed, or placed amidst a group of gapping fools; and whispering in their ears with his foul lips. Peace fled the neighborhood in which he made his haunts; and, like a moral pestilence, before his breath the healthy shoots and blooms of social joy and happiness decayed. Fools only in his company were seen, and those forsaken of God, and to themselves given up.

The prudent shunned his house as a deadly moral plague. And fain would all have shunned him at the day of judgment; but in vain.—They all around him wailed; while on his face, thrown back by injured men, in characters of ever-blushing shame, appeared ten thousand slanders, all his own."

Such is a faint picture of the dreaded monster—from his grasp none are safe. I too, like Solomon, have walked out to see what was practiced under the sun; and I beheld, and lo! a beast arose up from the earth, (grovelling in its nature,) more formidable than Daniel's. The heinousness of its aspect chilled the hearts of all around. The young trembled—the old grew pale—the innocent wept—the virtuous moaned—the sleeping dead moved at its approach—the grave was not sufficient to conceal their virtue from his power.—And as I stood and gazed, I saw the innocent depart, and heard them with a trembling voice pronounce foul slander's name.

How many have been ruined in this way, that might have been an honor to their sex? How many have felt the tales and slander of those that we esteemed as our friends? Instead of following the language of the Apostle, we take a different course—"Do nothing whereby thy brother to offend." Patience and forbearance every man should be possessed of. Conceal the matter. Have patience and I'll pay thee all. These attributes are seldom displayed in our world by one man toward another. Instead of clemency, mercy, and forbearance, we find in the character of mankind, as delineated in the pages of history, the principle of revenge operating more powerfully than almost any other disposition. When we behold a personage, who is possessed of every degree of moral and physical power, for crushing his enemy, yet remaining calm and tranquil, and forbearing to execute deserved punishment, notwithstanding repeated insults and injuries, we are led to admire such qualities, as indicating a certain degree of greatness and benevolence of mind. For this we admire king David, in sparing the life of Saul, at the cave of En-gedi; and afterwards again, when sleeping in a trench at Hachilah. Again, after Saul, his bitter enemy, was slain, he did not wish the news to be carried far and wide, (as some would at this day,) but his language was, "Tell it not in Gath! publish it not in the streets of Askelon!" Why not? "Lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph." If all possessed the spirit of David, there certainly would be a great change. If we all would say, I won't tell a tale on my brother, lest the wicked triumph, then tale-making, tale-carrying and tale-telling all would cease.

I write this becanse I see and hear so much of it in these degenerate days. Brother can't conceal the faults of his brother, and every little thing is told with a design or intention to injure. I have felt the sting of slander and reproach myself. I dread the dreadful evil.

Yours, &c., HENRY L. SOULE.

The Right Way.

The tide of emigration is flowing rapidly westward. In this flood of folks moving onward as an avalanch, are many members of the Church of God. These locate in distant regions, often far apart from each other. And the result is, that although they were steadfast members of the Church in the East, and once firm opponents to sectarianism, yet they soon contrive to lose their prejudices, and with great elasticity of conscience make themselves at home among other denominations. Is this right? Is it honest? Is it consistent? Is it good policy? We answer emphatically, no. If our cause is right in the East, it is equally so in the West. And we ask, how has the Church spread in any section? Has it not been by standing fast to Bible doctrine, and keeping aloof from the greedy grasp of some persuasions, thus pressing the great truths of the Gospel upon the people. The Church has lost hundreds and thousands of members by this insane and profligate course. It has sapped the moral energy of many Churches, and too often blasted, with fierce indignation, the most brilliant prospects of a future world. This should not be. We hope to see better things hereafter. We expect to see all work, and then the cause will be promulgated far and wide, most rapidly and gloriously. It is the duty of every one to do so.

The History of every Church shows how manfully the first one or two members of a given Church braved the storm of persecution; but they were rewarded, for opposition afterwards lessened, and they fondly viewed the splendid triumph. We take it, that whenever brethren move to other places, and unite with other denominations, that they give a fair show of having been bare hypocrites before. How can any disbeliever in infant sprinkling join a body that practices it? Or how can one commingle with a people so inconsistent as to baptize just as folks want it done?—Truly, it is flinging the Bible aside, to follow after men's whims, and please the people. As well might we go into a thousand other follies, and fancifully dream of Heaven.

Be firm, true, and consistent, and a great reward will be yours, in building up so good a cause. Look around you; see the upward tendency of the truth in places wherein men feel an interest in the cause they advocate, and act upon it. The work still will speed vigorously onward, and the frail power of men cannot stop it. It will sweep prejudices before it as a flood; and spread as a river emptying into the sea. Its power will surpass that of the mighty hurricane, that levels everything before it. G. R.

Elizabethtown, Pa., Jan. 18, 1851,

New Year's Gift.

News from North Bend once more.

Our revival is now ended. It lasted over six weeks. There were from 65 to 70 professing conversion, together with some backsliders reclaimed—33 were baptized, and 23 or 24 united with the "Church of God." There are some more that finally will unite, there being a goodly number who as yet stand neutral. The Church here now numbers about 45 members. I expect to be able, the Lord willing, to find some new snbscribers for the "Church Advocate" by next spring.

Good Editor, we are now stretching (as it were) every nerve in trying to build a Meeting-house. O, that the Lord would open our way! Some of us poor worms have helped to build good and comfortable houses for our Eastern brethren, and paid liberally too, according to our circumstances; but lo! we have none! How will we get one? Well, a house we must have, and a house we will have, if the Lord will. There is one brother here, may be he is worth $300 in all, who subscribed $20, and said, if he cannot pay it in any other way, he will sell one of his oxen! Hear that, ye wealthy brethren in the East! He has only one yoke to farm with. Another one, worth a few hundreds more, with a family of 12, subscribed $50; aud in such ways, with scarcely a knowledge how to ever get such sums paid, we have more than half enough (as we suppose) subscribed to build. Come, brethren, give us a little lift. Build we will, if we live. This is certain, whether we be able or not. If the preachers here are to preach gratuitous, build the houses of worship, and then make rails and post fence and farm for a living for themselves and their large families, and after all this, are looked to, to help support missionaries, this looks to me like hard times being plenty. What think ye?

We are very much in want of books, especially Hymn Books. When will we get them? 1.*

From letters received by some of the brethren, it appears that there will be a considerable ingathering of brethren by next spring, from Huntingdon county, &c. Let them come.

"The Church Anvocate."—The 13th number, (I believe it is,) containing the Journal of the East Pennsylvania Eldership, uever made its appearance. How is this? 2† Brother Jos. Orris never yet received one single copy since he is in Iowa. How comes this? 3‡ Please send us the number containing the Journal of the East Pennsylvania Eldership. We are anxious to see it. 4§

Iowa Legislature.—There is a popular report afloat that the Iowa Legislature passed a law last week against the traffic and sale of intoxicating liquors, as a beverage! This is rather ahead of the East, is it not? I will now stop, my letter being large enough. So farefell. M. F. SNAVELY.

P. S.—Let some brother come to Iowa as a missionary, by all means. My Post-office address is Iowa City. M. F. S.

North Bend, Johnson Co., Iowa, Jan. 1, 1851.

1* We will try and send you some books as soon as the navigation opens in the spring.

2† They were packed and sent as usual. Why they miscarried, we know not.

3‡ Brother Orris' paper is regularly sent with the pack. It must be intercepted in Iowa City.

4§ We cannot supply the whole number. We will send one. Editor.

New Testament Words.---No. 5.

Brother Winebrenner:—

The next word to which I would call the attention of your readers, is

ASP.—This word is found in Rom. 3: 13, and is mentioned but once in the New Testament, where the Apostle says, "The *poison* of Asps is under their lips." The *Asp* is a small poisonous serpent, whose bite causes a very speedy but easy death. There are three different species of Asps whose bite or stings are said to prove mortal. The bite of one kind causes people to die with *thirst*. Another kind causes death by *sleep*—and another by the loss of *blood*. When a person is bitten by any of these serpents, he grows blind, with swelling and moderate pain in the stomach; and it is said there is no way for a person to die so *easy* as by the sting of an Asp, as it throws him into a state of *insensibility*. The Apostle says of wicked men, "The poison of *Asps* is under their lips." He does not mean wicked men who live a private life; but such as set themselves up as preachers of the Gospel of Jesus Christ; pretending to be teachers sent from God: having been made by—sent by—and authorized by *men*, to preach what *they* call the Gospel! Solomon says, "The lips of the righteous feed many."—Proverbs 10: 21. But the ungodly are not so—*their* lips kill many. Death is in the power of their tongues.

False, treacherous, or unconverted *man-made* ministers preach poisonous doctrines, which are dangerous to all who receive them. They have three ways of killing people.—*First*, by causing a great thirst, by their *dry doctrines*. *Secondly*, by preaching them into a state of *stupidity*—telling them, "We hold the doctrine of baptismal regeneration. The baptized infant is a member of Christ, a child of God, and an inheritor of the kingdom of Heaven!!! And this he is made by a sacrament—a mysterions and inscrutable means of conveying God's grace, the regenerating influence of the Holy Spirit." "*Churchman*"—Question, "Who gave you that name?" Answer, "My god-fathers and god-mothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven."—*See Catechism.* Or perhaps they will tell them that all things were decreed—"That all the people of God were chosen in Christ unto salvation before the foundation of the world." A *third* way is by putting them to *death*, right-out; as has been the case in *Rome, England*, and even in this *country*. There is no cure for the sting of the *Asps;* but, blessed be God, there is a *sure* cure for such as are bitten by those whose mouths are full of the poison of false teaching. If their doctrines cause *thirst*—the Gospel says, "Ho every one that thirsteth, come ye to the waters"—"And whosoever will, let them take of the water of life freely." If their *bite* causes *sleep*—the Gospel says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." If the bite should cause a *wound*, the Gospel declares "that Christ will bind up the broken-hearted, and heal all such as need a physician."

Oh! that people would fly from such *Aspish* teachers, and come to Christ, the great Teacher and Physician—

His help he'll freely give,
He makes no hard condition;
'Tis only look and live.

Truly yours, &c.,
WM. JOHNSTON.

REPORT OF THE Standing Com. of the Ohio Eldership.

Sugar Creek, Holmes Co., Ohio.
Jan. 13, 1851.

The Standing Committee of the Ohio Eldership, having been duly informed of the misfortune of our much beloved brother, David Schriner, V. D. M., think it to be the duty of the Church of God in Ohio to do something for his immediate relief. The Committee therefore recommend,

1. That every minister of the Ohio Eldership take up a public collection, at their respective appointments, to defray his expenses.

2. That each minister give notice of said collections, some three weeks previous to the lifting of them.

3. That the case of the afflicted one be fairly presented before the Church and the public. [For particulars, see Church Advocate, No. 17, page 133. Also, in a previous number, in a letter from brother Adams.]

4. That the monies raised be forwarded to brother Schriner, as soon as convenient.

5. That each minister take a note of the amount raised at each collection, and report the same to the Committee, or the Eldership.

O, brethren, remember the poor and the afflicted. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will the Lord pay him again."—Prov. 19: 17. Now, brethren, if this security is good enough for you, then down with the *dough*.

J. Beidler,
A. Holms,
H. Murray, } *Committee.*

Hell.

BY WM. M. H——R.

There is a pit whose gloomy depth profound
Was never fathom'd, and no mortal eye
E'er pierced the dark domain; and there
No cheering voice in soothing accents fell
To mitigate the woes the suffer'rs feel.
All, all is dark, and tho' ever and anon
The awful tempest of the sulphur flames
Terrific flows, while all the hollow deep
Reverberates with mingled cries of wo,
And clanking chains, and lamentable shrieks.
The Devil there in hellish state appears,
Wrapp'd in the billows of eternal fire—
Attended by a train of torturing fiends,
E'er ready at their hellish master's will
To augment those pangs intolerable
Already; yet the full extent of pain
Eternity will only solve. Oh! there
The mourner's cry's unsoothed by Mercy's plea,
And bitter, burning tears forever fall
Unpitied and unnotic'd; prayers too
Are heard, but ah! there is no faith to raise
Them to the holy throne! their piercing sounds
Are buried in the awful lake of fire.
There kings and nobles, vassals lie without
Distinction's mark, each alike enduring
That eternal fire. Angels, too, are there,
Who from the shining realms of endless bliss
Were hurl'd to clank their chains in awful hell
Until the Judgment shall be set, when they
With devils and damn'd spirits shall writhe
Forever. Oh! what a hideous mass is there,
From every nation and from every grade,
Reaping the reward of every crime
On earth committed. There are mingled howls
And piereing shrieks, and faithless prayers,
And bitter cursings more hideous made
By gnashing teeth and unending wo.
Despair there reigns, and not one ray of hope
E'er cheered the wretched inmates of that pit.
With torture frantic, in despair they seek
Annihilation—utter death, but oh!
Inscribed upon perdition's walls in fire
Eternity in blazing characters to tell
Their doom is fixed; and while Jehovah lives
'Gainst whom they've sinned, and while the Cherubim
Shall fill the shining courts with melody,
And while the spirits of the just shall shout
Triumphant anthems to their King, shall they
Continue to deplore their woes—regaled
With awful goblets of eternal fire.

Bloomfield Furnace, Pa., Jan., 1851.

Letter from Sister Sarah Grove.

Reading Furnace, Pa., Jan. 26, 1851.

Dear Brother:—

Enclosed you will find two dollars towards the support of those missionaries that are going to the West, for which you will please give me credit in the list. By your permission, I will copy a few lines for the columns of the Acvocate.

UNCERTAINTY OF LIFE—IMPORTANCE OF RELIGION.

Reader, you who are now young and healthy, and perhaps calculating on what you may be, and do, and possess, and enjoy through a long series of years; but do not forget, that in the midst of life we are in death, and that the body of many a youth, who a year ago was as blooming and vigorous as ours, now lies beneath the clods of the valleys. Therefore, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." "What are our lives? even as a vapor that appeareth for a little while, and then vanisheth away." "For that ye ought to say, if the Lord will, we shall live, and do this or that." Now, seeing that life is so uncertain, and that at any moment death may be so near, while you are concerned to acquire what may be useful to you in future life, above all things do not neglect what is necessary to your safety and happiness when you die. Let not all your cares and thoughts be spent upon what you shall eat, and drink, and wear, or upon any worldly good, but ask with deep solemnity of spirit, what must I do to be saved? Your heart, if it has not been changed by the power of Divine grace, is full of enmity against God. You do not love to obey God, nor think as he thinks, nor choose what he approves." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh, cannot please God'" Think, dear young reader, of the precious privileges bestowed on sinners through Jesus Christ, and let it be your fervent prayer, "Remember me, O! Lord, with the favor that thou bearest to thy people. O! visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, and glory with thine inheritance." Lose no time in coming to a decision. Many lose their souls by intending to become Christians at a future time. "Now is the accepted time, and the day of salvation." Remember, it is said to you, "My son, give me thy heart. I love them that love me, and they that seek me early shall find me." Who, then, would not prefer being a Christian? "Godliness is profitable to all things, having the promise of this life and of that which is to come." Ah! methinks, I would rather be a door-keeper in the house of God, than dwell in the tents of wickedness, and be banished from his presence forever. Surely in His presence there is fullness of joy, and at His right hand there are pleasures forevermore. Very respectfully yours,

SARAH GROVE.

NEWS DEPARTMENT.

Population of Wisconsin.—The population of this State, on the 1st day of June, of last year, was 305,121, showing an increase in two years and a half, of 94,575. There has been an increase in every county, with the exception of St. Croix, which shows a decrease since 1847. For the past two years the increase in the population has been at the rate of about 40,000 per annum. The principal element in this rapid increase is immigration from abroad.

Population of Connecticut.—The population of Connecticut, by the U. S. census of this year, is ascertained to be 382,000, which is a gain of 62,000, or 20 per cent. from 1840. This is a greater increase by 3,000 than the whole increase of the population of the State from 1800 to 1840.

North Carolina Coal.—Professor Johnson examined carefully the Coal region in Chatham and Moore counties, for a space of fifteen miles in length by four or five in width, in all of which he found undoubted evidence of a deposit of minerals, which he pronounced to be of the best kinds of bituminous, semi-bituminous, and anthracite. The indications are, he says, that the deposit is thirty miles in extent, by four to five wide, comprising a space of about one hundred and fifty square miles. We learn, also, that the Professor found the deposit as much as seven feet two inches in depth—a greater depth than any similar deposits in England.

[*Fayetteville (N. C.) Observer.*

The first Printed Book.—It is a remarkable and most interesting fact that the very first use to which the discovery of Printing was applied was the production of the Holy Bible. This was accomplished at Mentz between the years 1450 and 1455. Of the first printed Bibles, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Greenville collection. One is in the Royal Library at Paris.

Of the fourteen remaining copies, ten are in England—there being copies in the libraries of Oxford, Edinburg and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as $1,300.

Postmasters.—A Postmaster in Pennsylvania recently had judgment given against him for the price of subscription of several years to a newspaper, on the plea that he had not given sufficient legal notice to the publisher to stop it, and had continued to receive the numbers for several years, and sell them for the postage! The magistrate decided that merely returning a copy of a paper, with *stop this* written on it, without post-mark or other indications of locality, was not sufficient or legal notice; but a written notice, with name, place, date and reason, must be sent to the publisher, and franked, that it may be taken out by him.

Low Salaries.—The following table shows the salaries to be paid to the government officers in the State of Michigan, as determined by the new Constitution—Governor $1000; Judges of the Circuit Court $1500; State Treasurer $1000; Auditor General $1000; Superintendent of Public Instruction $1000; Secretary of State $800; Commissioner of State Land Office $800; Attorney General $800. These salaries cannot be increased by the Legislature, and the officers are allowed no fees or perquisites for the performance of any duties connected with their office.

Missouri and Iowa.—The Suprme Court at Washington has decided the disputed boundary question between Iowa and Missouri against the latter, that the boundary made by the Commissioners shall stand as the true line between the two States.

Death of the fat-boy.—This often heard of boy died in New York on Saturday, the 1st inst. His name was George Robinett, and was a native of Indiana. His age was 23, and he weighed 400 pounds.

Census of Maine.—The total population of Maine, as given by the census returns, is 583,026; increase since 1840, 81,230.

One Hundred and Fifty Thousand Tracts for Russia.—The Russian Government has accepted an offer from the friends of the good cause in Petersburg, to supply the army through its officers with 100,000 tracts, and the navy and military hospital with 50,000 more. Of 79 different tracts approved by the censors, it has been arranged to print 2,000 each; and the American Tract Society have appropriated $1,000 to the important purpose. It is the only way in which the Gospel can be *preached in the Russian language by Christians of this country.*

Election of U. S. Senator in Rhode Island.—On Friday, the 31st ult., Gen. Charles T. James was elected Senator of the United States by the Legislature of Rhode Island, on the 8th ballot. Mr. James is deeply interested in the Cotton Manufacture, and will be found one of the most decided friends of the great measure advocated by the Whigs—a Protective Tariff. Gen. James is the celebrated Cotton Manufacturer to whose energy and skill we are indebted for the Cotton Mills at Lancaster and Harrisburg.—*Telegraph.*

Great Cave-in at Natchez.—A most ruinous falling in of the river banks, we learn from the Southern papers, took place at Natchez last week. The entire bank, including the whole width of the street, sunk, without a moment's warning, to the depth of 25 feet, nearly on a level with the water in the river. The disaster has not only ruined the street, side-walk and all, but has rendered the buildings unsafe and useless—*Steubenville Herald.*

New York and Suburbs.—The population of New York city proper is 515,394, and the number of dwellings 37,720. The population of Brooklyn is 96,850, and the number of dwellings 10,196. The population of Williamsburg is 30,686, and the number of dwellings 3,836. The total population of the three cities is 643,030, and the number of dwellings 51,770.

Philadelphia Commerce.—During the year ending on the 30th of September, 1850, the exports amounted to $10,001,445.—Vessels arrived, 518 from foreign ports, and 28,035 coastwise—an increase of 2,384 over 1849. Emigrants arrived, 13,615—6,784 males, 6.831 females; a decrease of 218 from 1849.

Census of Virginia.—The Virginia papers state that the white population of Eastern Virginia, will amount to 400,000, and of Western Virginia, 495,000. The entire population of the State will, it is said, be 1,400,000.

Death of a Member of Congress.—The Hon. David F. Kauffman, a representative to Congress from the State of Texas, died suddenly at Washington on Friday, the 31st ult. He was a native of Cumberland county in this State, where his relatives reside.

Missouri U. S. Senator.—After a protracted struggle in the Missouri Legislature, Mr. Henry C. Geyer has been elected U. S. Senator in place of Mr. Benton.

☞ The State of Iowa has ordered a block of marble for the Washington Monument, with the following inscription:—"Iowa—Her affections like the rivers of her borders flow to an inseparable Union."

☞ The New York Homestead Law went into operation on the 1st instant. It exempts from sale on execution for debts hereafter contracted, the lot and buildings thereon, occupied as a residence owned by the debtor, being a householder, and having a family, to the value of $1,000.

☞ The initiatory step in the movement for a regular steam communication between San Francisco and Canton, is about being taken by an enterprising merchant of the former city, who has purchased the well known steam propeller M'Kim, and intends running between San Francisco and Sandwich Islands.

☞ The Domestic Missions of the Methodist Church, according to Bishop James, comprise three hundred and thirty-seven missionaries. Connected with these are about thirty thousand church members.

☞ Henry H. Paine, of Worcester, Mass., has received by the last steamer from England his letters patent, which secure to him the benefits to be derived from his grand discovery, by the people of Great Britain.

☞ The Indiana Convention has passed a section prohibiting the Legislature from granting divorces; also, prohibiting lotteries or sale of lottery tickets in the State.

MISCELLANEOUS.

CONSTITUTION OF THE PENNSYLVANIA STATE AGRICULTURAL SOCIETY.

The Agricultural Convention which commenced its sittings here on Tuesday, the 21st ult., organized a State Agricultural Society, the officers of which were named in connection with the proceedings of the Convention, and adopted the following

CONSTITUTION:

The name of the Society shall be "The Pennsylvania State Agricultural Society."

The objects of the Society are to foster and improve agriculture, horticulture and the domestic and household arts.

SECTION 1. The Society shall consist of all such persons as shall signify to the executive committee their wish to become members, and shall pay to the Treasurer, on signing the Constitution of the Society, not less than $1, and an annual contribution of the same amount; and also of honorary and corresponding members. The officers of County Agricultural Societies in this State, or delegations therefrom, shall be members *ex-officio* of this Society.

The payment of twenty dollars shall constitute life membership, and exempt the members so contributing from all annual payments.

SEC. 2. The officers of the Society shall be a President, a Vice President from each Congressional District, three-fourths of whom shall be practical farmers or horticulturists; a Treasurer; a Corresponding Secretary; a Recording Secretary; a Librarian; an Agricultural Chemist and Geologist, and such other assistants as the Society may find essential to the transaction of its business; an Executive Committee, consisting of the above named officers and five additional members.

DUTIES OF OFFICERS.

SEC. 3. The *President* shall have a general superintendence of all the affairs of the Society; in case of the death, illness or inability of the President to perform the duties of his office, the executive committee shall select a Vice President to act in his stead, who shall have the same power and perform the same duties, as the President, until the next annual election.

Vice Presidents.—It shall be their duty to take charge of the affairs of the Association in their several districts; to advance all its objects; to call upon farmers, to report as to the condition of Agriculture in their neighborhood; to ask for information as to the modes of cultivation adopted by different farmers; and as far as in their power, to make known the resources of their districts; the nature of its soil; its geological character, and all such matters as may interest farmers in every part of the State.

The *Treasurer* shall keep an account of all the moneys paid into his hands, and shall only pay bills, when audited and approved by the Executive committee; each order for payment must be signed by the President or the Chairman of the Executive committee.

Corresponding Secretary.—The duty of this officer shall be to write a correspondence with all persons interested in Agriculture, whether in the State of Pennsylvania or elsewhere, but especially with our Consuls in foreign countries, that new seeds, vegetables or live stock, may be introduced, and their fitnsss for cultivation and propagation in our climate be tested. At each stated meeting of the Society, he shall read his correspondence—which shall, either the whole or such parts as may be selected by the Society, form a portion of the transactions. He shall also correspond with the President, or other officers of each State Society in the United States, at least twice in the year, for the purposes of combined and mutual action, and to be informed of the result and progress of each other's efforts; also, to invite mechanics to forward models or implements for examination and trial.

The Recording Secretary shall keep the minutes of the Society, and of the Executive Committee. At the close of each year, he shall prepare for publication such parts of the minutes and transactions of the Society, as may be designated.

The Librarian shall take charge of all books, pamphlets, &c., belonging to the Society, and shall act as durator to preserve seeds, implements, or whatever property the Society may possess.

The *Executive Committee* shall transact the business of the Society generally, shall superintend and direct the publication of such of the reports and transactions as they may deem proper, and shall designate the times and places for annual exhibitions, regulate the expenditures, examine all accounts, and keep such general charge of the affairs of the Society as may best promote its interests. They shall select their own chairman, and meet monthly; five members shall form a quorum. They shall call special meetings of the Society when necessary.

SEC. 4. The Society shall meet annually on the third Tuesday of January, at Harrisburg, when all the officers of the Society shall be elected by ballot for the ensuing year, and until another election. They shall also hold a general meeting at the time of the annual exhibition, and special meetings whenever convoked by the Executive Committee. Fifteen members shall form a quorum for the transaction of business, but no member in arrears shall be entitled to the privileges of the Society.

SEC. 5. This Constitution may be altered or amended at the annual meetings in January, by a vote of two-thirds of the members in attendance.

CLERGYMAN'S LIFE.—To a person who regretted to the celebrated Dr. Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply:—"The life of a conciencious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life; nor do I envy the clergyman who makes it an easy life."

POETRY.

WAR.

BY JOHN F. WEISHAMPEL, JR.

The battle field! the battle field!
What wounded lie about—
The foeman has been made to yield,
And there has been a rout!
A battle day! a battle day!
O War! what dost thou cost?—
Ten thousand limbs are shot away—
A thousand lives are lost!

Give way! make room—the conqueror comes
With victory on his brow;
He saw his foes a while ago,
And he would see them now!
Some stand upon the gory plain,
And some in terror kneel,
And some are writhing in their pain,
Beside the victor's heel.

Some cry aloud in maddening rage,
And curse themselves with woe,
And others dare again to wage
A conflict with the foe.
And others fling aloft their arms,
And shriek a thirsty cry,
For water drops to cool their heat—
Then stagger back and die!

O, what a dreadful picture then!
No man saw such before—
The plain is strewed with dying men,
All stiffened in their gore.
A battle day!—a battle day!—
O War—how dear thy cost!
Then thousand limbs are blown away—
A thousand souls are lost!

Baltimore, Md.

Friendship.

How hard it is to find a friend
On whom we always can depend—
Sometimes we think the treasure got,
'Till trial proves we have it not.

Many, to serve their selfish ends,
Warmly declare they are your friends;
But soon as serving self is o'er,
Behold, they are your friends no more.

Others will act a part more base—
Always be friendly to your face;
You turn your back—then they your name
Expose to obloquy and shame.

Apparent friendship others show,
That you may confidence bestow;
Your secrets thus they oft obtain,
And use to injure your good name.

Those who of others tell you much,
My counsel is—beware of such,
They bring your neighbors' faults to view,
And absent, speak the same of you.

A faithful friend may well be prized,
But mere pretence must be despised;
Whene'er disposed a friend to trust,
Be always sure you prove him first.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will commence in the Bethel at Elizabethtown on Saturday, the 22d of February.

Another at Falmouth, Lancaster county, commencing on Friday evening, the 7th of March. Elder Harn is expected to be in attendance.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 11th of July, 1850, by Elder S. Bowser, Mr. GEORGE R. RAMSEY to Miss MARY ANN WOLF, both of York Co., Pa.

On the 23d ult., by the same, Mr. GEORGE FISSEL to Miss ELIZABETH HUFFMAN, both of York county, Pa.

On the 30th ult., by J. Winebrenner, V. D. M., Mr. HENRY WEBERT, of Paul's Valley, to Miss SUSAN STEEL, of York county, Pa.

On the 13th inst., by the same, CHRISTIAN E. HERSHEY to Miss MARGARET ANN GROFF, both of Lancaster county, Pa.

On the 28th of March, 1850, by Elder A. J. Fenton, ELIHU BROWN and ELIZABETH RAMSEY.

On the same, by the same, THEODORE FERENBERG and DIANA RAMSEY.

On the 5th of June, 1850, by the same, JEHU CUNNINGHAM and CHARLOTTE CLARK, all of Newburg, Huntingdon county, Pa.

On the 15th of August last, by the same, SAMUEL ANDERSON and ELIZABETH RAMSEY.

On the 16th of January last, by the same, LEVI BOREMAN, of Juniatta county, and REBECCA RAMSEY, of Huntingdon county, Pa.

"Oh, married love, each heart shall own,
Where two congenial hearts unite;
Thy golden chain, inlaid with down,
Thy lamp with Heaven's own splendor bright."

In October last, by Elder T. Strohm, Mr. JONATHAN FOX to Miss MARY ANN FORNEY, both of West Hanover.

In November last, by the same, Mr. DAVID SOULE to Miss CAROLINE MILLER, both of Linglestown, Dauphin county.

On the 6th inst., by the same, Mr. JOHN P. CHUBB, of Paul's Valley, to Miss SARAH ——, of Armstrong Valley, Dauphin county.

On the 11th inst., by the same, at the residence of Elder A. Miller, Mr. MICHAEL WOLF, of Highspire, to Miss CHRISTIANN SARCH.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On Monday evening, the 3d inst., ANNA CATHARINE CLAY, daughter of Brother Henry and Sister Fanny Clay, aged 2 years, 9 months, 2 weeks and 1 day.

Departed this life, on the 23d of January, 1851, DANIEL WHISLER, son of Jacob and Elizabeth Whisler, aged 19 years and 30 days.

His time of sickness was five weeks and five days, which was the scurvy and fever. His mortal remains were interred in Diller's grave-yard, near Newville, Cumberland Co., Pa. Funeral services by Rev. Daniel Eckerd.

In Mifflin township, Cumberland county, Pa., GEORGE WHISLER, son of Jacob and Elizabeth Whisler, aged 21 years, 7 months and 3 days.

Funeral services by Rev. Daniel Whisler and Rev. Andrew McElvain.

On the 5th of January, 1851, ELIZABETH FINKENBINER, daughter of brother Abraham Finkenbiner, aged 5 years and 11 days.

Her mortal remains were interred in Knettle's grave-yard, in Mifflin township, Cumberland county, Pa. Funeral services by Rev. Daniel Whisler. W. W. WHISLER.

On the evening of January 27th, 1851, at the residence of her father, VIRGINIA E., daughter of David and Mary Carmony, in the 11th year of her age.

The deceased was characterized by a vigor and maturity of intellect rarely in the posses-

sion of one so young. And though stricken by a disease that resulted in a very painful dissolution, after an illness of only three days, she bore her affliction with the resignation and fortitude of one more advanced in years, referring very frequently---especially in the last day of her illness--to the trouble she feared she must be to her mother. Although enduring great agony, she was quite sensible to the last; and a little while before she died she quoted a passage of Scripture to her father, and exhorted him to live a righteous life, and take care of her little brothers.

On the 27th of January, 1851, near Reedsburg, Wayne county, Ohio, a son of Abraham and Susannah Grindle, aged 4 months and 18 days.

Funeral sermon preached by the writer, from Jer. 28: 16. D. NEIDIGH, JR.

At Linglestown, Dauphin county, Pa., on the 7th of December, 1850, BROSILLAH SEECHRIST, aged 6 years, 5 months and 28 days.

Deeember 18th, 1850, ANAMYRAH SEECHRIST. Funeral services by Elder T. Strohm.

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,			$4 12	*a*	4 50
Do.	RYE,	do. - -	2 50	*a*	2 50
Do.	CORN,	do. - -	2 37½	*a*	2 37½
GRAIN—WHEAT, per bushel,			87	*a*	90
Do.	RYE,	do. - -	56	*a*	62
Do.	CORN,	do. - -	45	*a*	45
Do.	OATS,	do. - -	33	*a*	33
Do.	BARLEY,	do. - -	70	*a*	75
SEEDS—CLOVER,		do. - -	4 00	*a*	4 50
Do.	TIMOTHY,	do. - -	2 00	*a*	2 25
Do.	FLAX,	do. - -	1 25	*a*	1 25
BEEF, per cwt.		- - -	5 00	*a*	5 50
PORK, do.		- - - -	5 50	*a*	5 50
HAMS, per pound,		- - -	8	*a*	11
BUTTER, do.		- - -	20	*a*	25
LARD, do.		- - -	8	*a*	8
TALLOW, do.		- - -	8	*a*	10
HARD SOAP, (Dried) per lb.			6	*a*	7
EGGS, per dozen,		- - -	15	*a*	18
POTATOES, per bushel,		- -	50	*a*	62
ONIONS,		do. - -	75	*a*	87½
APPLES,		do. - - -	37	*a*	62
PEACHES, (Dried) per bush.			1 25	*a*	1 30
FEATHERS, per pound,		- -	37½	*a*	45
WOOL,		do. - - -	30	*a*	50
SALT, per sack,		- - - -	1 75	*a*	1 75
HAY, per ton,		- - - - -	10 00	*a*	10 00
PLASTER, per ton,		- - -	4 75	*a*	4 75

PHILADELPHIA.

FLOUR—WHEAT, per barrel,			$4 62	*a*	5 25
Do.	RYE,	do. -	3 00	*a*	3 00
Do.	CORN,	do. - -	3 00	*a*	3 00
GRAIN—WHEAT, per bushel,			95	*a*	1 10
Do.	RYE,	do. - -	70	*a*	71
Do.	CORN,	do. - -	60	*a*	61
Do.	OATS,	do. - -	42	*a*	45
Do.	BARLEY,	do. - -	85	*a*	1 00
SEEDS—CLOVER,		do. - -	4 75	*a*	5 00
Do.	TIMOTHY,	do. - -	2 50	*a*	2 62
Do.	FLAX,	do. - -	1 40	*a*	1 50
BEEF, per cwt.,		- -	7 00	*a*	8 75
PORK, do.		- - - - -	7 00	*a*	7 25

Music Books—Price Reduced.

1. Evangelical Music—Patent Notes—Price five dollars per dozen.
Do. Do. Round Notes—Price four dollars per dozen.
2. History of all Denominations—Portrait Editions—Price two dollars and fifty cents.
3. Reference and Pronouncing Testaments—Price fifty cents.
4. Treatise on Regeneration—Price sixty-two and a half cents.
5. Five Hundred Sketches and Skeletons—Price two dollars and fifty cents.
6. Traveller's Guide to the West—Price fifty cents.
7. Wandering Soul—Price seventy-five cents.
8. Hymn Books, English and German, assorted, at different prices.

☞ For sale by JOHN WINEBRENNER and HICKOK & BARRETT, Harrisburg, Penn'a.

Dr. Christie's
Galvanic Belt, Necklace, Bracelets, and Magnetic Fluid.

THE acknowledged and extraordinary curative powers of these wonderful inventions is now so generally known and their sales and reputation throughout the whole country so extensive, that it would seem unnecessary to urge their merits further. But some late circumstances have occurred which render it a matter of duty to the public not to be altogether silent, for while the ephemeral nostrums of the day are trumpeted by columns through the Press and swallowed by quarts and gallons by the afflicted, and are found just good for nothing,

Christie's Galvanic & Magnetic Curatives,

have been quietly working their way among the most intelligent and respectable classes, and are constantly achieving cures in an alarming train of diseases, which have for ages baffled all the aid of medicine and all the resources of Science. These diseases are called

NERVOUS COMPLAINTS,

and in these diseases medicine is of no avail whatever. It never does good, and it often does harm. Syrups, Extracts, Balms, Balsams, Elixirs, Bitters, Pills, Powders and Potions of every kind are alike worthless, for they weaken the vital energies of the already prostrated system; while under the strengthening, life-giving, vitalizing influence of Galvanism, as applied by this beautiful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, elasticity and vigor.

These remarks relate to such diseases as NEURALGIA, TIC DOLOREUX, BRONCHITIS, PALPITATION of the HEART, WEAKNESS, and all FEMALE DISORDERS, such as NERVOUS HEADACHE, LASSITUDE and DESPONDENCY, which are only other names for Nervous Derangement; EPILEPTIC FITS and CONVULSIONS, which are known to result from a non-equilibrium of Electric influence; NERVOUS TREMORS, DEAFNESS, which is nearly always caused by torpidity of the Auditory Nerves and can always be perfectly cured by Galvanism when the organ is not destroyed; DYSPEPSIA, in its worst forms; PALSY and PARALYSIS, uniformly caused by a deficiency of Nervous Influence; CHRONIC RHEUMATISM, TORPIDITY of the LIVER, PAIN in the SIDE, SLUGGISH CIRCULATION, SPINAL and HIP COMPLAINTS, DEFICIENCY of NERVOUS and PHYSICAL ENERGY, and all those distressing complaints resulting from a DERANGEMENT of the NERVOUS SYSTEM.

In the above prevalent and terrible class of diseases and Nervous Complaints which are much more numerous than is generally imagined—

CHRISTIE'S GALVANIC CURATIVES,
Are an Absolute and Positive Specific.

The BELT is used when the body or system generally is affected: the NECKLACE for complaints of the Throat, as Asthma and Bronchitis, and of the Head: and the BRACELETS for all disorders of the arms and limbs, as Rheumatism, Palsy, Tremors and Spasmodic affections. These articles are simply applied as directed with the MAGNETIC FLUID which accompanies them, and when faithfully used they NEVER FAIL!

☞ The great peculiarity and excellence of the GALVANIC CURATIVES consists in the fact that they arrest and cure disease by Outward Application, in place of the usual method of Drugging and Physicing the patient till exhausted nature sinks hopelessly under the infliction. They strengthen the whole system, equalize the circulation of the Blood, promote the secretions, invigorate the entire energies, and can never do the slightest harm under any circumstances.

Since their introduction in the United States, only three years since, more than

75,000 PERSONS

including all ages, classes and conditions, among whom were a large number of Ladies, who are peculiarly subject to Nervous Complaints, have been

Entirely and Permanently Cured,

when all hope of relief had been given up, and everything else had been tried in vain! The beneficial results which have uniformly attended their use is confidently stated to be without a parallel in the annals of Medical Science. Clergymen, lawyers, and even physicians: ladies of the highest standing: distinguished persons holding elevated official stations: merchants, manufacturers, and mechanics: the poor and the rich alike: often whole families, among all classes, ranks and conditions, have equally been recipients, and have equally acknowledged the wondrous and often unexpected benefits which they have thus received.

☞ Let it be known and remembered that the only Natural Restorative for the Nerves is Galvinism, and that in all Nervous Diseases we should

"Throw Physic to the Dogs."

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford temporary relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt round the Body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of Dyspepsia are permanently cured. A few days is amply sufficient to eradicate the disease of years.

MANY THOUSAND
Certificates and Testimonials

from the most intelligent and respectable persons residing in every portion of the United States, could be presented. These are now unnecessary, but a numerous selection embracing many statements of the most extraordinary character, sufficient to convince the most sceptical, may be had of the authorized Agent. The interested are particularly invited to call.

WONDERFUL RESTORATION!
☞ 77 Years Old!!!

Blooming Grove, Orange Co., N. Y., July 26, 1850.

To Dr. A. H. Christie, New York.

Dear Sir—Having been very severely handled by Rheumatism and other diseases, and having been cured in a most remarkable manner by CHRISTIE'S GALVANIC BELT and FLUID, I thought I would give a statement of my case, for the benefit of others. I had the Rheumatism last winter, and my legs swelled very much. My head was also very much afflicted, having so severe a pain over my eyes that I could scarcely see. At the same time, I was troubled by spasms, caused by the pain in my head, I suppose. My hearing had been getting poor for several years from a catarrh, so that in one ear I could scarcely hear at all. Having heard wonderful accounts of Christie's Belt and Fluid, I sent to your store and got them. The Belt was put on, and the Fluid used as directed, and I don't think I have had, after the first night using them, one minute clear pain from that time to this, being six months. The Rheumatism left my body entirely, after wearing the Belt a very short time, probably two weeks. Then I put on a Galvanic Necklace, and had not worn it two weeks, before my head was perfectly well. My hearing in both ears is entirely restored, the pain all gone, my sight is very good for a man of my age, (77 years in August) and I consider myself entirely well, having worked through harvest without the least difficulty. I consider my cure very remarkable, and therefore do not hesitate to recommend CHRISTIE'S GALVANIC CURATIVES to all persons afflicted as I have been. (Signed) PHINEAS TUTHILL.

AFFIDAVIT.

State of New York, Newburgh, Orange county, ss: Phineas Tuthill of Blooming Grove, Orange county, N. Y., who is personally known to me as a most respectable citizen and worthy of all confidence, being duly sworn deposes and says that the facts, set forth in the above statement in relation to his case, are entirely correct, and that he is now in the enjoyment of good health, caused as he believes by Christie's Galvanic Curatives. PHINEAS TUTHILL.

Sworn before me this 26th day of June, 1850.
S. W. EAGER, Justice of the Peace.

Weakness and Nervous Debility!

Dear Sir—I want another supply of Christie's Galvanic Curatives, immediately. This is an intelligent and reasoning community, and they see at once that the Curatives are constructed upon scientific and philosophical principles and must work effectually upon the Nervous System, in the case of Nervous Diseases. An estimable young lady in our town was afflicted with extreme Nervous Debility and severe pains in the head and neck. She put on one of the Galvanic Belts and Necklace and immediately became sensible of its curative and strengthening powers, and the next day was relieved of the severe pains, and raised from a state of entire nervous prostration to health and strength. I can mention several other cases equally wonderful.

Yours very respectfully, J. B. KNIGHT.
Panama, Chautauque Co, N. Y., Oct. 1, 1850.

☞ No trouble or inconvenience attends the use of DR. CHRISTIE'S GALVANIC CURATIVES, and they may be worn by the most feeble and delicate with perfect ease and safety. In many cases the sensation attending their use is highly pleasant and agreeable. They are accompanied by full and plain directions for use. Pamphlets with full particulars may be obtained gratis, of the authorized Agent.

PRICES:

The Galvanic Belt, Three Dollars,
The Galvanic Necklace, Two Dollars.
The Galvanic Bracelets, One Dollar Each.
The Magnetic Fluid, One Dollar.

PARTICULAR CAUTION.

☞ *Beware of counterfeits and Worthless Imitations.* D. C. MOREHEAD, M. D.,

GENERAL AGENT FOR THE UNITED STATES,
132 Broadway, New York.

☞ For Sale by Dr. W. K. MEHAFFEY, authorized Agent for HARRISBURG, PA.
Dr. GEO. ROSS, Elizabethtown, Pa.
Jan. 1, 1851.—6m.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞ Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - -	75
Evangelical Music, - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Referenee Testament, - -	37½
Revival Hymn Books, - - -	50
German Do., - - - -	50
View of the Church, &c., - - -	37½
Almost Christian, in German, - -	25
Young Christian's Guide, - - -	25
Harn on Feet-washing, - - -	25
Lyceum Spelling Book, - - -	15
Traveller's Guide to the West, - -	50

EVANGELICAL MUSIC,
FOR
CHURCHES AND SINGING SCHOOLS.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the *'Evangelical Music,'* and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved,* That we consider *'Evangelical Music'* the best work of the kind known to us, and cheerfully recommend it to all lovers of Sacred Music.

☞ FOR SALE at this office, and at our Depositories. EDITOR.

Missionary
SUBSCRIPTIONS AND DONATIONS.

FOR sustaining five Missionaries in the West--two in Iowa and three in Illinois, during the next Eldership year, commencing with April, 1851, and ending with March, 1852.

John Winebrenner,	-	paid	$10 00
William Reichart,	-	paid	5 00
Isaac Miller, -	-	-	10 00
J. H. Hurley,	-	-	5 00
Geo. U. Harn,	-	-	5 00
M. F. Snavely,	-	-	10 00
Jacob Miller, -	-	-	10 00
James Miller,	-	-	5 00
S. A. Brumbaugh, -	-	-	5 00
Thomas Strohm,	-	-	5 00
J. B. G. Kinsloe,	-	-	5 00
Abraham Sherich, -	-	paid	7 50
Abraham Swartz, -	-	-	5 00
A Liberal Brother,	-	-	20 00
A Liberal Sister,	-	paid	2 00
David Strickler,	-	-	5 00
James Casey,	-	-	5 00
Samuel M. Hoover,	-	paid	5 00
Susanna Myers,	-	paid	4 00
Charles F. Long,	-	-	5 00

Daniel R Long	5 00	Sarah Grove paid	2 00
Dr Geo Ross paid	10 00	Wm Brady	3 00

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED
History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS,* copying this Advertisement, *entire,* well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions,* will confer a special favor, and shall receive a copy of the work, (*subject to their orders,*) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa., MARCH 1, 1851. NUMBER 21.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

1. The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:
2. One copy paid in advance, - $1 00
3. One copy paid within the first three months, - - - - - 1 25
4. One copy not paid till after the expiration of the first three months, 1 50
5. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
6. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
7. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
8. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
9. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
10. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

For Sale.

A two horse wagon, with good harness, a large body, and three eliptic springs, suitable for emigrants moving to the West, for sale at this office. Price low, for cash.

Cheap Travelling.

The fare on all trains of through passengers, from Albany to Buffalo, has been reduced to $6 60,—the same to take effect on the first of April.

Errors Corrected.

In sending out our bills last month sundry mistakes occurred, which we have been happy to rectify. These mistakes occurred in two ways,

1st. Because of the tranfer of some names from one Post-office to another. And,

2d. Because of the omission of dates, or times of beginning, in some instances, in transcribing the list last spring.

Some of these transfers were made during our absence last summer, and not being marked paid, their bills were made out and sent on by mistake. All we ask, in such cases, is, a simple notice.

Lunatic Asylum.

At a meeting of the Board of Trustees of the State Lunatic Asylum, lately held in this place, it was resolved to open the Institution on the first of June next.

Mr. John Curwen, of Philadelphia, was appointed Superintendent, and William D. Staymaker Steward of the Asylum.

Another Dun.

As we greatly need funds at present, this, therefore, is to remind our delinquent subscribers, that we shall look for our dues between this and the first of April. If not paid by that time, the accounts will be made out and sent on for collection. We earnestly request, therefore, one and all who are in arrears, to pay up, and save trouble and costs.

Glorious Work of Grace, in Canton, Ill.

Hundreds of souls have been redeemed from hell, and are now sitting at the feet of Jesus. Two hundred and eleven united with the Church, eighty of them heads of families, eighty-one young ladies, fifty young men.

The work spread like *fire!* in all the surrounding regions. In one direction it spread twenty miles, burning up the dross and scum of sin and pollution. Scepticisms, Sectarianisms, Universalisms, Romanisms, Mormonisms, Millerisms, Tom Paine's Devilisms, *all* were scattered to the winds! The foundations of hell seemed to be shaken, Satan fell as lightning! The gay concert, the giddy dance, the fancy fair, the places of folly, sin and blasphemy, are changed for the prayer and conference meetings. A happier band of newborn souls never was. "Praise ye the Lord!"

Revival at Washington.

A glorious and powerful revival has lately commenced at Washington, Lancaster county, Penn'a.

Bro. J. Schoch, one of the Elders of the Church, wrote us on the 20th ultimo as follows:

"This is to inform you that God is working in a powerful manner among the people of this place. I have never seen such a time at Washington since I live here. From six to seventeen are forward of a night to seek the Lord. We have no preacher here but brother Brady, and he is considerably worn out.

"At the request of the brethren and people here, I address these few lines to you, wishing you to come to our help. Come, then, and help us to work while God is working so powerfully upon the hearts of the people. The meeting-house is quite to small at present. Write to me by return of mail, and let me know when you will be at Columbia, and I will meet you there."

Pleasant News from Fiatville.

Bro. J. M. Klein writes that there has been a small stir in Fiatville, Lawrence county, Pa. In his letter, dated the 15th ult., he says: "Some few have lately embraced religion at Fiatville. On last Monday I baptized four believers at that place. The Church is doing well, and are making all necessary preparations for the reception of Bro. Logue. They have got for him a pleasant location near the Bethel. I hope he will come on in good heart, and I think he will be well pleased with the brethren there."

A Proposition to Enlarge the Advocate.

We propose to enlarge the next volume of the Church Advocate, without changing the terms, provided we can get an increase of 500 subscribers. And provided 1000 of new subscribers can be raised, between this and the first of May next, we will enlarge it, and publish it weekly, for the same price.

At the same time, we will give every travelling and stationed preacher, who will procure five or more new subscribers, with advance payment, a volume of the paper gratis.

We have over 100 ministers, who might easily raise five new subscribers each, making in all 500—the other 500 might be raised by the membership.

Revival at Mechanicsburg.

The blessed work of God is still progressing. We have not been there since our last, but we have heard from there, every week, more or less. On the 18th ult. Bro. Haifleigh wrote as follows: "This is to inform you that the work of grace is still progressing gloriously. There is no telling when or where it will stop. There seems to be more interest now than there was a week ago. There were nine out for prayers last evening, some of whom were made happy in the Lord. Some 60-odd have been converted—to God be all the glory. The congregations seem to be increasing, and seriousness and solemnity in a great measure are characterizing the same. Pray for us."

On the 20th Bro. Wm. Hinny writes: "This is to inform you that the meeting is still in progress, and in some respects increasing in interest. We have had from eight to ten out almost every night. The worst feature, for the last two nights, has been, that none were converted.

"Bros. West and Haifleigh have been here, for the most part, for the last two weeks; but both must leave to meet their appointments. If you could make it suit to be with us over next Sabbath, we should be glad. If you possibly can come, do so."

Revival at Bainbridge.

There has been a good work of grace going on among the people of Bainbridge, Lancaster county, for the last four or five weeks. It commenced about the latter end of January last, and is still in progress. On the 12th ult. Bro. Wm. H. Wagner wrote as follows:

"Inasmuch as I know that you, as well as the readers of the Church Advocate generally, feel a deep interest in the prosperity of Zion, I have thought to give you some account of our meeting, which has been in progress the last three weeks. We have protracted the meeting through much opposition, not only from the wicked, but even some who name the name of Christ: but still, amidst all the discouraging circumstances, we looked up and prayed that God would display his converting power here, as well as at Mount Joy. Last night the windows of heaven were opened, and truly we had a pentecostal shower from the presence of the Lord. Eighteen presented themselves at the altar of prayer, and many more were pricked to their hearts. Brothers Price, Sandoe, Morenzo, and Jos. Brenneman, have preached during the meeting. Last night Bro. Ross held forth. He is to preach again this evening, when we hope the Lord will display his power more abundantly. Up to this time, there have been about fourteen hopefully converted to God, and some backsliders reclaimed."

Since the above was written, we have had no particular account from there, except that the work is still going on.

Telescope Misinformed.

The Religious Telescope of February 5th, in a short article, under the caption, "A Debate on Baptism," states that they had given notice "to publish a debate between Bro. A. Owen and a minister of the Church of God," but by "persons interested they were advised not to do so, because the arguments of Bro. Owen were not correctly published—that Bro. Owen had not the privilege of correcting his speeches, as agreed upon."

This information, so far as the reasons given for delaying the matter are concerned, is wholly incorrect. Bro. Owen's arguments were just as correctly published as Bro. Keller's; and Bro. Owen had the privilege of correcting his speeches as agreed upon: But the fact of the case is, that the gentleman was not satisfied with the privilege of correcting his speeches and arguments; he wanted the privilege of re-writing and re-modeling them.—This, being no part of the agreement, was objected to. And then, because he was not permitted to do all he wanted—to amend and bolster up his arguments, by striking out and adding, *ad libitum*, he got offended and would

not do nny thing. These are the sober facts in the case, which we can prove from the manuscript and letters in our possession.—Why, then, did not the "persons interested" give the Telescope a fair, correct and ungarbled statement of facts as they occurred?

Will the Telescope copy this information, and let the public know that Bro. Owen had the proposition for a written debate offered him, in the first place, which he declined, and preferred an oral one. Bishop Erb and ourself, by agreement, had said debate reported by Mr. Drake, Stenographer, for the use of the Church Advocate and Religions Telescope. The parties had the right of revising allowed them, with a view of furnishing extracts and making verbal corrections; but certainly not to introduce new matter, or to re-write and re-model their reported speeches.

All this was communicated to Bro. Owen by letter and otherwise, and in every respect an equal chance and privilege offered him; but, simply because he was not allowed to take advantage of his opponent, by re-modeling his speeches, he drew off, and now, for obvious reasons, seeks to forestall public opinion by misrepresentations. This is all wrong, and ought not so to be.

Our Missionary Pledge List.

The project of sending five or six missionaries to the far West, was entertained with commendable favor and zeal at our late Eldership in the fall. Two agents were appointed to canvass the entire bounds of the Eldership, and solicit aid, to support missionaries in that field.

We have now four or five suitable missionaries, ready to take appointments and enter the field, provided they can have a reasonable support. This is all they ask, and as soon as it is guaranteed to them, they are ready to go.

But, as our agents have failed to do any thing, thus far, and as the time has fully come to decide the question whether that large and inviting field shall be occupied, or still continue to be neglected and suffered to lie waste? I do hope our rich brethren, whom the Lord has blessed largely with this world's goods, will come forward at once and say, by their pledges, or otherwise, let them go, they shall be sustained. Brethren, this cause is great, and good, and urgent. How can you shut up your bowels of compassion, withhold your means, and be guiltless? "He that knoweth to do good and doth it not, to him it is sin."

Come then, dear brethren, come quickly to the help of the Lord in the West! This is the accepted time to do so. Our brethren there earnestly desire and expect it. Suffer them not to be disappointed. Suffer not the cause of God to be injured for the want of means, which it is in your power to supply. A few hundred dollars appropriated to the cause of God there, may do more good than thousands can do here. However, there are plenty of means in the Church for supplying the East and the West, if there is only a mind to give them. Others have given their hundreds, per annum, for similar purposes, why may not we also? And seeing we now have the men, let us have the means likewise. How many will respond to this appeal before our next issue?

☞ He who hates his neighbor is miserable himself, and makes all around him feel so.

COR. EDITOR'S DEPARTMENT.

SABBATH MORNING

Preaching, at Philadelphia, Feb. 2.

J. FLAKE.

Luke 14: 14.—"*And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.*"

Our blessed Lord was a Missionary while on earth. He was engaged in going to and fro through the land of Israel, from Galilee the northern part thereof—through Samaria the middle—down to Judea, which is the southern portion of the land of promise. Beyond the boundaries of Canaan he did not go himself, for he said that he was not sent except to the lost sheep of the house of Israel. That is, his *personal ministry* was confined to that favored land, although his disciples at his command were to "go and teach all nations, preaching the Gospel to every creature." Paul went beyond his Master as a Missionary.

In the beginning of this fourteenth chapter of Luke, we are told that our Lord went into the house of one of the chief Pharisees to eat bread, on the Sabbath day. He was invited, and no doubt a number of his disciples were with him as usual. There were many gathered, so as very likely to crowd the house of the honorable man.

Our Saviour was frequently in the company of the poor, for they are always plenty every where. In this respect Gospel ministers should do likewise—go and see them in their humble abodes—converse and read and pray with them, and do them all the good you can for body and soul. On this occasion he was in the house of one of the great men of the land, and if a preacher now is thus invited, let him go, and preach the Gospel, and the same holy law of God, which he preaches to the poor.

The master of the house was a Pharisee—a number of Lawyers, and Pharisees were present. The Pharisees were a body of people among the Jews who were very orthodox, in holding not only the truth—and the whole truth—but even more, for they held the traditions of the Elders also. They were very strict in outward things—paying tithes, even of the herbs of the garden—as well as the fruits of the field. But in spiritual religion, and the fruits thereof, some were greatly deficient, having much of the form of godliness—little of the power.

In the company assembled, there was one child of affliction. A man with the Dropsy—sore disease, from which may God preserve us. It was the Sabbath day, and being among the strict observers of the law, our Saviour asked, whether it was lawful to do good on the Sabbath. *We* perhaps would give a quick answer to the question, but they were silent. He healed the man—teaching them, and us—that to visit the sick, the poor, in order to comfort and relieve them, is lawful on this best of days. O Saviour of men, how great was thy wisdom, and thy love.

He afterward addressed the master of the house, who was a chief man among the fraternity of the Pharisees, and who may have been a pious, and liberal man. He tells him, that when he makes a dinner or a supper, in preference to inviting his friends, and rich neighbors—he should invite the poor—the maimed—the lame—the blind. He adds the words of the text—"Thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

I do not understand our Saviour to *forbid* the shewing hospitality and kindness to kindred and friends, even if rich—but to urge upon our minds, that the *children of want and affliction* have a greater claim upon us, than our prosperous friends can have. Our parlors and our tables may entertain the friendless and destitute—the widow and orphan, to whom a dinner or a supper such as we could give, would be indeed a treat which seldom comes to them.

I therefore urge it upon those who have the *ability* and *desire* to make an entertainment, to follow out literally the Master's words, in this, as well as in other respects. Go and visit the afflicted, and destitute. Take them provisions—clothing—bedding—wood—coal—or give them money to buy for themselves. And invite them to attend meeting, and bring their children to the Sabbath-school. And when you feel like making a dinner or a supper, give an invitation to these children of misfortune, and let your good things be dealt out to those to whom it may be a luxury to sit at a good table, and let your house be filled—at the risk of soiling your carpets.

And what recompense shall I have? Will I be the gainer by it? Will my business be more profitable—my crops larger—my property more valuable—my speculation and trading more sure?

Probably not so—but you may be just so much out of pocket, and these "poor, and maimed, and lame, and blind," will not recompense you. You may have just so much less when the summons comes, "Arise and depart"—when the river of death rolls before you, and you get ready to cross it as well as you may. Its waters are sometimes very cold—and the shore beyond is dim—and you cannot see who are waiting there for your coming And you are dying all the poorer, because you heeded the Saviour's words—you have distributed to the poor, the friendless—and have not heaped up, so as to die rich, as others around you do.

And then, beyond this mortal life, "the better days begin." You find that the resurrection of the just is a reality. They are gathering from every land, and a strange power urges you onward toward the goodly heritage, where a multitude clothed in white raiment are seen. You find that your garments are also clean like theirs—they sing a new song—you join therein, and feel at home among them. Some of them you have seen before in the journey—others you have heard of—some dear friends are there. Heaven is nearer to earth than many suppose—and the resurrection of the just is also near.

An Incident

In Philadelphia, February 9th.—J. F.

"See wives and husbands torn apart,
The children's cries afflict my heart."

A poor colored woman with several children, has been before the United States District Court for two or three days past, charged with being a fugitive from slavery in Maryland. The person claiming her tried to prove, that 22 years ago she escaped, when 16 or 17 years of age. Great has been the sympathy and feeling in the public mind in her behalf—threatened with being torn from husband, and children, and home, and consigned to Southern slavery, as it exists in our favored land in the year of grace 1851.

Crowds have attended the investigation before his honor Judge Kane. The Senior counsel for the poor woman is David Paul Brown, whose fame as an orator is known abroad, and whose great powers as a Lawyer, are generally engaged in such cases as this, to assist the weak and helpless. Numbers of white ladies were present, who could feel for the woes of a wife and mother, sitting in the Court with the big drops of sweat upon her face, and her little children around her. She is said to be a member among the colored Methodists in the northern part of the city.

Late last evening (Saturday) she was released by order of Judge Kane, when the crowd of colored people put her and her children in a carriage, and drew it through the streets, past my place of sojourning, with great rejoicing. They first gave David Paul Brown a few cheers, and then passed onward toward the poor woman's home, whence she was torn.

CONTRIBUTORS' DEPART'T.

New Testament Words.---No. 6.

ATONEMENT—According to *sectarian divinity*, this word means *a plaster*, or *covering*. Hence they tell us, that Christ atoned the Deity—that he transacted a kind of mercantile business, by paying *a debt*, which sinners owed to God—that he *appeased* his Father's wrath—and some tell us, that he died to *reconcile* the Unchangeble God to man! with many such things not named in the Scriptures. But when we turn to the "Law and to the Testimony," we find that our Lord and Saviour Jesus Christ is, himself, the Atonement, the Propitiation, the Reconciliation, or the *means* by which sinners are *reconciled* to God. Hence Paul says, Rom. 5: 11. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement." "Whom God hath set forth to be a Propitiation, through faith in his blood."—Rom. 3: 13. "And you who were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unreprovable, in his sight; if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the Gospel."—Col. 1: 21-23. "For he [Christ] is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances, for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God, [not God unto both,] in one body by the cross, having slain the enmity thereby."

From the above Scriptures it appears plain that the Atonement was meant for the benefit of man—to *reconcile* man unto God, and not to reeoncile or change the mind of God. God is the same now as before the RECONCILER came into the world. God is love, or he had not given his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. The sum and substance of the *Atonement*, according to the New Testament, appears to me to be this: Jesus Christ is the One sent to bless us, by turning us from our iniquities; he had the word of *reconciliation*; with him God is well pleased; he is the righteousness of God; called the Lord our righteousness. All who obey him by faith and repentance; all who receive his testimony; all who come to God through him; all

who receive him as their all, find forgiveness, and have peace with God through Christ the *Atonement*, whom they receive; such are restored to favor, being accepted in the Beloved, and complete in him. Such are made heirs of God, and joint heirs with Christ. In Christ, our glorious *Atonement*, there is a sufficiency for each, for all, and forevemore. All who come to God through him; all who obey him in *all things*, have not only the promise of this life, but that which is to come; including eternal salvation. The notion that some people have, of receiving something *from* Christ, instead of receiving Christ himself, the Hope of glory, will never do to rest upon. Instead of being saved by the *merits* of Christ, or the *atonement* of Christ, those who believe are saved *by* Christ, in whom all fulness dwells.

Oh! how glorious does our Lord Jesus Christ appear, when we view him as the Propitiation, the Reconciliation, standing between God and man, to make peace. And, then, His terms of peace, what are they? Repentance toward God, and faith in our Lord Jesus Christ, are the only terms which God requires of men, in order to be restored to his favor. This is plain from 2d Cor. 5: 18-20.—"And all things are of God, who hath RECONCILED us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you* in Christ's stead, be ye reconciled to God." From the above we may learn, that God is *now* in Christ reconciling the world unto himself—not reconciling *himself* unto the world—not paying *himself* a DEBT which *sinners* owed him, called *making* an atonement, or *atoning* the Deity! But reconciling the world unto himself, not imputing their trespasses unto those who believe in Jesus, and receive him as the Lord their righteousness.

Yours truly,
WM. JOHNSTON.

Zion's Joy and King.

"*Let the children of Zion be joyful in their King.*"—Psa. 149: 2.

IT appears marvellously strange and hard to be accounted for, that a religion coming from God out of Heaven, founded on the Rock of Eternal Ages, and purporting to make men and women happy, should almost universally be considered in the eyes and estimation of the world, as a source of gloomy melancholy, and as destructive of all personal and social comfort. But, perhaps, after all, with a fair glance and proper investigation, it may be easily comprehended, to the full and determinate satisfaction of all who desire to be the subjects of Divine grace; "For a way-faring man, though a fool, need not err therein." Religion calls men from the pleasures of sin, and promises them far superior and sublimer pleasures in its stead. But unregenerated men, knowing nothing of spiritual joy, have no idea that any such thing exists; whereas the joys which they are to sacrafice, have afforded them many a delicious feast. Hence, till through faith in the Divine records, they feel the bitterness of sin, or taste the felicity of God's chosen, they will and must suppose that they are called to relinquish what is substantial and to grasp a shadow. But the Saints of old have invariably attested that religion's ways are ways of pleasantness, and all her paths are paths of peace; and David, who was no incompetent judge of this matter, exhorts every subject of the Redeemer's kingdom to rejoice. "Let the children of Zion be joyful in their King." Jesus says, "Rejoice with exceeding joy, for great is your reward in Heaven."

I shall here endeavor to explain this exhortation. "Who are the children of Zion's King?" Not any by nature, seeing we are all children of wrath. Not any by profession, seeing they are children of disobedience. Nor yet by education, since it is evidently beyond the power of man to convey to others such principles and dispositions as are necessary to bring them into that near relation to the Church of God. We must, then, be born from above, through the influence of God's word and Holy Spirit; and till a supernatural change has been wrought on all the faculties of our souls by God himself, whatever we may profess or pretend to be, we are beyond the shadow of a doubt, aliens to the commonwealth of Israel, and strangers to the covenant of promise, living without God and a sure hope in the world. Who is their King? It is to Christ alone that this precious name belongs. He is, indeed, the King of all the earth, and has the whole creation under his control and at his command. But, in this sense of the word, many are his subjects who despise his person, hate his government, and reject his holy counsel; whereas, over Zion he reigns by the most cordial consent of all his people, there not being so much as one who does not know him, love him, serve him, and desire the very thoughts of his heart to be subjected to his Divine Law. On the other hand, he affords them his protection, supplies all their wants, and makes them victorious over all their enemies.

What is their bound n duty towards him! It is not only sufficient that they yield obedience to his will, as slaves to a tyrant, whom they fear, but they must also love his person and appearance, delight in his commands, be zealous for his glory, and rely humbly on his care and protection; in a word, they must ever rejoice in him. This is essential to the Christian character; and if we attain not to this spirit, we are certainly more inexcusable than the Jews, and obnoxious to a heavier and most fearful and inevitable doom. We say not, indeed, that the children of Zion are never to mourn; for mourning is both introductory to joy and highly consistent with it. Yea, it is even a very necessary ingredient to that joy which we ought ever to feel in the contemplation of Christ's character and offices; and the more fervently we love him, the more deeply shall we lament that our love and joy are so disproportioned to his worth.

Who is the object in whom we are commanded to rejoice? This is none other than our adorable Emanuel, who combines in himself all the perfections of the God-head, and all the excellencies of the most spotless manhood. Moreover, the love he has manifested towards his subjects, is such as infinitely surpasses our highest conceptions. He assumed our nature and died for us, while we were in actual rebellion against him. And what a delightful sway does he exercise over them! So light and easy is his yoke, that there is not one of his laws, no, not one, which may not very readily be summed up in this word, be happy. What rewards, too, does he bestow, not on a few of his favorites only, but on all his subjects. There is not one of them whom he does not make a king like unto himself, and place upon a throne like unto that on which he himself is seated at the right hand of God the Father. Shall we, then, abruptly refuse to rejoice, with exceeding joy, in such a King as this?

In conclusion of this communication, I would merely add a few words of admonition and caution to those who are going on their way rejoicing. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. Dearly beloved, take care that you make Christ, and not your frames or feelings, the object and ground of your joy. And guard against pride, self-confidence, and sin of whatever kind, knowing that such things will most assuredly vitiate and destroy all the happiness of the immortal and never-dying soul. David's advice must ever be attended to: "Rejoice with fear and trembling." For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor thiugs to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord—Priest and King.

Whom on earth but thee have I?
Who but thee for me would die?
Who can every case relieve,
Who can every blessing give.
Who can every sickness heal;
Who can mysteries reveal;
When impending storms appear,
Who can save or who can cheer.
Who can re-create the heart;
Who can life and bliss impart;
Whom have I in Heaven but thee?
Who on earth compared can be?

I remain yours, in the kingdom and patience of our Lord Jesus Christ,

SAMUEL M. HOOVER.

Carlisle, Pa., Feb. 3, 1851.

Leaves toru from the Scrap-book of Thought.

BY JOHN F. WEISHAMPEL, JR.

Leaf the Fourteenth.

FATE.

THAT great demi-god of France, Napoleon, whose real religious belief was indefinable—at times Catholic, Mahommedan, and Atheistical—always ascribed in the course of his battles and victories, a certain degree of influence to *Fate*. His name has become almost synonymous with an expressed embodiment of its mysterious operations. Christianity recognizes a Providence alone in the disposal of human affairs, and easily discovers the finger of the Great I Am in the career and death of that wonderful man. But the mind is sometimes diverted by speculations, and it wanders unrestrained through theories and thoughts, delighted with mysteries and astonished at the apparent workings of Destiny and Fate. When thus abstractedly occupied, we are unconsciously astounded at the power of *God*—the threads of the Fates and the wheels of Destiny are under His Almighty guidance. Whatever strange coincidences in circumstances, facts in history, and truths in Nature, by admiring them, we are only adding credit to the greatness of His Omnipotence, and not the power of a blind deity of ancient paganism. Bonaparte was a profound genius, a mighty Cæsar, a powerful monarch,—but he was merely a play-thing of the Almighty—a gilded puppet, dangled on this stage of action by the Eternal, to exhibit His greatness and accomplish His ends. He was a living, breathing puppet, willingly becoming what he was, in order to gratify his inordinate ambition.

The supposition of *Fate* is imaginative and poetical. In truth, it originated in the "vain imaginings" and evil fancies of the antediluvians. But how much more truly poetical is the just idea of an invisible Divinity—an Omniscient and Omnipresent God who rules with mercy and judges with justice—who holds the globe in the hollow of his hand, and promises eternal bliss to the righteous creatures of his will. The Poetry of Divine inspiration shall resound through the courts of Paradise when the inventions of man are obsolete, and the world with its creatures are passed away. How truly beautiful, how rapturously poetic the schemes of Creation, Redemption and perpetual bliss! Away with the hob-goblin incantations of guilty dreamers—aside with the dark mysterious broodings and forebodings of a fabled *Fate*—among whose fitful vagaries, glooms and uncertainties, thousands have lost themselves—wandering through the terrible gate of Death in hopelessness and despair!

When the bloody hero of Gaul "submitted himself to the *decrees of Fate*," on the rocky island of his exile, he—blind creature!—was humbling his haughty crest to GOD!

Delighted with the shadowy marvellousness of the thing—or theory—many minds almost unconsciously approach its intracies, until entranced by the hallucination of virtual scepticism, they forget the brighter teachings of Reason, and perish without hope.

Let us contemplate the events of the past as we should. *God* is the supreme merciful director of Man's wayward courses—free agents as we are;—He causes our wickednesses to redound to our best advantage; if we are crushed it is because of our own faults—our own rebelliousness. There is no hideous embodiment of *Fate*—no pre-determining divinity—no Chance—"God is God, and there is no other."

Baltimore, Md., 1851.

Dignity of Preachers.

ALTHOUGH, Mr. Editor, preachers of a doctrine like that of the Gospel of the Messiah, should not presume to hold themselves in a very high degree above their fellow-men, as their superiors, yet there exists a necessity for them to maintain a certain dignity; such conduct and character as will not come on a level with the sayings, doings and fashions of the worldly-minded around them; and to the religious his deportment should be so exalted and exemplary, that to see him would be admonition; to hear him speak, edification; and to be with and about him, a desire would naturally awake in their hearts to be like him. But to be so requires judgment, resolution and much love to God and interest for the salvation of others.

The idea of a watchman on the walls of Zion pre-supposes him to be *above all other men*, and that to see him it is necessary for them to *look up*; but when he degrades himself from his elevation, by words or actions, they find him on a level with, and sometimes beneath themselves. O what a fall there is then! Loose, trifling, jesting conversation; laughing at the fooleries around him; unfair dealings;

meanness or a miserly habit; greediness after the world; pride in dress; intemperance or gluttony in eating, especially at other people's tables; drinking wine or other fermented, malt or spirituous liquors; lounging about stores, work-shops, &c., idling away the hours that should be devoted to reading, study and prayer; chewing and smoking tobacco, till the breath becomes as fetid as a chimney; thus polluting the body, degrading the mind, insulting the Holy Spirit, who seeks to dwell in the man, offending those around him who loathe the filthy practice, debilitating the organic system, and bringing on disease and premature death; all or any of these things debase the preacher, and destroy his influence: and to this many may attribute their ill success in the work of the ministry. O how can the careless preacher expect to stand in the great day of Judgment! ZETHAR.

Hypocrisy.

A TRANSPARENT hypocrite would be a desideratum. Such a person would be a model by which to judge others. But unfortunately for our subject, none make such a profession. It is extremely difficult to form a true idea of something we have never seen. It may require much arduous toil to acquire only a faint and vague notion of it by description, whereas one glance at it, will give a full and clear conception of it. To illustrate the thought, suppose a person had never seen or heard of a ship, any attempt to describe it by words would fail: bring to your aid an engraving of it, and you add greatly to the plainness of your explanations: now, bring forth the object spoken of, and an impression of it is conveyed to his sensorium that eclipses all previous illustration. Although the hypocrite may deceive men, God is not mocked: He sees, and will punish.

HYPOCRISY has a compound meaning embraced in the words, *simulation* and *dissimulation*.

I. SIMULATION. This signifies the assumption of a false character. Nothing is more difficult than to

"Assume a virtue though you have it not;"

yet the attempt is daily made, and signally fails. Simulation insinuates its powers upon every person. It is very natural to try to influence others to think better of us than we really deserve. It is quite congenial to our natures. And how frequently when merit is given to us that we deserve not, we tacitly acquiesce, as if there was truth in the decision. This is simulation.

But simulation pervades both the moral and religious world. Piety is often assumed when the heart is dark, depraved, deceitful. And too often is this garb usurped for base and intriguing ends. But in the end it will be discerned, and shame will cover the deceiver. In the meantime much injury may have been done. The injury may be temporal and eternal: temporally he may ruin friends and foes, and precipitately blast his earthly reputation, while he eternally darkens his hopes of future joy. The irreligious should remember that we can be hypocritical in other matters, aside from religion, and the guilty will be punished.

II. DISSIMULATION. This denotes the concealment of the true character. Among politicians this is a common vice, and quite too prevalent a sin in all classes of society. Persons showing their true character at all times are among the few. It appears to be part of the world's wisdom to deceive each other, and the one most adroit in concealing faults, is precisely up to the times. But let purity of motive influence men to act honestly, and with principle, and although they may be sneered at for their frankness, yet steady and certain success will eventually be their reward.—Hence we need less dissimulation, and more disinterestedness of purpose in society. Most persons are only friendly to you, if they can make you a profitable subject. And the true reason of this deception is, men know each other, and fear to act with kind intentions, because of this hiding of the real character. They know not who is true and pure, but that sterling integrity is a rare gem. This shows the disadvantages of acting a deceptive part. For utter ruin will event to those dishonest in their dealings and actions. God sees aright, and his wisdom and goodness will reward the meritorious, but his wrath will punish with condign infamy and anguish those guilty of mid-night hypocrisy and noon-day deceit.

G. R.

Elizabethtown, Pa., Feb. 3, 1851.

Answers to the Eastern Queries.

WOOSTER, Ohio, Feb. 7, 1851.

BROTHER WINEBRENNER:—

SEEING in the 18th number of the Advocate that brother Rockafellow, of Mechanicsburg, and many others in the East, are anxious to know the object of a resolution, passed by the late Eldership of the Church of God in Ohio, touching the practice of receiving unbaptized persons into the Church, I have, as a friend, at least, to the resolution, ventured to take up my pen to give those brethren the desired satisfaction. There are, it appears, three queries which have arisen in brother R.'s mind, as to the object of this resolution.

1st. Is it to bring about a uniformity of action throughout the Churches, or is it unscriptural to receive unbaptized persons into the Church? In answer to this two-fold question I would say,

1st. That one object of the resolution is to bring about a uniformity of practice in this important matter: for as there is but one Lord, one faith, and one baptism, there can be but one proper practice.

2d. That it is contrary to the law of Christ to receive unbaptized persons into the Church.

2d. Do they hold that baptism is the door into the Church, after the manner of some?

I answer no. Christ is the door. Men and women become members of the kingdom or Church general, by virtue of a spiritual birth. Baptism is an ordinance in the kingdom; consequently, they must first come in: but there remains no room here for a question, whether they should be fellowshipped or received into local membership, before or without baptism; from the fact, that baptism is the very next duty commanded. Hence we hear Ananias say to Paul, "Why tarriest thou? Arise and be baptized"—not go up to Jerusalem and unite with the Church. Ananias understood the commission better than all that comes to. Hence he says, "Arise and be baptized;" and afterwards Paul made application to be received into the Church at Jerusalem.

3d. If it be unscriptural to receive unbaptized persons into the Church, is it also wrong to fellowship them in all the other ordinances of the Church? Answer—If baptism is the first duty commanded upon a profession of faith, which will not be denied by any, then I ask, how can they do anything to the omission of that duty, and do right? And how dare we teach anything else, either by precept or otherwise? And do we not at least encourage them, if not teach them to be disobedient, when we receive them or fellowship them in all the ordinances unbaptized?

But, if brother R., or some one of the good brethren in the East, or some one else on that side of the house, will be so kind as to assume the position that it is Scriptural to receive persons into the Church before they are baptized, and then point out the Gospel order, and show us where and when baptism should be attended to,—that is, where it has its place among the duties of local Church members,—then, I think, we shall be better prepared to say how far we should fellowship them.

Union of sentiment, feeling and practice is highly important and desirable in the Church of God. Yours in love,

ARCHIBALD MEGREW.

DOINGS OF THE West Penn'a Standing Committee.

THE Committee met, according to appointment, in the Bethel in Irvin township, Venango county, Pa., the third Saturday of February, 1851.

Whereas there has nothing been heard officially from Pittsburg, or elsewhere, against brother Dobson, therefore,

Resolved, That the Committee go to Pittsburg, and inquire into the nature of the case, as soon as possible.

Brother Richmond was heard from.

Whereas brother Richmond has given satisfaction for not filling his engagements with the West Pennsylvania Eldership, therefore,

Resolved, That he be excused, and have his license renewed.

Revival News.

DEAR BROTHER WINEBRENNER:—

THIS is to inform you and the readers of the Advocate, that I commenced a protracted meeting at Siddenstown, York county, Pa., on Saturday, the first of February, which has continued ever since.

About 20 have already embraced religion, and there are still many more inquiring the way. From 12 to 18 are forward night and day as subjects of prayer, mostly heads of families. Brothers Moses M. Utley and James F. Machlan are my right-hand men in the ministry. May the Lord continue to work on, until this little city becomes noted for piety, is my sincere prayer to God. Pray for us all—especially for me, that I may be humble and faithful before God, while I may live.

JOHN A. PLOWMAN.

Letter on the Wing.--No. 1.

Third Series.

Departure—Arrival at Uniontown—Meeting at Frizelleburg—Persevering mourners—Number of converts—Aversion to public collections—Orthography of the name of Frizelleburg—Meeting at Oregon—Brethren there—Origin of name—Middletown—Change of name—Converts there—Meeting at Uniontown—Amount collected—Sickness and death—Prospects on the Circuit—New Meeting-house.

BROTHER WINEBRENNER:—

As I have always been pleased with descriptive letters of travel, and as I think others may be like me in this particular, I now commence my third series of Letters on the Wing, and shall continue them during my travels this year, if the Lord permit.

On the 24th I left home for Uniontown, (Carroll county, Md.) and the surrounding neighborhoods, to collect Missionary funds. On reaching Uniontown I learned that a Protracted Meeting was commencing at *Frizelleburg*, and on that account my appointment (sent on before) was not published. I then repaired to Frizelleburg, where I found Elders J. C. Owens, T. H. Deshiri, A. Appler, and B. Fleagle. This was on Sabbath morning, and the house was crowded with an attentive audience. The meeting was continued morning and night for near two weeks, and resulted in the conversion of about six persons and the reviving of several luke-warm professors. I was astonished to see two things there: 1. How well the people turned out on week-day mornings; and 2. How persevering the mourners were when they once came forward to seek the Lord. A number of them declared they would not give up or leave the house until they found peace, like Jacob of old; and upon laboring on a while longer with them, they obtained the desire of their hearts. At this place, as also at Uniontown, as you know, the brethren are averse to the plan of lifting public collections for religious purposes, therefore, all I could do at the meetings was to announce my mission, and invite those who felt disposed to give, to do so after meeting. Some did so; others did not when I made a personal appeal; but many gave nothing. The aversion to public collections discouraged me very much in the work. The preaching brethren who first preached in those places must bear the blame for the views the brethren have on this subject. It is a strange notion, I think, to refuse to ask of our neighbors some of their means to aid in the cause of religion, especially in an age of light and liberty like ours. After spending over a week here very agreeably among the brethren, I left for Oregon, a settlement five miles North-west of Frizelleburg: The founder of this village wrote his name *Frizelle;* so it ought to be written Frizelleburg.

I had an appointment at Oregon Schoolhouse—good turn-out of people—spoke on the spread of the Gospel, Bishop Hughes' late lecture on Protestantism, and the calls for missionaries in the West—collections small—called on the Hollenberrys' and Garners', and was much pleased with their very kind treatment. They all gave something. This place got its name during the agitation of the Oregon boundary question some years ago, on discovering a line stone with the letter O cut on it, which the surveyor decided must stand for Oregon.

I next visited Middletown, a village about two miles west of Uniontown, (its former name, Muttontown, having been abandoned, and Middletown adopted.) Here the Applers' live. I stopped with them, and was kindly treated. In this neighborhood there is a considerable number of young converts; and I was pleased to see that some of the older converts were making themselves useful among them.

On last Sabbath morning I came into Uniontown, where I preached twice, and left on Monday for home. The whole amount collected was only about eight dollars. I attribute my poor success on this journey to the aversion to the public collection plan; and hope to do better at other places, when I go out again.

I left brother Abraham Appler sick in bed; and brother Benjamin Fleagle buried one of his little boys on the 8th. Owing to the affliction of his child, he and his wife were de-

prived from the privilege of attending the protracted meeting.

I think, from present appearances, that there are prospects of doing much good on the whole of the Uniontown Circuit, if the two preachers can hit upon a plan of co-operation agreeable to both in point of support, and according to the demands of the old appointments and missionary grounds. With a becoming zeal and industry on the part of both, I feel confident they will be amply rewarded before the year ends.

I did not stop to preach at Carrollton, for a particular reason; but understand the Church there is soliciting contributions towards building a Meeting-house, about a mile above Sandy Mount, on the Westminster road, and four miles south of that city. Westminster is now an incorporated city.

J. F. WEISHAMPEL, Senior.

Baltimore, Md., Feb. 15, 1351.

Letter from Bro. Wm. Davis.

Johnstown, Pa., Feb. 4, 1851.

Brother Winebrenner:—

I drop a few lines for the Advocate, to let you and the brethren know how we are getting along in West Pennsylvania.

After I returned from the Eldership, brother Glenn and myself appointed three protracted meetings. One at Black Lick Furnace; one at the Brush Valley Bethel, and one at the Grass-hill Bethel.

The meeting at Black Lick was not as good as we would like to have seen it. But prospects are better since that.

We commenced the meeting at Brush Valley on Christmas. We truly had a heavenly time. On the first evening of the meeting the powers of darkness gave way, and some souls presented themselves before the Lord. On the whole, the meeting resulted in the best of consequences. In all, there were about 12 or 13 happily converted to God. The Church of God here is on the wings of love and progress.

We commenced the meeting at Grass-hill on New Year's Day. Here matters appeared rather hard. The meeting did not go off as well as we would like to have seen. Notwithstanding, amidst all discouragements, the Lord owned and blessed our labors to some degree. Some few souls presented themselves to the Lord. O! that the Lord would continue to awaken souls in this place. Brethren in the Lord, pray for me, that I may speak as I ought, and rightly divide the word of truth, as it is in Christ Jesus.

Yours, in Gospel bonds,

WM. DAVIS.

Letter from Bro. David Neidigh.

Reedsburg, Wayne Co., Ohio, Jan. 28, 1851.

Brother Winebrenner:—

I would again resume my pen to drop a few lines for the columns of the Church Advocate, and its readers in general. "As cold water is to a thirsty soul, so is good news from a far country."

According to previous appointment, brother Neil commenced a protracted meeting with the Church of God on the 28th of December, in the Bethel one and a half miles west of Reedsburg, where our late Camp-meeting was held. This meeting was continued some days. There was plain and pointed preaching. It took some hard labor, before the ark of the covenant began to move. On New Year's day the great Head of the Church visited his people with the out-pouring of his Spirit. The word of God and the prayers of his people, began to find way to the hearts of the people, and began to work as doth leaven among meal. At this meeting some seven or eight were hopefully converted to God, and a number that had almost gone down the cold streams of Babylon, were revived, and now are singing the songs of Zion again. Oh! may the Great Head of the Church keep them all faithful, is my prayer.

Another meeting was held, according to previous appointment, in Blooming Grove township, Richland county, commencing on the 11th of January. This meeting was preceded with a protracted prayer-meeting, and the result of the meeting was, some twelve, if I have been rightly informed, were hopefully converted to God, and one was buried with Christ in baptism, according to the ancient custom or Apostolic order. O! may the Great Shepherd and Bishop of their souls keep them all faithful, and preserve them from every evil, is my prayer.

Yours, &c., DAVID NEIDIGH, Jr.

Letter from Bro. A. Megrew.

Wooster, Ohio, Feb. 7, 1851.

Brother Winebrenner:—

I have been assisting some of the brethren in holding some special meetings. One at Union. There has been a gracious work there. Also, at Crooked Run. I have just returned from there. The meeting was yet in progress, and prospects very flattering. There were from 10 to 16 forward of a night seeking the Lord in prayer. There has also been a gracious work at the Brick Meeting-house, near Reedsburg. The preachers in charge will, I trust, give the particulars.

We are behind the times in Wooster. We held one protracted meeting. Bro. Howard done the preaching, but there was no visible good done, though some excellent preaching. Various are the opinions as to the cause of no revival here. The Lord probably only knows the primary cause. However, we intend to try again. To-morrow we commence another effort. Pray for us, and if we have any good news resulting from our efforts, we will give it to you. Yours as ever,

A. MEGREW.

P. S.—I am quite at a loss to know how to make my arrangements for the West—whether as a missionary, or otherwise. I am in suspense on this subject. Will you not try to relieve my mind soon, one way or the other?

A. M.

Letter from Bro. Geo. Diltz.

Woodberry, Bedford Co., Pa., Feb. 11, 1851.

Brother Winerdenner:—

At the request of brother Kyle, I will try to give some information to the readers of the Advocate of the result of the several protracted meetings held by brother Kyle on his circuit this winter.

The first was held at Martinsburg, of which you have an account already. This meeting was the means of saving a few precious souls from their sins, and of reviving the Church in that place.

Another protracted meeting was held at Sarah Furnace. The means and efforts put forth at this meeting caused considerable excitement among the people, and a number professed religion.

Another meeting was held at Bloomfield Furnace. This was quite an interesting meeting. There were as high as ten and eleven out to be prayed for, almost every night, for two weeks. There were a goodly number converted at this place, and a small Church of God erected. The converts of this meeting have as yet not all made up their minds to join. Perhaps they are afraid of persecution, if they would follow the Lord fully.

Another was held in Stonerook's Schoolhouse, at the head of Clover Creek. In this place brother Lininger preached, when he first operated in the Cove; and the people in that neighborhood thought very well of him and his preaching. I think there might have been a Church started in that place years ago, were it not for the blind leaders of the blind, who oppose the right ways of the Lord. But at the late meeting held by brother Kyle, there were a great many hearts affected, and almost persuaded to become Christians. Four were converted and two baptized. There will be one or two more baptized shortly. I believe if that place is well supplied with preaching, that ignorance and superstition will have to give way, and true religion be established before many years more.

The Church at Woodberry is in harmony and union at this time, and still increasing, a little, now and then. There were two baptized at this place, and five added to the Church, a few weeks ago. We will have a protracted meeting here some time in March, and we are expecting a good time. Pray for us.

Yours, &c., GEO. DILTZ.

Letter from Bro. David Neidigh.

Reedsburg, Wayne Co., Ohio, Jan. 29, 1851.

Brother Winebrenner:—

I would again resume my pen and drop some good news for the columns of the Church Advocate.

According to previous appointment, I commenced a protracted meeting, on the 18th of January, three miles north of Loudenville, Ashland county. This was a new place, and the doctrine of the Church of God was also something new to some of the people. Bros. James Johnston, J. J. Bear, and myself, held this meeting. It took some hard labor till we got the ice broke. This meeting was continued eight days. Four persons professed a saving faith in Christ Jesus our Lord, and a number have again been revived, and are now happy on their way to the good world. During this meeting three were buried with their Living Head in baptism. According to previous notice, on Lord's-day, the 26th, the people came to hear what the Church of God believed in reference to Church government: when we told them,

1st. That God had but one Church or kingdom.

2d. That all those that were begotten by the word and Spirit of God, are members of the Church of God.

3d. That God had given her a name above every other name.

4th. That God gives his children a name at the time of their birth.

5th. That any given number of believers united for the worship of God, form a Church of God, in any city, town or country.

6th. That she has a discipline, and a perfect one, the Word of God.

7th. That she holds to the belief and practice of three ordinances, viz: believers' baptism by immersion, the washing of the saints' feet, and the Lord's Supper, in the night.

Oh! may the good Lord hasten on the happy period when all unhappy divisions may be done away, is my prayer.

Yours truly, in the bonds of love,

DAVID NEIDIGH, Jr.

Letter from Bro. A. B. Slyter.

Gaines, Michigan, Jan. 29, 1851.

Dear Brother Winebrenner:—

I embrace the present time to inform you that we commenced our watch-night meeting with the Church in West Gaines on the last Saturday of December. The meeting continued on till a week from the next Sabbath, during which time there were nine converted, one baptized, and six united in fellowship. The people of God were much revived. We have some good times in this Western land. I am not ashamed of the Gospel of Christ, for I know it is the power of God unto salvation to every one that believeth.

I here wish to relate the death of my mother. She died at her residence in St. Joseph's Co., Michigan, August 3d, 1850, aged 59 years, 11 months and 29 days. She departed in the triumphs of living faith. She was a member of the M. E. Church about 37 years. She left a husband and seven children, and many friends, to mourn her loss; but we trust our loss is her gain.

My Post-office address is Cuba, Kent county, Michigan. Yours, in love and respect,

A. B. SLYTER.

OBITUARY OF Sister REBECCA WISE.

Died, on the 18th ult., at Shiremanstown, Cumberland county, Pa., after a short illness, Rebecca Wise, aged 29 years, 3 months and 10 days.

Sister Wise embraced religion about eight years ago, and after which she united with the Church of God, of which she remained a pious and devoted member until death ended her earthly pilgrimage. She was left a widow about three years ago, by the death of brother Aaron Wise.

About two weeks ago, she attended the meeting now in progress in this place. How uncertain is human life! I visited her a few days before she died. She seemed to be patient and resigned to her lot. Her mind was peaceful and calm, and I am told fell asleep with a smile on her countenance. "Blessed are the dead who die in the Lord."

J. HAIFLEIGH.

Mechanicsburg, Pa., Feb. 21, 1851.

OBITUARY OF Sister MARY WINGERT.

Died, in Landisburg, Pa., February 2d, 1851, Sister Mary Wingert, consort of Elder Henry Wingert, aged 59 years, 9 months and 29 days.

Sister Wingert was one of the fairest specimens of ransomed humanity. She was born in the town of Lebanon, Lebanon county, Pa., and at an early age intermarried with Henry Wingert. In that state she endeavored to fulfil her duty to him who was to share with her the ills and joys of life, soon endearing herself, by her propriety of life, her meekness and and forbearance—her mild and engaging disposition being all that could be wished for in the wife, and all that could be hoped for in the woman.

She embraced the Saviour in the year A. D. 1825, and soon after was buried with Christ in baptism. From that period until her death,

she maintained the honor of God and the Christian name unsullied. She died, after a lingering illness, in the triumphs of faith, leaving seven sons and four daughters to mourn her loss.

The tidings of her death will send an aching thrill to many a heart, and occasion a void in the social sphere which will be long and sensibly felt. But to her surviving partner, and children, and friends, it is a source of consolation to know, that she met the monster with firmness, conscious of a fearless innocence and hopeful of a brighter resurrection, when she shall gain eternal life and lose all sense of pain.

Sister Wingert's remains were interred in the borough cemetery, and a discourse delivered in the Bethel by the writer of the above, from Psa. 39: 4. J. H. HURLEY.

Landisburg, Feb. 17, 1851.

Baptismal Hymn.

I

In the writings of the Gospel an ordinance we find,
And in the third of Matthew this ordinance enjoined;
Enjoined on all believers who witness, like the Son,
Who came and was baptized by his forerunner John.

II

Not by the river Jordan, but in the rolling stream,
Stood John the Baptist, dipping, when he baptized the Lamb:
Our ever-blessed Jesus out of the water came,
To show that we must follow and pattern after him.

III

There were infants brought to Jesus—they were for him to bless;
And all that Jesus blessed, they shall enjoy his rest:
Then come, ye tender parents, and bring your babes along,
Not for to have them sprinkled, for Jesus sprinkled none.

IV

You have read the third of Matthew, go, read it o'er again,
And you'll find there's none baptized but did repentance bring;
And if you'll follow Jesus, come be immersed like him,
For as long as you neglect it, to you it is a sin.

V

'Tis down into the water that we young converts go,
To serve our Lord and Master in righteous acts below;
We lay our mortal bodies beneath the yielding wave,
An emblem of our Saviour when he lay in his grave.

VI

This ordinance of Jesus, it is so firm and strong,
Hell cannot overthrow it, though it has strove so long;
For Jesus and his kingdom shall stand forever sure;
But the anti-christian powers they never can endure.

JOHN A. PLOWMAN.

NEWS DEPARTMENT.

Seventh-day Baptists.—The Seventh-day Baptists are again petitioning the Legislature for the repeal of the act of April 22, 1794, which interferes with their religious views of the proper observance of the Sabbath. They are very numerous in Lancaster, York, Adams, Franklin and some other counties. As the law compels them to observe the first day of the week, and their consciences the "seventh, which is the Sabbath of the Lord," they complain, as they think, justly, of the burthen imposed upon them.—*Journal.*

Arrival of the Africa, and Safety of the Atlantic.—The Africa, from Europe, arrived at New York on the 15th ult., bringing intelligence of the safety of the Atlantic.—The machinery of the Atlantic was disabled in a gale on the 7th day out, and she was finally obliged to put back to Europe. She anchored in Cork harbor on the 22d of January, passengers and cargo all safe.

Daniel Webster.—The second Municipality, New Orleans, have voted $2,500 as a retaining fee to Daniel Webster, to secure his services in maintaining the rights of the city to the estate of the late John McDonough.

Banks.—The Banker's Magazine gives the annexed statement of the Banks in the United States:

States.	No. of Banks.	Capital.
Maine,	35	$3,548,000
New Hampshire,	22	2,205,000
Vermont,	25	1,225,000
Massachusetts,	130	38,260,000
Rhode Island,	63	11,179,872
Connecticut,	42	10,073,101
New York,	195	48,976,863
Delaware,	9	1,441,000
Louisiana,	5	16,600,000
New Jersey,	26	3,754,000
Pennsylvania,	58	18,609,781
Georgia,	17	5,829,215
Maryland,	24	9,052,873
Virginia,	35	9,713,100
North Carolina,	19	3,650,000
South Carolina,	14	11,431,123
District of Columbia,	4	1,182,360
Mississippi,	1	100,000
Ohio,	57	7,427,170
Kentucky,	26	10,180,000
Alabama,	2	2,000,000
Indiana,	13	2,082,910
Tennessee,	21	8,165,197
Missouri,	6	1,208,751
Wisconsin,	1	225,000
Iowa,	1	200,000
Texas,	1	300,000
Michigan,	6	762,090
Total,	865	$226,902,222

The World's Exhibition.—The London Times calls upon the citizens of London to set their houses in order for the reception of visitors to the Fair. The number out of the Kingdom, it supposes, may reach *one million.* 10,000 are to be there from Vienna alone, and of the 28,000,000 composing the British realm, London excepted, 1,000,000 will no doubt be there. The Times thinks that self-interest will take care of the feeding and sleeping, and it warns strangers in advance of long bills and extra fees. Two millions of persons suddenly added to the two millions of population which London possesses of its own, will certainly make the cost of board and lodging run up to a high figure. Visitors, therefore, had better see that their purses are well filled, and take care of them while there, for the Fair will be a splendid harvest for pick-pockets from all parts of the world.

Pennsylvania Railroad.—The Annual Report of the Board of Directers of the Pennsylvania Railroad company, has just been submitted to the stockholders. It comprises the period between October 1, 1849, and December 31, 1850. The receipts of the company on account of the capital stock, were $5,822,210. The disbursements, $5,095,496. Balance, $726,663. Amount of subscriptions yet to be collected, $1,013,640. Thus the availing means of the company for the prosecution of the work, amount to $1,740,303. The Eastern Division of the road has been completed to the Tyrone Forges, and in a manner entirely satisfactory to the Board.

Cost of Intemperance.—It is estimated that the annual cost of intemperance is, in France, $260,000,000; in Great Britain, $195,000,000; in Sweden, $65,000,000; in the United States, $40,000,000; and all this in addition to the cost of prisons, police, asylums, work-houses, &c., which are rendered necessary by intoxicating drinks.

☞ The Senate of Illinois, on the 14th ult., passed a homestead exemption bill, exempting $1,000 worth of real estate from seizure and sale under execution.

☞ The following list is said to exhibit correctly the order in which the several States stand in point of population, according to the present census;—1 New York, 2 Pennsylvania, 3 Ohio, 4 Virginia, 5 Indiana, 6 Tennessee, 7 Kentucky, 8 Massachusetts, 9 Georgia, 10 North Carolina, 11 Illinois, 12 Alabama, 13 Missouri, 14 South Carolina, 15 Maine, 16 Mississippi, 17 Maryland, 18 Louisiana, 19 New Jersey, 20 Michigan, 21 Connecticut, 22 New Hampshire, 23 Vermont, 24 Wisconsin, 25 Arkansas, 26 Texas, 27 Iowa, 28 California, 29 Rhode Island, 30 Delaware, 31 Florida.

The Gospel for China.—As the Chinese Testament, the new version, is now ready for publication, the Board of the American Bible Society has ordered, that of the $10,000 pledged to China, $1000 be paid as soon as practicable to the American Board of Foreign missions; $1000 to the Protestant Episcopal Board; 1000 dollars to the Presbyterian Board, and 1600 dollars to the Methodist Episcopal Board, to aid their respective missionaries in circulating said Testament in China. Further payments will be made as fast as the means of the treasury will allow.

New Era in New York.—A new era in New York began on Sunday of last week.—Mayor Kingsland has issued an order that the groggeries of every character and description should for the future be closed on the Sabbath, and also an order prohibiting the encumbering of Broadway with public hacks on the stands on the Sabbath.—Should the law be fully enforced against the grog-sellers, the fines will be an immense revenue. There are in the city about six thousand groggeries.—*N. Y. Record.*

Steamships.—Congress is now almost inundated with applications for new lines of steamships. Proposals for the establishment of *eight* new lines have already been presented, viz:—One from San Francisco to Canton via the Sandwich Islands; lines from Philadelphia to Liverpool, Rio de Janeiro and to Antwerp; one from Norfolk to Gibraltar; one from Baltimore and Norfolk to the African coast; one from New Orleans to Vera Cruz, touching at the mouth of the Coatzacualco; and, finally, one from Tehuantepec to San Francisco.

The Slave Trade.—The official returns made to the Foreign Office in London, show that from the year 1840, to the year 1848, inclusive, 594 vessels, containing 37,824 slaves, were captured by the British squadron, and 556 of them condemned. It has been estimated by the English statician McQueen, that the loss sustained by slave-traders in consequence of the captures or presence of African cruisers, from the year 1800 to 1847, was £30,240,000.

Advance of Two Millions by the Treasury.—The amount of uncoined gold dust and bullion now in the Mint at Philadelphia, deposited by Banks and individuals, somewhat exceeds six millions of dollars, which will, with the increased capabilities of that establishment, be converted into coin at the rate of 200,000 dollars per day.

☞ Capt. Erickson is now engaged in producing a steam carriage for use upon plank roads, by which immense loads may be transported at a good speed with a small cost.

The Glass Palace.—It is stated by a person writing from London to the New York Journal of Commerce, that a fee of ten shillings is now charged for admission to the mammoth glass edifice in Hyde Park, and that when finished, the price will be increased to a guinea, and reduced as the period of the World's Exhibition advances.

The Telegraph.—There are now 22,000 miles of Telegraph in operation in the United States; 12,000 on the Morse principle, and about 10,000 on the House and Bain principles. The Telegraph extends from Halifax to New Orleans, and as far West as Dubuque, Iowa.

The New Capital of California.—At the late election in California, the citizens decided upon Vallego as the permanent seat of Government. The Capital is a city laid out on the Bay of San Francisco, about twenty-five miles from the city of San Francisco.

Internal Commerce.—It is stated that the value of the internal commerce of the Mississippi and the Ohio, with their tributaries, amounts, for the year, 1850, to about $210,000,000.

☞ Mr. J. S. Cutts, of New York, has invented a knitting machine which produces a perfect stocking, all ready for the foot.

☞ Jenny Lind, it is now said, will remain in the United States another year, giving concerts in the smaller cities and towns.

Gold Dollars.—Counterfeit gold dollars are in circulation, and are well calculated to deceive the unwary.

MISCELLANEOUS.

INTERESTING FROM CHINA.

At a recent meeting of one of the French Benevolent Societies in Paris, Rev. Chas. Gutzlaff, the celebrated missionary, made an interesting statement, from which the following facts are derived:—

M. Gutzlaff said that the population of China was 367,000,000, a third of the human race. Finding himself in Asia without any particular object, he arrived in China in 1828, where, as a physician, he was well received. His Gospel labors have been rendered possible by the perfection with which he speaks the Chinese, and he was readily taken for a native, since his figure, his expression, and every thing about him resemble the Chinese. Gutzlaff believes that China can never be successfully evangelized but by Chinese.—The Emperor is very proud, and thinks himself the vicegerent of Heaven. In a moment of humiliation he read the New Testament, and has since permitted its circulation. Gutzlaff has been able to make some distributions at the foot of the Tower of Nankin and elsewhere. Sixteen editions of the New Testament and the entire Bible have been published. The converted Chinese have written some successful tracts for the use of their countrymen. Relations are opened with all parts of the Empire. The word is eagerly received, and Gutzlaff hopes that a million of Bibles may be distributed every year. Since the annunciation of the Gospel by Protestant missionaries, 3,000 souls have been converted.

From the Morning Star.

SCRIPTURE EXPOSITION.—No. 208.

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.—Ps. 7: 16.

The general idea taught here is, that the guilty will be overtaken by a punishment similar to that which they intended for the innocent. "He that diggeth a pit [for others] shall fall therein." God brings this about. And it is such complete equity, that the world justifies it. We will give some examples in which this has taken place.

Haman caused a gallows to be erected on which to hang Mordecai, and was hung upon it himself. Esther 5—7 chapters. Those that accused Daniel and sought his destruction in the lion's den, were cast in themselves and destroyed. Dan. 6: 24. A man named Phalaris, constructed a brazen bull, in which criminals should be burnt to death, and presented it to the tyrant of Sicily. Phalaris was the first man burnt in it. In 1605 a party of Roman Catholics in England placed thirty-six barrels of powder under the Parliament house, for the purpose of blowing up and destroying king James I. and the Parliament. The plot was discovered; the conspirators fled, and as some of the principal of them made a stand for defence, some sparks fell on some powder, and they were blown up themselves. The inventor of the guillotine, a terrible machine for beheading criminals, felt the keenness of its edge on his own neck. Jeffries, a judge in England in the reign of James II., and probably the most partial, overbearing and infamous man that ever sat on a bench to try causes, when James lost his throne, was obliged to flee for his life, and plead for a refuge in prison. Those who established the revolutionary tribunal in France, about 1793, fell by it themselves.

But cases need not be multiplied. Justice does not slumber. It will overtake the guilty. If not here, it will hereafter.

F.

THE CONTRAST.

Should Christianity universally prevail—should its precepts be acted upon, in all the length and breadth of their requirements, there would be no occasion for bolts, nor bars, and penitentiaries!—Who believes that every man would become as an angel, and earth a paradise? In the providence of God, Infidelity *did* once prevail, Where? In revolutionary France. When? During that period so properly called "The reign of Terror." Yes, Infidelity did then prevail and triumph, for then the National Convention decreed that there was no God. The Sabbath was abolished; churches were closed or converted into "temples of Reason." Death was declared to be an eternal sleep; and the Bible was dragged along the streets of Lyons, in a war of derison and contempt. Yes, Infidelity *then* prevailed and triumphed; and most frightful was its reign. Its crown was terror; its palace-yard a field of blood; and its royal robes dripped and dripped with human gore! All France was, as it were, one vast slaughter-house, and the rulers of France as demons from the bottomless pit! O my soul, come not thou into their secret; unto their assemblies, mine honor, be not thou united.—Verily, "their rock is not as our Rock, even our enemies themselves being judges."—*Dr. Baker's Revival Sermons.*

HOW TO PROSPER IN BUSINESS.

In the first place make up your mind to accomplish whatever you undertake; decide upon some particular employment, persevere in it. All difficulties are overcome by diligence and assiduity.

Be not afraid to work with your own hands, and diligently too. "A cat in gloves catches no mice."

"He who remains in the mill grinds, not he who goes and comes."

Attend to your business, and never trust it to another. "A pot that belongs to many is ill stirred and worse boiled."

Be frugal. "That which will not make a pot will make a pot-lid."

"Save the pence, and the pounds will take care of themselves."

Be abstemious. "Who dainties love, shall beggars prove."

Rise early. "The sleeping fox catches no poultry." "Plough deep while sluggards sleep, and you shall have corn to sell and keep."

Treat every one with respect and civility. "Everything is gained and nothing lost by courtesy." "Good manners ensure success."

Never anticipate wealth from any other source than labor; especially never place dependence upon becoming the possessor of an inheritance.

"He who waits for dead men's shoes may have to go for a long time barefoot." "He who runs after a shadow has a wearisome race."

Above all things, never despair. "God is where He was." "Heaven helps those who help themselves."

Follow simplicitly these precepts, and nothing can hinder you from accumulating.

HOW COAL SHOULD BE CONSUMED.

Notwithstanding the general use of anthracite coal in families, few persons know exactly how to use it properly. The business is usually entrusted to servants, and as their experience has taught them—the more wood the more fire—they throw on the coal on the same principle, expecting the same results. This practice, however, destroys the draught necessary to consume the coal, and the consequence is that the sulphurous gases, instead of being consumed, are dispersed through the rooms of the house, to the injury of health, and frequently the spoiling of the food in process of cooking. No stove should ever contain, on a fair average, a greater layer than four inches of coal—less in a majority of cases will answer. A beautiful red heat is then generated, the coal parts with all its inflammable elements, and deposits its earthy matter in small particles in the receiver. Try the experiment and see the results. Anthracite would be the only fuel used for domestic purposes in every family, if the proper mode of making a coal fire was more generally understood.

[*Philadelphia Ledger.*

The Chinese Doctors.—The Chinese doctors are not paid for the number of doses they give their patients and the length of their sickness, but are paid to keep their subjects from being sick: the sick days of the subject are deducted from the doctor's yearly salary. The Chinese may well laugh at our barbarism, in the way of paying our doctors: but if we were to adopt the Chinese rule, our doctors would be very scarce, unless they had perfect command over our diet, labor, and exercise.

DON'T COMPLAIN.

A merchant was once returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such weather for his journey. He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who with a leveled gun was aiming at him and attempting to fire: but the powder being wet with rain, the gun did not go off, and the merchant giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself—

"How wrong was I not to endure the rain patiently, as sent by Providence. If the weather had been dry and fair, I should not propably have been alive at this hour. The rain which caused me to murmur, came at a fortunate moment to save my life and preserve to me my property,"

SUGGESTIONS TO THE YOUNG.

Rise early, and offer up your prayers to the Giver of all good. Enter steadily and fearlessly upon the duties of the day. Be determined that no trial shall overcome your patience, and no impediment conquer your perseverance. If your object be a good one, say, "I will try to attain it."—Never be found without an object. Ask yourself how you can do the most good; and when you have decided, throw your soul into the purpose. Never do good to obtain praise. Take a red-hot iron in your hand, rather than a dishonest penny. Do no bad action to serve a good friend. Be indulgent to others' faults, but implacable to your own. Wage war with evil, and give no quarters. Die for truth, rather than uphold a lie. Never court needless danger, nor fly from peril which duty imposes. Read good books, seek out good companions, attend to good counsels, and imitate good examples. Never give way to despondency. Does the sun shine? Rejoice. Is it covered with a cloud? Wait till the cloud has passed away.

RELIGIOUS STATISTICS OF CANADA.

1. The Province is divided by the Roman Catholics into five dioceses, viz:

Quebec, (Arehbishop,)	215	Clergymen.
Montreal,	219	"
Bytown,	17	"
Kingston, (with a Coadjutor,)	26	"
Toronto,	36	"

2. The Province is also divided by the Church of England into three dioceses, viz:

Quebec,	36	Clergymen.
Montreal,	48	"
Toronto,	148	"

3. The Province is further divided by the Wesleyan Methodists into eleven Districts; by the New Connexion and Episcopal Methodists into six each; and by the various Presbyterian Churches into Presbyteries, as follows, viz: Church of Scotland, six—Free Church, eight—United Presbyterian Synod, five.

We are always straining after some enjoyment beyond our reach, away in the distance. Some are longing for the season of winter gaieties, living on expectation of future parties, balls, lecture and the like; but such people never enjoy the *now* of existence. Retrospect and anticipation is the sum of all their pleasures. Give me a lively hope to sustain me *to-day*. I care not what season I am living in. When we cease to be children, toys should no longer amuse us.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 30th of January, 1851, by Elder E. H. Thomas, Mr. Josiah White to Mrs. Margaretta Shulenberg, all of Newburg, Cumberland county, Pa.

On the 13th ult., by the same, near Centreville, Mr. George Sudsberry to Miss Mary Ann Row, all of Cumberland county, Pa.

On the 11th ult., by Elder J. M. Klein, W. Daneee to Rebecca Warefield, both of Lawrence county, Pa.

On the 13th ult., by Elder D. Maxwell, Mr. Daniel Flenders to Miss Mary McGhery, both of Cumberland county, Pa.

On the 4th ult., by the Rev. Mr. Eggers, Mr. John E. Carmany, of Annville township, Lebanon county, to Miss Frances N. Landis, of Middletown, Dauphin county, Pa.

On the 16th ult., by Elder Simon Fleegal, Mr. Jonas Sheoner to Miss Catharine Forney, both of Linglestown, Pa.

On the 18th ult., by Elder Wm. McFadden, Mr. William Hiteshew to Miss Louisa Ann Sweigart, both of Carroll county, Md.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—In Portsmouth, near Middletown, Dauphin county, Pa., on the 11th of February, 1851, Elizabeth Geistwhite, consort of Moses Geistwhite, aged 31 years, 10 months and 25 days.

Sister Geistwhite called her friends and relatives to her just before her departure, and exhorted them to meet her Heaven. They promised her to do so. But she said to some of them, you promise, but I am afraid you will forget your promises. She died praising God. She has left a husband and six children, and a large circle of relatives and friends, to mourn her loss. But their loss is her eternal gain. Funeral services by the writer, from Exo. 32: 26. J. J. Miller.

Near Siddensburg, York county, Pa., on the 25th day of January, 1851, of the Scarlet Rash, John Edleblute, son of Bro. John and Sister Jane Edleblute.

The above named was always a very dutiful and obedient child, He arrived to the age of 4 years, 11 months and 23 days. He was buried in the Siddensburg Bethel grave-yard, and a funeral discourse delivered to an ordinary congregation, by Elder Solomon Bowser, from 2 Sam. 12: 23.

On the 10th of February, 1851, near Siddensburg, York county, Pa., David Reed, in the 59th year of his age.

A funeral discourse was delivered by the writer, from Prov. 14: 32, to an ordinary congregation.

Also, February 9th, Mary Elizabeth Nelson, daughter of William and Mary Nelson, aged 2 years, 10 months and 29 days.

Funeral services by the writer, to a large and weeping congregation, from Rev. 14: 13.

John A. Plowman.

On the 13th ult., Solomon Stoner, aged 19 years, 5 months and 3 days.

Near Andersonstown, York county, Pa., of the Scarlet Rash, John Bollinger, son of Abram and Mary Bollinger, aged 2 years, 4 months and 21 days.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will be held at Falmouth, Lancaster county, commencing on Friday evening, the 7th of March. Elder Harn is expected to be in attendance.

POETRY.

I Thank Thee, God! for Weal and Woe.

BY ELIZA COOK.

I THANK thee, GOD! for all I've known
Of kindly fortune, health and joy;
And quite as gratefully I own
The bitter drops of life's alloy.

Oh! there was wisdom in the blow
That wrung the sad and scalding tear,
That laid my dearest idols low,
And left my bosom lone and drear.

'Tis well to learn that sunny hours
May quickly change to mournful shade;
'Tis well to prize life's scattered flowers,
Yet be prepared to see them fade.

I thank Thee, God! for weal and woe;
And, whatso'er the trial be,
'Twill serve to wean me from below,
And bring my spirit nigher Thee.

GOD IN EVERYTHING.

There is a tongue in every leaf—
A voice in every rill;—
A voice that speaketh everywhere,
In flood and fire, through earth and air!
A tongue that's never still!

Missionary Subscriptions and Donations:

FOR sustaining five Missionaries in the West—two in Iowa and three in Illinois, during the next Eldership year, commencing with April, 1851, and ending with March, 1852.

Jno Winebrenner	paid	$10 00	Abraham Swartz		$5 00
Wm Reichart	paid	5 00	A Liberal Brother		20 00
Isaac Miller		10 00	A Liberal Sister	paid	2 00
J H Hurley		5 00	David Strickler		5 00
Geo U Hahn		5 00	James Cassy		5 00
M F Shavely		10 00	Samuel M Hoover	paid	5 00
Jacob Miller		10 00	Susanna Myers	paid	4 00
James Miller		5 00	Charles F Long		5 00
S A Brumbaugh		5 00	Sarah Grove	paid	2 00
Thomas Strohm		5 00	Wm Brady		3 00
J B G Kinsloe		5 00	Daniel R Long		5 00
Abraham Sherrich	paid	7 50	Dr Geo Ross	paid	10 00

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—WHEAT, per barrel,		$4 00	a	4 12½
Do. RYE,	do. - -	2 50	a	2 50
Do. CORN,	do. - -	2 37½	a	2 37½
GRAIN—WHEAT, per bushel,		87	a	90
Do. RYE,	do. - -	56	a	62
Do. CORN,	do. - -	45	a	47
Do. OATS,	do. - -	33	a	33
Do. BARLEY,	do. - -	70	a	75
SEEDS—CLOVER,	do. - -	4 00	a	4 50
Do. TIMOTHY,	do. - -	2 00	a	2 25
Do. FLAX,	do. - -	1 25	a	1 25
BEEF, per cwt.	- - -	5 00	a	5 50
PORK, do.	- - - -	5 50	a	5 50
HAMS, per pound,	- - -	10	a	12½
BUTTER, do.	- - -	20	a	25
LARD, do.	- - -	8	a	8
TALLOW, do.	- - -	8	a	10
HARD SOAP, (Dried) per lb.		6	a	7
EGGS, per dozen,	- - - -	10	a	12½
POTATOES, per bushel,	- -	50	a	62
ONIONS, do.	- -	75	a	87½
APPLES, do.	- - -	50	a	62½
PEACHES, (Dried) per bush.		1 25	a	1 30
FEATHERS, per pound,	- -	37½	a	45
WOOL, do.	- - -	30	a	50
SALT, per sack,	- - - -	1 75	a	1 75
HAY, per ton,	- - - - -	10 00	a	10 00
PLASTER, per ton,	- - -	4 75	a	4 75

PHILADELPHIA.

FLOUR—WHEAT, per barrel,		$4 50	a	4 75
Do. RYE,	do. -	3 00	a	3 00
Do. CORN,	do. - -	3 00	a	3 00
GRAIN—WHEAT, per bushel,		95	a	1 10
Do. RYE,	do. - -	70	a	75
Do. CORN,	do. - -	60	a	61
Do. OATS,	do. - -	42	a	45
Do. BARLEY,	do. - -	85	a	1 00
SEEDS—CLOVER,	do. - -	4 75	a	5 00
Do. TIMOTHY,	do. - -	2 50	a	2 62
Do. FLAX,	do. - -	1 40	a	1 50
BEEF, per cwt.,	- -	7 00	a	8 75
PORK, do.	- - - - -	7 00	a	7 25

Dr. Christie's
Galvanic Belt, Necklace, Bracelets, and Magnetic Fluid.

THE acknowledged and extraordinary curative powers of these wonderful inventions is now so generally known and their merit and reputation throughout the whole country so extensive, that it would seem unnecessary to urge their merits further. But some late circumstances have occurred which render it a matter of duty to the public not to be altogether silent, for while the ephemeral nostrums of the day are trumpeted by columns through the Press and swallowed by quarts and gallons by the afflicted, and are found just good for nothing,

Christie's Galvanic & Magnetic Curatives,

have been quietly working their way among the most intelligent and respectable classes, and are constantly achieving cures in an alarming train of diseases, which have for ages baffled all the aid of medicine and all the resources of science. These diseases are called

NERVOUS COMPLAINTS,

and in these diseases medicine is of no avail whatever. It never does good and it often does harm. Syrups, Extracts, Balms, Balsams, Elixirs, Bitters, Pills, Powders and Potions of every kind are alike worthless, for they weaken the vital energies of the already prostrated system; while under the strengthening, life-giving, vitalizing influence of Galvanism, as applied by this beautiful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, elasticity and vigor.

These remarks relate to such diseases as NEURALGIA, TIC DOLOREUX, BRONCHITIS, PALPITATION of the HEART, WEAKNESS, and all FEMALE DISORDERS, such as NERVOUS HEADACHE, LASSITUDE and DESPONDENCY, which are only other names for Nervous Derangement, EPILEPTIC FITS and CONVULSIONS, which are known to result from a non-equilibrium of Electric influence; NERVOUS TREMORS, DEAFNESS, which is nearly always caused by torpidity of the Auditory Nerves and can always be perfectly cured by Galvanism when the organ is not destroyed; DYSPEPSIA, in its worst forms; PALSY and PARALYSIS, uniformly caused by a deficiency of Nervous influence; CHRONIC RHEUMATISM, TORPIDITY of the LIVER, PAIN in the SIDE, SLUGGISH CIRCULATION, SPINAL and HIP COMPLAINTS, DEFICIENCY of NERVOUS and PHYSICAL ENERGY, and all those distressing complaints resulting from a DERANGEMENT of the NERVOUS SYSTEM.

In the above prevalent and terrible class of diseases and Nervous Complaints which are much more numerous than is generally imagined—

CHRISTIE'S GALVANIC CURATIVES,

Are an Absolute and Positive Specific.

The BELT is used when the body or system generally is affected: the NECKLACE for complaints of the Throat, as Asthma and Bronchitis, and of the Head: and the BRACELETS for all disorders of the arms and limbs, as Rheumatism, Palsy, Tremors and Spasmodic affections. These articles are simply applied as directed with the MAGNETIC FLUID which accompanies them, and when faithfully used they NEVER FAIL!

☞ The great peculiarity and excellence of the GALVANIC CURATIVES consists in the fact that they arrest and cure disease by Outward Application, in place of the usual method of Drugging and Physicking the patient till exhausted nature sinks hopelessly under the infliction. They strengthen the whole system, equalize the circulation of the Blood, promote the secretions, invigorate the entire energies, and can never do the slightest harm under any circumstances.

Since their introduction in the United States, only three years since, more than

75,000 PERSONS

Including all ages, classes and conditions, among whom were a large number of Ladies, who are peculiarly subject to Nervous Complaints, have been

Entirely and Permanently Cured,

when all hope of relief had been given up, and everything else had been tried in vain! The beneficial results which have uniformly attended their use is confidently stated to be without a parallel in the annals of Medical Science. Clergymen, lawyers, and even physicians: ladies of the highest standing: distinguished persons holding elevated official stations: merchants, manufacturers, and mechanics: the poor and the rich alike: often whole families, among all classes, ranks and conditions, have equally been recipients, and have equally acknowledged the wondrous and often unexpected benefits which they have thus received.

☞ Let it be known and remembered that the only Natural Restorative for the Nerves is Galvinism, and that in all Nervous Diseases we should

"Throw Physic to the Dogs."

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford temporary relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt round the Body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of Dyspepsia are permanently cured. A few days is amply sufficient to eradicate the disease of years.

MANY THOUSAND
Certificates and Testimonials

from the most intelligent and respectable persons residing in every portion of the United States, could be presented. These are now unnecessary, but a numerous selection embracing many statements of the most extraordinary character, sufficient to convince the most sceptical, may be had of the authorized Agent. The interested are particularly invited to call.

WONDERFUL RESTORATION!

☞ **77 Years Old!!!**

Blooming Grove, Orange Co., N. Y., July 26, 1850.

To Dr. A. H. Christie, New York.

Dear Sir—Having been very severely handled by Rheumatism and other diseases, and having been cured in a most remarkable manner by CHRISTIE'S GALVANIC BELT and FLUID, I thought I would give a statement of my case, for the benefit of others. I had the Rheumatism last winter and my legs swelled very much. My head was also very much afflicted, having so severe a pain over my eyes that I could scarcely see. At the same time, I was troubled by spasms, caused by the pain in my head, I suppose. My hearing had been getting poor for several years from a catarrh, so that in one ear I could scarcely hear at all. Having heard wonderful accounts of Christie's Belt and Fluid, I sent to your store and got them. The Belt was put on, and the Fluid used as directed, and I don't think I have had, after the first night using them, one minute clear pain from that time to this, being six months. The Rheumatism left my body entirely, after wearing the Belt a very short time, probably two weeks. Then I put on a Galvanic Necklace, and had not worn it two weeks, before my head was perfectly well. My hearing in both ears is entirely restored, the pain all gone, my sight is very good for a man of my age, (77 years in August) and I consider myself entirely well, having worked through harvest without the least difficulty. I consider my cure very remarkable, and therefore do not hesitate to recommend CHRISTIE'S GALVANIC CURATIVES to all persons afflicted as I have been. (Signed) PHINEAS TUTHILL.

AFFIDAVIT.

State of New York, Newburgh, Orange county, ss: Phineas Tuthile of Blooming Grove, Orange county, N. Y., who is personally known to me as a most respectable citizen and worthy of all confidence, being duly sworn deposes and says that the facts set forth in the above statement in relation to his case, are entirely correct, and that he is now in the enjoyment of good health, caused as he believes by Christie's Galvanic Curatives. PHINEAS TUTHILL

Sworn before me this 26th day of June, 1850.

S. W. EAGER, Justice of the Peace.

Weakness and Nervous Debility!

Dear Sir—I want another supply of Christie's Galvanic Curatives, immediately. This is an intelligent and reasoning community, and they see at once that the Curatives are constructed upon scientific and philosophical principles and must work effectually upon the Nervous System in the case of Nervous Diseases. An estimable young lady in our town was afflicted with extreme Nervous Debility and severe pains in the head and neck. She put on one of the Galvanic Belts and Necklace and immediately became sensible of its curative and strengthening powers, and the next day was relieved of the severe pains, and raised from a state of entire nervous prostration to health and strength. I can mention several other cases equally wonderful.

Yours very respectfully, J. B. KNIGHT.

Panama, Chautauque Co., N. Y., Oct. 1, 1850.

☞ No trouble or inconvenience attends the use of DR. CHRISTIE'S GALVANIC CURATIVES, and they may be worn by the most feeble and delicate with perfect ease and safety. In many cases the sensation attending their use is highly pleasant and agreeable. They are accompanied by full and plain directions for use. Pamphlets with full particulars may be obtained gratis, of the authorized Agent.

PRICES:

The Galvanic Belt, Three Dollars,
The Galvanic Necklace, Two Dollars.
The Galvanic Bracelets, One Dollar Each.
The Magnetic Fluid, One Dollar.

PARTICULAR CAUTION.

☞ *Beware of counterfeits and Worthless Imitations.* D. C. MOREHEAD, M. D.,

GENERAL AGENT FOR THE UNITED STATES,
132 Broadway, New York.

☞ For Sale by Dr. W. K. MEHAFFEY, authorized Agent for HARRISBURG, PA.

Dr. GEO. ROSS, Elizabethtown, Pa.

Jan. 1, 1851.—6m.

Music Books—Price Reduced.

1. Evangelical Music—Patent Notes—Price five dollars per dozen.
Do. Do. Round Notes—Price four dollars per dozen.
2. History of all Denominations—Portrait Editions—Price two dollars and fifty cents.
3. Reference and Pronouncing Testaments—Price fifty cents.
4. Treatise on Regeneration—Price sixty-two and a half cents.
5. Five Hundred Sketches and Skeletons—Price two dollars and fifty cents.
6. Traveller's Guide to the West—Price fifty cents.
7. Wandering Soul—Price seventy-five cents.
8. Hymn Books, English and German, assorted, at different prices.

☞ For sale by JOHN WINEBRENNER and HICKOK & BARRETT, Harrisburg, Penn'a.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞ Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - -	75
Evangelical Music, - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Reference Testament, - -	37½
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☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa., MARCH 15, 1851. NUMBER 22.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

1. The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:
   1. One copy paid in advance, - $1 00
   2. One copy paid within the first three months, - - - - - 1 25
   3. One copy not paid till after the expiration of the first three months, 1 50

4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.

5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.

6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.

7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.

8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.

9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

For Sale.

A two horse wagon, with good harness, a large body, and three eliptic springs, suitable for emigrants moving to the West, for sale at this office. Price low, for cash.

Our Canals.

The Pennsylvania Canals were opened about the first of this month, several weeks earlier than usual, and are now doing a large spring business.

Sailing of Missionaries.

Elder James Colder and wife, Dr. Whiley and family, and a young lady, all missionaries for China, set sail from New York on Monday, the 10th inst. They have our prayers and best wishes for their welfare and success!

Lumber.

The annual tide of Lumber from the Northern tributaries of the Susquenhanna, has commenced its flow to the Southern markets.—Rafts are passing daily, and the report is that lumber is high, and will continue so, the winter not having been favorable for the getting of it out, for the want of snow.

Board of Revenue Commissioners.

This body, whose duty it is to equalize and adjust the taxes throughout the Commonwealth, met in the Supreme Court Room of the Capitol on the 26th ult. The Board meets daily, at 10 A. M., and 3 P. M. About four weeks will be required to get through with the business for which they are assembled.

Distressing Accident.

On Tuesday morning, the 4th inst., four men from this place went on to the river in a skiff in the neighborhood of Cox's Island, for the purpose of shooting ducks, when near the middle of the river the boat capsized, and a man by the name of Roberts, and one by the name of Klem, were drowned. Two others of the party floated down the river about two miles and were rescued.

A Call from Hiattsville.

The brethren at Hiattsville, Miami county, Ohio, have enjoyed a glorious refreshing, and wish Bro. T. Hickernell, Sands, or some one else, to pay them a visit soon, and preach for them and organize a Church. They say that there are about 30 persons ready to be organized into a Church of God, but that they have had no preaching for more than two months. They are anxiously looking for Bro. Sands, and hope he will soon come to their assistance.

White Hall Academy.

We bespeak the attention of our readers to an advertisement, in our columns, of the above Institution. It is handsomely and conveniently located, near Camp Hill, in Cumberland county, about two miles west from the Harrisburg Bridge.

The Principal, Mr. D. Denlinger, is a gentleman of experience and high standing, and a ripe scholar.

The Institution will be opened on Monday, the 5th of May next. Terms moderate. See Advertisement.

A Proposition to Enlarge the Advocate.

We propose to enlarge the next volume of the Church Advocate, without changing the terms, provided we can get an increase of 500 subscribers. And provided 1000 of new subscribers can be raised, between this and the first of May next, we will enlarge it, and publish it weekly, for the same price.

At the same time, we will give every travelling and stationed preacher, who will procure five or more new subscribers, with advance payment, a volume of the paper gratis.

We have over 100 ministers, who might easily raise five new subscribers each, making in all 500—the other 500 might be raised by the membership.

Money Wanted.

As we shall need all our out-standing dues for books and the Advocate this spring, we would again earnestly request our debtors, one and all, to do us the justice and favor to pay up their bills by the first of April next. In this please fail not.

But should these repeated *duns* be disregarded, by any of our friends and patrons, we hope they will be prepared to meet our bills, in all kindness, when we send them on for collection, after that date. Necessity is our apology for so doing.

Revival in Elizabethtown.

A protracted meeting commenced in Elizabethtown, Lancaster county, on the 22d ult., which is still in progress, and has happily resulted in the revival of God's work. About ten or a dozen have been converted, and several more are seeking salvation.

A revival has lately commenced in Falmouth, near Bainbridge, under the labors of brother G. U. Harn. Infidelity, Storrism, Universalism, and all manner of Devilism, has long been prevalent there. May God sweep them all away, and cause truth and righteousness to prevail.

Arbitration

Instead of War, for the Settlement of International Disputes.

In the U. S. Senate, on the 5th of February last, Mr. Foote, chairman of the committee on Foreign Relations, reported, with their *unanimous* consent, the following resolution:

"Whereas, Appeals to the sword for the determination of national controversies, are always productive of immense cost; and whereas, the spirit and enterprises of the age, but more especially the genius of our own government, the habits of our people, as well as the claims of humanity, the dictates of enlightened reason, and the precepts of our holy religion, all require the adoption of every feasible measure, consistent with national honor and the security of our rights, to prevent, as far as possible, the recurrence of war: Therefore,—

Resolved, That, in the judgment of this body, it would be proper and desirable for the government of the United States, whenever practicable, to procure, in its treaties with other nations, a provision for referring to the decision of umpires, all future misunderstandings that cannot be satisfactorily adjusted by amicable negotiation in the first instance, before a resort to hostilities be had."

Mr. Foote stated that he offered this preamble and resolution by the cordial and unanimous vote of the committee, and added that he presumed the Senate would, on due consideration, adopt it without objection.

The above is in response to various petitions from Peace Societies, and is a measure so reasonable, so practicable, so important, as to commend itself to every reflecting mind. Let but this plan be adopted by a few of the great powers of the world, and a speedy end will be put to an evil *which has cursed the earth ten thousand times more than slavery.*

The Cheap Postage Bill.

The following table will show the postages on newspapers of the New Postage Bill, as compared with the present rates:

	NEWSPAPERS PER QUARTER.			*More than*
Miles.	*Weekly*	*Semi-Weekly*	*Tri-Weekly*	*Tri-Weekly*
Under 50, (new bill,) 5cts.	10	15	25	
Present rate,	12	24	36	48
Over 50—under 300	10	20	30	50
Present rate,	13	36	54	103
Over 300, under 1000	15	30	45	75
Present rate,	18	36	54	108
Over 1000, und. 2000	20	40	60	100
Present rate,	18	36	54	108
Over 2000, und. 4000	25	50	75	125
Present rate,	18	36	54	108
Over 4000,	30	60	90	150
Present rate,	18	36	54	108

All weekly papers free within the county where they are published. Papers of less than 1½ ounces half these rates; and papers not over 300 square inches, one-fourth these rates.

Letter postage is reduced to the uniform price of 3 cents, if pre-paid, and 5 cents if not.

Missionary Pledges.

These come in slow. Notwithstanding our repeated appeals to the Churches, and especially to the rich men in the Church, for aid in this noble and benevolent cause; and notwithstanding the long and loud calls from our brethren in the far West, to send them preachers, yet how few have manifested any "bowels of mercies," and sent on their pledges! Although we live in an age of progressive improvement, in the arts and sciences, and although we possess vastly greater means and facilities of doing good, by spreading the true principles of Christianity than the people did in former ages, yet evidently, on this score, we are greatly behind the primitive Church. Then the disciples gave their all, and "went everywhere preaching the word;" now the greater part of the Church gives nothing, and go nowhere to do good, in spreading the cause of truth. Besides, the people of the world and sectarians all around us, are up and doing, whilst the Church of God, with all her heavenly light—her glorious liberty—her good religion, and her distinguished privileges, is doing little or nothing in the great and good cause of Missions; nor in its kindred cause of education. O! tell it not in Gath! Publish it not in the streets of Askelon! God pardon this our sin and shame! and stir us up to love and good works! Good religion not only purifies the heart, but opens the hand and leads to deeds of benevolence.

Pennsylvania Bible Society.

The 43rd Anniversary of the Pennsylvania Bible Society took place here on Wednesday, the 26th ult. In the evening a general meeting was held in the Presbyterian church, which was crowded.

The Rev. P. F. Mayer, D. D., of the Lutheran Church, the venerable President of the Society, was in the chair. The exercises of the evening were commenced with appropriate music by the Choir, after which the President offered a fervent prayer, and was followed by the reading of the 19th Psalm by the Rev. Dr. DeWitt, pastor of the Church.

A short statement of the operations of the Society since May last was made by the President, from which it appeared that the year just drawing to a close has been the most prosperous of any preceding one since its organization in the year 1808.

This noble institution has circulated in the State of Pennsylvania, since the year 1810, nearly five hundred thousand copies of the Sacred Scriptures—including copies of the New Testament.

After the introductory statement by the President, the audience listened with marked attention, to several eloquent addresses delivered by the Rev. Mr. Spackman of Frankford, Rev. Dr. Demmie, Rev. A. A. Willets, Rt. Rev. Bishop Potter, and the Rev. Dr. Parker, of Philadelphia. They were opened by the Rev. H. S. Spackman, in a happy, interesting and appropriate address. He was followed by the Rev. Dr. Demmie, in the German language. The Rev. Mr. Willets then delivered an able, eloquent and thrilling address, which gave new ardor and new resolution to every friend of the cause. He was followed by Bishop Potter, whose strong mind and highly cultivated powers had full play on the subject, and whose fervent appeals, uttered in unison with the impulses of his heart, made a strong impression upon the audience.

The address of the Rev. Dr. Joel Parker closed the meeting, and we need only say, that it was in every respect worthy of the talents, the learning and the fame of its author. The highest satisfaction was expressed by the large and most respectable audience that was present.

Bible Convention

On Thursday morning, February 27th, at 10 o'clock, a Convention of the delegates and friends of the Bible assembled in the Methodist Episcopal Church of this borough, and was opened with prayer by the Rev. Dr. Hodgson, pastor of the Church.

The following County Bible Societies were represented by delegates—Dauphin, Fayette, Lancaster, Lebanon, Montgomery, Philadelphia, Perry, York and Erie; also, the Theological Seminary Bible Society of Gettysburg, Shippensburg Female Bible Society, Landisburg Female Bible Society.

Gentlemen, active friends of the Bible cause, from Columbia, Lycoming, Mifflin, Dauphin, Cumberland, Blair, Montour, Sullivan and and York counties, being present, were invited to become members of the Convention, and take part in its proceedings.

The Hon. John C. Bucher, of Harrisburg, was chosen to preside, and the Rev. Nathan Stem, of the Episcopal Church, Norristown, to act as Secretary of the Convention.

The proceedings of the Convention were conducted with great harmony, and a laudable zeal was exhibited in behalf of increased efforts in multiplying and circulating copies of the Sacred Scriptures.

In the progress of the meeting the following resolutions were moved, discussed and passed.

Resolved, That a committee of five be appointed to prepare an address to the Ecclesiastical bodies in the State in relation to the interest of the Pennsylvania Bible Society, and the importance of co-operating with it, in the advancement of its laudable designs.

The Right Rev. Alonzo Potter, Rev. Dr. Demmie, Rev. Dr. Durbin, Rev. Dr. Berg, and the Rev. Albert Barnes were appointed on that committee.

Resolved, That it be recommended to the different County Societies to endeavor to add to the number of their auxiliaries in their respective counties, as one important means of extending their usefulness and increasing their efficiency.

Resolved, That the Convention earnestly recommend the formation of Bible Societies in the various Colleges and Theological Seminaries of the State as auxiliary to the Pennsylvania Bible Society.

Resolved, That this Convention have heard with pleasure, that the Pennsylvania Bible Society have resolved to give to the American Bible Society $5.000, to aid in the foreign distribution of the Bible, and that it be recommended to the County and other Societies in the State, auxiliary to the Pennsylvania Bible Society, to aid by their contributions in this work of benevolence.

Resolved, That the thanks of this Convention be presented to the session and trustees of the Presbyterian Church of this place for the use of their church, for the anniversary meeting of the Pennsylvania Bible Society, and also to the trustees of the Methodist Church, for the use of their church for this Convention.

The Hall of the House of Representatives having been obtained for the use of the Convention for the evening of the 27th, the Convention, after their morning session, adjourned to meet at 7 o'clock P. M.

The meeting in the Hall of the House of Representatives in the evening, was attended by a large number, including the Governor of the Commonwealth, the Heads of Department, members of the Senate and House of Representatives, distinguished strangers present at the seat of Government, and citizens of Harrisburg, together with the members of the Convention.

The meeting was addressed by the Rev. Mr. Hay of Harrisburg, the Rev. Mr. Willits, the Rev. Mr. Allen and Mr. Dulles of Philadelphia, the Hon. Judge Jones of Bradford county, and the Rev. Irwin H. Torrence, the agent of the Philadelphia Bible Society.

It was resolved, that the editors of the papers of this borough, and throughout the State, be respectfully requested to publish the proceedings of this Convention in their respective papers.

After prayer by the Rev. Dr. DeWitt, of Harrisburg, the Convention Adjourned.

COR. EDITOR'S DEPARTMENT.

Dying in a Large City.

J. FLAKE.

Philadelphia, March 3, 1851.

An acquaintance of mine, of very respectable family and standing, Henry ——, a young man of twenty-seven years, was engaged in business in one of the beautiful stores in Chesnut street in this city. The oldest son of pious parents, and himself married not quite a year ago, he was known and esteemed by many, and life very likely spread out before him like a long summer day; and well it might, for he had a pleasant lot.

Ten days ago he was at class-meeting, which it is said was on that evening especially, very good and edifying—he spoke remarkably therein, and, what was not common with him, was led by his feelings even to shout. Last Monday he went home sick—several days passed away under the weight of typhus fever, and with the stupor which is so common in that sore disease. On Thursday his father tried to rouse him by saying to him—"Henry, do you know me?" No, said the young man, I do not know you. "Henry, do you know the Lord Jesus Christ?" Answer, "Yes, I know him." "Is He with you now?" "O yes."

The next evening he breathed his last in peace, leaving kindred and friends, to weep, and get ready to follow. This afternoon they carry him to the last resting place which earth can give, and lay him in the same ground along with his mother, who two years ago left this vale of tears. It is a good thing to lie down in the dust among the saints of God.

I consider that his time was come. Who can tell the dangers and sorrows from which he has escaped? Weeping friends may say it is a mysterious dispensation, and wonder why it should be so. But the Lord does all things well, and blessed be his holy name. O to be prepared—sins forgiven—soul sanctified—life humble and holy. Let there be no pomp, or parade at our burial. "Nothing, as Wesley said, but the tears of those who loved him, and were following him to Abraham's bosom."

Strangers and Sojourners.

J. FLAKE.

"I dwell among mine own people."—Shunamitish Woman.

"We have no certain dwelling place."—Saint Paul.

I think it was the eminently pious and useful Philip Doddridge, who when he was in the city of Lisbon on account of his health, said with tears, that the road went from thence to heaven, as well as from his home in England. And so I suppose it is true that people can go to the good land from a farm—a prairie—or a mountain home—provided they have the fear, and the love of God in their souls. Some perhaps think it safer, and better to live in country places, where they can be more plain, and more humble. It seems singular that some branches of the Christian Church—such as the Dunkers—the Mennonites—are mostly country people.

But it seems to me that Christianity is just as well fitted for those who live near together in village or town, as for those who hold their meetings in a Barn, and go a hundred or two miles to attend their special gatherings from far and near. It is said in the book of the Prophet Malachi, that those who feared the Lord, and thought upon his name, spake often one to another, and the Lord hearkened and heard it. Therefore if they live near at hand, they can meet the oftener.

I have heard a good account of the brethren who live in and near Uniontown in Maryland. It is said that they hold to an inward religion, and are also zealous for the outward form. I am told that they are great advocates for plainness of dress, and have the ancient salutation of the kiss among them. Some think they are too particular in straitening those who come among them as to small things—perhaps it may be so—but are not most of our Churches too remiss, and negligent, as to holy living and self-denial?

Well, you love to live in the country, where you can have the free air of heaven to breathe—the pure spring of water to drink from—and nobody to crowd you in on either side of your dwelling. You think that if you lived in town you might be proud, or vain, and hardly could live a humble Christian life. Perhaps it is better for you where you are, and if you like it, so much the better it is.

Abraham and his family dwelt in tents—so did Isaac and Jacob, the heirs of the promise. You have a house—frame—or stone—or brick—it may be a large one—perhaps only a cottage. Cannot you think, and say with Doddridge, that you can go from thence, to dwell in the everlasting habitations the Saviour speaks of?

I love to live in a town; to me it is very natural and pleasant. Joseph and Mary lived in Nazareth—Lazarus and his sisters lived in the village of Bethany. John Bunyan was in prison in England, for some years, and there he wrote that beautiful dream, the "Pilgrim's Progress," which will go down to the end of the world.

"Sir, are you a Pilgrim?" You answer, "I hope I am." Are you not afraid to tarry so long in the town of Vanity? What are you doing? I am heaping op money, and adding house to house, and farm to farm, so that I may die rich. Will not that be pleasant?

O ye who are prospering in worldly things, and who belong to the "Brethren," or to the "United Brethren," or to any other Christian Church, take heed. I am acquainted with some of yon living in town, or village, or country place. Let me advise you "to make to yourselves friends of the mammon of unrighteousness." Give to the poor—help the stranger—distribute to those who need—visit the sick—form Sabbath Schools, and teach the children—build meeting-houses, and help those who preach the Gospel, whether at home, or in the West.

Philadelphia, March 2, 1851.

CONTRIBUTORS' DEPART'T.

A Victim to Catholic Influence.

Baltimore, Md., Jan. 1, 1851.

Mr. Editor:—

I send you for publication in the "Church Advocate" the following articles, which I have cut from the "Catholic Mirror" (of this city) of the date of November 9. By perusing my letter, to which the editor points with so much holy horror, contempt and *dignity!* you will at once see, that my object in asking you to publish the matter, is to have a little chance to reply to the Editor: *C. I. White, Doctor of Divinity.*

I would have noticed it sooner, but the D. D. hinted that he might "possibly indite a running commentary" upon my letter the following week; but he has probably concluded that he has so completely confused, confounded, contradicted, refuted, defeated *tortured* and *tormented* me in his *inquisitorial, purgatorial,* and tremendous editorial *effort*, that he deems me neither worthy of any further notice, nor deserving any more of his holy-Roman-Catholic-first-and-only-true-Church-on-earth denunciations. So now you will please just publish the matter sent, with thus much of an introduction; and after your readers have had time to read and decide upon my private letter to Caroline, the victim of Catholic pomp, mummery, modified Mesmerism and idolatry, then I will give them a few remarks upon the D.

D.'s strictures upon it, together with further particulars relative to the victim.

J. F. WEISHAMPEL.

From the Baltimore "Catholic Mirror."

COMMUNICATED.

SECTARIAN CHARITY.

The gentleman whose name is appended to the following erudite lucubration, is a minister of a small, obscure, and recently originated sect, known in Baltimore and certain parts of Pennsylvania, by the ambitious appellation of the "Church of God;" yet to show, we suppose, that there is only one step from the sublime to the ridiculous, they are sometimes called *Winebrenneriuns*, (from their founder, still living;) *alias Feet washers*, from a laudable ceremony by which they are periodically distinguished.—The literary effort in question is so decidedly rich in its way, so fair a specimen of the *kind* of argument, frequently addressed to the converts to Catholicity, that it is deemed proper to treat it with something more than the *silent* contempt, which is ordinarily the appropriate meed of such effusions.—Whether the Revd. writer be a Solomon in *divinity*, we leave our readers to judge; but no one certainly can doubt that he is a perfect, a *finished* gentleman. Otherwise he would never have felt himself at liberty, in writing to a young lady, to use the gentlemanly language, contained in the paragraph before the last, relating to "nuns" and "priests."

He says, again, in his fourth paragraph: "You know that religion is holy and pure."—Is it his holy and pure religion that makes him an adept to such language as that to which we have just alluded, or is he *naturally* a proficient? Alas! we greatly fear that there are, at the present day, some people who profit about as much by washing their feet, as Pilate once did by washing his hands. (St. Matthew, XXVII, 24.) Pilate breaks the 5th Commandment by consenting to the shedding of innocent blood; and imagines that he washes off the guilt by means of a little water.—Certain (Revd!!) folks of our times break the 8th commandment: ("Thou shalt not bear false witness against thy neighbor:) assert that "nuns" and "priests," against whom even the breath of calumny has never whispered, lead corrupt lives, and call them "an iniquitous set, who have destroyed the virtue of thousands of innocent female dupes;" and having thus broken the 8th commandment, these "saintly" (1) *gentlemen* walk leisurely up to Cove (2) Street, wash their feet or have them washed once in three months, (3) and then return home as innocent and self-justified as so many Pilates! Just about.—

Our object in giving publicity to the following classical and elegant production, upon which we may possibly indite a running commentary next week, is to give our community some idea of the sublime capabilities of certain (so called) Revd. *gentlemen!* The following is the letter: (Papers friendly to the diffusion of useful knowledge please copy.)

BALTIMORE, October 8th, 1850.

DEAR SISTER CAROLINE ———:

You always seemed to have a tender regard for me, as I also had for you, as a young sister in the Lord; therefore I hope you will do me the favor to read this letter, as it may be the only way I have to say a word to you, before leaving the city again.

Dear child, what have you done? Who hath bewitched you, that you obeyed not the truth? Is it possible that you have left the faith and turned to idolatry? Recollect that you have taken a step that will decide your fate in eternity, if you do not retrace it. Let me, as a sincere friend, call to your mind a few things before it is too late.

1. You know, that when you humbled yourself before God and sought the blessed Saviour by faith and prayer, you found not only peace in believing, but your soul was filled unutterably full of joy. 2. You know, that all the world could not have persuaded you out of your consciousness and certain knowledge that God had for Christ's sake pardoned your sins. 3. You know, that you then turned your face and attention to the word of God and to his ordinances, and made them the delight of your heart—and O what pleasure they afforded you! You know how often you met with your brethren and sisters in social and public worship, and vowed before God that you would never forsake his cause and people—that you would never give up your faith, that you then held so dear. 5. You know that you were the darling young sister in our little Church, that you so strongly defended; and that there were many prayers offered up to God by your brethren and sisters in the Lord, for *you*, that He might preserve you blameless unto the day of his coming. 6. You know, too, how your dear father doated upon you—with what anxious solicitude he watched over you—how his fond heart yearned over you. And although he thought a great deal of your sister Sarah, still he set his affections more fully upon you--and that he always rejoiced to believe you would be the last one of all his family to forsake the faith. But O see how you have wounded that tender father's heart!—see how the tears flow down his care-worn cheeks at the heart-rending thought of his dear daughter Caroline—his beloved child Caroline—his faithless daughter Caroline—his heart-wounding child Caroline taking the unholy steps you have taken. But see still a little further:

Think of your course for a few weeks past. You now pretend to think that you are improving your condition in religion. Let us examine your course. You know religion is holy and pure, and nothing deceitful or hypocritical is sanctioned, but is condemned by the word of God. But how have you acted?—You have been attending our meetings and visiting your friends; and while you were at the same time submitting yourself to the Mesmeric influence of Romanists and preparing yourself to take the fatal step and join that "*mother of abominations*," the Roman Catholic Church,—I say while you were preparing to leave us and Christ and join the old spiritual "*mother of harlots*," you acted the part of a hypocrite, in *vowing your services to God and declaring you were determined to prove faithful to Him.* To your friends you *spoke against the Catholics;* thus you practised deception and told false stories, all to blind your friends and gain time to make full preparation to make your destruction sure. Can you be so far blinded as not to see that such a course is wicked? And can those be good who practice or encourage such wickedness? O Caroline, you cannot be so blind! No! No!! I hope you see your inconsistency and will return to the Lord,—for you have forsaken *Him.*

King David sinned and seemed to hope he would not be detected, but when God sent the Prophet to him and pointed out his sin, David repented and prayed: Have mercy on me, O God, according to thy tender mercies!

You have sinned in this, that you have left off living a devoted Christian's life--and giving up the reading of that blessed Book, which has been the consolation of your heart ever since you were first converted to God, till of late. You have sinned in this, that you threw yourself under the influence of those who you were fully assured were unconverted and ungodly persons, and suffered them to cause you to forsake the God you loved and served, and place your affections upon priests--men you know not--men whom you do not (I think) believe to be what they profess to be, that is, holy men of God. O! can you be so infatuated, so blinded, so deceived as to persevere in this course? Can you say to *Jesus*, who was so merciful as to speak peace to you, when you wrestled, like Jacob of old, that you cannot trust *Him* any longer, but must trust to wicked priests? Can you say that you will not pray only to *Him*, but to the souls of the Bible saints, and to the souls of the so-called Catholic "saints," whose sins were forgiven by priests but *not by God?* Yes, by Catholic "saints," whose hands were bloody with the blood of those they murdered because they would not be Catholics? Are you not afraid to go another step? O pause! O think! O pray God to have mercy on you! Are you so lost to all sense of feeling and duty as to think the priest can save you? May the Lord reclaim you! O Caroline! Caroline! Caroline!—O Caroline! Caroline! Caroline! Hearken, hearken, hearken to the voice of warning!

Dear Caroline--You have not only astounded your father and family, and the Church; but those of the world who have heard it, cannot believe the report. Even unconverted persons think you are deranged--they think the priests and their lackey servants have bewitched you,--put a spell of Mesmerism upon you and deceived you. Can it be possible? Yes, it is possible. And if you are under such an influence, they will keep you under it as long as you are among them. I hear you are going to be a "sister of charity," so called. Can you not show your charity without being a Catholic nun? Did you never hear of the use that is made of nuns by the priests? Do you trust such an iniquitous set, who have destroyed the virtue of thousands of innocent female dupes! Do you think them better here than they are in the old countries? Can you forsake father, and mother, and friends, and the Church, and God, and Christ, to cleave unto priests? Can you risk your salvation in this way? No, I hope you will retract. Come back. Go home to your dear father,—tell him you have sinned—he will forgive.—Ask God to pardon,—He will forgive.--The Church will forgive.

But if you are resolved to become a denier of the faith--after having tasted the power of the upper world and the word of life; if after all this you fly to such a refuge of corruption, and give yourself up to hardness of heart, that you may believe lies and be damned, then let the responsibility rest upon you and those who have deceived you. My heart is sad! I pray for you, that you may be redeemed from this awful situation. In conclusion I ask, that if you will not retrace your steps--if my pleadings have no effect upon you; if you are fully resolved to deny our holy religion and leave us no hope of your return, I ask of you the favor to send me this letter back, that I may keep it and remember that I warned you faithfully. Must I say farewell?

J. F. WEISHAMPEL, SENR.

(1) The Winebrenneriuns wash each other's feet publicly in their meeting-houses, and call the ceremony "washing the *Saints'* feet."

(2) Their meeting-house is in Cove street.

(3) The interesting ceremony of washing the Saints' feet takes place every three months. None too often certainly.

The Rich Man.

THE person called in Scripture "the rich man," was not so bad as many suppose him to have been. To judge from some pulpit declarations, we would have him to be the very embodiment of all that was flagitiously criminal. We learn that he was wicked enough to be sent to hell, but nothing is said about the heinousness of his guilt; true, he wore "purple and fine linen," costly clothing, and being rich he paid for them. Does it criminate a man to buy such apparel and wear it? We opine not. Lydia was a seller of purple, and a pious woman. And we are told now-a-days that the seller and buyer of ardent spirits are in the same list. So we place the seller and buyer of purple. He "faring sumptuously every day" proves that he was no miser—the idea of a miser being one that is extremely penurious in his clothing and other necessaries of life. Yet here was a character precisely opposite; and he might, with more propriety, be called a prodigal. The probability is, that he was neither lavish nor niggardly.

Startle not when we tell you that the rich man was a *professor of religion*, for he calls Abraham his father. He was a Jew, and beyond a doubt a prominent one: and was a member of the Jewish Church. But he was not pious, and for this neglect was doomed to ruin. Moreover, we take it, that he was somewhat kinder than many making high pretensions to godliness. "A beggar named Lazarus was laid at his gate, full of sores." If a beggar full of sores was laid at our gate or door, would we take him in? We are pretty sure he would soon be driven away; and instead of the dogs being allowed to be his physician, in cleansing his sores, he would be driven away by their snarls. We would like to see the "rich man" at the present age, that would take such a diseased person in his house and provide for him. Christians, so called, send such to the poor-house quite summarily.

It was no crime for the "rich man" to be wealthy, for Joseph of Arimathea, and Zaccheus were both rich and yet good men.—Wherein, then, was he so depraved as to be sent to hell? Because he did not repent, and become converted. He had all the earthly blessings heaven could bestow but one, namely, religion. He had riches, health, prosperity, comfort, and yet was irreligious. Lazarus had pain and sore disease, pinching poverty and helplessness, but was converted, his sins were blotted out. One is now in heaven—the other in hell. "But now behold in the quick forge and working house of thought" how many rich men are yet in life—and only here and there a Lazarus. G. R.

Elizabethtown, Pa., Feb. 6, 1851.

New Testament Words.---No. 7.

APOSTLE.—This word signifies a messenger sent by a court, or one in authority on some important business, and furnished with extraordinary power to act for the person or court who sent him. In the New Testament we have an account of *thirteen* Apostles, namely, *Jesus Carist*, who was sent by God, and *twelve* more, that were sent by him. Jesus says, "As the Father hath sent me, so send I you." In Heb. 3: 1, 2, Jesus Christ is called the *Apostle*, "Wherefore, holy brethren, partaking of the heavenly calling, consider the *Apostle* and High Priest of our profession, Jesus Christ, who was faithful to him that appointed him." His character as an *Apostle* is a very important one, and ought to be well understood by all. He came out from God, as his Apostle, to preach good tidings to the meek, broken-hearted, and captives: to such his message is addressed, and by such he is considered as a great Apostle. By attending to the "gracous words which proceeded out of his mouth," as recorded by the Evangelists, we may have a correct view of his character and office as an Apostle.

After Jesus Christ was sent as the "GREAT APOSTLE," he chose from among his followers *twelve*, whom he called Apostles. These he sent to bear his name to the Gentile nations, and the kings of the earth. These were commissioned to go into all the world and preach the Gospel to every creature. How solemn their message! How important! "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." They were divinely qualified, being endowed with power from on high; and they declared what they had *seen*, and *heard*, and what their hands had *handled* of the word of life. Paul, although the last called to the Apostleship, had also *seen* the great Apostle. "For this cause I have *appeared* unto thee, that thou mayest be a witness of what thou hast *seen*."—"Last of all he was *seen* of me also." As the great truth they preached turned on the certainty of Christ's resurrection, it was absolutely necessary that they should have *seen* the Lord. And to make their preaching the more convincing, it was accompanied "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." The Apostles never had any successors in *office*. They were the last to "seal the Law and the Testimony;" but they will continue to preach and *testify* by their writings down to the end of all time.

Some have thought that Christ had *thirteen Apostles;* but this would contradict the New Testament, which mentions only *twelve.* This was the first number—see Luke 6: 15-16—but Judas lost his *Apostleship* by transgression, and his bishoprick was given to another. This is mentioned in Acts 1: 17 to 20; but whether the Apostles were divinely directed to choose Matthias or not, is very uncertain. Be this as it may, it is evident he is not considered as one of the twelve Apostles of the Lamb. Soon after the Apostles had chosen Matthias by lot, the Lord Jesus appeared to Paul, and called him to be an Apostle, though he never saw the other Apostles until fourteen years after his conversion. He filled the place which Judas had lost; and as he was chosen by the Chief Apostle himself, he made up the number *twelve,* without Matthias, who might have stood as one *pro tem.,* until Paul was called to the Apostleship.

Jesus Christ told his disciples that some of them should be killed. This happened soon after Paul was called. Acts 12: 1—"Now about this time Herod stretched for his hand to vex certain of the Church; and he killed James the brother of John with the sword." Then there were but eleven left, unless Matthias stood as one *pro tem.;* but whether this be so or not, one thing is certain, that Paul is considered one of the twelve, and when the twelve Apostles shall sit on twelve thrones judging the twelve tribes of Israel, Paul will be one of them.

Though the Apostles were a spectacle to the world, angels and men, and set forth last of all, as it were appointed unto death—and though they were considered the filth and off-scourings of the earth—pestilent fellows—turners of the world up-side down; yet they were the greatest blessing the world ever saw, excepting the Lord Jesus Christ. They were chosen of Christ to *bind* and to *unbind:* that is, to give *all* the law necessary for men to *believe* and *obey.* All other law-makers, who attempt to make laws for the Church of God, are *usurpers;* they shall have their reward. But all who hear Christ in all things, obey his law, as given by him and his Apostles, shall have everlasting life. Yours truly,

WM. JOHNSTON.

Another Revival.

Dear Brother Winebrenner:—

I again take up my pen in order to inform you and the readers of the Church Advocate, what the Lord has done for us on the York County Circuit.

After we closed the meeting at the Cross Roads, I commenced a protracted meeting at the Siddensburg Bethel, on the first day of February, which has now continued four weeks, and a good work has been done. Forty have been converted—15 baptized, and 35 taken into Church-fellowship. The Church now numbers 81 in all. A goodly number of the converts are heads of families, and are all doing well. Many of these dear brethren and sisters will no doubt be useful in the cause of our blessed Lord. I hope many of them will stand in our room, to defend the cause of God, when we are dead and in our graves.

Brothers Utley, Machlan, Bowser and Shaw have preached a few sermons during this revival; especially brother M. M. Utley has labored hard to forward the Redeemer's kingdom. The Lord bless him, and all the above-named brethren, for their labor of love.

Pray for me, dear brother, that I may be strong in the Lord, for I feel weak in body, having been but ten nights at home since I left the Eldership floor in October last. I preached about 80 sermons, besides exhortations and laboring with the sick, and with mourners, from house to house. May God strengthen me, both in soul and body, so that I may do all the good I can, the little time I may have yet to stay in this world of sorrow. No more at present, but remain your unworthy and affectionate brother and fellow-laborer until death. JOHN A. PLOWMAN.

Lewisberry, York Co., Pa., March 4, 1851.

Letter from Bro. Levi Merkel.

Near Shiremanstown, Pa.,
21st Feb., 1851.

Brother Winebrenner:—

Inclosed you have the money for the next volume of the Advocate, and at the same time a few thoughts for its readers, provided you think proper to give them a place.

In the 2d Epistle of Peter 3: 11 is contained, "Seeing that all these things shall be dissolved," &c. Now, this we know in a general sense, and in the understanding; but do we rightly and particularly lay it to heart? Let us once take each in particular somewhat closer into consideration.

Our yards, our lots, our gardens, our meadows, our groves and fields which we now cultivate with so much trouble and care, and with which our eyes are often delighted in our walks through the same: all these things shall be dissolved when we dissolve and die, or even before then; and what we look upon today as our own, will belong to another on tomorrow—our documents of emption or inheritance which we now save so carefully, he taketh to himself who succeeds us.

Our great or small houses, our convenient rooms wherein we have been dwelling many long years, the very places where we worked, rested, dined, and shall I say served God, or shall I say sinned? All these things shall be dissolved—soon we shall be carried out—others will fill our places; and if any pass in future, they will say, here A. B. used to dwell. And where will we then dwell, when people thus speak?

Our elegant or necessary bousehold furniture, which we adorn so much, and which claims much of our attention to keep in order; onr apparel and fine clothing, and whatever any one may have hid in chests and trunks, that is considered valuable and desirable: all these things shall be dissolved. Although thieves or war, fire or water take them not from us; still the moth, the rust, the rottenness and the worms will destroy them; and ourselves also, together with the winding-sheet, as the only and last of all these things that is given with us.

Do we possess riches, money and goods, a stock for many years? This treasure, which we have sought with so much labor and trouble, and now preserve with so much care and anxiety: all these things shall be dissolved. In a short time our souls shall be required of us—and whose shall it be, which we have gathered? A high station of honor among men, a considerable charge, and important service which we may render in this world, and even should we rise to the dignity and power of the presidency of this great nation: all these things shall be dissolved. In a short time the skeleton of a President can no more be distinguished from the bones of a beggar. Are we highly regarded of others, beloved, praised and flattered by them? All these things shall be dissolved, after a few days, and henceforth during an endless eternity it will be forgotten how we appeared in the eyes of men, and how we figured in this perishable world. Oh foolishness! Oh vanity! How many are forgotten and despised here who will appear in glory there; and how many are considered religious and pious in life, and pronounced blessed and happy in death, whom the Lord will not know in that day! All these things, and all these verdicts of men, shall be dissolved, and we must stand before the judgment and hear sentence of a holy and righteous God. Have we friends and relations; surely these are dear and precious things—things that afford us joy in life, comfort in our sufferings, and a support in old age—things that lie near our hearts, yea, even in our hearts. Alas! all these things shall be dissolved. We must leave our nearest and dearest upon earth, and if God is not our friend, we must, without any other friend to accompany us, go into eternity. Have we personal beauty, health, vigor, a good appetite and a (so called) firm bodily constitution: all these things must be dissolved—are so firm that the most insignificant incident may destroy them. Have we by nature or by diligence acquired good parts and gifts; have we ingenuity, learning, knowledge and wisdom in natural or even in spiritual things: all these things shall be dissolved; because knowledge, tongues and prophecies will finally cease and be done away as imperfect. All that we do in this world shall be dissolved: the most trifling that the day-laborer does—the most considerable that great men achieve. In the grave whither we are going, "there is neither work nor device, knowledge nor wisdom." What we do shall be dissolved: but "*how*" we do all things will be found in due time. The vain and evil that worldly persons do, think, speak or desire; the lust of the eye, the lust of the flesh, and the pride of life: all these things shall be dissolved. A burden they will reap therefrom. "He that soweth to the flesh, shall of the flesh reap corruption."

The good and exercise of godliness that the children of God do, make, think, speak or desire; their prayers and tears, their denyings and sacrifices, their labors of love and sufferings; now these things also shall be dissolved; yes, they will pass away, but only as a good seed, out of which in due time a glorious fruit will grow up. All the suffering and joy of this life—all fortune, or misfortune, (so called,) days of prosperity and adversity, all that we meet with until death: it passeth away as a dream. In short, all that we here see with our eyes, we shall very soon see no more. These heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works therein, shall be burned up. Also we ourselves; this our life shall vanish away as a vapor; and if this our life shall pass away, which hangs on a brittle thread, then all these things to us are already dissolved. Seeing, then, that all these things shall be dissolved, should not our heart say with the holy Peter, "What manner of persons ought we to be in all holy conversation and godliness?" The only thing that will be available in life and in death, will be holy conversation and godliness; and when all other things shall be dissolved, still this one thing will remain, and accompany us through death into a never-ending eternity.

Your brother,
LEVI MERKEL.

Letter from Bro. J. Myers.

PART I.

Ashland, Ohio, Feb. 21, 1851.

Dear Brother:—

This may inform you and the readers of the Advocate of the sayings and doings of some of the individual Churches and ministers in Ohio.

The various protracted meetings of this winter are pretty near over, hence as far as I have personal knowledge and information or otherwise, I may give you information concerning the results thereof. These meetings were extended over considerable territory,—as such, my attendance on them has been very much circumscribed.

Our old Ohio pioneer, Elder Wm. Adams, has not rested much on his lees this past year, and especially this winter. The consequences of his ministerial peregrinations have been quite cheering and encouraging. Among the Churches specially blessed by his visits and labors, was that of Smithville, Wayne county. The meeting there was protracted several weeks—many were the anxious enquirers at the altar—many found the pearl of great price, were immersed and united in church-fellowship.

Subsequently a meeting was held near Leakville, Ashland county, by Elder Neil, without, however, much visible good having been done. The good seed sown will evetually germinate, no doubt.

A little later a protracted meeting was held at the Brick Meeting-house, near Reedsburg, likewise under the supervision of brother Jas. Neil—brothers D. Neidigh and David Gill being also in attendance. I had the pleasure of being with them on Sunday after Christmas, and preaching a sermon in the evening to a crowded house of attentive hearers. Subsequently they continued the meeting for weeks, having a number of conversions, baptisms and accessions to the Church.

From there brother Neil proceeded to hold a series of meetings at Blooming Grove, Richland county; but subsequent information showed that probably a lack of faith impeded much good being done there. In a week from that a protracted meeting commenced at Vermillion Church, Ashland county. Circumstances rendered it convenient for me to preach three times there, on different evenings during the week. However, from some undefined cause, the anxious brethren and sisters were not gratified to see their wishes realized in the conversion of sinners. Still, the meetings were interesting, edifying and instructive to members and others. At this meeting Elders D. Gill and D. Neidigh attended, and spoke to acceptance once or twice.

I may as well now mention that brother D. Neidigh has been missionating through Ohio this winter, and has brought us the gratifying news that several revivals have attended his labors, and Churches organized, even as far West as Upper Sandusky.

On the 8th inst. our protracted meeting at brother John Briggle's house began. Here brothers Neil and Adams attended. But the rainy weather, muddy roads, and the great excitement at the Lutheran Church in Ashland, was probably the cause that this meeting was not more fully attended. However, with all this, a goodly number still attended. The ordinances of Feet-washing and the Communion were attended to on Monday evening, a new Church of some 13 members organized, and the faith of true believers strengthened.

To God he all the praise. The rainy weather still continuing, and the roads getting almost impassable, the meeting was dismissed on Thursday evening. The good that was done here, may he revealed and realized hereafter. It is not necessary for us to know every thing on the spot, although we would like it very much. However, God knows best.

At Wooster, too, they have had considerable reviving seasons. The old missionary Howard has preached considerable for them this winter. They had also a protracted meeting, commencing on the 8th inst., the results of which I have not yet learned. Business happened to lead me there on the 9th inst., being their fast-day. The evening was appointed for a general prayer-meeting. But, as I happened to arrive unexpectedly, I was solicited to speak to them. This I did with some reluctance. Being for a special prayer season, I preached on the text, "Pray without ceasing." I had liberty, and felt that it was not altogether in vain. Farewell.

J. MYERS.

(TO BE CONTINUED.)

Letter from Bro. Wm. Vance.

DESMOIN Co., Iowa, Feb. 9, 1851.

DEAR BROTHER WINERBENNER:—

I EMBRACE the opportunity of communicating a few things for the Church Advocate, if you think it worthy of a place in its columns.

We are still trying to go on in the good ways of the Lord, and truly his ways are pleasant to the Christian. Six families of us have located close neighbors, 12 miles due west from Burlington. Here we commenced laboring for God, to the best of our ability. We got the privilege of holding meeting in a School-house, every two weeks, which opportunity we improved in preaching, and between times in holding prayer-meetings. We have some very interesting meetings.

I organized a Church consisting of eight members: Brother Christian Dillinger Elder; brother Christian Landis Deacon. I have kept up my regular appointments, on to the present. Our congregations are on the increase. The house is generally crowded, and from the appearance some good has been effected; and I think there can be a people gathered for the Lord in this neighborhood, if the right means are made use of. The Church of God seems to be something strange to the people here. They wondered what her principles were; accordingly I tried to present them. The result has been, as is generally the case, some fell in love with them—others fell out with them.

There are numbers of religionists in this country. There are Methodists, Baptists and Congregationalists; and some of them seem to be well fortified. They have handsome, big meeting-houses, and our ears are frequently saluted with their church-bells. Yet true piety seems to he wanting, upon the part of many professors here.

We are happy to learn that the brethren in Pennsylvania are making efforts to send missionaries to Illinois and Iowa. We do hope and pray that God will bless the efforts made use of by the brethren, and reward them fourfold in this world, and with eternal life hereafter, for their labor of love. We would say to those that have volunteered, or that shall be sent to Iowa, don't be discouraged, or think that you will not find good-hearted brethren in Iowa. The little Church here are all anxious to have a missionary sent here. They are all willing to support him, so far as they can. I know that all are willing to divide with the preacher.

Old brother Landis, especially, is anxious that a preacher be sent us. His house was the preacher's home in Pennsylvania, and so it is in Iowa. His house is open for their reception at any time, and not only his house, but his heart, and money purse, too, is open to administer to their wants. He is a whole-hearted Christian. He aims to he governed by principles of right. I know that all will do their duty. There are a number of brethren scattered through this country, and all will do something for the missionaries. May God bless his ministers, and send them forth in the spirit of Christ. A great harvest is here, but laborers are few, at least of the right kind.

Brother Winehrenner, the Advocate is a welcome visitor with us: only it comes somewhat irregular. Why it is so, I cannot tell. I expect to send a few subscribers for the Advocate before long.

Yours in the bonds of love,

WM. VANCE.

Letter from Bro. John Hickernell.

VENANGO COUNTY, Pa., Feb. 18, 1851.

BROTHER WINEBRENNER:—

THE time is coming when it is expected that I shall leave the Venango Church, and go to the appointment assigned me hy the Eldership. It may he of some interest to you to know something relative to the spiritual state of the Church here.

Last fall, in coming to this place, I found things as represented, so far as division and spiritual sloth was concerned; but the cause of the evil I shall keep in my own mind for the present. I have been laboring for the removal of the cause, and if we can judge from effects, the cause is rapidly terminating.—Numbers have heen confessing to God and to one another, and are praying for one another, that they may be healed. Among those the work of grace is reviving, and they are coming up to the work of the Lord, and the Lord is hlessing their lahors: sinners and backsliders are falling down at the altar for prayer and mercy.

We commenced a meeting on the 15th ult. On Sabhath evening seven were out at the altar for prayer, three of which professed hope in Christ. The meeting is still in progress. Five in all have professed saving grace, and the interest is still on the rise. It would do you good to be here and see the difference now and when you were here yourself. Love is abounding, zeal is inflaming, and the work is going on pleasantly. A few, but very few, are standing back. I hope, however, they may pursue a similar course with others, and catch the hallowed flame, and be happy in God.

Brother Hovis and myself held a meeting with the Church in Rockland township. Six or eight professed a hope in Christ.

We are still looking for brother Plowman to come on to his circuit. A goodly number of brethren are anxious to see him. We hope there will be no failure, We want men that will work. We have plenty of such that are satisfied with no appointments, and some that will fill from two to three. I say again, we wish to have such in our Western territory that will give themselves entirely to the ministry, and prove that they have been called of God by their works. It is true, we have a few whose circumstances will not admit of them taking a circuit. How it is that men can profess to he called of God to preach the Gospel, and remain at home Sahbath after Sabhath, and not preach scarcely a sermon in two month, I know not.

Yours in love,

JOHN HICKERNELL.

Letter from Bro. Wm. Johnston.

MARCH 3, 1851.

BROTHER WINEBRENNER:—

SINCE I saw you last, my afflicted wife has gone to her eternal home. She died rejoicing in hope of the glory of God.

It is now my purpose, the Lord willing, to go to Washington circuit as early in April as I possihly can; and my sincere prayer to God is, that the Great Head of the Church may go with me, and make me as instrumental (Oh! yes, and more so,) in turning sinners from the error of their ways, and of reviving and encouraging the hearts of his dear children there, as I have been during the past winter in other places.

During the winter, I laid aside every other business, and as a Missionary went forth, declaring the glad tiding of the kingdom according to the hest of my weak ahilities, taking the *word* and *promises* of God for my *rule*, *guide*, and *support*, and blessed he the God and Father of our Lord Jesus Christ, I have lacked for nothing—my family has heen well supported—I have seen many souls converted—the sons and daughters of Zion rejoicing—and my own soul and hody made so happy, that I could with the poet sing,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

And so I intend to go on, devoting my life to the dear Redeemer's cause, if my Heavenly Father permits me, he my days many or few. Pray for me, dear hrother, and may the God of all grace supply you with all needful hlessings while life shall last, and at its close, grant you a happy lot with all the sanctified, is the prayer of Yours in Christ,

WM. JOHNSTON.

Letter from Bro. J. Stomm.

HINKLETOWN, Pa., March 1, 1851.

BROTHER WINEBRENNER:—

I SEE that the Lord is reviving his work all around, almost, except at our place. On the second of February I had three appointments; but owing to the great work at Mount Joy, I lifted my appointments, and started off for that place. On my arrival there I stopped with brother Miller. When I travelled on the Lebanon Circuit, brother Miller and wife were the first husband and wife that I baptized. They are yet among the faithful. I stayed at Mount Joy over Sunday, and left on Monday.

On Saturday, the 8th of February, I went to Adamstown, to assist hrother Keller to hold a meeting.

Brother Winehrenner, I cannot describe the meeting we had. However, brother Keller thought it was just before the break of day when it is the darkest. Would to God it was so, for it was very dark indeed. There is no want of sectarianism there. I left brother Keller on Monday—he stayed a few days.

On Saturday, the 15th, I left home for Martic, to help brother Price at the meeting, in that new house of worship, near Hoober's mill. I met hrothers Price and Sandoe in Lancaster—took dinner with our friend Carpenter—started for Martic, (the roads heing awful,) and after a wearisome journey, we arrived safe. Went up to the house in the evening—met with the Church and people of the neighborhood in that new house. On Snnday morning, after preaching, the money subject came up. After the usnal collection was taken up, the pledge list was introduced. When the meeting was closed, we fonnd that 40-odd dollars were collected. In the afternoon the same course was pursued; also in the evening. After the services were closed, we found that the collections and pledges were between 70 and 75 dollars.

The house is 30 by 30. According to the congregation, they exceeded every thing I have yet heard of. On Monday hrother Price and myself left again. Brother Sandoe remained there.

On Sunday morning, the 23d of February, I left for Eden, to fill my appointments, morning and evening. Eden is a place three miles from Lancaster city, at the New Holland turnpike. Mr. Buckwalter, from our place, moved there. His wife and mother-in-law are praiseworthy for their steadfastness, humility and lahor of love, while with the Church at Hinkletown. With them I shared many a hlessing, and they with me. They seemed to enjoy themselves while setting under my feeble voice. The Lord bless them at Eden. May they not taste nor handle forhidden things, but may they hecome a blessing to the people of Eden, while there—Amen. This place is as it has been for years. Yours, &c.,

J. STOMM.

Letter from Bro. Geo. Thomas.

WABASH Co., Indiana, Jan. 22, 1851.

DEAR BROTHER:—

I THINK it necessary to let the brethren in the North of my Circnit know what detained me so long from them. In the first place, myself and family have went through a serious affliction, which resulted in the loss of a heloved little danghter. Until very lately, we have had a very serious time of affliction, which has taken up my time, and involved me in doubts and difficulties, which I have been laboring to meet, before I could start again.

But now my family are all well again, for which we feel very thankful to the good Lord, and trusting to God, and my benevolent brethren on my travelling ground, to help me in my difficulties, I shall start this day to blow the gospel trumpet to the Churches, and a dying world. But, brethren, much depends on your aid in this matter.

During my stay at home, I have been preaching through the country, and held a large meeting in our own neighborhood, which resulted in a time of refreshing to the brethren, and the conversion of three souls to the Lord

Yours, &c., GEO. THOMAS.

Expectations in Iowa.

WE are very glad to see in the Advocate, that there is a prospect for a preacher or two to come to Iowa. I think that they can do well here. The harvest is ripe, and the laborers are few. Come, brothers, come, and the Lord will pay you for your labor. I will give five dollars, and there are others that will give more than myself.

Yours in Christ,

JOSEPH B. NICKEL.

Letter from Bro. John C. Foor.

PATTONSVILLE, Bedford Co., Pa., March 4, 1851.

DEAR BROTHER WINEBRENNER: —

I would ask, if it is possible that you with some of your travelling brethren, could not give us a call and preach for us in our place. We have no preaching here, that is worth-while going to hear. There are German Reformed, Methodists and Dunkers here; and they preach, it is true; but their preaching is to me like pouring cold water on a lump of ice, on a cold winter's day, that only increases the lump, by freezing and making it larger. Such preaching and such religion will not stand in the great day of accounts. So if you can send us some one, send us one that will give us the thus saith the Lord, and whose preaching is attended with the energy of the Spirit of the Lord.

I was glad when I saw in the Journal of your last Eldership, that there were two of the most able brethren to travel as missionaries. I thought they surely would be through this place; but I have not seen them yet.

Could it not be, that the brother that travels the circuit, that includes Martinsburg, could call and give us a sermon? I do think that if yourself, or brother Keller, or some other strong brother, would call here, there might be much good done, and some poor souls brought to see their danger, and fly to the outstretched arms of bleeding mercy. If they should come, let them call on me in Pattonsville, Morrison's Cove, Pa. I truly remain your brother and fellow-traveller in the Lord till death. Yours truly,

JOHN C. FOOR.

Letter from Bro. D. Kyle.

MARTINSBURG, Pa., March 5, 1851.

BROTHER WINEBRENNER:—

I got home last evening from holding meeting eight miles east of Huntingdon, near the canal. This is a new place, and the people seemed anxious to hear what we had to say. I preached as plain as possible, the true faith of the Gospel, and kept nothing back. One was happily saved. This appointment will fall to brother Fenton, and it is as good an appointment as is on his ground. Those who got me to hold the meeting do not profess Christ, but desire meeting.

Yours, &c., D. KYLE.

OBITUARY OF Sister MATILDA COALTER.

DEPARTED this life, on the 7th of February, 1851, in Berry township, Schuylkill county, Pa., Sister MATILDA COALTER, consort of Elder Wilson George Coalter, aged 23 years, 9 months and 19 days.

Sister Coalter was a daughter of Elijah and Hannah Yarnall. At a very early period of life she sought and obtained favor with God. She was baptized by immersion by Bro. Libe, a very able and intelligent minister of the Evangelical Church.

Though sister Coalter had at one time suffered the love of God to leak out of her soul, yet, nevertheless, about three years previous to her death, she returned again to the Bishop and Shepherd of her soul. From that time on she was frequently made happy in the service of God, so as to rejoice and shout for joy and gladness, that her name was written in heaven. However, for the last twelve months, she has, by a lingering Consumption, been confined to her bed.

She bore her affliction with Christian patience and resignation to the will of heaven. She would often say, O I wish my time was out, that the Lord would take me home. She sometimes exhorted those that were standing around her dying couch, to serve the Lord with full purpose of soul, and try to meet her in heaven.

On the 9th of February, 1851, at 10 o'clock, her remains were followed by a large concourse of people to the sepulchral ground, and consigned to the grave.

Funeral services by Elder John Hepler, from Phil. 1: 21, and Rev. Mr. Dicker, of the Evangelical Association, followed in exhortation. W.

February 18, 1851.

OBITUARY OF Sister Sarah Elizabeth Barr.

BROTHER WINEBRENNER:—

I FEEL that it is due to you, who kindly visited my daughter during her affliction, and the public in general, that I should say something respecting the cause of my daughter's affliction, inasmuch as it has been industriously circulated all over the town that she came to her death by being baptized in the river last fall. Of this report I leave you and all to judge, after I state the facts in her case, and give you a short sketch of her life and triumphant death.

SARAH ELIZABETH, eldest daughter of Washington and Ann Eliza Barr, was born February 28th, 1831, and died February 28th, 1851, aged 20 years.

In the winter of 1850, during the revival in the Methodist E. Church, she made up her mind fully to seek the Lord. Accordingly, she approached the altar of prayer, some twenty nights in succession, before she obtained relief. Some, indeed, would fain have persuaded her that she had found peace and was blessed, but this did not satisfy her. At length, however, she obtained the pearl of great price; and never, from that hour to the day of her death, did she doubt her conversion.

Some time in the beginning of May last, whilst amusing herself with the children in the evening, she was suddenly taken with a hemorrhage or bleeding from the lungs. By prompt treatment, this was arrested. It was, however, but a few weeks, until she received a second, and a third attack, which was also arrested. But a hacking cough followed, which finally settled on her lungs. During the latter part of the summer she often complained of feeling very unwell, and coughed much at night.

After she experienced religion, she had a longing and anxious desire to be baptized, and often spoke with the minister and brethren about it. From her youth up, she was convinced that immersion was the proper mode of baptism. Several sermons were preached in the E. M. Church, against the necessity of baptism by immersion; the minister arguing that sprinkling would answer every purpose. But failing to convince her, she made application to be baptized sometime about the last of September, when Dr. Hodgson consented to immerse her, together with another lady that had also embraced religion, and likewise refused to be baptized in any other way than by immersion. For some time before that, she complained much of being very unwell. Her mother suggested the propriety of having it put off until summer, when it would be warm. She replied that brother Hodgson would then be gone; to which her mother replied, well, you can get brother Winebrenner. You always loved him as a good man. Yes, said she, but she might not live till that time; and she preferred brother Hodgson, as he had never immersed any, and she had got religion under his labors.

Accordingly, on Sabbath afternoon, the 13th of October, she was baptized by Dr. Hodgson, in the presence of some thousand witnesses. For two or three weeks after her baptism, her health appeared much better. We heard no complaint, until the latter part of November, when she came home from prayer-meeting, being in the damp basement of the church. That night she took the chills, and fever followed, which continued until within a few days of her death, occasionally leaving her for a few days, and then returning again. When she commenced taking medicine, it would have no effect. She expressed her regret for the reports which had got in circulation about her being injured by her baptism. By it she was rather benefitted than otherwise.

During her affliction she was never heard to murmur or complain, but at all times manifested a willingness to go and be with the Lord. She bore her affliction with Christian patience and resignation. Death was no terror. She conversed freely on the subject of death, exhorting all to prepare to meet their God, and her in heaven. She gave directions respecting her funeral, and told us not to go in mourning for her, but that we should rejoice, that she was going happy. Friday, the day she died, was her birth day. She often wondered whether she would live to see that day. The evening before she died, the friends were assembled around her bed-side, expecting every moment to be her last. Her voice ceased to be heard, but her lips lisped the praise of her Redeemer. She would occasionally raise her hand, and with her finger point towards her promised rest. Then her friends commenced singing, "On Jordan's stormy banks I stand," &c., (her favorite hymn,) when all at once she revived, and could be distinctly heard singing or repeating every word of that beautiful hymn. When we sung the last verse,—

"Fill'd with delight, my raptur'd soul
Would here no longer stay;
Tho' Jordan's waves around me roll,
Fearless I'd launch away,"—

it appeared as though her poor frail body could hardly retain her happy spirit. The next morning I approached her bed-side. She reached out her hand and requested me to feel her pulse, and wished to know whether she would soon go home. I told her that she might last till about noon. Bless the Lord, said she, a few more hours, and I will get home. Home, sweet home, sweet home!

"Jerusalem, my happy home,
Oh how I long for thee."

A short time before she died, some of her young associates came to see her, and bid her a last farewell. To them she spoke feelingly, exhorting them all to prepare to meet their God. "O!" said she, "what would I have done, if I had put off seeking the Lord until I got on my death-bed!"

To her mother she said, "Weep not for me, dear mother, we shall meet again! What would I do, mother, if you were in my place? I can better be spared than you."

"Dear father," she said to me, "you have been kind to me. You love me. I am going home. Oh, be faithful! Read your Bible—pray with the family, and we shall all meet again." In this happy state of mind she continued, anxious to be going, until 20 minutes of one o'clock, when she closed her eyes, and with a smile breathed her life out sweetly in the arms of her Saviour.

'Tis finished, the conflict is past,
Her wish is accomplished at last;
The months of affliction are o'er,
We see her in anguish no more.
The victory now is obtained,
Her wishes she fully has gained;
Then let us forbear to complain,
We soon shall behold her again.

The heaven-born spirit has fled,
And now she's entomb'd with the dead;
The days and the nights of distress,
She's gained her happy release.
She's gone her dear Saviour to see,
She's now where she longed to be;
That she's now gone from our sight,
With new and redoubled delight.

"Blessed are the dead which die in the Lord." On the Sabbath following, at 3 o'clock, she was followed to the grave by a large circle of friends and acquaintances. After singing, (as she requested,) the Rev. Dr. DeWitt addressed the large audience in a very plain and feeling manner, addressing himself particularly to the young. Dr. Hodgson, her pastor, offered up a solemn prayer. And in the evening he preached a sermon in the church, on her conversion and happy death, relating part of the above incidents; which, it is to be hoped, left a lasting impression on the minds of his crowded audience. W. B.

OBITUARY OF Sister SARAH FETROW.

DIED, in Fishing Creek Valley, near the Cross Roads, York county, Pa., Sister SARAH FETROW, wife of brother Daniel Fetrow, aged 40 years, 4 months and 28 days.

Sister Sarah embraced religion at the time of the great revival at the Cross Roads, eight years past, in the year 1843, under the pastoral labors of Henry Fishing, who was then preaching at that place. She was converted in the very corner of her house where she died, and from which we hope she went to Heaven, for she died in the full triumphs of faith, bidding her husband and dear children a long farewell, after which she fell sweetly asleep in the arms of her Redeemer.

In the death of this dear sister, the Church of God at the Cross Roads has lost an honorable member, her husband a kind companion and her dear children a loving and tender-hearted mother, who always, like an administering angel, would minister to their wants, in health or affliction.

She left a husband, three children, and a great many good friends, to mourn her departure. A discourse was delivered by the writer, from Job 14: 14, to a large and weeping congregation; after which her mortal body was conveyed to Grissinger's grave-yard, near Lewisberry. May God sanctify this afflicting dispensation of his Providence to the good of all her dear friends, and the community in general, is my sincere prayer to God.

JOHN A. PLOWMAN.

OBITUARY OF Sister Elizabeth Johnston.

DIED, on the 20th ult., at Manchester, Carroll county, Md., after suffering severely with a cancer in the breast, for about two years, Sister ELIZABTH JOHNSTON, consort of Elder

Wm. Johnston, of the Church of God. Her age was 39 years and 12 days.

Sister Johnston made a profession of religion at the age of sixteen, among the Baptists in Philadelphia, and from that time to the day of her death, she lived a pious and exemplary life, adorning the doctrine of God her Saviour by an upright life and conversation.

After her husband united with the East Pennsylvania Eldership of the Church of God, she also united with the brethren of the little Church at Sandy Mount, in this county, when that Church was organized. Although *that* was the first and last opportunity she ever had of engaging in social worship with the Church, yet she was strongly attached to its views and principles, believing them to be the fundamental principles of the everlasting Gospel.

But she is gone! and no doubt to the Church triumphant, as she died rejoicing in hope of the glory of God.

"Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel-guards attended,
To the arms of Jesus, go."

The funeral services were performed by Elder Snyder, of the United Brethren.

By her son,
FRANCIS D. DECKER.

NEWS DEPARTMENT.

Revivals in a College.—The *Presbyterian of the West*, of February 13, has the following in its editorial columns:

REVIVAL IN OXFORD.—In our last number, we mentioned the fact, that an interesting revival of religion is now in progress in Oxford. By a letter from President Anderson, we learn, that it is a work of great power, and that the interest continues unabated.

There have been *fifty* cases of hopeful conversions, and more than *one hundred* anxious inquirers. Thus far, the revival has been mainly in the College and in Dr. Scott's Female Seminary, *four-fifths* of those interested being connected with these Institutions, and a majority of the whole, with the College. "But few," Dr. Anderson remarks, "are left among us, who are wholly indifferent. The Spirit seems to have taken possession of our halls. Many of the most promising young men are among the converts." Truly these are glad tidings of great joy. Such a revival in such Institutions is a blessing not to be fully estimated. May the good work go forward with yet greater power.

Improvement in the Manufacture of Paper. N. Adolph Roque, a French gentleman now in New York, has succeeded, it is said, after many years of patient investigation, in adapting to the manufacture of paper, fibres of certain filaceous plants, especially the banana and cloes. By this improvement, the present costly, laborious, wasteful and patchy "rag" process may be superseded by a raw material, easily procurable in large quantities, and susceptible of being safely and economically worked into a clear, strong, and durable texture.

Locusts.—A writer in a Baltimore paper says that this year is the time for the appearance of the seventeen year locusts, particularly in the States of Maryland, Virginia, Pennsylvania and Delaware.—They will begin to leave the ground about the 20th of May.

Christians Sentenced to Death in Madagascar. In June last, eight thousand Christians at Imrena, being assembled together one evening, in different places, engaged in religious exercises, were all arrested and condemned to death. Eighteen of them had already been executed, when all the rest found means of escape, fled to the palace of the Prince, and implored his protection. The Prince took them under his care. The fact having come to the knowledge of the Queen, she ordered her grand marshal and first minister, Rainnaro, to convey her orders to the Prince, her son, to surrender all these Christians for execution. The grand marshal proceeded to intimate this order to the Prince, who refused to obey it, declaring that the Christians were under his protection, and that if any one had the hardihood to force his palace, with a view to their seizure, he would put him instantly to death.

High words then took place between the Prince and the grand marshal, the latter intimating to the former that he was acting in open rebellion to the Queen, his mother. The Prince becoming impatient, and having strong motives for resentment against the grand marshal, drew his sword and aimed a blow at his head. It struck him on one side of the head, and cut off one of his ears. The generals present came to the rescue of the grand marshal, as the Prince was about to put an end to him. When the Queen heard of what had taken place, she squashed the whole affair, fearing a revolution at Imrena, for she knows that all the Aukova youths are partizans of the Prince, and that he is beloved by all the people and the army. The Christians are now in safety, and assemble themselves together in the evening, the government shutting its eyes to everything.

Population of Pennsylvania.—According to a statement published by the Superintendent of the Census in the National Intelligencer, Pennsylvania has a population of 2,341,204. This is about 20,000 more than has generally been allowed her, and indicates an increase, in ten years, of 617,-171—or nearly *thirty per cent.* She will gain one member of Congress, while New York will lose one, and Ohio will only retain her present number. None of the old States have increased in any thing like the ratio of Pennsylvania. The statement in the Intelligencer makes the population of the Union 20,067,720 free, and 3,070,-734 slaves; total 24,138,554. Pennsylvania contains more than one-tenth of the population.—*Journal.*

Important Discovery.—We learn from the Honesdale Democrat, that Mr. E. White, of that place, has succeeded in constructing a furnace by which glass is manufactured with no other fuel than anthracite coal. The result, adds the Democrat, is so completely satisfactory that Mr. J. Brokfield, the proprietor of the Glass-works, has dismissed all his wood-choppers, intending as soon as the fires are extinguished for the coming season, to rebuild his furnaces upon Mr. White's plan. Anthracite coal has never heretofore been used in any part of the world in the manufacture of glass.—*Journal.*

The McDonough Will Case.—NEW ORLEANS, Monday, February 17th.—In the McDonough will case the Judge has just given his decision in favor of the cities of Baltimore and New Orleans, and against the State of Louisiana and Maryland.

Iowa Legislature.—Rates of interest upon money have been abolished by the Legislature of Iowa. Parties are left free to pay what they please, the law interfering only so far as to compel the fulfilment of the contract, whatever it may be. The Legislature of Iowa has passed a law prohibiting the immigration of negroes, and requiring them to leave the State upon three days' notice of the law, under certain penalties. And also to abolish capital punishment.

A Large Builder.—A New York paper says that Wm. B. Astor, Esq., has contracted for the erection of one hundred and fifty first class tenement houses, principally on Fortieth street and vicinity and between Eighth and Ninth avenues. This is the largest building contract we ever heard of in the United States.

The Benefits of Cheap Postage.—The gross revenue of the British Post-office for the year ending January 5, 1850, was £2,-213,149; the cost of management £1,-307,248; the net revenue £840,787.—The number of money orders issued 4,-248,891. The number of letters transmitted, between 3 and 400,000,000!

Mrs. Judson on her way Home.—The latest intelligence represents the health of Mrs. Judson as very enfeebled, and so reduced that she feels compelled to leave Burmah and return to her native land. It states that probably she is *now* on her way home. Three children will accompany her.

Proscription of Clergymen.—In the Virginia Constitutional Convention, now sitting, the Committee upon the subject of qualifications for members of the State Assembly, have made a report, one clause of which disqualifies "ministers of the gospel and priests of every denomination" from holding seats.

New Counties.—The Iowa Legislature has passed bills organizing no less than FIFTY new counties, at its present session!

MISCELLANEOUS.

An Episcopal M. Minister Ordained a Baptist.

A correspondent of the N. Y. Recorder writing from Williamson, communicates the following information:—

Dr. Benjamin McSouth, of long standing among the Methodists, as a preacher of that order over twenty-five years, of good report and excellent gifts, was recently ordained as an evangelist, according to Baptist faith and order, thus to preach the gospel of the blessed Jesus to a perishing world. Brother McSouth is favorably known in this Association, and in many other parts. He bears good letters of high commendation from the Methodist Church and clergy, and his labors heretofore have been signally blessed.

"GOD'S WORK MUST BE DONE."

A poor negro one day brought a sum of money to his missionary and pressed him to take it for the missionary society. The missionary had his reasons for wishing him to wait a little, till he was better able to give so large a sum. The poor man, however, at once replied with great earnestness, "No! no!! God's work must be done, and I may be dead."

Work, reader, while it is to-day. God's work must be done, and very soon you may be dead!

POETRY.

The Philosopher's Stone.

BY H. J. BEYERLE.

'Tis said there lived, in times of old,
A man well versed in Wisdom's funds,
Who turned the rock to solid gold,
And pebbles into diamonds!

His head was silver-white with age,
And many furrows marked his face;
His features well betrayed the sage,
The man of meekness, man of grace.

And though his kind and tender heart
Has long since ceased to thrill his breast,
Yet do we know the magic art
This sapient man of old possessed.

Be honest, was his first great rule;
Deal uprightly with ev'ry one,
And then thy list of friends is full
When some bewail the last one gone.

Industrious, thou too must be;
Spend not an hour in idleness;
Be like an ever-bearing tree,
And thou wilt meet with all success.

Frugality, must have a share,
Within thy flaming, active mind;
Of what thou earnest have a care,
Give not a penny undesigned.

Let these three principles be thine:—
Work, save, be honest, until old,
And thou wilt have a fruitful mine
Of diamonds and solid gold!

Linglestown, Pa., 1851.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 7th inst., by Elder C. Price, Mr. JOHN KELLER to Miss ELIZABETH HOOVER, both of Lancaster county, Pa.

On the 18th ult., by Elder D. Kyle, Mr. DAVID L. KEAGY, of Bedford county, to Miss SUSAN NEWCOMER, of Perry county, Pa.

On the 27th ult., by Elder Henry Murray, Mr. ISAAC DEARDORF to Miss ELIZABETH STULLENBERGER, both of Stark county, Ohio.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—At Highspire, Dauphin county, Pa., on the 22d ult., MICHAEL LONG, in the 69th year of his age.

On the 16th of February, of Scarlet Fever, DANIEL FREDERICK, only son of Brother John and Sister Margaret Benedict, both members of the Church of God at this place, aged 4 years, 8 months and 27 days.

The deceased was an affectionate and interesting child. None that saw him could refrain from admiring him—none that knew him could avoid loving him. From the death of this interesting child, we should learn the uncertainty of earthly blessings, the shortness of their duration, and the necessity of being ready when our change comes.

Blooming innocence, adieu,
Quickly ended is thy race;
Thee caught up to heaven we view,
Clasped in Jesus' soft embrace,
Free from sorrow, grief and pain,
There forever to remain.

Transient sojourner thou wast,
Born to travel to the sky;
Just the Saviour's cup to taste,
Just to suffer and to die;
Then thy spirit took its flight,
Soaring to the realms of light.

Fayetteville, February, 1851. W. M.

Near Siddensburg, York county, Pa., of the Scarlet Rash, ELMIRA JANE MYERS, daughter of brother Samuel and Leah Myers, aged 3 years, 9 months and 12 days.

Funeral services by the writer, from Rev. 14: 13. JOHN A. PLOWMAN.

On the 5th of February, 1851, SARAH ELIZABETH BIGLEY, aged 10 years, 3 months and 21 days.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

A protracted meeting will commence at Elcock's School-house on Saturday evening, the 29th of March.

Another will commence at the Andersonstown Bethel, on Saturday evening, the 5th of April.

Another will commence at the Cross Roads on Good Friday, the 18th of April.

JOHN A. PLOWMAN.

Missionary Subscriptions and Donations:

FOR sustaining five Missionaries in the West--two in Iowa and three in Illinois, during the next Eldership year, commencing with April, 1851, and ending with March, 1852.

Jno Winebrenner paid	$10 00	Abraham Swartz			$5 00
Wm Reichart paid	5 00	A Liberal Brother			20 00
Isaac Miller	10 00	A Liberal Sister paid			2 00
J H Hurley	5 00	David Strickler			5 00
Geo U Harn	5 00	James Casey			5 00
M F Shavely	10 00	Samuel M Hoover	paid		5 00
Jacob Miller	10 00	Susanna Myers	paid		4 00
James Miller	5 00	Charles F Long			5 00
S A Brumbaugh	5 00	Sarah Grove	paid		2 00
Thomas Strohm	5 00	Wm Brady			3 00
J B G Kinsloe	5 00	Daniel R Long			5 00
Abraham Sherrich paid	7 50	Dr Geo Ross	paid		10 00
Samuel Wagoner paid	5 00	Joseph B Nickel			5 00

THE MARKETS.

Corrected semi-monthly for the Advocate,

By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat,	per barrel,		$4 00	*a*	4	12½
Do. Rye,	do.	- -	2 50	*a*	2	50
Do. Corn,	do.	- -	2 37½	*a*	2	37½
GRAIN—Wheat,	per bushel,		85	*a*		87
Do. Rye,	do.	- -	56	*a*		66
Do. Corn,	do.	- -	46	*a*		46
Do. Oats,	do.	- -	33	*a*		33
Do. Barley,	do.	- -	70	*a*		75
SEEDS—Clover,	do.	- -	4 00	*a*	4	50
Do. Timothy,	do.	- -	2 00	*a*	2	25
Do. Flax,	do.	- -	1 25	*a*	1	25
BEEF, per cwt.		- - -	5 00	*a*	5	50
PORK, do.	-	- - -	5 50	*a*	5	50
HAMS, per pound,		- - -	10	*a*		12½
BUTTER, do.	-	- - -	20	*a*		25
LARD, do.	-	- - -	8	*a*		8
TALLOW, do.	-	- - -	8	*a*		10
HARD SOAP, (Dried)	per lb.		6	*a*		7
EGGS, per dozen,	-	- - - -	10	*a*		12½
POTATOES, per bushel,	-	-	50	*a*		62
ONIONS,	do.	- -	75	*a*		87½
APPLES,	do.	- - -	50	*a*		62½
PEACHES, (Dried)	per bush.		1 25	*a*	1	30
FEATHERS, per pound,	-	-	37½	*a*		45
WOOL,	do.	- - -	30	*a*		50
SALT, per sack,	-	- - - -	1 75	*a*	1	75
HAY, per ton,	-	- - - - -	10 00	*a*	10	00
PLASTER, per ton,	-	- - -	4 75	*a*	4	75

PHILADELPHIA.

FLOUR—Wheat,	per barrel,		$4 50	*a*	4	75
Do. Rye,	do.	- -	3 00	*a*	3	00
Do. Corn,	do.	- -	3 00	*a*	3	00
GRAIN—Wheat,	per bushel,		95	*a*	1	10
Do. Rye,	do.	- -	68	*a*		70
Do. Corn,	do.	- -	59	*a*		60
Do. Oats,	do.	- -	41	*a*		42
Do. Barley,	do.	- -	85	*a*	1	00
SEEDS—Clover,	do.	- -	4 75	*a*	5	00
Do. Timothy,	do.	- -	2 50	*a*	2	62
Do. Flax,	do.	- -	1 40	*a*	1	50
BEEF, per cwt.,		- -	7 00	*a*	8	75
PORK, do.	-	- - - - -	7 00	*a*	7	25

WHITE HALL ACADEMY,

Three miles West of Harrisburg, Pa.

THIS Institution will be opened for the reception of Students on Monday, the 5th of May next. The course of instruction will embrace the various branches of a thorough English Education, together with the Latin, Greek, French and German Languages, and Vocal and Instrumental Music.

TERMS.

Boarding, Washing, Lodging and Tuition in the English branches, per session, (five months,) - - - - - - - - - - $50 00
Latin or Greek, - - - - - - - - 5 00
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For further information, address

D. DENLINGER,
March 15.—2m. Principal, Harrisburg.

Dr. Christie's

Galvanic Belt, Necklace, Bracelets, and Magnetic Fluid.

THE acknowledged and extraordinary curative powers of these wonderful inventions is now so generally known and their sales and reputation throughout the whole country so extensive, that it would seem unnecessary to urge their merits further. But some late circumstances have occurred which render it a matter of duty to the public not to be altogether silent, for while the ephemeral nostrums of the day are trumpeted by columns through the Press and swallowed by quarts and gallons by the afflicted, and are found just good for nothing,

Christie's Galvanic & Magnetic Curatives,

have been quietly working their way among the most intelligent and respectable classes, and are constantly achieving cures in an alarming train of diseases, which have for ages baffled all the aid of medicine and all the resources of Science. These diseases are called

NERVOUS COMPLAINTS,

and in these diseases medicine is of no avail whatever. It never does good, and it often does harm. Syrups, Extracts, Balms, Balsams, Elixirs, Bitters, Pills, Powders and Potions of every kind are alike worthless, for they weaken the vital energies of the already prostrated system; while under the strengthening, life-giving, vitalizing influence of Galvanism, as applied by this beautiful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, elasticity and vigor.

These remarks relate to such diseases as NEURALGIA, TIC DOLOREUX, BRONCHITIS, PALPITATION of the HEART, WEAKNESS, and all FEMALE DISORDERS, such as NERVOUS HEADACHE, LASSITUDE and DESPONDENCY, which are only other names for Nervous Derangement; EPILEPTIC FITS and CONVULSIONS, which are known to result from a non-equilibrium of Electric influence; NERVOUS TREMORS, DEAFNESS, which is nearly always caused by torpidity of the Auditory Nerves and can always be perfectly cured by Galvanism when the organ is not destroyed; DYSPEPSIA, in its worst forms; PALSY and PARALYSIS, uniformly caused by a deficiency of Nervous influence; CHRONIC RHEUMATISM, TORPIDITY of the LIVER, PAIN in the SIDE, SLUGGISH CIRCULATION, SPINAL and HIP COMPLAINTS, DEFICIENCY of NERVOUS and PHYSICAL ENERGY, and all those distressing complaints resulting from a DERANGEMENT of the NERVOUS SYSTEM.

In the above prevalent and terrible class of diseases and Nervous Complaints which are much more numerous than is generally imagined—

CHRISTIE'S GALVANIC CURATIVES,

Are an Absolute and Positive Specific.

The BELT is used when the body or system generally is affected: the NECKLACE for complaints of the Throat, as Asthma and Bronchitis, and of the Head: and the BRACELETS for all disorders of the arms and limbs, as Rheumatism, Palsy, Tremors and Spasmodic affections. These articles are simply applied as directed with the MAGNETIC FLUID which accompanies them, and when faithfully used they NEVER FAIL!

☞ The great peculiarity and excellence of the GALVANIC CURATIVES consists in the fact that they arrest and cure disease by Outward Application, in place of the usual method of Drugging and Physicing the patient till exhausted nature sinks hopelessly under the infliction. They strengthen the whole system, equalize the circulation of the Blood, promote the secretions, invigorate the entire energies, and can never do the slightest harm under any circumstances.

Since their introduction in the United States, only three years since, more than

75,000 PERSONS

including all ages, classes and conditions, among whom were a large number of Ladies, who are peculiarly subject to Nervous Complaints, have been

Entirely and Permanently Cured,

when all hope of relief had been given up, and everything else had been tried in vain! The beneficial results which have uniformly attended their use is confidently stated to be without a parallel in the annals of Medical Science. Clergymen, lawyers, and even physicians: ladies of the highest standing: distinguished persons holding elevated official stations: merchants, manufacturers, and mechanics: the poor and the rich alike: often whole families, among all classes, ranks and conditions, have equally been recipients, and have equally acknowledged the wondrous and often unexpected benefits which they have thus received.

☞ Let it be known and remembered that the only Natural Restorative for the Nerves is Galvinism, and that in all Nervous Diseases we should

"Throw Physic to the Dogs."

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford temporary relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt round the Body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of Dyspepsia are permanently cured. A few days is amply sufficient to eradicate the disease of years.

MANY THOUSAND

Certificates and Testimonials

from the most intelligent and respectable persons residing in every portion of the United States, could be presented. These are now unnecessary, but a numerous selection embracing many statements of the most extraordinary character, sufficient to convince the most sceptical, may be had of the authorized Agent. The interested are particularly invited to call.

WONDERFUL RESTORATION!

☞ 77 Years Old!!!

Blooming Grove, Orange Co., N. Y., July 26, 1850.

To Dr. A. H. Christie, New York.

Dear Sir—Having been very severely handled by Rheumatism and other diseases, and having been cured in a most remarkable manner by CHRISTIE'S GALVANIC BELT and FLUID, I thought I would give a statement of my case, for the benefit of others. I had the Rheumatism last winter, and my legs swelled very much. My head was also very much afflicted, having so severe a pain over my eyes that I could scarcely see. At the same time, I was troubled by spasms, caused by the pain in my head, I suppose. My hearing had been getting poor for several years from a catarrh, so that in one ear I could scarcely hear at all. Having heard wonderful accounts of Christie's Belt and Fluid, I sent to your store and got them. The Belt was put on, and the Fluid used as directed, and I don't think I have had, after the first night using them, one minute clear pain from that time to this, being six months. The Rheumatism left my body entirely, after wearing the Belt a very short time, probably two weeks. Then I put on a Galvanic Necklace, and had not worn it two weeks, before my head was perfectly well. My hearing in both ears is entirely restored, the pain all gone, my sight is very good for a man of my age, (77 years in August) and I consider myself entirely well, having worked through harvest without the least difficulty. I consider my cure very remarkable, and therefore do not hesitate to recommend CHRISTIE'S GALVANIC CURATIVES to all persons afflicted as I have been. (Signed) PHINEAS TUTHILE.

AFFIDAVIT.

State of New York, Newburgh, Orange county, ss; Phineas Tuthile of Blooming Grove, Orange county, N. Y., who is personally known to me as a most respectable citizen and worthy of all confidence, being duly sworn deposes and says that the facts, set forth in the above statement in relation to his case, are entirely correct, and that he is now in the enjoyment of good health, caused as he believes by Christie's Galvanic Curatives. PHINEAS TUTHILE.

Sworn before me this 26th day of June, 1850.

S. W. EAGER, Justice of the Peace.

Weakness and Nervous Debility!

Dear Sir—I want another supply of Christie's Galvanic Curatives, immediately. This is an intelligent and reasoning community, and they see at once that the Curatives are constructed upon scientific and philosophical principles and must work effectually upon the Nervous System, in the case of Nervous Diseases. An estimable young lady in our town was afflicted with extreme Nervous Debility and severe pains in the head and neck. She put on one of the Galvanic Belts and Necklace and immediately became sensible of its curative and strengthening powers, and the next day was relieved of the severe pains, and raised from a state of entire nervous prostration to health and strength. I can mention several other cases equally wonderful.

Yours very respectfully, J. B. KNIGHT.

Panama, Chautauque Co., N. Y., Oct. 1, 1850.

☞ No trouble or inconvenience attends the use of DR. CHRISTIE'S GALVANIC CURATIVES, and they may be worn by the most feeble and delicate with perfect ease and safety. In many cases the sensation attending their use is highly pleasant and agreeable. They are accompanied by full and plain directions for use. Pamphlets with full particulars may be obtained gratis, of the authorized Agent.

PRICES:

The Galvanic Belt, Three Dollars,
The Galvanic Necklace, Two Dollars.
The Galvanic Bracelets, One Dollar Each.
The Magnetic Fluid, One Dollar.

PARTICULAR CAUTION.

☞ *Beware of counterfeits and Worthless Imitations.* D. C. MOREHEAD, M. D.,

GENERAL AGENT FOR THE UNITED STATES,
132 Broadway, New York.

☞ For Sale by Dr. W. K. MEHAFFEY, authorized Agent for HARRISBURG, PA.

Dr. GEO. ROSS, Elizabethtown, Pa.

Jan. 1, 1851.—6m.

Music Books—Price Reduced.

1. Evangelical Music—Patent Notes—Price five dollars per dozen.
Do. Do. Round Notes—Price four dollars per dozen.
2. History of all Denominations—Portrait Editions—Price two dollars and fifty cents.
3. Reference and Pronouncing Testaments—Price fifty cents.
4. Treatise on Regeneration—Price sixty-two and a half cents.
5. Five Hundred Sketches and Skeletons—Price two dollars and fifty cents.
6. Traveller's Guide to the West—Price fifty cents.
7. Wandering Soul—Price seventy-five cents.
8. Hymn Books, English and German, assorted, at different prices.

☞ For sale by JOHN WINEBRENNER and HICKOK & BARRETT, Harrisburg, Penn'a.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞ Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - - -	75
Evangelical Music, - - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Reference Testament, - -	37½
Revival Hymn Books, - - -	50
German Do., - - - -	50
View of the Church, &c., - - -	37½
Almost Christian, in German, - -	25
Young Christian's Guide, - - -	25
Harn on Feet-washing, - - -	25
Lyceum Spelling Book, - - -	15
Traveller's Guide to the West, - -	50

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CHURCHES AND SINGING SCHOOLS.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

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☞ FOR SALE at this office, and at our Depositories. EDITOR.

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Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;

ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING

NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa., APRIL 1, 1851. NUMBER 23.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

LIST OF ACKNOWLEDGEMENTS.

Receipts on Volume Fifteen.

Names.	Am't paid	Names.	Am't paid
Attic Geo	$1 25	Kauffman A J vol 16	$1 00
Benedict Mary Ann	1 00	Lindley Timothy S vol 16	1 00
Bowman Geo	1 50	Linsey Joseph vol 16	$1 00
Bean Sam'l vols 14 & 15	3 00	Laird Mathew vols 14 & 15	3 00
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Bener Jacob vols 14 & 15	3 00	Musser Benj	1 25
Barkstrrsser Geo vol 16	1 00	Millisen Albert W	1 00
Brady Geo vols 15 & 16	2 00	Miller J J	1 00
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Hanning F'k vols 15 & 16	2 00	Vandersaul Jacob vol 16	1 00
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Houtz Wm vols 15 & 16	2 25	[& 16	
Isenberger Henry	1 50	Wingert John	1 00
Kenedy Geo	50	White & Miller vol 15	1 00
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Wagoner Samuel vol 16	1 00	Walters Geo vols 15 & 16	2 50
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Widener J vols 14 & 15	2 00	Zearing Henry	1 00
Wagooer Wm	1 25	Zimmerman John vol 16	1 00
Wiley James	1 25		

Advance Payment.

Those who want the Advocate for $1,00 per annum, will please bear in mind, that payment must be made, either to ourselves, through the Post-office, or to one of our accredited agents, before the first of May next.

Our Bills.

Delinquent subscribers may now look for their bills in a short time, and unless they are promptly paid, they will be put in the hands of proper officers for collection. All those who owe for two years and upwards, will have their papers stopped, until their old accounts are settled.

Revival at Orrstown.

There has been a stir among the people at Orrstown, Franklin county, and some dozen or more have professed salvation. Will Bro. Mackey, or some one else, give a full account of the work? We love to publish the doings of the Lord among the people.

Revival at Elizabethtown.

Meetings are still kept up, and the revival is still in progress, in Elizabethtown, Lancaster county. Bros. Sandoe and J. Brenneman are chief men among the people there, and are conducting the meetings. We may give particulars in our next.

General Eldership.

This body will hold its third tri-ennial meeting with the Church of God in Pittsburg, commencing on the fourth or last Sabbath in May next. The delegates from the East Pennsylvania Eldership are Brothers J. Flake, J. Winebrenner, W. McFadden, E. H. Thomas, A. Swartz, G. U. Harn, L. Slingluff, J. S. Gable, J. Rife, A. Hostetter, J. Schoch, and J. Brenneman.

Our Missionaries for the West.

We are happy to inform our friends and brethren in Illinois and Iowa, that we have succeeded in securing the labors of several able missionaries for next year, in the aforesaid States. In our next, we hope to be able to give an official announcement of their several appointments. They will probably reach their several fields of labor some time in June next. We hope our brethren in said States will receive them as becometh saints, and do all they can to open their way, and to supply their wants.

New Subscribers.

Now is the time to get new subscribers for the next volume. We hope to see a general effort made, throughout the whole bounds of the Church, to increase the subscription list of the Advocate. Remember our proposal to enlarge the paper, provided 500 new subscribers are obtained: and to publish it weekly, if 1000 are raised. The preachers can do much to accomplish this object, if they have a mind to. We hope they will try.

Our Next Volume.

The next and Sixteenth Volume of the Church Advocate will commence on the first of May. We hope our contributors will continue to aid us, in making the paper, what it ought to be, the exponent and advocate of the faith and practice of the Church, and the propagator of Bible truth and general intelligence. In the meantime, we shall double our diligence to improve the editorial deparment, with a variety of leading articles.

Foreign Bills.

Our subscribers will please to recollect that our laws prohibit the circulation of all foreign notes or bills under $5. We hope, therefore, they will send us gold or silver in payment for the Advocate, except they can get our small notes, or else lay together till they can send five dollars or upwards. At all events, send us genuine and par money. We have suffered much loss from bad money, and are heartily tired of it. Do us justice and love mercy.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.
2. If the subscribers order the discontinuance of their papers, the publisher may continue to send them till all charges are paid.
3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible till they have settled their bills, and order their papers discontinued.
4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.
5. The Courts have decided that refusing to take a paper or periodical from the office, or removing, and leaving it uncalled for, is 'prima facie' evidence of intentional fraud.

☞ Postmasters are requested to keep a copy of the above rules, and show it to persons who may decline taking their papers out of their respective offices without having paid up all arrearages for the same.

Duty and Responsibility of Postmasters.

The following decision and recovery in the case of suit against a Postmaster in Pennsylvania, may serve to show the duty and responsibility of Postmasters in reference to the stoppages of newspapers:

Postmasters.—A Postmaster in Pennsylvania recently had judgment given against him for the price of subscription of several years to a newspaper, on the plea that he had not given sufficient legal notice to the publisher to stop it, and had continued to receive the numbers for several years, and sell them for the postage! The magistrate decided that merely returning a copy of a paper, with *stop this* written on it, without post-mark or other indications of locality, was not sufficient legal notice; but a written notice, with name, place, date and reason, must be sent to the publisher, and franked, that it may be taken out by him.

Our Trip to Philadelphia.

We made a flying trip to the city of Philadelphia, a few days ago. While there, we had a short but pleasant interview with Bros. J. Flake and J. F. Weishampel, our missionary agents. They will both start out on their agency in a short time, and call on the members of the Churches for aid in this noble cause of Christian benevolence. They will knock at the doors of the rich and poor and solicit aid. We hope none will put them off with trivial excuses, but cheerfully give them something, be the same little or much. May the Lord open the hearts and hands of the people, to do something worthy of this good and glorious cause, worthy of their high calling, and worthy of the memorable age in which we live.

Whilst in Philadelphia, we likewise made arrangements to get out a new edition of the Revival Hymn Book, on extra good paper and in superior binding. Orders can be supplied in the course of a few weeks.

New Fangled Doctrine.

The readers of the Advocate will find a pseudonymous article in this paper, entitled 'Another Dialogue," containing a strange and novel doctrine. Its author we greatly esteem. He is a young minister, belonging to the Ohio Eldership, of very respectable talents and promise. But, we deeply regret that he has fallen into bad hands, and is in danger of being carried away by diverse and strange doctrines.

We have admitted his article with some reluctance; yet it is in some of its features so glaringly absurd and unscriptural, that it carries its own refutation in itself, and therefore will, we think, be entirely harmless. However, when we get a little leisure time, we shall take in hand to show up its true character, by reviewing the unscriptural and anti-scriptural positions taken by its author,

and thus counteract its pernicious influence, should it produce any, and establish the Church, more fully, in the true faith of the Gospel.

Sailing of Missionaries.

Elder James Colder and wife, Dr. Whitley and family, and a young lady, all missionaries for China, set sail from New York on Thursday, the 13th ult. They have our prayers and best wishes for their welfare and success!

COR. EDITOR'S DEPARTMENT.

Thoughts on Several Things.

J. FLAKE.

Mission to China.—Several Methodist Missionaries—male and female—sailed on last Thursday, the 13th ult., from New York, for China, among whom is brother James Colder, and his wife Ellen, eldest daughter of brother John Winebrenner, of Harrisburgh, Pa.

I consider that brother W. is honored in having a daughter engaged in so noble a work, as that of assisting in spreading the Gospel among the 300 millions of people who compose the Chinese nation. When England and Germany were in a savage state comparatively, two thousand years ago, the empire of China was a civilized nation, far advanced in knowledge and arts--even as they are at present. The Roman Catholic missionaries have been exerting themselves there a hundred years or more, but of late years Protestant missionaries have entered the field, and have been successful to some extent among the people, in the conversion of a few; and have also translated the Scriptures into the Chinese language.

The most of Christian men and women would probably shrink from the undertaking of going to the other side of the globe to spend ten years, if not their life, among a people learned, and refined, and polite, but strangely ignorant of the true God; and some of whose laws and usages are so cruel, and so revolting to Christian feeling and law. Let us then be glad that there are some few who find it in their hearts to leave parents, and friends, and home, and go among the heathen to preach Christ Jesus, and salvation through his precious name.

I have been acquainted for a number of years with Sister Ellen Winebrenner, who has gone along with this mission, as the wife of brother James Colder. I knew her from the time she was ten years of age, and know the high esteem in which she was held by those acquainted with her in the different Churches belonging to the Eldership. Naturally of a good mind and disposition, she has been favored with the advantages of a good education, and above all has that true piety without which all beside is in vain. She will, I hope, be faithful and useful in this good work; a comfort to her husband, and to the members of the mission at Fuh-Chau, in China, where they are to live and labor.

Missionary Intelligence.—I think it would be profitable, and gratifying, to many of the readers of the Advocate, if notices of Missionary enterprises were given in our paper from time to time. Looking around on Christendom at the present day, we may see much to complain of, and mourn over; but after all, there is much to rejoice in. Do not go from Dan to Beersheba, and then say, "all is barren." Lift up your eyes, the fields are whitening for the harvest. Do what you can yourself, among those near your home--your family--your neighbors--the Sabbath School.—Pray for, and sympathize with those who are laboring in the same good cause, even if they do not belong to your Church. If you have more light than they in the smaller truths of religion, so much the better for you, and so much the more zealous and useful you ought to be in the vineyard of the Lord.

Revival Intelligence.—Like cold water to the thirsty, so is good news of sinners turning to God. Let us rejoice that in various places the work of repentance and conversion is going on. The "Brethren" are a revival people —so they began twenty-odd years ago--and I suppose those were their best, and happiest, and most useful days, when most engaged in persuading their fellow-men to turn to God—and when they saw that humble instruments were employed by the Lord in this his great and blessed work.

Dear Brethren---you who have the gift of preaching---preach with all your might for the awakening and conversion of souls. And I feel like preaching in addition, the blessed doctrine of sanctification, or Christian perfection. Souls must be saved, or lost. Heaven on one hand---Hell on the other---striving to gain the souls of men as they pass from time to eternity. Then pray and preach the very best you can, if peradventure with God's blessing you may save some.

The Peace of God.--This is the form of blessing with which the ministers of the English Church bless the congregation, at the close of public worship. "The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord—and the blessing of Almighty God, the Father —the Son, and the Holy Spirit, rest upon you, and remain with you forever. Amen."

Philadelphia, March 16, 1851.

Lights and Shadows.--No. 4.

J. FLAKE.

"*When Christ, who is our life, shall appear.*"—St. Paul.

It is generally agreed that the close of the year 1850 is the close of the first half of the nineteenth century. I always feel glad, as I did in the days of boyhood, when I am permitted to see Christmas and New Year come again, and rejoice when Spring is near. And now I review the way and providence of God in my own lot, and confess that He has had thoughts of mercy toward me all my life long.

The *ancient Church* measured the year by the life of Christ, beginning at the first Advent, or Christmas. The life of Jesus on earth was in some respects like ours, and sometimes it differed. It was like our life, in that it was not all light. It had some bright seasons, and then others of sorrow and pain. O Saviour of lost men, well may it be said of thee, that thou wast made like unto us in all points—sin only excepted. And so thou hast become our merciful and faithful High Priest, to make reconciliation for the sins of the people.

And now another Christmas and New Year have come round, and I walk the streets of my native city in thankfulness to God, and go to the houses of prayer, and listen to the Gospel of salvation with the same reverence, and awe, and gladness, as when I first heard it, and felt its power, in the days of my youth. Every thing else changes, or wears out, but *Christianity* is always new; and the light which once shone out from the cross of Christ, still continues to shine from land to land, and assures us that the perfect day will soon appear.

The Apostle James asks the question, "What is your life?" He knew, and we know, that our mortal life is only like a feverish dream. Among those around me there are few that seem to have found rest to their souls. There are but few of the Preachers in the Eldership that have found *the rest of faith—the Sabbath of of God's love.* They have not gone on to perfection, as Paul exhorts us, and stopping near the foot of the ladder, they do not much preach the attainment of entire sanctification—or being made perfect in love. But after all, this is the great doctrine which we all should preach.

"Christ in you the hope of glory"—this is the believer's life. You must come to the experience thereof, if you would be happy, and have rest to your soul. Not merely to be blest in the day when you were converted to God—but to have *Christ dwelling* in your heart by faith--and have your life conformed to his life. When this experience comes, then pride and selfishness and bigotry will be gone, and so will a light and trifling spirit.

What the Lord teaches me by his word and Spirit, I feel disposed to urge on the brethren, that they also may see the light and walk therein. Let us therefore endeavor that this year fifty-one may be a good year—a year devoted to God. Let us pray that it may be a year of increase for the cause of God, in every part of the vineyard. Let us try to preach better, and more earnest, and spiritual—and not try for fine or fanciful preaching. And let us be prepared to die in peace with God, and all around us, if it should please God this year to call us away from this mortal life.

Philadelphia, 1851.

CONTRIBUTORS' DEPART'T.

Another Dialogue.

Minister—Good evening, N.

Neighbor—Sir, good evening, M.

M.—I am very happy to see you again, my good neighbor, as we had such a pleasant interview the other evening, on the subject of the establishment of the Church and baptism; and I have desired to renew the conversation, as I perceive that you have not correctly understood some part of our conversation.

N.—I thank you for your kindness, and shall be very happy to be corrected in any mistake I have made.

M.—In the first place, N., I will take your advice in regard to your figure about forcing the kittens' eyes, knowing the danger of spoiling them by so doing is great: we will therefore put on long patience. But I fear that some of these kittens have got so old, and that they have been so long afraid of wetting their feet, which you know is the nature of old cats, that they never will see.

N.—I acknowledge that all you have said is correct, but I don't like very well to be compared to kittens, that are not old enough to see. But then you speak of us as old cats, who are afraid of wetting our feet. Now, you know sometimes old cats will jump into the water, where they cannot supply themselves with sufficient game without doing so.

M.—I mean no harm by the figure used. We will now leave the figurative and come to the facts in the case. In the first place, you will recollect that in our previous conversation you occupied four-fifths of the time, although you were the inquirer; when in such case it is usual for the person inquired of to occupy the most of the time. Besides, it is said, the priest's lips should keep knowledge, and the people should seek the law at his mouth. But I discover that you are still in the dark. You will indulge me with the privilege of occupying at least as much time in this conversation as to make up what I lacked before. I will then only occupy one-half of the time.

N.—I acknowledge that you are correct, and will most cheerfully grant you half of the time; but, then, as I have many things in my mind that I received from early education, which, if you are correct, I shall have to give up, I therefore want an equal share of the time to defend them; and if they will not bear investigation, when tested by the word of God, I will with great pleasure renounce them.

M.—That is all right, my good N. We will come therefore directly to the point in hand, which, if I rightly understood your former conversation, there are two points upon which you were at a loss, and which, if satisfactorily settled, will of course settle all the rest, viz: The time of the establishment of the Church; and whether persons are legally members before or not until they are baptized. In the first place, we will attend to the Scriptures you quoted, which you think is evidence of the establishment of the Church previous to the day of Pentecost. First, Matt. 19: 28. This passage brother Winebrenner, and all other commentators of note, acknowledge to mean a change of dispensation. If this is correct, then the only question is, when did this change take place? and when did Christ sit down on the throne of his glory? and His Apostles also take their seats on twelve thrones, as significant of their authority? Let us hear David on this subject, whose tongue was as the pen of a ready writer. Forty-fifth Psalm, from the first to the seventh verse inclusive. Please read it for yourself. Have you read it?

N.—Yes, sir. I have read it.

M.—Well, do you think he was prophecying of Christ taking the throne, and that he is called God?

N.—Yes, sir. I have no doubt of it.

M.—Well, now turn to Paul's explanation in the first chapter of his Epistle to the Hebrews, from the first to the ninth verse, and then tell me when Christ took the throne, whether it was before or after he suffered?

N.—I will do so. I have read it, sir.

M.—What is the conclusion?

N.—Well, sir, it is evident that Christ did not take the throne till after he was raised from the dead, and had been with his disciples forty days, according to Acts 1: 3.

M.—I am glad you see that. I will give you a number more passages to look at. Read Psalm 132: 11, and 16: 10, and then read Peter's explanation in Acts 2d chapter, from the 25th to the 36th verse.

N.—I am well pleased with this course; and I don't know but what you will make me convince myself, without giving me your opinion. Well, I will read and judge for myself. Well, sir, it is true, that Peter and Paul both show that Christ did not take the throne, according to the prophecy of David, till he ascended to heaven. And now, sir, I just think of another passage in Heb. 8: 1, where Paul says, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

M.—Well, N., you are getting along very

well. I will give you another passage or two to read, which will show you the time when the Father set the Son to be the head of this new Church. Read Eph. 1: 18 to 23. Will you read it carefully?

N.—Yes, sir. Well, sir, is it clear that his taking the throne as King, and his becoming head over all things to the Church, is the same thing, and did not take place till after he rose from the dead, and ascended on high?

M.—I will give you a few more evidences to look at. Please read Isaiah 2: 2, and onward; and Micah 4: 1, and onward; and then compare it with Acts 2: 17, and 1 Tim. 3: 15; and then tell me what you learn from these Scriptures.

N.—Seeing I have come to you as an inquirer, I will read them and give you a candid answer.

M.—Well, N., have you read those Scriptures?

N.—Yes, sir, I have.

M.—Please give me the conclusion you have come to.

N.—Very well, the conclusion I have come to is this, that those prophecies show clearly that the house of God, which is the Church of God, should be established, or organized, at a period of time distinguished by the term last days, and that Peter, when speaking under the influence of the Holy Spirit, on the day of Pentecost, shows from Acts 2: 17, that the last days had then commenced; and I don't know but what I shall have to give it up, notwithstanding all my previous education. But, then, what will we do with those passages I quoted? "Behold the kingdom of heaven is among you;" and "The Law and the Prophets were until John; since that time the kingdom of God is preached, and men press into it."

M.—The Law and the Prophets were until John, does not mean to exclude John from being a Prophet, but includes him with the rest. Luke 20: 6. So the Law continuing until John, does not mean that when John was born, or when he began to preach, that the Law then ended. For the Law, which was the rule of government of the Church under the Mosaic dispensation, (Acts 7: 38,) containing types and shadows, could not be abolished till those sin-offerings, without which there is no remission, (Heb. 9: 22,) were fulfilled in the crucifixion of Christ. And further, how was the kingdom of God preached from the days of John the Baptist? Was it preached as having already come, or as being at hand? Peter says, 1st Epistle 4: 7, "The end of all things is at hand." Now, if Peter means by this, that the end of all things alluded to had not taken place yet, but only, that they were near, which was the case, then the kingdom was not yet set up, but was near, and soon to be established; which was evidently true, from the whole tenor of the preaching of John, Jesus, the twelve, and the seventy. Matt. 3: 2; 4: 17; 10: 1-6; Luke 10: 1-9; Mark 1: 15; 9: 1, and 11: 1-10. Now, if all these Scriptures, with many others to the same point, mean that the kingdom was establisbed, then there was a kingdom without a king on the throne. And further, as the law of the kingdom was to go forth at the time and place of the establishment, (as declared by Isaiah 2: 2, 3, and Micah 4: 1, 2,) and as the new Law, which is brought to view by Paul under the figure of a Testament, (Heb. 9: 15, 16, 17,) showing Christ to be the testator, and that the new law, covenant, or testament, could not be in force till after the death of Christ; then, if the Church or kingdom was established previous to that, then it was a Church without a head. A headless body, without a rule. A kingdom without a king or laws.

N.—Well, you have given us a long discourse this time, on the kingdom; but still I am at a loss to know how the kingdom was among them, or how they could press into it, if it was not already established.

M.—Very well, sir. We will endeavor to show you by a passage directly on this point. Paul says, Rom. 4: 17, that God called Abraham a father of many nations, though he was not at that time; but God only speaks of things that are not, as though they were. So the kingdom of God was among them, as though it were there. Yet it was only there in its unorganized state. The king was there, though not enthroned. The law was there among them, but had not come in force. For the old law was not yet abolished, and the subjects were there, in a prepared state, like the stones of the temple, but not yet reared. And Paul shows, from Rom. 7: 1-4, that those persons that are trying to be under the Law and the Gospel at the same time, are like the woman that gets married to another man while her first husband is living, and is living with two husbands at the same time. Now, to me, Neighbor, this looks very improper. But, then, I suppose they think it is very expedient in this our day, in hopes of getting or having more children. But, as says Peter, 2d Epistle 2: 14, "They are cursed children, that have forsaken the right ways." Again, you ask how they pressed into it? Just as far as it was preached unto them, and no further: unless they pressed hap-hazard, or by guess. It was preached as being at hand, and they pressed into its doctrine, as preached by John. As Paul says, Acts 19: 4; or as our forefathers pressed into this Republic, when they signed the Declaration of Independence, although it was not yet acknowledged as a Republic, only it was at hand, and existed in embryo.

N.—Well, M., I will think of your proofs and arguments. In the meantime, I would ask, how do you answer my questions from Heb. 2: 12, and Col. 1: 13?

M.—N., please read Psalm 22: 22, from which Paul quotes, which says, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." Now, you say, that it was fulfilled in Matt. 26: 30. Very Well. Admit it; but who were Christ's brethren at that time? Were they Gentiles? No. For there was not a Gentile among them till some years after Well, then his brethren were all Jews. Was the Church spoken of by Stephen, in Acts 7: 37, 38, then dissolved? No. Then this was the Church or congregation alluded to, and not the New Church of which Paul speaks to the Ephesians, 2: 15-22. Again, Col. 1: 13. As Paul wrote this some time after the day of Pentecost, he here declares that God had delivered them from the power of darkness, and had translated them into the kingdom of God's dear Son. Now, this Church was established after the day of Pentecost, and not before. The only question then is, how did God deliver them from the power of darkness, and translate them into the kingdom? Was it independent of his Gospel and preachers, or was it by and through their instrumentality? Minister says it was through these means.

N.—Well, now, M., please tell us what is the door into the Church.

M.—Very well, N., we are glad to have the opportunity of correcting a mistake that you have fallen into, in supposing that we consider baptism the door. Now, this is not the door, for baptism is an act of the creature, or performed by the creature, with the agency of the minister; and certainly when the Lord built the Church, he did not leave it without a door; so that every convert and minister had to make a door every time one was to be admitted into the Church. No, no, my good N., baptism is not the door, but Christ says, John 10: 9. "I am the door." Then, if we can find how the sinner gets out of the world into Jesus Christ, then we shall find how they get into the Church, through the door.

N.—Now, minister, you begin to talk just right; that is just what I believe. I never did believe so strong in—

M.—Hold on; don't be so fast. Wait till I am through. Now let us first ask whether you believe that the Church is composed of naked souls, or whether you believe that the Church is composed of souls and bodies united?

N.—I believe it is a visible Church, and of course that it is for the reception of the whole man, soul and body.

M.—Very well. Then there is some precept for the mind or spirit to act upon, and also some act of the body by which it is recognized as coming into the door?

N.—This is also reasonable; and do the Scriptures say anything on the subject?

M.—Yes. Paul says, Gal. 3: 26, 27, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Now, here you discover that they come into Christ the door internally by faith, and by comparing this with Acts 2: 38, you will there see that repentance and other internal acts are required; and in the third place, baptism is an external act by which the body is brought, figuratively, into Christ, the door. Hence you learn that these steps, faith, repentance and baptism, bring us into Christ internally and externally. As we have had a long and pleasant conversation or interview, I will bid you good evening, Neighbor, till we meet again.

N.—Good evening, Mr. Minister.

MINISTER, Ohio.

New Testament Words.---No. 8.

BISHOP.—Our English word *Bishop* is from the Saxon word Bischop, and *that* from a Greek word which signifies an *Overseer*, or *Inspector*. Before the Christian era, the word was used by different nations to signify different kind of officers. Hence, amongst the Athenians it meant such as they sent into the provinces to subject them, and to see that every thing was kept in good order. The Romans gave the title of *Bishop* to those who were inspectors of *bread* and provisions. In the New Testament it means one who has the oversight, control and care of that which belongs to himself, or another. It signifies something very different from that which the *Catholics*, *Episcopalians*, *Methodists* and *United Brethren* mean when they say, *The Bishop!* The New Testament speaks of two distinct orders of Bishops, one above the other, or rather, one having the whole care and command of all the other Bishops.

1. Jesus Christ is the first or chief Shepherd and *Bishop* over all *his* Bishops. 1 Peter 2: 25—"But are now returned unto the Shepherd and *Bishop* of your souls." Christ is the head of the Church, and has the oversight and command of all his ministers, and all believers. Other *head-Bishops*, whether in *Rome*, *England*, among the *Methodists*, or *anywhere else*, have the whole command in their usurped dominions. They are, in my opinion, *Anti-Christ*, because they claim and take that to themselves which belongs only to Christ, who is the only head of the body, the Church. Christ, as *Bishop*, gave his Church and Bishops *all the law* necessary for them to believe and obey. He makes his Bishops, *appoints*, directs, supports and rewards them; and no one, or more, under the assumed title of *Bishop*, has any right to enjoin a single precept on others, unless *that precept* has been given *by* and found *in* the Law-Book of Christ, *the* BISHOP.

2. All the faithful ministers of Christ, who are ordained to take the oversight of the flock of God, are *Bishops*, or *Elders*, which is the same. Jesus Christ gave his Apostles to understand they were all brethren, and their office equal; no one was above another. The law concerning the Ministry, Eldership or Bishopship, (if you please,) stands the same now as it did then.

Every minister of Christ who takes the oversight of the flock, is a *Bishop*, one the same as another.—Acts 20: 28. "All ye are brethren"--and there is but one order of men to attend to spiritual things mentioned in the New Testament.--Phil. 1: 1. The Apostles were *Bishops*. Timothy was a *Bishop*. There were *Bishops* in the Church at Philippi and Ephesus. As the ministers of Christ are *Bishops*, none deserve the name but such as are *called* by him--*sent* by him--who preach HIM and nothing else--who obey HIS law and no other—who teach others the same, and set them an example by their own obedience—who are *ordained according to the New Testament*, and do the work commanded there.

Men who call themselves and love to be called *Lord Archbishops, Right Reverend fathers in God, Doctors of Divinity, Masters, Reverends, The Bishop* for others to make supplication unto—men who are called *Presiding Elders, Eminent Divines, Clergy*, &c., &c.,--men who are ordained according to their own fancy, and not according to the word of God--men who are served, instead of being servants, and who think themselves *master-ministers* above others--such men are not the Lord Jesus Christ's *Bishops*, nor do they deserve the name; but are mere creatures, and servants of an earthly master, or usurpers, who serve not the Chief Shepherd and Bishop of souls, and therefore ought to be avoided. *So much for the word Bishop.*

I hope the above will not be considered *meat too strong* for the readers of the Church Advocate, as my only object is, to place in *true colors* every unscriptural *name* and *thing* which men wear under the garb of religion, and to expose as *human inventions* every thing contrary to the pure testimony of the blessed Jesus. In doing this, I shall spare no sect or party, not even the East Pennsylvania Eldership, if I find them (or even *think* I find them) departing from the simplicity of the truth.

Yours truly, WM. JOHNSTON.

Fishers of Men.

The bulk of the Apostles were fishers, and were very industrious in that business, for when Christ called them to a better calling, they were either mending, or casting, or washing their nets. Their avocation was to catch fish, but Jesus told them, "Follow me, and I will make you fishers of men; and they straightway left their nets, and followed him."

They did what they were commanded; and hence were obedient men. For what end were they to do this? They were to become "fishers of men;" for Jesus said to Simon, "from henceforth thou shalt catch men."—Now, on the day of Pentecost "there were added unto them abont three thousand souls." They caught men on that day; and Jesus taught them to do it. But what were they added unto? To the Church. And that Church the Bible calls the "Church of God." The Apostles were true to their calling; they "caught men." This notable revival of religion took place in Jerusalem, and many Jews were converted. And it need scarcely be repeated that they left the Jewish Church and joined the Church of God. No doubt the unconverted Jews told them to stay with their former Church; but we do not find a single instance of it being done; no, they were to come out from among them, and be a separate and peculiar people.

As a Church we have been too remiss in enforcing this injunction. We have convinced people to become converted, and then too often forsook them, whereas we ought to have caught them. "The hireling fleeth, because he is an hireling, and careth not for the sheep; and the wolf catcheth them, and scattereth the sheep." And thus sectarians, with hyena rapacity, come to feed them false doctrines, and to devour them.

This impolitic course must be abandoned, and the plan adopted which the Bible teaches, namely, add them to the Church. Every minister of the Church must see the necessity of it. That is one of the objects of Church organization, and all should act it out. People ought to be invited to unite with the Church after they are converted. And then the cause will spread fastly and gloriously. The doctrine of taking converted persons into the Church is so plainly taught in the Bible, that the minister who fails to do it, will be considered an "unprofitable servant," because he added few unto the Church when he might have added many, and wo will betide him.

Some ministers have held meetings and not a few have been converted, yet went their way—and as a matter of course not one was added to the Church, but the different denomioations, with commendable industry and greediness, grasped them. Ought not such lack of zeal to be considered injudicious conduct? Truly, "the children of this world are wiser in their generation than the children of light." If the sects are so busy in adding to their various denominations, ought we not to learn a lesson? All should work, not only to get souls converted, and baptized, but to add daily to the Church such as shall be saved. This is the mission of God's ministers. May all fulfil it.

G. R.

Elizabethtown, Pa., Feb. 25, 1851.

Dedication of a New Bethel.

Brother Winebrenner:—

On the 15th of February, in company with Bros. Stomm and Sandoe, I went to Martic township, in order to dedicate to the service of God the Meeting-house near Martin's Mill, which has lately been erected. There are but seven or eight there who profess to be members of the Church of God. Those few, encouraged by the liberal offers of the people, undertook (not long since) to build a house of worship; and notwithstanding their poverty, and the many other impediments which have had a tendency to hedge up their way, they have at last been successful in their undertaking, and now have a good and commodious house in which they can worship, without any to molest or make them afraid.

Attached to the house they have an acre of land, the principal part of which was given by Mr. Hoover, and the balance by a good friend, whose name I do not recollect. Mr. George Martin, who has faithfully discharged his duty as Treasurer, informed me that the expenses of the house, exclusive of the work which had been done gratuitously, was $403,-46; money collected, $329,40; and that the balance due on the house was $74,06.

Owing to the inclemency of the weather, and the exceeding bad journey, we began to doubt the propriety of dedicating the house at that time. But after much hesitation, we concluded that we would do the best we could, and trust in God for the result. Accordingly, on Sunday morning, we for the first time preached a Dedication Sermon: after which we lifted a collection, and got what we could by subscription. We also lifted a collection in the afternoon and at night; and in all we collected and got subscribed the sum of $75, which more than balanced the debt on the house.

I consider that the Church of God at Martic, in connection with those who took such an active part in the work, deserve much credit for the liberality and zeal which they have exhibited in the erection of a house of worship at that place. May the Lord reward them, is my prayer. Yours truly, C. PRICE.

REPORT OF THE Standing Com. of the Ohio Eldership.

Chester Tp., Wayne Co., Ohio, March 3, 1851.

The Standing Committee of the Ohio Eldership met, agreeably to previous appointment, with the Church of God at Chester, and after the usual acts of religious worship, proceeded to transact the following items of business, viz:

On motion, it was

1. *Resolved*, That the Committee appoint two delegates to the General Eldership, and in case they cannot go, to represent the Ohio Eldership by letter. The delegates to consist of A. Holms and H. Murray.

On motion, it was

2. *Resolved*, That Bro. Dennis take charge of of the Washington and Middletown Churches of the Free-will Baptist Association, and supply them with preaching.

On motion, it was

3. *Resolved*, That J. M. West be released from the Stark County Circuit.

On motion, it was

4. *Resolved*, That J. M. West be appointed to take the Tiffen Circuit; *Provided* the foregoing Circuit will furnish him a house, and promise him a support.

On motion, it was

5. *Resolved*, That J. M. West receive twenty-five dollars from the Missionary Fund, to defray his moving expenses.

On motion, it was

6. *Resolved*, That a Camp-meeting be held near Brownsville, Knox county, Ohio, commencing on the 14th of August, 1851.

On motion, it was

7. *Resolved*, That a Camp-meeting be held in Summit county, Ohio, on the old camp-ground, near East Liberty, commencing on the 14th of August, 1851.

On motion, it was

8. *Resolved*, That another be held on the old camp-ground near Peter Sherich's, eight miles north-west of Wonster, commencing on the 21st of August, 1851.

9. Another to be held near Smithville, Wayne county, Ohio, commencing on the 28th of August, 1851.

On mntion, it was

10. *Resolved*, That the Committee meet again on the 5th of ———, 1851, with the Church of God at Union, Wayne county, Ohio.

A. HOLMS,
On behalf of the Committee.

Reading with Maps.

Mr. Editor:—

It may not be out of place for me to call the attention of your readers to the subject of reading with maps—I mean reading and referring to the maps for the localities, &c. I have adopted this plan latterly and find much more satisfaction in reading history than I ever did before. Especially have I been benefitted by referring to maps in reading the Bible. I have for some time been in possession of Mitchell's Ancient Geography and Atlas. The Geography gives a very interesting classical, as well as a sacred history of the world, corresponding with the Bible in the latter case; and in the Atlas, which contains about a dozen beautiful Maps, all the places mentioned in the Geography and Bible are to be found. So that in reading and referring to the maps, you bring before you the country and locality in the country of every place named, which is of vast interest in reading many parts of history, and without which many articles afford but little satisfaction.

From the benefit I have derived from thus reading, and the increased interest I feel in reading and referring on, I am prompted to urge upon you to keep for sale a stock of "*Mitchell's Ancient Geography and Atlas*," and recommend to your readers to get these works; especially the Bible students; and feel very saoguine that they will never regret the outlay. The retail price for both the books together is only $1,25.

J. F. W.

Reflections on my Brother's Grave.

By J. W.R., Tiffen, Ohio.

Thou art gone! Thou art known no more among mortals, but by recollection. Since thou hast passed away, the bright flowers, the beautiful green leaves, the small running brooks, and all the glories of spring, have passed away too. As I stood there in yonder church-yard, by thy lonely grave, the sear leaves falling around me, reminded me that so are my friends yearly dropping, and that I am like to one of them. The few short months since thou hast left us, have had their brights and shades to us: and we who are left in the world, have had our seasons of sorrowing and rejoicing. We have seen our friends laid low in death, and our brightest hopes die. But a short time ago, the hands of the busy multitude committed you to the dust; one whom I never can forget; one whom I loved; one who was loved by many, and one who was the hope of a dear family, the comfort of a loving wife, a refuge for his three dear little children, and one, alas! who now lives no more on earth, but lives with God in Heaven. Thou art gone, dear Thomas, but thou art not lost. From the evidence you left behind, and the words of confidence you gave us, we know your spirit lives in Heaven. Often have we seen you suffer here on earth, but you suffer no longer. Thy trials are ended and thy sorrows ceased. To us the winds and snows of winter have come, but

The storms that wreck the wintry sky,
No more disturb thy repose,
Than summer evening's latest sigh
That shuts the rose.

We often have seasons of enjoyment here, but these are brief, and too often followed by dark, desponding ones. But thy seasons of joy last forever—thy dust sleeps with us. Well, let it sleep on, till the trumpet of God shall sound, and re-animate it, and fashion it after his glorious body.

The Day of Judgment.

By Wm. M. H——n.

Great day of Judgment! Lo the parting skies
Reveal Jehovah to unnumbered eyes:
Ten thousand Saints the awful Judge attend,
And with a mighty shout from heav'n descend.
The last loud thund'ring trump of Gabriel shakes
Earth's firm foundations, and the dead awakes;
Now from the thousand, thousand graves they rise
To meet the dazzling legions of the skies.
The sea from out her gloomy caverns heaves
Unnumbered dead, and thick as autumn leaves
Bestrew her banks; now dead of sea and land
All hasten to obey the stern command
Which fills earth, sea, and all the welkin dome,
"*Arise ye dead and to the Judgment come.*"
Behold the mighty ranks from every clime—
Forgotten nations of the olden time,
And all the living mingle with the dead
Now raised to hear their doom with joy or dread:
Now all the members of that mighty throng
With mingled joy and terror march along.
Behold arrayed upon the great white throne,
The Sacred Crucified—the Holy One—
That One who on the cross of Calv'ry cried
"It is finished—bowed his head and died."
Oh what heart-rending sounds of bitter moans,
And frantic agonies and hollow groans,
And wringing hands and piercing shrieks and cries,
From the prodigious multitude arise,
The mighty line of demarcation's drawn,
Some on the right—more on the left are gone:
Behold the mass upon the left; their pride
They call for mountains and the rocks to hide;
But there's no covert from the searching eye
Of Him who sits their every work to try:
With deepest agonies of soul they wait
That word which fixes their eternal fate;
"*Depart ye cursed to eternal fire*
Beneath God's righteous and vindictive ire,"
Falls from the Judge's lips; then like a swell
Of the mighty ocean they rush down to hell:
Lost, lost, forever lost, down, down they go
To doleful regions of despair and wo.
Then "Come ye blessed of my Father take
The glorious kingdom furnished for your sake."
Now see the glorious band of Saints arise
With all their dazzling legions of the skies:
Palms of victory in their hands they bear,
And crowns of glory on their heads they wear.
The songs triumphant to their Priest and King
With holy symphony they march and sing.
Now the emerald gates fly open wide
For the King Eternal and His lovely bride:
Life, life, eternal life, up, up they rise
To see that city with unclouded eyes.

East Sharpsburg, Pa., Feb., 1851.

☞ The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad thoughts may not find room.

Letter from Bro. J. Myers.

PART II.

Ashland, Ohio, Feb. 21, 1851.

Dear Brother:—

Taking all things into consideration and striking the balance, the result, according to my conviction, is, that somehow or other, a considerable share of labor is lost, and a great disparity between labor and fruits exists.

Where the cause lies, I don't know. One thing, however, I do know, the default is not with the Lord. His promises are yea and amen, "Jesus Christ yesterday, to-day, and forever; with whom there is no variableness nor shadow of turning." Through all the gloomy clouds of discouraging circumstances surrounding me, I sometimes have a glimpse of the primitive land-mark—then I look at the Chart, the infallible word of truth, and make my calculations. Then I ask mentally, are we yet in that primitive simplicity, as when we first got through the strait gate into the narrow way? Do we simply trust in God, and consider that He has done all things well? Or do we think He has left some things unfinished, and that His work needs the aid of modern science, art, fashion and expediency?

The *time was* when the Lord called one man from his plough, a second from his work-shop, a third from his store, a fourth from his professional engagements, and yet another from his fish-nets, as it were, and commanded these to preach the Gospel. They were obedient to the Divine call, and met with abundant success wherever they went.

Now, what is the Gospel? Simply "glad tidings." Thus, it requires no special human ingenuity, fashionable equipments and qualifications—no particular knowledge of dead languages and classic lore, to tell good news. One neighbor can inform the other in child-like simplicity, without expending hundreds of dollars.

Sometimes I fear that the Lord will remove the candle-stick from the Churches, by being so choicy in the selection of their preachers—offering so many hundred dollars for first choice in a popular one—so many "almighty dollars" for No. 2—and some less for No. 3. This fastidiousness is more peculiar to stations than to circuits. I in my ignorance ask, is this right? Churches in fashionable, guilty, polluted, sinful towns of a few thousand of inhabitants, fancy that they must have what our modern cod-fish aristocracy call talented preachers, in order to rank with their sectarian neighbors—brethren imagine such talents will cause attraction, and wield a mighty influence in gaining proselytes to the truth. Sectarians succeed, by such measures, in making proselytes to their different creeds; but it will not answer for God's people. Good brethren, remember, "God's ways are not our ways, neither are his thoughts ours." By substituting our ways for God's ways, we may obtain a curse instead of a blessing.

By offering to recompense talents in a pecuniary manner, has a discouraging tendency on many worthy and useful brethren in the ministry. Old and well-tried veterans, who have been instrumental in the conversion of souls, and of organizing Churches, are laid on the light side of the scales of ecclesiastical appreciation.

When interrogated of the why's and wherefore's of passing by such old pioneers, no particular objection is made against them. It is said, "They are good and useful men—but"!!! Ah! take care, my good brethren; I fear we have butted too much—yes, butted many a *useful* brother out of usefulness.

What can we do in our own self-enthroned wisdom? Have we by means of the same, been building up Churches of God, composed of holy men and women—God-fearing and self-denying members—the light of the world and the salt of the earth? We may, it is true, by our ingenuity, swell up numbers, by collecting in the gay, the rich and fashionable. But, I ask, has not wealth and fashion, when in the ascendancy, always been the ruin of living Churches? These are facts which cannot be denied. Why, then, this hankering—this aiming and aping after the things of the world?

I have here simply committed my thoughts to paper, and might add many more of the same sort, did the limits of a common communication admit thereof. It is true, I have been censured, both East and West, of rather frequently exhibiting the dark side of the picture; but, indeed, I cannot call black white, white black, light darkness, darkness light, good evil, and evil good. And now the Church has various workmen and different characters, and they are all needed at times. While some, then, are always exhibiting the bright side of the picture, let others do the contrary, in order to keep things on an equilibrium.

Brethren in the ministry, let us beware, and keep in mind whose servants we are, for whom we are laboring, and where our responsibility rests. Let souls be our hire, and our recompense be in the resurrection of the just. Sooner than we should need and accept the support of the world and worldly-minded professors, and in consequence lose our zeal, our integrity, our holiness, and finally our souls, let us turn, like old Paul, to "tent making," or to any other honorable handiwork or calling, and employ our leisure days and evenings, of which we will find many, to the preaching of that full, complete and glorious Gospel, which is the power of God unto salvation to all them that believe—of which let us not be ashamed.

Farewell. J. MYERS.

Letter from Bro. David Neidigh.

Reedsburg, Wayne Co., Ohio,
March 8, 1851.

Brother Winebrenner:—

We find as cold water is to a thirsty soul, so is good news from a far country. Therefore I would again resume my pen to drop a few lines for the columns of the Church Advocate and its readers in general.

According to previous arrangement, I met with the Church of God in Upper Sandusky, Wyandot county, Ohio, and commenced a protracted meeting on the 8th of February, in the name of Israel's God. And, thank God, I found the brethren and sisters in a right spirit to enter into the work. I thought they had the spirit of Caleb: they entered with the strongest of faith into the work, with their servant, and so the meeting began. The first night of the meeting we held forth to a good congregation, and after services we gave an invitation for penitent souls to come forward to the altar. A number came to the altar of prayer, and thank God, one was hopefully converted to God. The meeting went on, and grew better and better. There was one night of this meeting, I think, I shall never forget. I thought of the circumstance in Ezra, when the foundation of the house of the Lord was laid: "They wept with a loud voice, and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the noise was heard afar off."—Ezra 3: 12, 13. Truly, the people of God wept with those that wept; but when the dead were made alive, and the lost were found, and the angels began to clap their wings in glory for joy, the people of God then began to give praise to the Great Head of the Church, with up-lifted hearts and voices. This meeting was continued some twelve days. Twelve were hopefully converted to God; and among these converts are some young men that, I think, if they will live close to God, will make able ministers of the New Testament some day.

I intend to be brief, with the expectation that brother C. Pisle, of that place, will say something in reference to matters and things in that place, through the columns of the Advocate. At this meeting I also buried twelve converts in baptism, in the Sandusky river, in the presence (some say) of about one thousand spectators. The Lord was in the ordinance, and owned it in a powerful manner. Three of this happy number were of Bro. Christian Pisle's family, with whom you, Bro. W., and others, are intimately acquainted: also, with David and their twins, namely, Catharine and Ann Maria. Oh! may the young converts walk worthy of the profession which they showed forth in the ordinance of Christian Baptism, is my prayer.

1. Philip into the water went;
   Pray, reader, with what good intent?
   To sprinkle the good Eunuch's face?
   This never could have been the case.

2. Or, why go down into the stream?
   To us convincing it doth seem,
   He went down into it, 'tis plain,
   And came up out of it again.

3. Not until after conversion,
   He was baptized by immersion;
   This is the way for you and me;
   Then from tradition let us flee.

Yours, &c., DAVID NEIDIGH, Jr.

Letter from Bro. J. H. Hurley.

Landisburg, Pa., March 15, 1851.

Dear Brother Winebrenner:—

How true the saying, "Time is a dream." Time, with its ceaseless changes, has conveyed us, though almost unconsciously, through the period of another Eldership year, when the sweet and tender cords that link together congenial spirits are to be rent asunder, and the itinerant minister is to seek amid new scenes new friends. Truly, a change is to come over the spirit of our dreams. 'Tis sad to part with those we love, to bid adieu to endearing friends; yet now it becomes our duty, however painful it may be, to grasp for the last time the hands of many of our beloved brethren and sisters in the Lord. The stern decree that all things earthly must fade away has gone forth, and we see the effects of its withering, blighting influences in all surrounding objects, in the fading leaf, the pallid cheek and sunken eye, the crumbling monuments and ruins of once mighty cities and empires; although

"There are bright, bright seasons of bliss below,
They fade as the fading leaf." [flow,

It is true, that our happiest seasons and most blissful moments must pass away, and that our brightest hopes and warmest anticipations as meteors flitting across the sky, which by their fleeting brilliancy leave but a darker void; as shadows seen by the dim twilight, which exist for a moment and then disappear forever.

Truly, time has a strong hand. I have spent one year pleasantly and very agreeably in Perry county. I beheld its grandest scenes and rambled over its remotest parts. I have reclined within its pleasant bowers, and listened to the soft whisperings of nature's melodies. I travelled over her lofty mountains, traversed her beautiful vallies, drank of her limpid springs, and shared of the hopitalities of her noble sons; enjoying many a pleasant season while proclaiming a crucified, but a risen Saviour, as the only source of real bliss and permanent happiness. But time has wrought many changes since I came to this place. Some noble spirits have fled to the realms of bliss. Some have been born into Zion, and others have made shipwreck of faith. But the time has come, in the Providence of God, when my professional duties call me to bid adieu to these beautiful mountains and rural vallies, together with all the fathers and mothers, brethren and sisters, and warm-hearted friends, to whom I am bound by the sacred ties of friendship and affection. Who can utter, without feeling, the word, Farewell?

To my brethren and sisters that I leave behind.—May the light of prosperity ever gild your pathways. May your lives be crowned with true happiness, and when your pilgrimage on earth is ended, and you fulfilled your destinies, may you sink to rest peacefully, as the setting sun sinks to repose behind the western hills, bathed in a flood of light and glory, not to sleep forever, but with a glorious hope of a life of immortality, in those blissful regions, where free and untrammeled your disembodied spirits may soar aloft, enveloped in a maze of glory, and enjoy forever the reward prepared for the righteous.

Yours in the bonds of the Gospel,
J. H. HURLEY.

Letter from Bro. Jos. Schoch.

Washington, Lancaster Co., Pa.,
March 10, 1850.

Brother Winebrenner:—

Of late the Lord hath done great things for us, whereof we are glad. On the 16th of last month we held our usual evening meeting, when brother Brady preached; after which six came out for prayers, and one found peace. The next evening we held meeting again, when six came forward to the altar, and one found the Lord. On the next evening thirteen came forward to the altar—the next evening seventeen. We continued the meeting, I think, for seventeen nights. From six to eighteen were out every night. The result was, that forty-one found Him, whom to know aright is life eternal. May the Lord keep them faithful to the end!

Our esteemed brother Ross was here the greater part of the time. He labored faithfully and successfully, for ten nights, in the cause of God, and the Church here. He not only preached from the pulpit, but at the stores, in the streets, with the sick, and wherever opportunity afforded. I think I never saw the convicting power of God operating on the minds of the people so effectually as at this meeting. They trembled and wept. It was no hard matter to talk and persuade on the part of the brethren. It was truly an old-fashioned revival, like we used to have some eighteen or twenty years ago. However, I

must say, I never saw so little concern manifested among the female part of the congregation. The truth of God's word seemed to operate more effectually among the male part.

It is sometimes asked, by those who oppose the work of God, why it is that only the weak-minded women make so much ado about religion? However, some women are stronger-minded than some of those would-be strong-minded men. Through the progress of this meeting those that yielded their hearts to the Lord were men, and men of good, strong, and (as the world would call them) sound minds. But, I think, when one gets religion, he is then in his right mind. May the Lord keep them faithful to the end!

Yesterday morning brother Brady preached. After services sixteen joined the Church. I hope and pray that they may prove worthy and faithful members of the same. In the evening preaching again by brother Brady, when eight more were added to the Church.

Yours as ever, JOS. SCHOCH.

Letter from Bro. A. J. Fenton.

Bedford Co., Pa., March 6, 1851.

Dear Brother Winebrenner:—

I am glad to inform you that the cause of God is prospering in this mountain country. To Him be all the glory!

We commenced a protracted meeting on the 28th of December last, at Ireland, Huntingdon county, Pa. The result of the meeting was as follows: Four converted, and a Church organized of five baptized believers, according to the Gospel plan. May the Lord help them to contend for the faith that was once delivered to the saints! And may He add to them daily such as shall be saved.

There is also a good work of grace going on among the people at Round-Nob. The meeting has been progressing for about three weeks. The number of converts has been about twelve—two baptized, and six added to the Church. May the good Lord continue to revive his work among the people at Round-Nob, until many more shall be brought into the fold of Christ. Pray for me, that I may hold out faithful until death. No more at present. Your brother in Christ,

A. J. FENTON.

The Advocate Weekly.

Brother Winebrenner:—

It is a pleasing thought to me that you have an idea of publishing the Advocate *weekly*, provided 1000 more subscribers can be got; but I protest against its being *enlarged*; because it is now full large for binding, and to make the pages still larger would be by no means an improvement. Let all hands go to work and get the 1000 new subscribers, and some take two or more copies instead of one, so as to get the paper out weekly; for two weeks is too long to wait for the paper, especially of late since it contains so much good revival news. Set me down for two copies if you get the number. J. F. W.

Notice.

Elders J. Neil, D. Gill and A. Megrew; and brothers E. Rice, Charles Huff, Henry Funck, Joseph Neil, —— Cramer, (father Briggle's brother-in-law,) and S. Chapman; all intend, by the leave of Providence, to start with their families, by the first of May, for the beautiful plains of Iowa. Pray for them.

A. MEGREW.

Letter from Bro. Thos. Hickernell.

Sidney, Ohio, March 10, 1851.

The revival amongst the Germans in Mercer county was still going on when I left. Twelve had been hopefully converted to God, and four baptized. Others were left to mourn over their sins. I baptized three last week at Hiattsville. Amongst those was sister Aston, from the East, and her sister, who lately embraced religion. I have also visited brother Whisler, from the East, and it appears he feels lost for want of the Church. He and family now live at Casstown, four miles east of Troy, Miami county.

I expect to start for the East about the first of April. I find there is a great deal of opposition against me going to Illinois, without my room can be filled here. Having been afflicted lately, rendered it impossible for me to get clear around my circuit, for which I feel sorry.

Yours truly, THOS. HICKERNELL.

NEWS DEPARTMENT.

Progress.—In the year 1809, says the Scientific American, there was only one steamboat in the whole world; now, who could count the number? They navigate the Nile, the Red Sea, the Ganges, the Clyde, the Hudson, the Ohio, the St. Lawrence, the Mississippi, the Thames, the Danube, the Rhine, and the golden-sanded Sacramento. America, Europe, Asia and Africa, exhibit in every steamboat a monument of the progress of invention. In 1830 there were were only thirty miles of locomotive railway in the world. Now, there are no less than ten thousand miles. America has no less than seven thousand miles, and will soon have ten thousand in operation. Massachusetts alone has more than one thousand, and Pennsylvania one thousand two hundred. In 1846 there were only fifteen miles of railroad in the State of New York; now there are nearly sixteen hundred. Then the slow canal-boat and stage-coach wound lazily up the Mohawk valley, and we remember well that it required more time to whip an old bolter into a canter than it now requires the iron horse to whistle itself from the crags of Cohoes to the rocky paths of the Little Falls. What with the steamboat, the railroad and the telegraph, as inventions for distancing distance, the ends of the earth are brought together, and civilization is fast finding its way into the most darkened corners of the earth.

Wealth of our Cities.—According to the United States census, Boston is worth nearly $80,000,000 more than Philadelphia. Boston property is returned at $214,000,000, while Philadelphia rates at $137,000,000, and New York at $260,000,000. The population of Boston is short of 140,000; Philadelphia, 410,000; New York, 515,000.

It will be seen that, dividing the property by the population, Boston is by a vast odds the richest city this side of the Atlantic, and probably in the world. Thus dividing the property, each Bostonian is worth over $1500; each New Yorker only $556; and each Philadelphian the small sum of $333.

Illinois Convention—Right of Suffrage.—The Illinois Convention have agreed to put a provision in the new Constitution which restricts the right of voting to citizens, instead of extending it as heretofore to inhabitants.

Washing Fluid.—Take one pint alcohol, one pint spirits turpentine, two ounces ammonia, (hartshorn,) one ounce camphor gum; mix all together, and bottle—cork tight—shake before using.

Directions for Using.—For every five gallons of water, about milk-warm, add one pint of soft soap; then put in three table-spoonfuls of the preparation. Soak the white clothes thirty minutes; then rinse or wring them out, rubbing them where the most dirt appears. Then put them in clear, cold water, without soap, and boil thirty minutes, and rinse them in clear cold water. The same preparation will answer for colored flannels and calicoes. Soak them thirty minutes, rub and wring them out. Then pass them through the water in which the white clothes were boiled, which will cleanse them sufficiently for rinsing.

This is a method which has been practiced in my family for some months, and I think it superior to any other I have known. It makes a great saving of time and labor.

Julia E. Hanchet.

West Stockholm, N. Y.

The Movement.—*Sixty-five thousand dollars* was raised and spent in 1850, by the American Colonization Society,—more than in any previous year.

Appropriations have been made, both by Virginia and Maryland, to aid in the work.

The Legislature of Ohio has asked of the General Government, the recognition of Liberia as an independent republic.

The Colonization Societies of Kentucky, Missiouri, New Jersey, Ohio, Pennsylvania, Indiana, and New York, have petitioned their several Legislatures to make an appropriation.

The Alexander High School at Monrovia has gone into full operation.

The Massachusetts movement to found a College, is proceeding with vigor.

The line of African steam vessels is advocated by leading men in all parts of our country. Gov. Wright, of Indiana, urges it in his message. Various Legislatures have formally recommended it to Congress.—*Colonization Herald.*

Population of Ohio.—We are indebted to E. R. Campbell, Esq., Assistant Clerk of the Ohio House of Rrepresentatives, for a copy of an abstract of the population of Ohio, compiled from the returns of the seventh census. From the re-capitulation we learn that the total white population of Ohio, at the close of 1850, was 1,957,465. The colored population amounted to 23,495, thus making a total of white and colored of 1,980,960, or 19,040 less than two millions of inhabitants. At the beginning of the present century, Ohio had a population of 45,365; in 1810 it had increased to 230,760; in 1820 to 281,434; in 1830 to 937,903; in 1840 to 1,519,467: and 1850 to 1,980,960; making an increase in the last ten years of 461,493.

Methodist College.—The Methodist Protestant Church has been formed twenty years, and has yet no College. A charter is now obtained for an Institution at Cambridge, Guernsey county, Ohio, and a movement is in preparation for its endowment.—*N. C. Inl.*

Education in Iowa.—A normal School has been established in Jackson county, and two more are to be founded in other parts of the State. The School appropriation for 1851 is $25,000.

Great Fire in Carlisle.—A very destructive fire occurred in the borough of Carlisle, on the morning of the 12th ult. In the course of a few hours, no less than fourteen dwelling houses, twenty-two stables and warehouses, and one church (the Lutheran) were entirely consumed.

The loss is estimated at $50,000, only about $8,000 being covered by insurance. No lives were lost, but several persons were seriously injured. It is supposed to have been the work of an incendiary.

The Lutheran church was a substantial brick structure.

Missionaries sent by England.—The number of missionaries despatched by England are: By the Church Missionary Society, 137; Society for Converting Jews, 78; for the Propagation of the Gospel in foreign parts, 334; Wesleyan Society, 868; Baptist Society, 100; London Missionary Society, 171; Scotch Churches, 150; various other religious bodies, 100. Total, 1,438.

Illinois Settlement.—A plan is in contemplation by some of the colored population of Springfield, to emigrate to Liberia—The persons taking the lead in the enterprise propose to found an Illinois colony, and will probably ask a small appropriation by the Legislature, to assist them in their object.

Mr. Barnum and Father Mathew.—Mr. Barnum has presented Father Mathew with $500, accompanied by an eloquent letter, in which the services of the worthy Apostle of Temperance are warmly appreciated. This gift will relieve Father Mathew from the immediate pressure of embarrassing circumstances

American Chapel at Rome.—A correspondent of the London Chronicle is authority for a report that the American Protestant chapel, opened at Rome last year, under the auspices of Mr. Cass, the Charge, has been peremptorily closed by the Pontifical Government.

Vinegar and Oil.—It should be generally known that a small quantity of vinegar will generally immediately destroy any insect that may find its way into the stomach, and a little salad oil will kill any insect that may enter the ear.

War.—The Secretary of the Treasury estimates the cost of the Mexican war at $300,000,000. How much might this enormous sum have done for the civilization of the world, and the moral and spiritual good of perishing millions!

The Rothschilds.—It is said that the fortune of the Rothschilds is not less than 735,000,000 francs—about $145,000,000. They are the true money kings of the world, and control the policy of nations more, perhaps, than their sovereigns do.

☞The President's Proclamation, ordering out the army and navy of the United States to arrest a runaway darkey, is exciting a broad laugh throughout the country. It is the most absurd official paper that has appeared in the history of the Republic.—*Albany Knickerbocker.*

Indiana.—The Constitutional Convention has passed a section for the new Constitution, authorizing every voter of good character to practice law.

MISCELLANEOUS.

THE QUEEN'S SPEECH.

In her late speech before her Parliament, the Queen made the following allusions to the late Papal aggressions in England:—

"The recent assumption of certain ecclesiastical titles conferred by a Foreign Power, has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing their attachment to the Throne, and praying that such assumptions should be resisted. I have assured them of my resolution to maintain the rights of my Crown, and the independence of the nation, against all encroachment, from whatever quarter it may proceed. I have, at the same time, expressed my earnest desire and firm determination, under God's blessing, to maintain unimpaired the religious liberty which is so justly prized by the people of this country.

"It will be for you to consider the measure which will be laid before you on this subject."

In considering the speech touching on this topic, several of the most distinguished speakers arose to the highest indignation, and stated, that the claims of the Pope, and his late movements in giving them effect, were the grossest insult on the English nation, an insult such as no other nation on the globe would endure as that has.

We are glad to see that these encroachments are understood in England, that the Queen and her Parliament are sensible of them, and are determined to meet and resist them in every possible way, and consistent with religious liberty. Some correspondents state, that the clergy of the English Church thought all was secure against Papal influence, and thus failed to point out and warn against the corruptions of that apostate church. The excitement and alarm now existing will call attention on this important matter, and arouse to a kind of preaching and religious effort which have been required for many years in promotion of the cause of Christ, and thus we think that good will come out of seeming evil, and the wrath of Popery will be made to praise the Lord, who ruleth in heaven and overturneth for his own glory.

[*Christian Chronicle.*

DIGNITY OF TOBACCO.

We commend the following extract from one of our Monthlies to all lovers of tobacco, and especially to our ministering brethren who have a fondness for the vile weed. We wish them all joy of the select company into which their diseased appetite introduces them, and congratulate ourselves that we have never been initiated into the mysterious rites of so select a coterie.—*Christian Chronicle.*

"There are but three species of the whole animal creation, that are known to eat this vile plant. The first is the loathsome tobacco-worm, which feeds upon it in its green state; another is a species of African goat, the meanest of its kind; and the other—need I mention him—is the noblest of God's creatures—MAN! He in all stages of society, polished and christianized, debased and savage, rivals in his attachment to this nauseous weed, the most loathsome things of creation.

The whole system of chewing, smoking, snuffing and plugging, is so utterly filthy and unnatural, that it seems incredible how these practices could have insinutated themselves into civilized and genteel society. In no way can it be accounted for, except on the ground assumed that they afford a momentary animal gratification—a temporary inebriation. And what a pitiful excuse is this for such an enormous expenditure of money and of time, in addition to the disgusting effect produced upon those who do not use it."

HOW TO PREPARE SERMONS.

Rev. Dr. Stanford, in one of his lectures addressed to his students, on the composition of sermons, says: "I cannot deny myself the pleasure of stating, that many years ago I met a plain yet good old minister, who, in conversation with me on the subject of the composition of a sermon, very pleasantly said: 'I know of no better rule than the proportions observable in the structure of the human body. Let your introduction be short, like the head of man, round, and full of expression. Make up the body of your sermon of the solids of Divine truth; but be sure that Christ be the heart, and the Spirit of God, like the lungs, to produce respiration; the legs, to run after every class of your hearers; and a pair of arms tenderly to embrace them.' This may appear to you a little fanciful, but I must confess, however singular the description, yet to my mind it seemed worthy to be remembered."

ANCIENT PRICE OF LABOR.

In the year 1352, Edward III., wages paid to haymakers were 1d. a day. A mower of meadows 3d. a day, or 5d. an acre. Reapers of corn, in the first week in August, 2d., in the second 3d. a day, and so on till the end of August, without meat, drink, or other allowance, finding their own tools. For threshing a quarter of wheat or rye, 2½d.; a quarter of barley, beans, peas and oats, 1½d. A master carpenter, 3d. a day; other carpenters, 2d. A master mason, 4d. a day; other masons, 3d., and their servants, 1½d. Tilers, 3d., and their knaves, 1½. Thatchers, 3d. a day, and their knaves, 1½d. Plasterers, and other workers of mud walls, and their knaves, in like manner, without meat or drink, and this from Easter to Michaelmas, and from that time less, according to the dircetion of the justices.

TRUE COURAGE.—The truest courage is always mixed with circumspection, this being the quality which distinguishes the courage of the wise from the hardness of the rash and foolish.

POETRY.

The Christian.

BY WM. M. H——R.

I saw upon a dang'rous road
A man of martial mien;
The armor in which he was clad
Shone with a dazzling sheen.

Attracted by his martial dress
I hastily drew near;
The history of his life I sought
From his own lips to hear.

Then said I, "Stranger, whither bound—
In whose employ art thou—
What are thy future hopes of gain—
How is it with thee *now?*"

"I am a Christian," he replied—
"A soldier of the cross;
To all my future hopes of gain
Earth's sordid gold's but dross.

"By Calvary I chanced to pass
Where on the rugged tree
In agony my Saviour shed
His last life drop for me.

"The thoughts of such amazing love
Did so affect my heart,
That I immed'ately resolved
On pilgrimage to start.

I then received this martial dress—
This helmet, sword and shield,
Which proved of great utility
On many a hard fought field.

"When dangers thicken all around,
Still with these trusty arms,
I meet undaunted every foe,
Nor droop at hell's alarms.

"Sometimes I've thought my fighting o'er,
And all my dangers past,
When sudden darkness on my way
Its gloomy shadows cast.

"Though menaced thus, I'll ne'er give o'er,
Nor quit this holy strife,
Until I stand on Canaan's shore,
And grasp eternal life."

Then the old veteran faced about,
And hastened on his road,
Which from the land of sin and death,
Leads to the Blest abode.

Enamored with his pleasing tale,
I could not long forbear;
But from that moment I resolved
His hopes and fears to share.

East Sharpsburg, Pa., 1851.

"Come up Higher!"

BY JOHN F. WEISHAMPEL, JR.

List to words of magic beauty,
Sounding from another sphere,
Bidding all achieve their duty—
Asking all to come and hear.
In celestial notes 'tis ringing
Music sweeter than the lyre;
To each spirit here 'tis singing—
"Mortal!—mortal!—come up higher!"

Hark! the words!—they thrill with pleasure
Every honest, thoughtful breast—
Telling of eternal treasure,
In a distant land of rest.
They are filled with potent presage,
Kindling up a heavenly fire,
While they hear the whispered message—
"Mortal!—mortal!—come up higher!"

It doth speak to every nation,
Country, tongue and land,
Offering pardon and salvation
With a free, judicious hand.
Listen—listen!—for we love you—
Hear the words you should desire—
Now the Spirit calls above you:
"Mortal---mortal---come up higher!"

See it hovers---weeping sadly—
O'er this reckless, careless world;
With the power it would gladly
Save the souls to ruin hurled.
For man it weeps its bitter tears,
Up from child to aged sire—
It lingers---speaks---then disappears—
"Fellow-spirit!—come up higher!"

Baltimore, Maryland.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On the 13th of January, 1851, by Elder A. J. Fenton, Mr. JACKSON LAMBERSON to Miss LYDIA RAMSEY, all of Huntingdon county, Pa.

On the 4th ult., by the same, Mr. JAMES BRIDENSTINE to Miss SUSAN HOOVER, all of Broad-Top, Bedford county, Pa.

On the 2d of February, 1851, by Elder A. Holms, Mr. ABRAHAM KEPLINGER to Miss MARGARET HOVERSTOCK, both of Tuscarawas county, Ohio.

On the 27th of February, by the same, Mr. JOSEPH JARVIS to Miss CATHARINE MCCLINTOCK, all of Holmes county, Ohio.

On the 25th ult., by Elder J. H. Hurley, Dr. JOHN F. WINGERT to Miss ELIZABETH MCKEE, all of Landisburg, Pa.

OBITUARY NOTICES.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—On the 14th ult., in Wormleysburg, Cumberland county, Pa., MARY NEIDHAMMER, daughter of Daniel and Christiann Neidhammer, aged 1 year, 7 months and 13 days.

On the 16th ult., in the same place, HENRY BRETZ, aged 57 years, 4 months and 16 days.

J. J. MILLER.

On the 14th of December, 1850, at Broad-Top, Bedford county, Pa., EZRA ALLOWEYS, son of Brother John and Sister Sophia Alloweys, aged 3 years, 2 months and 16 days.

On the 21st of February, 1851, near Stonerstown, Bedford county, Pa., WILLIAM BARKSTRESSER, son of Brother John Barkstresser, aged 6 years, 1 month and 20 days.

On the 23d of February, 1851, GEORGE EDWARD, son of A. J. and Frances Fenton, aged 9 months and 6 days.

Departed this life, in York county, Pa., ELMIRA JANE, daughter of Michael and Catharine Strominger, aged 3 years, 8 months and 4 days.

Her disease was Scarlet Fever—sufferings short.

The fair and pleasing child's no more,
She is gone to her heavenly rest above,
And soon we must cross to the other shore,
And strike glad hands in unceasing love.

Funeral services by J. G. Kister, V. D. M.

Departed this life, March 14th, 1851, at New Rumley, Harrison county, Ohio, SUSANNAH GRAYBILL, in the 68th year of her age.

Her remains were interred in the United Brethren grave-yard. Funeral services by Elder Weben, of the United Brethren. She died in the faith of the Gospel of Christ. The day before she died she wished that her Lord would come and take her to himself, and she is now gone to her heavenly home, where she is free from sorrow and pain. D. G.

In New Cumberland, Cumberland county, Pa., on the 23d of March, 1851, MARGARET SNYDER, aged upwards of 38 years.

Funeral services by Elder J. J. Miller, from 1 Cor. 5: 1.

On the 5th of March, in Fishing Creek Valley, York county, Pa., ASA DANNER, son of Jacob and Susanna Danner, aged 13 years and 7 months.

Funeral services by the writer, from Eccl. 9: 10.

Also, on the 18th of March, in the same neighborhood, EMANUEL TROUP, son of Emanuel and Rebecca Troup, aged 2 years and 22 days.

Funeral services also by the writer, from Num. 23: 10. These children both died of the Scarlet Rash, which has been a general scourge in this place.

JOHN A. PLOWMAN.

In this borough, on Saturday, the 22d ult., ANDREW GRAYDON, aged 53 years.

In this borough, on Monday, the 24th ult., LAURA ANN, infant daughter of John and Rachel Ann Donehower, aged 5 months, 3 weeks and 2 days.

RELIGIOUS NOTICES.

PROTRACTED MEETINGS.

The following protracted meetings will be held on the York Circuit, at the following times and places, to wit:

April 5th at Andersonstown.
" 12th at New Market.
" 18th at the Cross Roads.
" 26th at Strailies.

Preachers and brethren are invited to attend the above meetings. Come up to the help of the Lord. JOHN A. PLOWMAN.

Missionary Subscriptions and Donations:

FOR sustaining five Missionaries in the West--two in Iowa and three in Illinois, during the next Eldership year, commencing with April, 1851, and ending with March, 1852.

Jno Winebrenner paid	$10 00	Abraham Swartz	$5 00
Wm Reichart paid	5 00	A Liberal Brother	20 00
Isaac Miller	10 00	A Liberal Sister paid	2 00
J H Hurley	5 00	Havil Strickler	5 00
Geo C Hain	5 00	James Cassy	5 00
M F Strivey	10 00	Samuel M Hoover paid	5 00
Jacob Miller	10 00	Susanna Myers pd E H T	4 00
James Miller	5 00	Charles F Long	5 00
S A Baumbaugh	5 00	Sarah Grove paid	2 00
Thomas Strohm	5 00	Wm Brady	3 00
J B G Knisloe	5 00	Daniel R Long	5 00
Abraham Smyrich paid	7 50	Dr Geo Ross paid	10 00
Samuel Wagoner paid	5 00	Joseph E Nickel	5 00
Jacob Vandersol paid	5 00	Sam'l Wagoner pd E H T	5 00
Joseph B Nickey	5 00		

THE MARKETS.

Corrected semi-monthly for the Advocate,
By Jno. Wallower & Son, Com. Merchants.

HARRISBURG.

FLOUR—Wheat, per barrel,	$4 00	a 4	12½
Do. Rye, do. - -	2 50	a 2	50
Do. Corn, do. - -	2 37½	a 2	37½
GRAIN—Wheat, per bushel,	85	a	87
Do. Rye, do. - -	53	a	53
Do. Corn, do. - -	46	a	46
Do. Oats, do. - -	33	a	33
Do. Barley, do. - -	70	a	75
SEEDS—Clover, do. - -	4 25	a 4	62½
Do. Timothy, do. - -	2 00	a 2	25
Do. Flax, do. - -	1 25	a 1	25
BEEF, per cwt. - - -	5 00	a 5	50
PORK, do. - - - -	5 50	a 5	50
HAMS, per pound, - - -	10	a	12½
BUTTER, do. - - - -	18	a	20
LARD, do. - - - -	8	a	8
TALLOW, do. - - - -	8	a	10
HARD SOAP, (Dried) per lb.	6	a	7
EGGS, per dozen, - - - -	8	a	10
POTATOES, per bushel, - -	62½	a	75
ONIONS, do. - -	75	a	87½
APPLES, do. - - -	75	a 1	00
PEACHES, (Dried) per bush.	1 25	a 1	30
FEATHERS, per pound, - -	37½	a	45
WOOL, do. - - -	30	a	50
SALT, per sack, - - - -	1 50	a 1	50
HAY, per ton, - - - - -	10 00	a10	00
PLASTER, per ton, - - -	4 50	a 4	50

PHILADELPHIA.

FLOUR—Wheat, per barrel,	$4 50	a 4	75
Do. Rye, do. -	3 00	a 3	00
Do. Corn, do. - -	3 00	a 3	00
GRAIN—Wheat, per bushel,	95	a 1	10
Do. Rye, do. - -	68	a	70
Do. Corn, do. - -	59	a	60
Do. Oats, do. - -	41	a	42
Do. Barley, do. - -	85	a 1	00
SEEDS—Clover, do. - -	4 75	a 5	00
Do. Timothy, do. - -	2 50	a 2	62
Do. Flax, do. - -	1 40	a 1	50
BEEF, per cwt., - -	7 00	a 8	75
PORK, do. - - - - -	7 00	a 7	25

WHITE HALL ACADEMY,

Three miles West of Harrisburg, Pa.

THIS Institution will be opened for the reception of Students on Monday, the 5th of May next. The course of instruction will embrace the various branches of a thorough English Education, together with the Latin, Greek, French and German Languages, and Vocal and Instrumental Music.

TERMS.

Boarding, Washing, Lodging and Tuition in the English branches, per session, (five months,) - - - - - - - - - - $50 00
Latin or Greek, - - - - - - - 5 00
Freneh or German, - - - - - - 5 00
Instrumental Musie, - - - - - - 10 00
For further information, address
D. DENLINGER,
March 15.—2m. Principal, Harrisburg.

Dr. Christie's

Galvanic Belt, Necklace, Bracelets, and Magnetic Fluid.

THE acknowledged and extraordinary curative powers of these wonderful Inventions is now so generally known and their sales and reputation throughout the whole country so extensive, that it would seem unnecessary to urge their merits further. But some late circumstances have occurred which render it a matter of duty to the public not to be altogether silent, for while the ephemeral nostrums of the day are trumpeted by columns through the Press and swallowed by quarts and gallons by the afflicted, and are found just good for nothing,

Christie's Galvanic & Magnetic Curatives,

have been quietly working their way among the most intelligent and respectable classes, and are constantly achieving cures in an alarming train of diseases, which have for ages baffled all the aid of medicine and all the resources of Science. These diseases are called

NERVOUS COMPLAINTS,

and in these diseases medicine is of no avail whatever. It never does good, and it often does harm. Syrups, Extracts, Balms, Balsams, Elixirs, Bitters, Pills, Powders and Potions of every kind are alike worthless, for they weaken the vital energies of the already prostrated system; while under the strengthening, life-giving, vitalizing influence of Galvanism as applied by this beautiful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, elasticity and vigor.

These remarks relate to such diseases as NEURALGIA, TIC DOLOREUX, BRONCHITIS, PALPITATION of the HEART, WEAKNESS, and all FEMALE DISORDERS, such as NERVOUS HEADACHE, LASSITUDE and DESPONDENCY, which are only other names for Nervous Derangement; EPILEPTIC FITS and CONVULSIONS, which are known to result from a non-equilibrium of Electric Influence; NERVOUS TREMORS, DEAFNESS, which is nearly always caused by torpidity of the Auditory Nerves and can always be perfectly cured by Galvanism when the organ is not destroyed; DYSPEPSIA, in its worst forms; PALSY and PARALYSIS, uniformly caused by a deficiency of Nervous influence; CHRONIC RHEUMATISM, TORPIDITY of the LIVER, PAIN in the SIDE, SLUGGISH CIRCULATION, SPINAL and HIP COMPLAINTS, DEFICIENCY of NERVOUS and PHYSICAL ENERGY, and all those distressing complaints resulting from a DERANGEMENT of the NERVOUS SYSTEM.

In the above prevalent and terrible class of diseases and Nervous Complaints which are much more numerous than is generally imagined—

CHRISTIE'S GALVANIC CURATIVES,

Are an Absolute and Positive Specific.

The BELT is used when the body or system generally is affected: the NECKLACE for complaints of the Throat, as Asthma and Bronchitis, and of the Head: and the BRACELETS for all disorders of the arms and limbs, as Rheumatism, Palsy, Tremors and Spasmodic affections. These articles are simply applied as directed with the MAGNETIC FLUID which accompanies them, and when faithfully used they NEVER FAIL!

☞ The great peculiarity and excellence of the GALVANIC CURATIVES consists in the fact that they arrest and cure disease by Outward Application, in place of the usual method of Drugging and Physicing the patient till exhausted nature sinks hopelessly under the infliction. They strengthen the whole system, equalize the circulation of the Blood, promote the secretions, invigorate the entire energies, and can never do the slightest harm under any circumstances.

Since their introduction in the United States, only three years since, more than

75,000 PERSONS

including all ages, classes and conditions, among whom were a large number of Ladies, who are peculiarly subject to Nervous Complaints, have been

Entirely and Permanently Cured,

when all hope of relief had been given up, and everything else had been tried in vain! The beneficial results which have uniformly attended their use is confidently stated to be without a parallel in the annals of Medical Science. Clergymen, lawyers, and even physicians: ladies of the highest standing: distinguished persons holding elevated official situations: merchants, manufacturers, and mechanics: the poor and the rich alike: often whole families, among all classes, ranks and conditions, have equally been recipients, and have equally acknowledged the wondrous and often unexpected benefits which they have thus received.

☞ Let it be known and remembered that the only Natural Restorative for the Nerves is Galvinism, and that in all Nervous Diseases we should

"Throw Physic to the Dogs."

To illustrate the use of the GALVANIC BELT, suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford temporary relief, but which leave the patient in a lower state, and with injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the GALVANIC BELT. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt round the Body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circulation which will pass on to the negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of Dyspepsia are permanently cured. A few days is amply sufficient to eradicate the disease of years.

MANY THOUSAND
Certificates and Testimonials

from the most intelligent and respectable persons residing in every portion of the United States, could be presented. These are now unnecessary, but a numerous selection embracing many statements of the most extraordinary character, sufficient to convince the most sceptical, may be had of the authorized Agent. The interested are particularly invited to call.

WONDERFUL RESTORATION!

☞ 77 Years Old!!!

Blooming Grove, Orange Co., N. Y., July 26, 1850.

To Dr. A. H. Christie, New York.

Dear Sir—Having been very severely handled by Rheumatism and other diseases, and having been cured in a most remarkable manner by CHRISTIE'S GALVANIC BELT and FLUID, I thought I would give a statement of my case, for the benefit of others. I had the Rheumatism last winter, and my legs swelled very much. My head was also very much afflicted, having so severe a pain over my eyes that I could scarcely see. At the same time, I was troubled by spasms, caused by the pain in my head, I suppose. My hearing had been getting poor for several years from a catarrh, so that in one ear I could scarcely hear at all. Having heard wonderful accounts of Christie's Belt and Fluid, I sent to your store and got them. The Belt was put on, and the Fluid used as directed, and I don't think I have had, after the first night using them, one minute clear pain from that time to this, being six months. The Rheumatism left my body entirely, after wearing the Belt a very short time, probably two weeks. Then I put on a Galvanic Necklace, and had not worn it two weeks, before my head was perfectly well. My hearing in both ears is entirely restored, the pain all gone, my sight is very good for a man of my age, (77 years in August) and I consider myself entirely well, having worked through harvest without the least difficulty. I consider my cure very remarkable, and therefore do not hesitate to recommend CHRISTIE'S GALVANIC CURATIVES to all persons afflicted as I have been. (Signed) PHINEAS TUTHILE.

AFFIDAVIT.

State of New York, Newburgh, Orange county, ss: Phineas Tuthile of Blooming Grove, Orange county, N. Y., who is personally known to me as a most respectable citizen and worthy of all confidence, being duly sworn deposes and says that the facts, set forth in the above statement in relation to his case, are entirely correct, and that he is now in the enjoyment of good health, caused as he believes by Christie's Galvanic Curatives. PHINEAS TUTHILE.

Sworn before me this 26th day of June, 1850.
S. W. EAGER, Justice of the Peace.

Weakness and Nervous Debility!

Dear Sir—I want another supply of Christie's Galvanic Curatives, immediately. This is an intelligent and reasoning community, and they see at once that the Curatives are constructed upon scientific and philosophical principles and must work effectually upon the Nervous System, in the case of Nervous Diseases. An estimable young lady in our town was afflicted with extreme Nervous Debility and severe pains in the head and neck. She put on one of the Galvanic Belts and Necklace and immediately became sensible of its curative and strengthening powers, and the next day was relieved of the severe pains, and raised from a state of entire nervous prostration to health and strength. I can mention several other cases equally wonderful.

Yours very respectfully, J. B. KNIGHT.
Panama, Chautauque Co., N. Y., Oct. 1, 1850.

☞ No trouble or inconvenience attends the use of DR. CHRISTIE'S GALVANIC CURATIVES, and they may be worn by the most feeble and delicate with perfect ease and safety. In many cases the sensation attending their use is highly pleasant and agreeable. They are accompanied by full and plain directions for use. Pamphlets with full particulars may be obtained gratis, of the authorized Agent.

PRICES:

The Galvanic Belt, Three Dollars,
The Galvanic Necklace, Two Dollars.
The Galvanic Bracelets, One Dollar Each.
The Magnetic Fluid, One Dollar.

PARTICULAR CAUTION.

☞ *Beware of counterfeits and Worthless Imitations.* D. C. MOREHEAD, M. D.,
GENERAL AGENT FOR THE UNITED STATES,
132 Broadway, New York.

☞ For Sale by Dr. W. K. MEHAFFEY, authorized Agent for HARRISBURG, PA.

Dr. GEO. ROSS, Elizabethtown, Pa.
Jan. 1, 1851.—6m.

Music Books—Price Reduced.

1. Evangelical Music—Patent Notes—Price five dollars per dozen.
Do. Do. Round Notes—Price four dollars per dozen.
2. History of all Denominations—Portrait Editions—Price two dollars and fifty cents.
3. Reference and Pronouncing Testaments—Price fifty cents.
4. Treatise on Regeneration—Price sixty-two and a half cents.
5. Five Hundred Sketches and Skeletons—Price two dollars and fifty cents.
6. Traveller's Guide to the West—Price fifty cents.
7. Wandering Soul—Price seventy-five cents.
8. Hymn Books, English and German, assorted, at different prices.

☞ For sale by JOHN WINEBRENNER and HICKOK & BARRETT, Harrisburg, Penn'a.

Depositories of Our Books.

FOR the convenience of our brethren, and the public generally, we have established Book Depositories in the following places, and with the following persons, viz:

GEO. F. GORDON, corner of 12th and Wistar streets, and BAPTIST PUBLICATION SOCIETY, No. 31 North Sixth street, *Philadelphia.*

D. APPLETON, No. 200 Broadway, and LEWIS COLBY, No. 122 Nassau street, *New York.*

E. LUCAS & CO., *Cincinnati, Ohio.*

A. MEGREW and J. P. WINEBRENNER, *Wooster, Ohio.*

SARAH SADLER, *Allegheny City, Pa.*

JOHN F. WEISHAMPEL, *Baltimore, Md.*

JOHN H. CORNELIUS, *New Berlin, Union county, Pa.*

SPANGLER & BROTHER, *Lancaster, Pa.*

MARTIN and MENELY, *Lagrange county, Indiana.*

M. F. SNAVELY, *North Bend, Iowa.*

☞ Those who may want any of our works, may obtain the same by applying to any of the aforenamed persons.

List of Valuable Books.

	Retail Prices.
History of Denomination in the U. S.,	$2 50
English and German Dictionaries, -	2 00
Wandering Soul, - - - - -	75
Evangelical Music, - - - -	75
Treatise on Regeneration, - - -	62½
English Ref. and Pron. Testament, -	50
German Reference Testament, - -	37½
Revival Hymn Books, - - -	50
German Do., - - - - -	50
View of the Church, &c., - - -	37½
Almost Christian, in German, -	25
Young Christian's Guide, - - -	25
Harn on Feet-washing, - - -	25
Lyceum Spelling Book, - - -	15
Traveller's Guide to the West, - -	50

EVANGELICAL MUSIC,

FOR

CHURCHES AND SINGING SCHOOLS.

THE proprietor offers for sale, at reduced prices, the Evangelical Music-book, containing a great variety of popular Psalm and Hymn Tunes, Set pieces and Anthems.

This popular Music-book has been before the public for a number of years, and has received a very flattering reception among various Religious Denominations and Musical Associations.

RECOMMENDATIONS.

From the Minutes of the Synod of Philadelphia.—"The committee state that they have examined, as carefully as practicable, the '*Evangelical Music*,' and cheerfully recommend it to the congregations under their care, as a good system of Church Music."

From the Minutes of the Bellefonte Musical Association.—"*Resolved*, That we consider '*Evangelical Music*' the best work of the kind known to us, and cheerfully recommend it to all lovers of Sacred Music.

☞ FOR SALE at this office, and at our Depositories. EDITOR.

To Agents and Editors.

Agents are wanted in every part of the United States for the sale of the following

NEW AND HIGHLY INTERESTING WORK;
ENTITLED

History of Denominations.

Second, Improved and Portrait Edition, just published and ready for delivery.

This splendid and highly interesting work contains original histories of the rise, and progress, faith, and practice, localities, and statistics of

50 Religious Denominations,

Written expressly for the work, by as many eminent and distinguished men, belonging to the respective denominations.

It is likewise handsomely embelished with

24 Splendid Portraits.

of leading men, identified with the different leading persuasions.

In addition to this, it contains an Introduction giving short accounts of some smaller sects and parties, not regularly organized, and therefore not noticed in the body of the work. On the whole, it is considered a full and complete History of ALL the Sects and *Religious Denominations* now existing in the United States.

The volume contains 600 pages, is printed on good paper, and is handsomely bound with gilt backs and embossed sides.

Price $2 50 per copy.

A liberal discount will be made to travelling agents, who buy for cash, and canvass thoroughly.

The work is published and for sale by JOHN WINEBRENNER & Co., *Harrisburg, Pa.*

☞ *EDITORS OF THE RELIGIOUS PRESS*, copying this Advertisement, *entire*, well displayed, as above, without any alteration or abridgement, (including this notice,) and giving it three or four *prominent insertions*, will confer a special favor, and shall receive a copy of the work, (*subject to their orders*,) by sending direct to the publishers.

☞ No letter will be taken from the office unless post paid.

JOB PRINTING
NEATLY EXECUTED AT THIS OFFICE.

JOHN FURGESON, Printer.

THE CHURCH ADVOCATE.

A FAMILY PAPER---Devoted to the Diffusion of Bible Truth, Religious News and General Intelligence.

ONE DOLLAR A YEAR. "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS." PAYABLE ALWAYS IN ADVANCE.

VOLUME XV. HARRISBURG, Pa., APRIL 15, 1851. NUMBER 24.

THE CHURCH ADVOCATE

Is printed and published in Mulberry street, near the Railroad Bridge, Harrisburg, Pa.,

By JOHN WINEBRENNER, V. D. M., Editor.

TERMS AND REGULATIONS.

The Church Advocate will be printed and published semi-monthly, on a large super-royal sheet, on the following terms, to wit:

1. One copy paid in advance, - $1 00
2. One copy paid within the first three months, - - - - - 1 25
3. One copy not paid till after the expiration of the first three months, 1 50
4. No subscription will be taken for a less period than six months, and in no case shall the paper be discontinued until all arrearages are paid, except at the option of the editor.
5. Notices of discontinuence must be accompanied by a remittance of all arrearages, or they will not be noticed.
6. All communications and letters addressed to the editor, (except from regular agents,) whether they contain money, contributions for the paper, new subscribers, or any thing else, must be post-paid, in order to receive attention.
7. The preachers of the Church of God in regular standing, whether travelling or otherwise, are accredited agents for this paper. Any preacher who procures five new subscribers, annually, with payment, shall have his paper gratis.
8. In forwarding new subscribers or remitting money for old ones, write legibly, and always give the POST-OFFICE, COUNTY and STATE.
9. Everything of a business nature must be written separate and apart from other matters.

EDITORIAL DEPARTMENT.

Fare Reduced.

The Harrisburg and Lancaster Railroad Company have reduced their fare to three cents per mile. They have also agreed to allow a draw-back on all articles coming from the Cumberland Valley Railroad and passing over their road.

Conestoga Bridge.

The Railroad Bridge across the Conestoga, about one mile east of Lancaster, was consumed by fire on Friday afternoon, the 4th inst. The fire originated from the sparks of a locomotive. The bridge, it is said, will be re-built in ten days. The loss is estimated at $25,000.

Notice to the Brethren in Michigan.

Brother David Dennis and others, from Middletown, Pa., hereby give notice to the brethren in Michigan, in Elder Slyter's neighhood, that they intend, God willing, to move from this to that country about the beginning of May next. They anticipate the pleasure of forming an agreeable acqnaintance, and of enjoying Christian fellowship among them.

Sixteenth Volume.

Our next and 16th volume will commence on the first of May. Now, therefore, is the best time for new subscribers to commence, and for old ones to make payment. Remember this, one and all, and act accordingly.

Wanted,

Numbers 2 and 6 of volume 14—and numbers 13 and 15 of volume 15 of the Church Advocate. We shall feel much obliged to our friends who have the aforesaid numbers of the Advocate to spare, if they will send us the same. We want them to complete some bound volumes. Who will be kind enough to send us some?

Revival at Jollytown.

Jollytown lies north-east of Wooster, Ohio, some six or seven miles. In that place, the Lord has glorified himself in the revival of his work. Brother Wm. Adams writes, "The work of the Lord is gloriously prospering in Ohio. I just got home last evening from Jollytown, Wayne county, where we closed a meeting which resulted in the conversion of about 25 souls. Seventeen were baptized, and 22 united with the Church in that place."

Adjournment of the Legislature.

The Legislature adjourns to-day, after a toilsome and laborious session of 98 days. They have done a good deal of work, though mostly of a local character. We may give a summary of some of the Acts passed in our next. We are glad to find that the project to avoid the mountain planes on the Portage Railroad, has found sufficient favor to be incorporated in the Appropriation Bill. The inclined planes on the Portage and Columbia Railroad will stand, as so many monuments of Pennsylvania folly, for ages to come.

Our Western Missionaries.

We had expected to announce in this paper, officially, the respective appointments of our missionaries for Illinois and Iowa. But, as the Missionary Board has not yet held a meeting, nor taken any definite action with regard to these appointments, we can make no official announcement of said appointments yet. We hope, however, the Board will meet soon, and take under its direction and auspices these brethren now ready to enter the fields or stations assigned them.

Our Missionary Agents, likewise, will do well to push their business, and collect the means required to sustain or aid our self-denying and well deserving minsionaries. He who has given the *men*, will also give the *means*, if suitable efforts are made.

The Grain Crops.

The winter grain, considering the open winter, looks remarkably fine through this country. The Spring having been thus far very early and favorable, the grain, grasses, and fruit, are all much earlier this Spring than they were last, and promise a rich and abundant harvest.

New Subscribers.

They are beginning to come. We are glad of it, and we make them all welcome. We hope they will continue to come by scores, till we have enough to justify an enlargement of the Advocate, and then, no doubt, they will still come, and multiply by coming. We want our agents and friends to be up and doing, between this and the first of May, all they can to increase our list. The young converts, especially, ought to be urged to take the paper. It will be a help to them in many ways. Let them try it, and satisfy themselves of its benefit and practical and utility.

Call for a Camp-meeting.

There was a young man converted at the Cedar Valley Camp-meeting, Ohio, by the name of Wm. H. Loveland, last summer, who resides in Huntsburg township, Geauga county, Ohio, and now wishes a Camp-meeting to be held there, about the middle of June next. He says he has the promise of ten tents, and expects more. He desires brothers Adams, Howard, Harn and others to attend, with a load of good singers from Wayne county. He states that there are some of brother Howard's old friends and acquaintances in that neighborhood, who are very anxious to have him visit them. Brother Howard had better go ahead a week or two of the time of meeting, and get things in readiness. He thinks there could be a Church formed, and a minister supported, in that county.

We hope the brethren in Ohio will attend to this call, and hold a meeting there, commencing about the 12th of June. Those who go to hold the meeting, are requested to bring with them an assortment of our books, and to stop with Edward Hulbert, or John Mullers, or Stephen Hallis, by whom they will be well received.

Visit to Middletown.

We had the pleasure of visiting and preaching to the Church of God at Middletown on Saturday and Sabbath, the 29th and 30th ult. This Church, in former years, was a kind of pattern Church, both in faith and good works; but from all accounts, she is not so spiritual and zealous of good works now as formerly. Why it is so, we know not, except it be the *neglect of discipline and the deceitfulness of riches.*

The discipline of the Church has, we think, not been exercised as faithfully by the officers as it might have been: and wherever, and whenever this part of righteousness is neglected, the result will be detrimental to the Church's spiritual interest. No Church can prosper and maintain her purity and spirituality, when her order, government and discipline are neglected.

Just so when riches increase, without a correspondent growth in grace. Some of the brethren at Middletown are increasing in goods and earthly possessions. Some ten or fifteen years ago many of them were poor, but now they are well off, so far as earthly treasures are concerned. But, O! the danger of riches and love of money! What have they not done? How many souls and Churches have been ruined by their influence? We greatly fear that these things have militated against the spiritual happiness and prosperity of some in the Church at Middletown. But, may the Lord save them in the hour of trial and temptation, and grant them grace to overcome, that they perish not!

Brother Mooney, their pastor, was sick nigh to death, but the Lord had mercy on him, and has raised him up. He is now able to preach again.

CONTRIBUTORS' DEPART'T.

THE RESOLUTION
Of the Ohio Eldership Reviewed.

There are in my mind three principal objections to the resolution of the Ohio Eldership, respecting the admission of church members. These are,

1st. Its want of Scripture authority.

2d. Its unreasonableness; and,

3d. It is to all intents and purposes sectrian, and at war with the spirit and genius of the Gospel, and subversive of the professed principles of the Church of God.

1st. The resolution wants the sanction of Scripture authority. Bro. Megrew, however, roundly asserts, that it is contrary to the law of Christ to receive unbaptized persons into the Church. If this declaration be correct, I suppose brother M. will be able either to point us to some statute law, making baptism a prerequisite to church fellowship, or give us a prohibition for receiving any person into fellowship unbaptized. From this assumption, one or the other he is bound to do. But what are his arguments in the premises?—Let us examine.

Two things he admits in which we both agree:

1. Christ is the door; and,

2. Baptism is an ordinance in the kingdom.

Now, if these things be so, converts must come into the house or spiritual fold before

they are baptized. "But," says he, "there remains no room here for a question, whether they should be fellowshipped or received into local membership, before or without baptism; from the fact, that baptism is the very next duty commanded," (after conversion.) Here brother M. is begging the question. He assumes the very question at issue. If my mind was as easily satisfied as brother M.'s, I should not have proposed those inquiries. But, what is the clear inference from brother M.'s position? Why, that baptism is the door into the local Church. To prove this, he says baptism is the next duty enjoined; i. e., the first duty after they are in the kingdom. Though this may have been the case in some instances, yet it does not prove his position; unless he can show that baptism was an essential prerequisite to Christian or Church fellowship. He quotes Ananias to Paul, Acts 9, "Why tarriest thou?" Now, this text, with the attending circumstances, will prove too much for brother M. Ananias is the very first to receive Paul, or Saul, into the brotherhood, and administer baptism on that very account. He salutes him as brother Saul. Brother M. further says, "He commanded him to be baptized, not to go up to Jerusalem to join the Church." What has all this to do with the subject? Brother M. ought to know that Paul preached the Gospel three years before he went up to Jerusalem at all.—Gal. 16: 17, 18. Had he not been fellowshipped before this? And when he did go and assayed to join himself to the disciples, did they meet him with a resolution like that of the Ohio Eldership? Did they ask Paul, are you baptized? No. Barnabas simply gave a history of his Christian experience and character. Here, then, you will find, in the very proof text of Bro. M., quite another condition of church membership than baptism. It was Christian experience.

It will be understood by our readers, the point at issue is not, whether persons may not be baptized upon profession of faith, and before they formally unite with a local church? for all the ministers of the Church of God have acted on that principle from the beginning. But the question is, whether a resolution, by any ecclesiastical body, making baptism a prerequisite to church fellowship, is Scriptural? I contend that such a resolution is unscriptural:

1. Because it makes a new test of Christian fellowship, unauthorized by Christ or his Apostles.

2. If the doctrine itself was true, it is an unscriptural assumption for the Ohio Eldership to pass such a resolution, because it is, to all intents and purposes, creed making. But more of this in a future communication.

3d. The doctrine of the resolution is unreasonable:

1. It makes either baptism the door into the local church, or makes more doors than one. If baptism is the door, you must re-baptize backsliders. If you receive backsliders without baptism, and make baptism the door for young converts, then you make two doors—one for young converts, and one for backsliders.

2. It is unreasonable, because it makes a distinction between the conditions of Christian and Church fellowship. Those who hold the doctrine of the resolution, will fellowship unbaptized Christians out of the Church, or in sectarian Churches, but refuse to fellowship young converts in the Church of God.

3. It is unreasonable, because it leads to the most vague and inconsistent practice. Our Baptist brethren who hold these sentiments, will preach, and pray, and labor with Christians of other denominations, but will not commune with them. In other words, they will fellowship them in some of the ordinances of Christ's kingdom, but not in others; and Bro. M.'s arguments lead to the same result.

4. It is unreasonable, because it will in some instances force persons to be baptized without true faith in the ordinance, or drive them away from the Church. Some are honest, but cannot see at once their duty in this respect. Yet they wish to unite with the Church.

I shall now come to a close, promising at a future time, if spared, to offer some arguments in proof of my third proposition.

Truth and consistency are highly important and desirable in the Church of God.

Yours in the bonds of friendship and truth,

D. R. ROCKAFELLOW.

Mechanicsburg, Cumberland Co., Pa.

Keller and Owen's Debate.

HARRISBURG, March 25, 1851.

BROTHER WINEBRENNER:—

In the *Religious Telescope* of the 12th inst. is another article on the Keller and Owen Debate. This has the signature of Mr. Owen himself. He appears in justification of the dereliction of Bishop Erb to have said debate published through the columns of the Telescope. As the corrections of Mr. Keller's speeches passed chiefly through my hands, you will allow me to state a few facts, and correct a few of Mr. Owen's errors!

1. In the first place, Mr. Owen challenged for a written or oral discussion. A written was preferred by Mr. Keller, and his challenge accepted. About the same day Mr. K.'s letter of acceptance was received, Mr. Owen wrote a reply, that he could not get the columns of the Telescope. This was quick work! How did he know he could not!

2. Mr. Owen never gave his consent for the publication of the debate in any form. Yourself and Bishop Erb first proposed having a verbatim report from the stenographer's pen; but this Mr. Owen told me he would have nothing to do with. So it failed. He then made an effort in the discussion to make the impression that the reporter was employed by Mr. Keller's side alone, when he knew that Bishop Erb was the originator of the plan of having a reporter at all.

3. As for the violation of the contract, Mr. Owen has used in this, as well as in his debate, his characteristic legerdemain. The fact is, that Mr. Owen was not present at all when the contract, as it is called, was made with Bishop Erb: Nor was he present at any conversation on the subject with the Bishop, till after the first articles appeared in the *proof-sheet*. So much for his first fact, to which he says he is witness.

"But," says he, "we only received the *proof* instead of the original copy." Well, Mr. Owen, what of all that? It was the proof verbatim et literatum et punctuatum of the reporter's manuscript, so far as your address was concerned; and the editor pledged to supply any verbal *correction* or *quotation* that you should make. And the only reason why the *proof-sheet* was forwarded was, that it was thought most convenient, and the printer had been waiting already. As for getting Mr. Keller's speeches, Mr. Owen never had a promise to that amount—they were needed for the use of the printer while Mr. Owen was correcting his own. Also, if he had come to the office, he was perfectly welcome to see the whole; but I was under no obligation to carry them to him, as I did his own, especially when the printer needed them. But what benefit could arise to him from having them, is hard for me to conceive. He was not authorized to re-write *them*, as he *wished* to do his *own!!*

4. He next says, "My speeches were published without *even a verbal correction*, while Mr. Keller's *were* thus corrected; and this they did with the corrected copy in their possession." To this I reply, there is but *one* word of truth in it. Mr. Keller's *were* verbally corrected. The other is a fabrication of his own—a mere dream. It is true, when Mr. Owen came with his entirely newly written speech from his own hand, stating that he supposed I had dictated to the stenographer and supplied him with material to write out Mr. Keller's speeches, and requested its publication in lieu of the reporter's manuscript, I positively refused such unfairness. I had never dictated to the stenographer, furnished him with material, nor changed a single sentence, at that time, in a single speech.

Mr. Owen was told, to let the whole matter go through press as it came from the reporter, with the exception of verbal corrections and supplying quotations, all of which he was permitted to do; and then, if he was not satisfied, but wished to write speeches, he should have ample chance, but he must remember others could write speeches as well as he!!

Mr. Owen then proceeded to correct some of his speeches, as he called it, verbally; but, instead of that, changing whole sentences, and in some instances the whole sense of the subject, and materially affecting the whole point at issue. No such liberty was ever taken with Mr. Keller's speeches, in any one instance. And simply because Mr. O. was not allowed this unprecedented advantage, he got twisted up into his snarl, and handed me back the uncorrected manuscript; after which I had to do the best I could in furnishing the quotations, without correcting any thing in his speeches. In some instances I gave his quotations more full, if at all different, than he read them.

As for the reporter's making Mr. O. "speak nonsense," he has done him no more injustice, in that respect, than he has Mr. Keller. If it was in place for me to exercise and pronounce my judgment, I would say that he has only neglected to report numbers of other instances where Mr. O. "spake nonsense!!!" As an instance, Mr. Owen spent nearly three days in proving, to his own satisfaction at least, that the pouring out of the Spirit was what was meant by the baptism of the Holy Spirit, and then, in his closing speech on the action of baptism, knocked the whole of his work in the head, by proving equally as satisfactorily to himself, that *buried with Christ in baptism* was buried with him *in spiritual baptism.*

5. He again says, "They did not publish *according to reporter's copy.*" To this I reply, dare Mr. Owen say that a single sentence, changing the force of a single argument, has been altered? He dare not! I challenge him to compare the manuscript with the published debate. Mr. Owen, come do it if you dare!

But, I am now authorized to say,

1. That if the Telescope will publish the debate, and Bishop Erb pay his share of the reporter's dues, the editor can have the original manuscript, provided he will preserve it for future reference, if called upon. All the corrections we claim to make are of a verbal character, and to furnish quotations.

2. To show the public the character of Mr. Owen's corrections, his written speech will now be published. If any one will take the pains to compare the two, he will see that the stenographer's report is the best speech of the two. It will be published without alteration at all.

3. That Mr. Owen may have no longer room for this quibbling, if he thinks he has learned any thing, and can now do better than before, he can proceed to write as many speeches or letters, on the two questions at issue, or any others he may see fit to suggest, wherein the two denominations differ, and he can have a respondent; provided the Telescope will publish both sides, and the Advocate shall do the same. Mr. Keller has authorized me so to say. Fraternally, G. U. HARN.

I certify that I followed manuscript copy, as furnished me, in setting up the Keller and Owen debate—that as full justice was done Mr. Owen's speeches as Mr. Keller's. I believe no advantage has been taken of him at all. PRINTER.

The Superiority of our Knowledge in Heaven to our Knowledge on Earth.

"Then shall I know even as also I am known." 1 Cor. 13: 12.

AMIDST the many other glorious things that are spoken of the city of God—amidst the many other excellencies of that blessed place, where the saints of God shall take up their everlasting abode, this is one, that they shall be blessed with a high and exalted measure of knowledge. That noble appetite and desire of knowing which is implanted in the human soul by the great Creator, shall be there sweetly filled and satisfied. Our dimness and ignorance shall there be taken away, and we shall see God and his glories in clear and open light. Then, says the Apostle, "I shall know even as also I am known."

In the consideration of this beautiful Scriptural passage, I shall endeavor in the first place, to show that the people of God shall be blessed in heaven with a more full and glorious knowledge. We shall have a better knowledge of God. However, not an absolute perfect knowledge of God, for that would appear impossible; but notwithstanding such a knowledge of Him as shall satisfy the soul, and compared to which all our present knowledge of him is as nothing. We shall see him as he is. We shall see his face unveiled. All his perfections will then shine out with the brightest lustre. We shall have a better knowledge of Christ, for we shall be with him, and behold him, and converse with him. We shall see his face in glory. In this blessed vision of Christ Job rejoiced.—Job 19: 27. We shall have a better knowledge of the work of creation—we shall know more of the world than ever we could have known by dwelling in it—even more than the greatest philosopher. Then, thanks to his ever-blessed name, shall we see God's glories in every star, in every plant and vegetable, in every living creature, and more especially in ourselves, our souls and bodies.

We shall have a better knowledge of the work of Providence. So our Lord said to Peter. We shall then know how the world was governed—how we were preserved from evil and danger—how we were provided for,

and why the very best and holiest of men were so much tried and afflicted; and why it was, and how it was, that all these things worked together for their everlasting good.

We shall have a better knowledge of the work of redemption. Then, honor and praise be given, we shall learn Christ's wonderful love from his own mouth. Then, adoration and homage to the Lamb that was slain but liveth again, we shall understand the Gospel in all its glories, its wisdom, justice, mercy and truth. Dark places will be made easy, and seemingly opposite places reconciled.—We shall know more in one happy moment than the learned, with all their labor and study, could ever acquire. In heaven there will be no mistake, no error.

We shall have a better knowledge of the holy angels. We now read of their number, beauty, strength and holiness, and their constant and vigilant attention to ourselves; but in heaven we shall be intimately acquainted with them, and converse with them. The patriarchs' sometimes had communion with them on earth, but we shall have uninterrupted and everlasting communion with them in heaven.

We shall have a better knowledge of the saints. Even those we converse with now we shall know better in heaven. We shall always be with them, and our peace and harmony be unalloyed and uninterrupted; for we shall have no disagreements, no estrangements, and no misunderstandings. We shall know more of their excellencies, and see them in all their beauty, splendor and glory. We shall know all our contemporaries, however distant as to space. The ancient worthies also, however distant as to time. Patriarchs, Prophets, Apostles, and all those more closely allied to us according to the ties of nature; parents, husbands, wives and children. The Apostles knew Moses and Elijah at Christ's transfiguration; and St. Paul tells the Thessalonians that they should be his joy, which they could not possibly be if he did not know them from others.

In the second place, I may proceed to apply and improve the foregoing consideration, that in heaven we shall have a more full and glorious knowledge, the use it may be of to us, and the influence it ought to have upon us. If heaven, then, is a state where the souls of the righteous shall be blessed with such additional and improved knowledge, and such noble and intellectual pleasures, how careful should every one of us, who have an immortal soul at stake, be to secure heaven to ourselves hereafter. Let us not rest in sin and ignorance, when we are evidently capable of being exalted to such glory and happiness at God's right hand. O, careless sinners! be stirred up to diligence, so that you may be found of God at last in peace. O, presumptuous sinners! take not the hope of heaven without the life and power—without the sum and substance of its reality.

If heaven is such a state of glorious knowledge, it should comfort Christians amidst present darkness and ignorance. How little do we know of God! As Job has it, how little do we know of his works!—how little of another world! But there every cloud and mist shall be taken away from our eyes.—What the learned have long sought for in vain, shall be fully understood and largely comprehended by Christians of the smallest capacities. They shall with ease and pleasure contemplate the sublimest truths.

If heaven is a state of such glorious knowledge, we should refer thither such things as now seem dark and mysterious to us. Let us shun all vain and idle curiosity, all desires of knowing things before the time. This would be unprofitable to us and highly displeasing to God. It was the fatal ruin of our first parents. Those who looked into the ark were struck dead. See our Lord's reply to Peter, John 21: 21, 22.

It should encourage us in the way of Christ and the way to heaven, that we shall be blessed with such knowledge there. O what noble entertainments will this afford us in a happy eternity! How should we then run our race, when there is such a reward and crown for us at the end of it!

Since we hope for such noble and intellectual pleasures in heaven, it should deter us from the present sordid pleasures of sin.—Shall we wallow in such mire, who are designed for such glory and happiness? Is it becoming a soul that is to contemplate forever God and his wondrous works, to employ its thoughts now on unworthy objects, to fix its affections on earthly and perishing delights, to waste its time and folly? Surely not. A sinful life, and a heavenly life, are inconsistent and incompatible with each other.

Since heaven is the place where we attain to the full and consummate knowledge of God, let us bear with those who are in heart and soul with us, yet in some minor points may differ slightly from us. They will know better in heaven, and we shall know better too. In the meantime, let us all strive to be of Christ, to have the temper of Christ, the love, humility and forbearance of Christ. Let us ever be charitable and compassionate one toward another. Nor let us suppose that we shall ever all think alike in every thing till we come to heaven. Then and there we shall know even as we are known.

Since heaven is such a state of glorious knowledge, let us wish and long for it. Let our souls cry out, O, when shall we leave these dark abodes, for the fair regions of light and blessedness which are above! When shall we leave our doubts, and fears, and uncertainties, and be confused, perplexed and harrassed with them no more forever! When shall we no longer seek after knowledge, and not be able to find it! When, O when shall that day of glory come, when we shall no more know in part, but know even as we are known! Such as these should be our pious breathings and holy longings after that state of full, permanent, and complete, and satisfying knowledge in that haven of eternal rest—the other and the better world.

Though the scoffer will deny it,
  And the atheist despise,
Though the infidel defy it,
  And deceivers publish lies;
Yet will it remain forever,
  E'en through all future age;
Its foundation will not sever,
  But outstand the scoffer's rage.

It has conquered persecution,
  It has triumphed at the stake;
It has outlived execution,
  And it will never forsake.
It will leap up in the future,
  O'er the head of every foe;
It will rise up to the heavens,
  With its subjects from below.

Stand around it, firm, believing,
  To the brave belongs the fight;
Watch ye well the false deceivers,
  And the issue will be right.
For this *knowledge* is the lever,
  That alone can move away,
The world from spheres of darkness,
  To skies of endless day.

SAMUEL M. HOOVER.

Carlisle, March 17, 1851.

A Report from the Matamoras and Juniatta Circuit.

Having now ended my labors on this circuit, and thinking that it may not be uninteresting to some of the readers of the Advocate, I will proceed to give a plain and correct statement of the different appointments connected with the circuit.

1. Matamoras, Dauphin County.—The Church in this place at present numbers about 35 members. Here I baptized two, and received two into the Church. The Church was in a good state when I left them. Love and union prevailed among them. My congregations generally were large and attentive.

2. Baskin's School-house.—This place is about two miles from Matamoras. There is no organized Churh there, but there are several brethren living near, who hold their membership in the Church at Matamoras, and their desire is to have preaching there.—While I travelled that part of the circuit, I preached regularly for them. My congregation was small, but attentive.

3. Mather's School-house, (Lyken's Valley.)—This place is about eleven miles from the above mentioned. There is no Church there, but a few persons who are favorable to the "Church of God." I preached occasionally, and in the German language.

4. Sponsler's School-house, (Clark's Valley.)—Here lives one family who hold their membership in the Church at Dauphin. This appointment belonged to the Dauphin circuit, but the people wanted me to preach there, to which brother Fleegal agreed. This is a pretty hard place. Still, I think, if this was made a regular preaching place, some good might be done.

On account of the difficulty of crossing the Susquehanna river at Clark's Ferry, since the bridge is burned away, I gave those appointments in charge to brother Fleegal, preacher on the Dauphin circuit, in the beginning of winter.

5. Red Hill Bethel, (Perry county.)—The Church in this place numbers about forty-two members at present. Here I baptized nine, and received eight into church fellowship. One was expelled, and one removed to the West. The Church here at present is in a good state.

6. Grubb's School-house, (Wild Cat Valley.)—At one time there was a flourishing little Church in this place, but through mismanagement it became scattered and dwindled away to a few, who still hold fast to their integrity. There are about six or seven members.

7. Millerstown.—Here I preached regularly, and received nine into the Church, and organized a Church consisting of nine members. Bro. Isaac Deaffenderfer was elected Elder, and Bro. Samuel Gable Deacon. The cause of God here is beginning to grow brighter. There is, however, one disadvantage which the brethren are laboring under—they have no comfortable place to preach in. I would like to see a meeting-house built there, which, I think, might be accomplished, if the brethren would exert themselves a little.

8. Bretz's and Ulch's, (Pfoutz's Valley.)—These two appointments I dropped, from the fact that I received no encouragement at all to preach for them. This place is famous for its "latitudinarianism and libertinism."

9. Gungill's School-house, (Turkey Valley, Juniatta connty.)—Here there is a small Church, consisting of nine members. My congregations generally were good. The Methodists there are quite friendly to us.—The prejudice and bigotry which generally characterizes those people, finds no place among them.

10. Good-will School-house.—This is a new appointment that I have taken in. There are no members there, but still there is an opening, and I think preaching should be kept up there.

11. Thompsontown.—This also is a new appointment. We held a protracted meeting there, which commenced on the evening of the 19th of March, and continued until the 19th. The result of it was, three professed conversion, two were baptized, and a new Church was organized, consisting of seven members. Brother John Hinkle was elected Elder, and brother Joseph Freed Deacon. Four of these members came over from the Baptist Church. We have the privilege of a fine meeting-house to worship in there.

While travelling on this circuit, I preached one hundred and eighty-nine sermons, baptized thirteen, received twenty-six into church fellowship, and organized two Churches: so that we have still been on the increase a little, and prospects are still growing brighter. To God be all the glory. A. SNYDER.

Newport, Perry Co., March 24, 1851.

Affliction.

BY WM. M. H——R.

Who has not felt the heavy hand of affliction, or the excruciating pains of some dreadful malady? The history of our past lives establishes the truth of the saying that "all flesh is as grass," and that the seeds of mortality are sown, and are germinating in the breast of every individual. We see the beautiful and sportive child, just treading the threshold of life, on whose cheeks "smiles and roses are blended," rejoicing in the full glow of health and youthful hilarity. We look for him after a little while, and find him prostrated by the hand of disease, or perhaps friendship testifying by bitter tears their grief at the early decay of one so full of promise. Thus through all the different stages of human life we find mankind exposed to the fearful ravages of disease and death. If we view affliction of every kind as the legitimate offspring of sin, how miserable must have been our condition if under all the racking pains of corporeal malady there was not some spiritual solace—some heavenly balm to cheer us in those trying moments, and to sweeten the dregs of that cup which would otherwise be intolerable! When disease is coursing the vital current of life, and striving to sever those tender cords that bind us to time—when the presages of death are before our eyes, how indispensable to a happy exit is religion: although when we review our past lives, we find many lines which we might wish to blot from the pages of our history, yet we are consoled by the pleasing reflection that though we have sinned, we have still an advocate with the Father. It is in affliction that we have the

most striking proofs of our frailty: we then behold upon what a slender thread our lives are suspended, and feel our utter dependence upon God for every thing, whether of a temporal or spiritual nature. In seasons of prosperity and health, how prone are we to neglect our souls eternal interest—how liable to sacrifice our hopes of heaven at the shrine of worldly pleasure; but in the hour of adversity all our accumulated pleasures and amusements—all the objects that have hitherto administered to our happiness, have vanished like a vapor, and even their remembrance is a source of mental anguish. Oh, then how easily we distinguish solid comfort from transient pleasure! How transporting then to feel that heavenly solace—that preparation of heart which enables us to endure all our affliction with Christian resignation and peaceful submission to the will of HIM who "tempers the wind to the shorn lamb," and who follows the rod of affliction with the balm of consolation, enabling us in the midst of all our afflictions to rejoice in a blessed hope of immortality and eternal life beyond this vale of tears.

East Sharpsburg, Pa., March, 1851.

More News from York County, Pa.

DEAR BROTHER WINEBRENNER:—

THIS is to inform you and the readers of the Church Advocate, that I commenced a protracted meeting at the Brick School-house on Saturday evening, the 8th of March, which continued for a week, during which time we re-organized the Church, by giving the right hand of fellowship to our dear brethren and sisters who had formerly been members, and also to others who had never united with the Church. We appointed brothers James F. Machlan, Jacob Swiler an John Cannon Elders; and brothers John Umberger, Isaac Mendonall and Frederick Mash Deacons.—The Church is now in perfect union and peace, and all our dear brethren and sisters appear to be spiritual and heavenly-minded—all sweetly pulling together in the bonds of love and Christian fellowship. The Church now numbers 28 members, four of which were converted during our meeting—two were baptized, and more promised to go forward soon. May they not be disobedient. Our meeting would no doubt have been still better if we could have continued, but as I had occasion to go home to stay for some time, and also on account of the sickness of some of our dear brethren, we closed the meeting for the present. Brothers John Cannon and Jas. F. Machlan were both sick, and I understand that brother Machlan is still poorly; yet I hope the Lord may still spare him, as he is much needed in this Church, and all over the circuit.

In conclusion I would say, we had good times in general this winter on this circuit. Ninety-two have been converted, 46 baptized, and 95 taken into church-fellowship, since I am on this circuit; and a goodly number more have promised to be baptized and join the Church. May the Lord bless them, and help them to do their duty. The Churches of God on this circuit are now in a good condition, so far as I know. I have for my part used every effort in my power to forward the cause of God here, and I am persuaded that our labor was not in vain, for God was with us, blessed us, and converted a goodly number. I still feel bound to die in the field of battle. I care not where my lot may be cast, so that I may only live right, die right, and go to heaven right. To this end, may God help me, for his name's sake. Amen.

JOHN A. PLOWMAN.

Lewisberry, York Co., Pa., March 19, 1851.

Organize Churches.

To follow after primitive times, it is not only necessary to be converted and baptized, but also to unite with the Church. The only Church established by the authority of God, is named in the Bible the Church of God.—And the man that wants to take pattern of the Bible, must unite with it. Now, it often happens that brethren and sisters emigrate to parts where there is no such Church; then is the time, and there the place, to organize a Church on the true basis. "Where two or three are gathered together in my name, there am I in the midst of them." Individuals cannot be gathered together in God's name, when they name themselves after a man, or some other name that caprice may invent. Therefore two or three can be organized into a Church, and the foundation would be laid.—This is the plan that ought to be always adopted, and great and lasting good would flow from it.

Organize Churches in all places, and although there may be few members at first, additions will be made from time to time, for "God giveth the increase." But if no organization is made, those that might be gathered together, may get scattered abroad. "Gather up the fragments that remain, that nothing be lost."

G. R.

Elizabethtown, March 4, 1851.

DOINGS OF THE Standing Committee of West Penn'a.

1. Whereas J. A. Plowman declines coming to the appointment assigned him by the Eldership, brother M. M. Uiley take his place, in connection with J. Hickernell.

2. That brother Davis continue where he now is.

3. That D. Wertz take charge of Perryopolis, Cookstown, Bellvernon and Washington county, in connection with West Newton and McKeesport.

4. The following brethren to visit the Virginia circuit, to assist brother Ober, viz: J. Hickernell two visits; Daniel Wertz three; E. Logue two. Brother Ober to give them timely notice when most needed.

5. The ministering brethren in Athens and Meigs counties, Ohio, to pay punctual attention to the Churches and appointments in that section of country.

J. HICKERNELL,
E. LOGUE.

Bethany, March 22, 1851.

Letter from Bro. Frederick Kemp.

WHITLEY Co., Indiana, March 18, 1851.

DEAR BROTHER WINEBRENNER:—

I TAKE up my pen to drop a few lines, to let you and the readers of the Advocate know something about the affairs in the West.

I have just returned from a visit that I made in Ohio, where I had a meeting in Mercer county, and where I endeavored to hold forth the truth of God in my weak manner. The Lord appeared in power, in the conviction and conversion of many souls. The meeting continued 19 days, during which time brother Thos. Hickernell assisted three days. Some 25 or 30 cried for mercy, and about 15 found Him of whom Moses in the law and the Prophets did write. It was a blessed time. I baptized nine, and organized a Church of eight members, and others will soon follow. I truly had a happy season during the meeting. I also assisted brother Sands to hold several meetings. The Word seemed to have a good effect, so that believers were revived in the Lord, and were made to rejoice. Sinners were convicted, and some few came out to be prayed for. No more at present.

Yours in the bonds of Christian love,

FREDERICK KOMP.

Letter from Bro. G. Sandoe.

HINKLETOWN, April 1, 1851.

BROTHER WINEBRENNER:—

THESE few lines will give you the particulars of the meeting at Elizabethown. The meeting at that place commenced on the 22d of February, and was kept up for upwards of five weeks in succession. On the 28th of March I left for home, and brother Demont proposed to stay over Sabbath.

During the meeting some 20-odd professed to find peace by believing in Christ, and God's children were greatly revived.

Sinners of Elizabethtown have passed through another season of grace; perhaps the last for many. Solemn thought! Sinners, tremble!

During my stay at that place I truly felt myself at home. The Church treated me with all due respect and cordiality. May the Lord let his choicest blessings rest upon the old and young, that they may live a life of peace and holiness:

Ever trusting in God's grace—
Ever looking for their heavenly rest.

Yours, &c., G. SANDOE.

MARRIAGE NOTICES.

"I saw two clouds at morning
Tinged with the early sun,
And in the dawn they floated on,
And mingled into one."

MARRIED—On Tuesday, the 18th ult., by Elder J. Mackey, Mr. JOHN F. MCCLURE to Miss CATHARINE NAUGLE, all of Southampton township, Franklin county, Pa.

On Thursday, the 20th ult., by the same, Mr. RICHARD CARR to Miss CATHARINE HARMAN, all of Southampton township, Franklin county, Pa.

On Thursday, the 27th ult., by the same, Elder GEORGE U. HARN, of Harrisburg, to Miss MARY ANN BRICKER, of Carlisle, Cumberland county, Pa.

On the 23d ult., by Elder John A. Plowman, Mr. ANDREW HAMMOND to Miss SARAH ANN WATTS, both of Lewisberry, York county, Pa.

On the 27th ult., by the same, Bro. HENRY CHUMLICK, of Siddensburg, to Sister ELIZA WILEY, of Warington, York county, Pa.

Love is the golden chain that binds
The happy souls above,
And they are heirs of heaven who find
Their bosoms glow with love.

On the 16th ult., by Elder Wm. McFadden, Mr. WILLIAM H. COOPER to Miss HENRIETTA JARVIS, both of Baltimore, Md.

On the same, by the same, Mr. JONATHAN D. AYRAS to Mrs. ANN JACKSON, both of Baltimore, Md.

OBITUARY NOTICES.

'Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

DIED—Near Newberry, York county, Pa., on the 24th ult., of the Scarlet Rash, MAHALA BRADY, daughter of Abram and Sarah Brady, aged 3 years, 1 month and 22 days.

Funeral services by the writer, from 1 Cor. 15: 22.

Also, on the same day, in Fishing Creek Valley, of the Scarlet Rash, CAROLINE DANNER, daughter of Jacob and Susanna Danner, aged 7 years and 1 month.

Funeral services by the writer, from Matt. 2: 18.

Near Siddenstown, of the Scarlet Rash, MARY ANN GARDNER, aged 16 years, 7 months and 11 days.

Funeral services by the writer, from John 5: 25, 28, 29, to a large congregation.

JOHN A. PLOWMAN.

On the 26th ult., near Newburg, Cumberland county, Pa., of inflamation of the lungs, JACOB MYERS CORMANY, son of John and Catharine Ann Cormany, aged 9 months and 26 days.

Funeral services by Elder E. H. Thomas, from John 13: 7.

On the 5th inst., at the residence of Mr. Joseph Feeman, near New Cumberland, Cumberland county, Pa., CATHARINE ANN PETERS, aged 20 years and 6 days.

Funeral services by Rev. Mr. Sanks, from Rom. 13: 11.

RELIGIOUS NOTICES.

Protracted Meetings.

The following protracted meetings will be held on the York Circuit, at the following times and places, to wit:

April 18th at the Cross Roads.
" 26th at Strailies.

Preachers and brethren are invited to attend the above meetings. Come up to the help of the Lord. JOHN A. PLOWMAN.

A protracted meeting will be held at Shippensburg, *Deo volente*, commencing on Friday evening, the 2d of May next. We hope to be in attendance, if the Lord permit. EDITOR.

Ohio Camp-meetings.

A Camp-meeting will be held near Brownsville, Knox county, Ohio, commencing on the 14th of August next.

Another will be held in Summit county, Ohio, on the old camp-ground, near East Liberty, commencing on the 14th of August.

Another will be held on the old camp-ground near Peter Sherrich's, eight miles north-west of Wooster, commencing on the 21st of August.

Another will be held near Smithville, Wayne county, Ohio, commencing on the 28th of August.

Missionary Subscriptions and Donations:

FOR sustaining five Missionaries in the West—two in Iowa and three in Illinois, during the next Eldership year, commencing with April, 1851, and ending with March, 1852.

Jno Winebrenner paid	$10 00	Abraham Swartz	$5 00
Wm Richart paid	5 00	A Liberal Brother	20 00
Isaac Miller	10 00	A Liberal Sister paid	2 00
J H Hurley	5 00	David Strickler	5 00
Geo U Harn	5 00	James Casey	5 00
M F Shavely	10 00	Samuel M Hoover paid	5 00
Jacob Miller	10 00	Susanna Myers pd E H T	4 00
James Miller	5 00	Charles F Long	5 00
S A Brumbaugh	5 00	Sarah Grove paid	2 00
Thomas Strahm	5 00	Wm Brady	3 00
J B G Kinsloe	5 00	Daniel R Long	5 00
Abraham Sherrich paid	7 50	D: Geo Ross paid	10 00
Samuel Wagoner paid	5 00	Joseph B Nickel	5 00
Jacob Vandersaul paid	5 00	Sam'l Wagoner pd E H T	5 00
Joseph B Nickey	5 00	Samuel Marker paid	1 00
David Kissinger paid	2 00		

WHITE HALL ACADEMY,

Three miles West of Harrisburg, Pa.

THIS Institution will be opened for the reception of Students on Monday, the 5th of May next. The course of instruction will embrace the various branches of a thorough English Education, together with the Latin, Greek, French and German Languages, and Vocal and Instrumental Music.

TERMS.

Boarding, Washing, Lodging and Tuition in the English branches, per session, (five months,) - - - - - - - - - - $50 00
Latin or Greek, - - - - - - - - 5 00
French or German, - - - - - - - 5 00
Instrumental Music, - - - - - - 10 00

For further information, address

D. DENLINGER,
March 15.—2m. Principal, Harrisburg.